

RELATIONSHIP BETWEEN LEVEL OF ACCULTURATION AND CLOTHING  
PREFERENCES FOR ASIAN-INDIAN FEMALES

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RELATIONSHIP BETWEEN LEVEL OF ACCULTURATION AND CLOTHING  
PREFERENCES OF ASIAN-INDIAN FEMALES

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## VITA

Whitney Alexa Upchurch, daughter of Alex Upchurch and Celia Carter, was born March 31, 1982, in LaGrange, Georgia. She graduated from LaGrange Academy in 2000. She attended Auburn University in Auburn, Alabama from 2000 to 2004. She graduated with a Bachelor of Science degree in Apparel Merchandising, Design, and Production Management. After graduation, she began working on her Masters of Science in the College of Human Sciences focusing on Apparel Design and Consumer Behavior.

THESIS ABSTRACT  
RELATIONSHIP BETWEEN LEVEL OF ACCULTURATION AND CLOTHING  
PREFERENCES FOR ASIAN-INDIAN FEMALES

Whitney Alexa Upchurch

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Because of the rise in the U.S. population of Asian-Indians and possible new market segments for the apparel industry, looking at how they acculturate into their new culture will help distinguish if they prefer to wear Westernized clothing or clothing symbolic to their culture. While some immigrants choose to preserve the beliefs and values of their native culture, others begin to acculturate and take on some of the host countries beliefs and values, which will possibly alter their buying behavior (Khairullah, Tucker, & Tankersly, 1996). While acculturating into a new culture, one must also self-define by using tangible objects that hold symbolic meanings to complete themselves. It

has been found that many Asian-Indians desire to keep strong ties with their culture and preserve their ethnic identity (Dasgupta, 1998). In recent years, there has been an emerging market of consumers in quest of ethnically-inspired apparel (Eckman, 1997).

The purpose of this research is to distinguish possible relationships between a culture new to the United States and their clothing preferences and purchase intentions of the new immigrants. Research on Asian-Indians and purchasing preferences has been on the rise over the past few years due to the rise in the U.S. population. However, limited research on clothing preferences and purchase intentions has been conducted. The increase of Asian consumers in the U.S. merits examination of their consumer behavior patterns. Apparel marketers benefit by becoming aware of apparel needs of Asian-Indians consumers and their impact on the population as a whole.

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## CHAPTER I. INTRODUCTION

### Background

Seeking information regarding Asian-Indian immigrants and their clothing preferences and purchase intentions is an important area of research to consider since the population of this group is on the rise in the United States. As a whole, Asian immigrants are the fastest growing group in the United States (Thomas & Choi, 2006; Jun, Ball, Gentry, 1993; [www.census.gov](http://www.census.gov)). In 2000, the Census Bureau confirmed that 11.9 million people in the U.S. were Asian, of that 11.9 million, 1.7 were Asian-Indian immigrants. In 1970, these numbers were not divided into specific Asian groups. However, in the 1980s, the Census Bureau divided Asia into six categories, which included Asian-Indians. This group of immigrants is the third largest group of Asians that have migrated to the United States, closely following the 1.9 million Filipinos entering the continent ([www.census.gov](http://www.census.gov)). Therefore, it is evident that a portion of the population will be purchasing Westernized apparel, so they should be studied to ensure the market has clothing they find of interest.

Because of the rise in the United States population of Asian-Indians and possible new market segments for the apparel industry, looking at how they acculturate into their new surroundings will help distinguish if they prefer to wear Westernized clothing symbolic of their Asian-Indian culture. While some immigrants choose to preserve the

beliefs and values of their native culture, others begin to acculturate and take on some of the host country's beliefs and values, which will possibly alter their buying behavior (Khairullah, Tucker, & Tankersly, 1996). While acculturating into a new culture, one must also self-define by using tangible objects that hold symbolic meanings to complete themselves. It has been found that many Asian-Indians desire to keep strong ties with their culture and preserve their ethnic identity (Dasgupta, 1998). In recent years, there has been an emerging market of consumers in search of ethnically-inspired apparel (Eckman, 2005).

Maintaining a strong ethnic identity is important in a collectivist society, such as India. These collectivist societies stress human interdependences and focus on the community and society as a group. However, many Asian-Indians find themselves balancing Indian culture with American culture each day. Collectivist societies, such as India, try to remain balanced and passive with others in equivalent societies (Aaker, Benet-Martinez, & Garolera, 2001). Rajagopalan and Heitmeyer (2005) found traditional clothing remains popular in India, even though the Westernized clothing market in the country is growing. Therefore, one can generalize that as Asian-Indians move to the United States they choose Indian traditional dress as a form of self-definition and a sense of completeness, unless or until they are acculturated. On the other hand, these immigrants may prefer to wear Westernized clothing that has design attributes that are symbolic of their culture, because it is aesthetically pleasing to them. If fully assimilated into the new culture, immigrants will disregard all ethnic ties and become westernized. Alternatively, integrated immigrants will keep intact their ethnic identity while

interacting with a new culture, attempting to keep a balance between the dominant culture and their minority culture. However, if one chooses to reject acculturation, then, they will remain separated from the new culture and retain all their cultural values, beliefs, etc. with no room for persuasion into the new culture.

Multiculturalism is a phenomenon that is being recognized by consumer behavior researchers. This phenomenon examines cultural pluralism. A bi-dimensional model measures the immigrant's level of acculturation based on the influences of both cultures on the individual. This bi-dimensional model examines the degree an individual retains their culture and/or ethnic identity, as well as the degree to which they adapt to the new culture (Cleveland & Laroche, 2007). Research has found, more recently, immigrants are less likely to assimilate into the new culture. Instead they tend to integrate, allowing them to identify with more than one culture, as well as alternate between two cultures depending on the social environment (Cleveland & Laroche, 2007). Integration and separation are more collectivist forms of adapting, since each level retains the individual's cultural values, while interacting with a new culture (Berry, 2003). This allows for these individuals to remain balanced with others in their culture (Aaker, et al. 2001). In contrast, assimilation is more reflective of an individualistic society, where the focus is on individual independence and self-reliance.

Berry, Phinney, Sam, and Vedder's (2006) study of youth acculturation concluded integration and separation were the main levels of acculturation for immigrants. This study found the majority of immigrant youth acculturated by integrating their minority cultural values and beliefs with the ones of the dominant culture in which

they were settled. These integrated immigrants are more likely to have multicultural values that influence their clothing preferences and purchase intentions. Does an immigrant prefer and purchase Westernized clothing whose design details are symbolic to the details of their culture's clothing? For example, when purchasing clothing an Asian-Indian may be more attracted to clothing with vibrant colors, beading, embroidery, or intricate design motifs since these are typical design styles of traditional Indian dress. The article, as a whole, is a Westernized piece having attributes that are aesthetically pleasing to this specific cultural group because they are symbolic to the individual and their ethnic identity.

Integrated immigrants are more likely to search for a sense of completeness as they juggle two culture's lifestyles on a daily basis. Wicklund and Gollwitzer's Symbolic Self Completion Theory (1982) explains that people needing to fill some void in their life will self-define and relate to symbols that hold some meaning to them. With these symbols they feel complete and generalizations can be made about the individual and their place in society. Visible symbols such as patterns of dress, ethnic dress, and appearance are one way of self symbolizing.

Clothing is an extrinsic factor that reveals an individual's environment by allowing outsiders to make reference to the individual's intrinsic traits, such as their ethnicity (Forney & Rabolt, 1985-86). Indian designer Rohit Bal, sent his collection Spring/Summer 2004 collection down the New York runway, stunning onlookers with his elaborate design details and use of color. As an Indian designer, known for his "master of textiles and fantasy" ([www.indiavisitinformation.com](http://www.indiavisitinformation.com)), his beautiful tie-dyed,

embroidered, and beaded garments were a symbol of Indian culture. His most recent collection is composed of formal, traditional, and contemporary clothing lines. The contemporary line has a more Westernized silhouette while still including all the traditional Indian details. For Asian-Indians who wish to integrate, but still self symbolize, Rohit Bal's contemporary line is not only functional for the working woman but also symbolic of Indian culture, ethnicity, and aesthetics. One article of Indian clothing that has become mainstream in Western fashion is the tunic top. The tunic or Kurta was originated in India. Also, designers, such as Armani and Fendi have incorporated Indian design elements into their clothes. The color palette of Indian ethnic dress is full of vibrant colors representing the Rajasthan desert.

#### Purpose of the Study

The purpose of this research is to distinguish possible relationships between a culture new to the United States and their clothing preferences and purchase intentions. Researching a collectivist subculture, attempting to acculturate into an individualistic culture, will help determine if the collectivist group is more likely to purchase Westernized clothing having attributes symbolic to their ethnic identity, than purchase Westernized clothing with mainstream American attributes. This collectivist group's level of acculturation could indicate how well another culture living in the Western world adopts current fashion. The purpose of this study is to determine if the level of acculturation influences clothing preferences and purchase intentions of Asian-Indian female consumers. Westernized clothes with Indian ethnic dress elements, such as, design details and color attributes may be purchased more often than Westernized

clothing with design attributes that are primarily symbolic of American culture.

Essentially, the research anticipates finding that Asian-Indian's level of acculturation will influence the preferences for Westernized clothing that is symbolic of both their home culture and/or the host culture.

### Statement of the Problem

Research on Asian-Indians and purchasing preferences has been on the rise over the past few years due to the rise of Asian-Indians in the U.S. population. However, limited research on clothing preferences has been conducted. The increase of Asian consumers living in the United States merits examination of their consumer behavior patterns. Currently, there have been no calculations on size estimates of the ethnic apparel market (Eckman, 2005). However, apparel marketers will benefit by becoming aware of apparel needs of Asian-Indian consumers and their economic impact on the population as a whole.

The researcher assumes the immigrants are ready to self-define themselves by integrating into the Westernized culture, meaning the respondents have adapted to the new culture. With a limited number of respondents, it may not be possible to generalize the findings to the Asian-Indian population residing in the United States as a whole. However, it is possible to see if any correlations can be made that would encourage future research involving a larger and broader sample of Asian-Indians consumers.

With such a rise in the Asian population, it is important for retailers to be acquainted with a new market segment they could target. Previous researchers have seen acculturation levels vary, depending on the area of the United States in which these

immigrants reside as well as their age. In addition, researchers such as Wicklund and Gollwitzer (1982) have proposed a theory on symbolic self completion that has been supported by many studies. This theory describes a way for immigrants to self-define in a new culture full of foreign ideals and beliefs.

The Asian-Indian population acculturation level is the independent variable this study is examining. In general, the Asian population, as a whole, has been growing steadily over the past few years (Thomas & Choi, 2006; Jun, Ball, Gentry, 1993; [www.census.gov](http://www.census.gov)) in the United States, which allows for more research to be conducted to attempt to understand this population more. Between 1990 and 2000, the Asian population, as a whole, increased by 3.3 million individuals. This calculates to a 48 percent increase in the United States (U.S. Census Bureau, 2000). To conceptualize this increase, the total increase of the United States population during these ten years was only thirteen percent (US Census Bureau, 2000). Clothing preferences were measured to see if level of acculturation influences these preferences for the dependent variable.

As a researcher in the field of consumer behavior field, it is important to look at these Asian consumers, to ensure the market encompasses not only Westerners taste, but the taste of other ethnic cultures making up the U.S. market. Therefore, the dependent variable is clothing's symbolic properties focusing primarily on color and design motif. As a result of studying this population, how adapted they are, and the influences their adaptation and acculturation have on clothing choices, the researcher will have a better understanding of the group's consumer behavior.

## Objectives and Hypotheses

Specific objectives for this research:

1. To identify clothing preferences and purchase intentions of a specific cultural group migrating to the United States.
2. To determine the level of acculturation of first generation Asian-Indians to the United States.
3. To determine if acculturation has an effect on consumer clothing preferences and purchase intentions.
4. To determine if Asian-Indians prefer and purchase Western clothing with symbolic attributes related to their culture's dress.

These objectives will be met after testing the following hypotheses:

H1: Asian-Indians who are low acculturated will demonstrate greater preferences for mainstream clothing with Indian attributes in (a) color and (b) surface patterns than Asian-Indians who are high acculturated.

H2: Asian-Indians who are high acculturated will demonstrate a greater preference for mainstream clothing with Western attributes in (a) color and (b) surface patterns than Asian-Indians who are low acculturated.

H3: Asian-Indians who are low acculturated will demonstrate a greater preference for ethnic-inspired clothing than Asian-Indians who are high acculturated.

H4: Asian-Indians who are high acculturated will have a greater preference for mainstream clothing than low acculturated Asian-Indians.

H5: Asian-Indians who are low acculturated will have greater purchase intentions for mainstream clothing with Indian attributes in (a) color and (b) surface patterns than Asian-Indians who are high acculturated.

H6: Asian-Indians who are high acculturated will demonstrate greater purchase intentions for mainstream clothing with Western attributes in (a) color and (b) surface patterns than Asian-Indians who are low acculturated.

H7: Asian- Indian who are low acculturated will have greater purchase intentions for mainstream clothing with ethnic-inspired than high acculturated Asian-Indians.

H8: Asian-Indians who are high acculturated will have greater purchase intentions for mainstream clothing than low acculturated Asian-Indians.

### Limitations of the Study

The population was limited to Asian-Indian females attending Auburn University. There tends to be a greater variety and concentration of ethnic groups in urban areas, rather than more rural areas. The convenience sampling method chosen for this study limits the researcher from generalizing the findings to the whole Asian-Indian population. Using the resources at hand, a convenience sample will be used to receive a high response rate. Further studies can be conducted using a larger Asian-Indian population. In addition, it would be useful to look at Asian-Indians attending universities in other U.S. geographical regions. Both, the sampling method and the small sample size placed limits on this research.

Other limitations include, limited research on symbolic attributes of Asian-Indian clothing. Symbolic attributes of products has been studied, but little research on clothing symbolism based on design attributes has been conducted. Generalizations made about Asian-Indian clothing has been based on research through Indian websites.

### Assumptions and Significance

The proposal is that Asian-Indians will acculturate differently depending on how they wish to self-define. Asian-Indians may continue to allow their culture to influence the clothing they wear. If that is the case, the clothing preferred will be symbolic of their

ethnic identity. If a color is not recognized in the Asian-Indian culture, then the researcher can assume it will not be recognized as they acculturate into the new culture. However, a Westerner's sense of individualism allows people to cloth themselves based on what they find to be personally aesthetically pleasing, with little symbolism involved, unless choosing clothing for a special occasion.

Ogden, Odgen, and Schau (2004) proposed that the level of acculturation will moderate purchase outcomes of immigrants. For example, an individual with a low level of acculturation is more likely to purchase items that hold symbolic meanings with their native culture. Conversely, individuals with a higher level of acculturation are more likely to seek purchases that hold little symbolic meaning with their culture and are found to be more aesthetically pleasing to the consumer.

Also, it is assumed that Asian-Indians prefer Westernized clothing that reflects the colors and design details, such as beading, embroidery, tie-dye, and intricate design motifs, of their traditional dress and their culture. As Asian-Indians adapt to their new culture, it is not necessarily true that these immigrants will disregard all aspects which are important to their home culture. It is assumed that integrated or even moderately acculturated Asian-Indians will equally prefer clothing with contemporary Westernized designs, or Westernized clothing with Indian ethnic designs. Understanding Asian-Indian consumers will aid in meeting their needs. Additionally, it will ensure the consumer's perception of need, demand for the products, and desire to purchase.

. This study is significant because it fills a gap in the literature which identifies how Asian-Indian's view clothing choices as they adapt to a new culture. There has been no

other study that looks at Asian-Indian female consumer's acculturation levels and clothing preferences for Westernized clothing. Rajagopalan and Heitmeyer's (2005) study is the similar to this study. However, they looked at consumer levels of involvement in Indian ethnic apparel and contemporary American clothing. The difference between the two studies is they found a relationship between acculturation levels and the preference for either Indian apparel or American apparel. The respondents in their study were asked to identify which of the two they preferred. Their study focused on how Indian's in a new culture viewed products from their original culture throughout stages of acculturation. Rajagopalan and Heitmeyer (2005) found some Indians chose to continue wearing Indian traditional apparel, while others chose American clothing. The one's who chose American apparel were more likely to begin wearing Indian ethnic apparel again once they felt acculturated into the new culture. This study researches an ethnic group assuming they are purchasing Westernized or American clothing, and attempts to decipher if they prefer Westernized clothing with attributes of their native culture or of the host culture. Their preferences and purchase intentions may be influenced with how acculturated they are with the host culture.

#### Operational Definitions

Culture: relationship of learned and shared behavior patterns. The "blue print" human activity, which is a collective understanding of meanings and values (McCraken, 1986).

Ethnic identity: degree to which an individual identifies with a specific cultural or ethnic group, by means of beliefs, values, language, race, etc. (Forney & Rabolt, 1985)

Westernized dress: traditional dress of United States citizens.

Acculturation: process of interaction between two groups, in which an alteration of the subsidiary group's cultural traits is present, as they conform to the norms of the overriding group.

Consumer acculturation: process of consumer learning with their multicultural perspective (Penaloza, 1989).

Assimilation: process of fully adopting the beliefs, values, and behaviors of the host Culture (Berry 1990).

Integration: process of maintaining one's ethnic identity, while interacting and building relationships with the host culture (Berry 1990).

Separation: process of maintaining one's ethnic identity by separating or avoiding the host culture (Berry 1990).

Marginalization: process when an individual is withdrawn from their culture and the host culture (Berry 1990).

Dress: the act of embellishing and self-definition while concealing the body.

Ethnic dress: clothing related to a specific ethnic or cultural group sharing the same heritage, background, and beliefs, relaying a symbolic message to others allowing group categorization by distinguishing a group from another by differentiation (Eicher & Sumberg, 1992).

Symbolic Self Completion Theory: a theory developed by Wicklund and

Gollwitzer stating individuals self-define themselves using symbols that are symbolic of their values, beliefs, and lifestyles. “The self-completion idea postulates that when important symbols, such as indicators of self-definition, are lacking, the person will strive after further, alternative symbols of the self-definition” (Wicklund & Gollwitzer, 1981, 89).

Self-definition: characteristics sought that will have lasting meaning as a descriptor of an individual. Or a “sense of oneself as having permanent qualities, which in turn have implications for future behavioral and thinking patterns. (Wicklund & Gollwitzer, 1982, 31).

Self symbolizing: “refers to the incomplete individual’s implementation of symbols to build and retain the completeness of the self definition.” (Wicklund & Gollwitzer, 1982, 9).

Aesthetics: broadly described as the theory of beauty, which refers to what individual’s perceive as beautiful through means of formal, expressive, and symbolic qualities, such as color, line, texture, unity, etc. (Fiore & Kimle, 1997).

Symbolism: meaning given to a tangible object representing a deeper meaning than the object itself (Banister, E. & Hogg, M., 2004).

Multiculturalism: the phenomenon of identifying with and alternating between more than one culture.

## CHAPTER II: LITERATURE REVIEW

### Culture/ Ethnic Identity

Culture is a broad term used to describe groups of human beings that share the same beliefs, values, attitudes and ethnicity. Foremost, the behaviors and beliefs of these groups are the foundation of a culture and provide a common symbolic order that individuals interpret and give meaning (Kaiser, 1990). McCracken (1986) describes culture as the “blueprint” of human activity. Subcultures have a tendency to form within a culture when slight variations of the main behaviors and beliefs evolve. An important factor within a specific culture is a phenomenon known as cultural ethnicity or ethnic identity: this identity encompasses groups of human beings that share the same language, culture, or religion (Forney & Rabolt, 1985) and set of symbols to which individuals interpret and assign meaning (Kaiser, 1990). “As cultures evolve and develop, so too do the message requirements of their dress” (Maynard, 2004, 29). Classification of groups is done by distinct characteristics which each person associated within the particular group shares. The goal of this study is to determine if there is an influence of symbolic meanings on aesthetics and clothing preferences of Asian-Indians living in the Southeastern region of United States reflective of their level of acculturation.

The Consumer Culture Theory (CCT) refers to a group of “theoretical perspectives that address the dynamic relationships between consumer actions, the marketplace, and cultural meaning” (Arnold & Thompson, 2005, 868). Cultural meaning and symbolic influences towards clothing impacts how the population within each group dresses. Meaning can be attached to the clothing a culture or ethnic group prefers (Kaiser, 1990). Clothing, for example, is one material object that assists in assigning physical cultural meaning to individuals within the group (Cunningham & Lab, 1991). Ethnic identity can be defined through the clothes an ethnic group wears by providing cues and symbols which aid in cultural classification (Cunningham & Lab, 1991).

#### North America

Often, cultural differences are a result of traditions and religion within the culture’s beliefs systems, the cultural or ethnic groups have adopted (Aaker & Schmitt, 2001). The United States is a country which honors the independence of its citizens, encourages “uniqueness and self- determining” at a very early age in life (Bellah, Madsen, Sullivan, Swindler, & Tipton, 1985). Dress, in American culture, is continuously evolving and changing due to rapid cycles of fashionable clothing styles in the Western world. Researchers have found teenager clothing choices are based on what is seen as the norm for their particular group of friends (Piacentini & Mailer, 2004). However, as they age their style is based on what they deem fashionable, which is often derived from what they perceive as aesthetically pleasing.

In American culture, clothing worn for daily activities rarely has symbolic significance (McCracken, 1986). However, clothing worn for special occasions, such as weddings, funerals, and interviews, often incorporates more symbolic forms of dress. Most research conducted on clothing choices for the American woman has focused on symbolism with dress and social status. Executive American women dress professionally to gain respect in the workforce. However, what has been deemed professional wear in previous years, has become more varied in present times. Women have been able to move away from the business suit and still be seen as professional. These women continue to dress professionally, while also adding some fashionable tweak to the outfit to better represent their personality (Solomon & Douglas, 1987). Suit colors remain traditional, such as black and navy, while the blouse, shoes, or jewelry are more contemporary. If dissecting the outfit, researchers may find the suit color is symbolic, while the accessories or blouse are chosen based on the wearers view of what is aesthetically pleasing to the eye and the individual wearer.

Depending on the region of the United States, clothing choices may vary. Many reasons including, economic status, demographics, or psychographics may play a role in influencing the culture. Since the United States has a variation of cultures and ethnic groups, numerous and diverse cultural traditions begin to combine into one.

Many of the regions within the United States have a signature style. The area in which an individual resides often determines their style or form of contemporary dress. West Coast style, encompasses more surfer brands and styles for apparel, while in the mountain region an individuals clothing may consist of hiking and outdoorsy styles.

Northeast styles are more fashion forward due to the influence of New York City.

However, each region consists of people who purchase clothing based on their individual style. Craig and Douglas (2005) found preferred objects symbolize “unique individual expressions of self or person experiences” (p. 327).

### India

Indian dress is filled with design motifs, embellishments, and vibrant colors making the garments stunning works of art. Embroidery, tie-dye, beadwork and mirrors are often key design details distinguishing Indian Flair (Rajagopalan & Heitmeyer, 2005). Striving to maintain customary dress, some choose to add flair to their traditional and culturally acceptable garments, whether it be a new design or vibrant color (Rosencrantz, 1972). As Asian- Indians begin their journey of acculturation in the United States, they begin to purchase mainstream American clothing. However, many designs in Westernized clothing have design details that are reflective of traditional Indian dress.

Khairullah and Khairulah (1999a) found that Asian-Indians do not acculturate easily into Westernized culture. These individuals choose to maintain their ethnic dress while living in North America. Occasionally, Asian-Indians try to acculturate to Western dress and identity when first arriving to the new region. However, researchers have found that once settled into their new environment, they begin to attach themselves with their original culture again, which leads to readopting their ethnic or cultural dress (Rajagopalan & Heitmeyer, 2005; Bahl, 2005). On the other hand, some Asian Indian women choose to switch between American and Indian dress depending where they are; for example, “American dress in the workplace and Indian dress at home” (Bahl, 2005, p.

109). This allows Indian women to fit in at work, while leaving a sense of comfort at home.

### *Sari*

The Sari is one form of traditional Indian dress, and represents the Asian-Indian traditionalists or collectivists way of life (Latzke, 1968). The sari is defined as a garment of southern Asian women that consists of several yards of lightweight cloth draped so that one end forms a skirt and the other a head or shoulder covering (<http://www.merriam-webster.com/dictionary/sari>). As the Sari has evolved through the centuries, historians have learned Indian culture from this single article of clothing. (Latzke, 1968). For many years, the Sari was the primary form of clothing worn by Asian-Indian females. Artistry and craftsmanship of the Sari, through beautiful textile creation by weaving, dyeing, and embellishing, demonstrate the Asian-Indians sense for beauty (Latzke, 1968). Indians, also, wear a shalwar (long trousers) and kameez (tunic blouse). These articles are more frequently worn in the workplace. The kameez is also embellished much like the sari, with vibrant colors, intricate designs, beading, and embroidery.

### Acculturation

Migration of members of a cultural group from one geographical location to another has been increasing, which allows for researchers to study how these groups clothing preferences change as they change locations (Eicher, Everson, & Lutz, 2000; Marshall, Jackson, Stanley, Kefgen, Touchie-Specht, 2004). This migration and adoption process is known as acculturation. Acculturation is a “process of learning a culture

different from the one in which a person is born and raised” and takes place when an individual relocates to a new culture and adopts the cultural characteristics and social patterns of the area (Melikian & De Karapetian, 1977, p. 185). There are two models of acculturation. The linear model assumes that one cannot preserve their ethnic identity if they become involved in the host culture. Alternatively, the bi-dimensional model, suggests that interaction between the individual’s culture and the host culture is part of the acculturation process, allowing the individual to be multicultural. Part of the research question is; as these groups of individuals adapt to new locations, do their clothing preferences change due to an attempt to complete themselves symbolically?

Recent studies have found immigrants try to preserve their cultural and ethnic identities by continuing to own and wear customary dress (Forney & Rabolt, 1985; Miller, 1993). For some, it is easier to adopt Western wear for job related activities and then, wear their ethnic dress at home and for personal activities. Research conducted by Forney (1980), found that individuals that “maintained an ethnic identity wore ethnic dress more often when there were strong ties among family, friends, and neighbors” (p. 2).

#### *Consumer Acculturation*

Kang and Kim (1998) found that different cultural groups acculturated at different speeds. When examining consumer acculturation, it has been found that behaviors, attitudes, and ideals of the culture people are living in opposite to their own culture are learned through socialization (Lee, 1988). Some researchers have found first generation immigrants to display lower levels of assimilation, than the subsequent generation

(Penaloza, 1989). Traditional and mainstream cultures are two dimensions that coincide with one another when examining cultural acculturation (Cleveland & Laroche, 2007). Over time, an individual may begin to lose their ethnic identity, leading to less cultural influence in their clothing preferences. Once they have acculturated, their clothing preferences will parallel with the host culture in which they are living. Most permanent immigrants will acculturate over time, adopting the host culture's clothing. While temporary immigrants, whether school or work related, are not as likely to acculturate (Jun, et al., 1993).

#### *Levels of Acculturation*

Berry (1990) found that acculturation could be categorized into four groups. (1) Assimilation, occurs when an individual adopts the new culture, leaving behind all beliefs, values, identities, etc, from their own culture. (2) Separation, occurs when an individual chooses to withdraw themselves from interactions with the new culture, and hold onto their ethnic identity. (3) Integration, meaning there is an interest in preserving one's ethnic identity and also interacting with the new culture. Lastly, (4) Marginalization is when one chooses to have little contact with the new culture. Each one of these modes will have some sort of affect on what influences consumers clothing choices. If an immigrant adopts a new culture (assimilation), then their cultural values or ethnic identity will have little impact on the clothing they choose. Their choices will be primarily based on aesthetic preferences. On the other hand, an immigrant categorized in the separation or marginal phase of acculturation will choose clothing based on symbolic attributes.

### *Multiculturalism*

Multiculturalism is fairly new phenomenon examining individuals who have chosen to integrate into a new culture while continuing to keep their culture's values intact. These individuals may also adopt values and behaviors of their host culture, but refrain from abandoning qualities from their country of origin (Reddy, 1996). A bi-dimensional perspective of acculturation has been adopted into more recent studies (Reddy, 1996). Penloza (1994) found that consumer change can and does happen at the same time in both directions, when looking at consumer acculturation in a bi-dimensional sense.

Those who retain the traditions and values of their culture, while developing and maintaining identification with the host culture, are thought to be integrated (Phinney & Devich-Navarro, 1997). Berry (1990) has suggested that there are two independent dimensions that describe the positions of minorities and how they acculturate bi-dimensionally. First, is the preservation of an individual's cultural norms; and the second being the establishment and maintenance of relationship with the host culture. The suggestions move away from a linear assimilation model and look at a bi-dimensional model, focusing primarily on integration. In recent studies, researchers have found that immigrants are successfully functioning in two cultures; one with Americans, and the other with people from the same culture or ethnic background. Phinney and Devich-Navarro (1997) found African American and Mexican American adolescents equally identify with their culture and the host culture. The majority of the respondents classified themselves as bicultural.

## Dress

“Dress is a complex ethnic marker” (Hansen, 2004, p. 373) that represents the individual wearing the garment and the cultural group they are associated with. Dress, meaning clothing, can be symbolic, sharing cultural meaning, or aesthetically pleasing to the eye or both (Hansen, 2004). Different styles of dress can belong to a specific culture and vary according to the culture (Miles, 1995). “Through dress, individuals help make culture material”, meaning that dress is both “a product and a process” (Kaiser, 1990, p. 44).

Arthur and Kaiser (1999) both have concluded behavior in relation to dress and style choices is a direct result of individual’s cultural values. Collectivism is a term used to describe an issue(s), in this case clothing preferences, which deals with a group’s values and interests. Individualism looks at one person portraying their independence or separation from the group. An individual dresses for themselves, based on their individual aesthetic preference, unlike a collectivist who chooses to dress for their particular cultural norm.

“Dress is closely connected to cultural identity” (Bahl, 2005, p. 114), including ethnicity, which makes dress an important variable to examine when studying different cultures and their social norms. Merely stated, dress is the act of embellishing and self definition concealing the body. Taylor (1977) describes dress as a cultural object, or a nonverbal symbol once it covers the body, preceding its reason for end use. Dress, in terms of fashion, is frequently changing while striving to maintain a form that will continue to be accepted by the people within a culture (Eicher & Sumberg, 1992). Ethnic

dress focuses on affiliates of a certain group and how these affiliates differentiate themselves from other groups. A sense of cohesion is present in which a distinct separation between “insiders” and “outsiders”, and symbols that classify members of a specific group (Eicher & Sumberg, 1992). Bushee (1970) found that modifications made to extrinsic symbols, one being dress, help individuals avoid stereotypes assigned to a specific cultural group based on their ethnicity.

Members of other cultures maintaining their ethnic dress may be unaware of the symbolic meanings attached to their choice of clothes (Forney, 1980). Traditional dress, for some cultures, is extremely important to maintain in their day to day activities. These individuals view their dress as conforming to the norm within their peer group in the new culture they have joined (Forney, 1980). Furthermore, the clothing preferred by an individual is representative of the wearer and will express aesthetic preferences and cultural symbolism of the wearer (Cunningham & Lab, 1991). Extrinsic factors of ethnic identity include dialect, residential arrangements, and dress (Forney & Rabolt, 1985). While intrinsic factors include, more personal factors, “such as religion, historical language, and a sense of common past” required for “continuation of ethnic heritage” (Forney & Rabolt, 1985, 1).

#### Symbolic Self Completion Theory

The Symbolic Self Completion Theory describes individuals who use symbols to complete themselves while seeking self-definition (Wicklund & Gollwitzer, 1982; Crane, et al., 2004); doing so, they choose symbols as a sense of self-definition (Crane, Hamilton, & Wilson, 2004). Clothing, being one item that can separate an individual into

a specific group, is a way that many immigrants identify with their ethnicity, as well as indicate to others they are a member of a certain group. Wicklund and Gollwitzer (1982) refer to self definition as an individual's way of life and goals which is achieved by the use of significant symbols. For an individual to begin the self-defining experience, they must first feel a sense of incompleteness or a void in their life which they are trying to fill (Wicklund & Gollwitzer, 1982).

When indicators of self-definition or important symbols are missing, an individual strives for alternative symbols to aid in self-definition. However, if an individual has various indicators of competence they are less likely to engage in self-symbolizing actions. Self-completion symbolizes the completeness of one. One way of completing one's self is through using personal possessions as an extension of their self (Belk, 1988). Wicklund and Gollwitzer's (1981) symbolic self-completion theory hypothesizes that "individuals use material possessions and other indicators as socially recognized symbols of their identity to communicate this identity to others" (Ledgerwood, Liviatin, & Carnevale, 2007, p. 873). Material possessions signify identity symbols that are means to complete personal identity goals.

For this study, the completeness the individual is seeking is the ability to mesh with a new culture by means of clothing worn. However, if the individual is not well acculturated in the new culture, they may fill the void by continuing to dress as they would in their own culture and surrounding themselves with groups of people from the same ethnic background. Integrated immigrants are more likely to shift between two

cultures. Therefore, the clothing they preferred may vary between mainstream westernized and westernized with color and details symbolic to their ethnic dress.

Crane, et al (2004) looked specifically at Wicklund and Gollwitzer's, Symbolic Self-Completion Theory, (1982) and its effect on Scottish dress. They found using self-descriptors, as well as wearing clothing linked to a particular self definition, an immigrant can begin the self completion process. (Crane, et al., 2004). The need to "fit in" with a specific group whether it be an individual's very own cultural group or the new one they are acculturating to is one reason it is important to self-define. With dress being an important symbol of association, it is much easier to fulfill a role and become self defined with a sense of completeness after feeling comfortable with the culture one is acculturating into. If an individual chooses not to fully assimilate or integrate, instead remaining on the opposite end of acculturation, they may embrace ethnic dress as visible symbol of their ethnic identity. By choosing ethnic dress, individuals may feel that their identity is completed (Kaiser, 1990).

### Aesthetics

Aesthetics refers to the comprehension and admiration of art (Marshall, et al., 2004). Moreover, aesthetics is a philosophical study of mind and emotion relative to the sense of beauty, and principles underlying and justifying judgments. Fiore and Kimle (1997) define aesthetics as a pleasing appearance of a product that has formal, expressive, and symbolic qualities. The pleasure is derived from what is known as the aesthetic experience.

The aesthetic experience, which comes from an item of apparel, addresses the internal processes, the multi-sensory properties, the psychological aspects and the socio-cultural characteristics of the creator as well as the observer of the product or apparel appearance (Fiore & Kimle, 1997, p. 26).

Individuals within a culture learn what is perceived as beautiful and may base their clothing preferences on these ideals of beauty (Marshall, et al., 2004). In a specific culture, these ideals of beauty emerge from surfacing emotional responses that explain why particular arrangements of dress are seen as beautiful, usually resulting from elemental aesthetics forms such as shape, color, texture, and line (Roach & Eicher, 1973). The aesthetically pleasing arrangements become apparent based on cultural beliefs and values making them symbolic.

“The esthetic man sees his highest value in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He need not be an artist; nor need he be effete; he is esthetic if he but finds his chief interest in the artistic episodes of life.”

(Ryan, 1966, p. 100)

Aesthetic responses to clothing refer to physical characteristics of an article of clothing examined, and differ from culture to culture (Ramachandran & Rogers-Ramachandran, 2006). Aesthetic and symbolic significance can be present simultaneously in clothing's appearance (Cruesen & Schoormans, 2005). Favored

designs, such as surface patterns and added details, as well as color take part in aesthetic and symbolic roles of clothing giving meaning to the clothing and/or the individual wearing the clothing (Cruesen & Schoormans, 2005).

### *Formal Properties*

The formal properties of aesthetics allow each consumer's visual responses to focus their attention toward the characteristics that they find most appealing (Ramachandran & Rogers-Ramachandran, 2006). Simply stated, formal properties are structural features of an object. These properties consist of color, line, symmetry, and unity. Other formal properties of aesthetics are rhythm, tone, balance, coherence and harmony. Aesthetics tend to be the primary basis for purchasing an article of clothing.

### *Symbolic Properties*

Symbolic interaction theory, developed by George Mead (1934), concentrates on consumers and how they identify with their world (Solomon, 1983). Within each individual's world, communication is a key factor of displaying symbolism. Symbolic meaning is determined by the collective "knowledge, language, and understanding" of the other members of a cultural group (Piacentini & Mailer, 2004, p. 253). Therefore, within a cultural group, new symbols or old symbols with shifting connotations will alter an individual's understanding of their environment (Forney, 1980).

A symbol can be described as any "object, action, word, picture, complex behavior" (Levy, 1959, p. 119) or, in this case, an article of clothing that portrays an universal meaning and an alternate meaning, which is represented by the person displaying the symbol. When tangible objects are used as symbols, the meaning is based

on more of a value than the physical characteristic (Banister & Hogg, 2004). Symbols have extrinsic or intrinsic traits. Physical features, such as dress, hairstyle, facial expressions, or vocabulary are extrinsic traits that help place individuals into a specific group (Forney, 1980).

Cultural norms, values, and lifestyles can be an expression or symbol resulting from the choice of dress one chooses for representation of their association with society (Elliot, 1999). The interpretation of the symbolic meanings of dress is important for each person within a cultural ethnicity to meet approval from other members of the group (Ligas & Cotte, 1999; Piacentini & Mailer, 2004). Consumers tend to buy clothing that is aesthetically pleasing and symbolic. Preferred clothing may be aesthetically pleasing due to the symbolic attributes and/or meanings the individual places on the object.

Symbolism is simply a form of communication between the person wearing the symbol and the person receiving the information (Hirschman, 1981; Solomon, 1983). A symbol's acceptance is based on the adoption by a large group of people such as a cultural group (Banister & Hogg, 2004).

Many women in Asian cultures continue to choose clothing which displays a symbolic meaning. These women often have strict clothing guidelines which they choose to follow, frequently due to political or religious values and beliefs (Kim & Farrell-Beck, 2005). Kim & Farrell-Beck (2005) discovered that Korean women who purchased Westernized apparel or styles chose pieces that would fit easily into the culture and could be quickly adopted. Eicher and Sumberg (1992) found women are more likely to choose clothing that is symbolic and traditional to their culture than men, especially in the

eastern part of the world, allowing similar assumptions to be made about the western realm. Individuals are generally encouraged to construct their appearance to meet the social normative expectations symbolic to the culture, and this encouragement strongly affects apparel choices (Rudd & Lennon 2000). An article of clothing accepted by two cultures may hold two entirely different meanings to each group (Eicher & Sumberg, 1992). For example, a beaded tunic shirt preferred by an American may be aesthetically pleasing or appropriate for a special occasion, based on the formal properties, while Asian Indians may place symbolic meanings on this same article of clothing because the surface pattern, design details, and style are representative of their culture's clothing.

Many researchers have focused on clothing as a symbol of self. Laurent and Kapferer (1985) state that a powerful class of product symbolism is clothing. Clothing is an expression of self-concept and identity, which can explain much about the person wearing the clothes. Craig & Douglas (2005) examined articles of clothing to determine subcultures within a culture or ethnic group. This study used these items to distinguish if the articles of clothing symbolized their memberships. Craig and Douglas (2005) believed there were three segments to culture: (1) "language and communication, (2) values and beliefs and (3) material culture and artifacts" (p. 324). A conceptual framework was developed to examine the segments and their influences on consumer research. The material culture evaluates consumers and their connections with their possessions. These possessions have symbolic meanings attached to them that are an essential factor of culture and identity.

## Color

Color refers to how the brain decodes what the eye absorbs when light is reflected off a surface (Singh, 2006). Visual sensations are created by wavelengths of light translated to the human brain which become color. These visual sensations assist consumers in purchase decisions fairly quickly due to their ability to influence mood or emotions, as well as relay a message of cultural meaning. “Color preferences differ between cultures” (Cruesen & Schoormans, 2005, p. 65) and ethnic groups, as do the meanings each color holds (Grossman & Wisenbalt, 1999). In different cultures color can have very different meanings. For example, researchers have found that color is the most significant component of design (Rosencranz, 1972; Singh, 2006). Color is the first attribute noticed by most consumers and has proven to receive the most reaction, whether positive or negative while shopping (Rosencranz, 1972). Preference of color varies from person to person, with some finding a color beautiful and others finding the same color unattractive. In many parts of the world, color is also chosen to enhance a consumer’s personal attributes. Positive experiences with a specific color generally lead to favorability when choosing clothing (Singh, 2006).

### *Color as Symbolic Attribute*

Colors hold different meanings in different cultures. Studies on color have found color to be symbolic within each cultural or ethnic group.

“Color is indeed an intricate part of the lifestyle in India. It is part of the religion, the culture, the daily routine and is found everywhere - from the clothing and customs to foods and festivals. Each color symbolizes a force in life, and thus color and life are inseparable”

([www.geocities.com/promiserani/indiacolor.html](http://www.geocities.com/promiserani/indiacolor.html)).

A prevalent color in one cultural setting may not hold any meaning in another. These color symbols vary from one society to another, which means they are not held worldwide. For example, in Western culture, black is worn to funerals and white is seen as a color of purity. Whereas, in other cultures, white is the color for mourning. Another color with different meanings between American and Asian Indian culture is red. Red to the Asian Indian means purity, and is usually worn by the bride on her wedding day. Americans associate red with certain holidays, such as Valentine’s Day and Christmas. It is also a color of excitement and passion. Purple is not recognized in Asian Indian societies. However, for centuries Western areas relate purple to royalty. Green is a symbol of money, new birth, and spring in Western culture, but it symbolizes the Islamic religion in India. As for blue, Asian-Indians positively associate it with Krishna, a deity worshipped into the Hindu religion.

The sari has been part of Indian culture for more than 5,000 years, Dating back to the Vedic period (Latzke,1968). The color and texture of a Sari is significant and indicates the region, class, age, etc. in Indian culture ([www.indianfashion.com](http://www.indianfashion.com)). While

color plays an important role in the sari, it is possible the same color would be the chosen color for everyday Western apparel. Vibrant colors and flamboyant designs are signature to the Asian-Indian Sari. As time has passed the Sari has evolved from a political and religious form of dress, to the authentic clothing and the representation of Asian-Indian's aesthetic traditions (Bahl, 2005). Color is indeed an intricate part of the lifestyle in India. It is part of the religion, the culture, the daily routine and is found everywhere - from the clothing and customs to foods and festivals. Each color symbolizes a force in life, and thus color and life are inseparable.

### Surface Patterns

Conversational, ethnic, floral, and geometric patterns are the four groups of patterns that fabric designers recognize (Marshall, et al, 2004). Surface patterns can be repeated continuously to create an overall pattern or broken up, making a random pattern. These patterns or decorative motifs are categorized based on their design style; geometric, realistic, stylized, or abstract (Marshall et al, 2004).

DeLong, et al. (2005) studied Chinese influences on Western fashion. Surface patterns have an impact on individual's perceptions of clothing. As for Asian-Indian clothing, the fabric has geometric and ornate design woven into it. Stripes and block patterns were woven into the less expensive saris. Once the fabric was woven, design details were often added. These details include embroidery, beading, and mirroring.

Geometric motifs stem from the mathematics subject known as geometry which examines the relationships of points, lines, angles, solids, and surfaces (dictionary.com).

These solids are known as geometric shapes or forms. The shapes can be categorized into one of two groups; rectangular and curvilinear. Rectangular objects include squares, rectangles, triangles, or any shape or form that has a blunt edge and point. While curvilinear shapes consist of circles or ovals, or any shapes with one continuous line with no blunt edge.

#### *Surface Patterns as a Symbolic Attribute*

Squares are symbolic for means of conformity and solidness. Triangles represent forcefulness, and carry mystical and spiritual associations. Circles correspond with adjectives such as completeness, unity, and perfection. Stripes, Plaids, checks, and even circles are considered geometric motifs. These patterns can be formed by the processes known as weaving or dyeing. More commonly, in present day, these geometric motifs are printed onto the fabric.

Depending on the culture, the geometric motifs worn will vary. Korean women prefer concreteness in their designs that signify neatness (Kim & Farrell-Beck, 2005). They prefer designs that are repetitious in pattern. Indian women wear motifs with very intricate patterns. Many consist of both, geometric and curvilinear shapes.

Floral patterns can be realistic or stylized. In many Asian-Indian garments floral motifs are formed by embroidery on the actual article of clothing. Abstract motifs are formed by splashes of color and shape. Also, the use of beading is common since it adds another dimension to the fabric. Asian-Indian Sari and Kawzaars are beautiful works of art. Tie-Dye is commonly applied to the fabrics from which the Sari is derived. Tie-

Dying evolved from an Indian process called bandhani, resist-dyeing. The motifs are traditional and inspired from nature.

Embellishments or design details, are common to Asian-Indian textiles. These details include beading and embroidery, primarily. Some mirroring is present. Commonly, embroidery is found in traditional Asian-Indian dress. These embellishments or design details are typically inspired by from nature, birds, flowers, trees, etc, surrounding the area. The motifs are very intricate, often incorporating beading and mirroring into the designs.

#### Hypothesis Development

Purchase intentions coincide with preferences. Therefore, it is necessary to study if Asian-Indian tend to purchase clothing the clothing they prefer, whether it have Western or Indian attributes.

Recently, retail shopping behaviour, consumer choice, and purchase intentions among ethnic consumers has been documented in many consumer studies (Khairullah & Khairullah, 1999b, Kang & Kim, 1998). Consumers who identify themselves as multicultural describe them selves as being integrated with the host culture and their home culture. This group of immigrant's consumption patterns can be identified as being mixed between the two cultures. However, assimilated immigrant's consumption patterns are more like the host culture. A high percentage of immigrants in the United States identify their selves as being multicultural. It can be assumed these multicultural individuals will be consuming products that can be classified as mainstream American, as

well as products similar to their own culture. Asian-Indian's food consumption is mostly Indian no matter how acculturated or not they are into the host culture. Does this hold true for other products, such as clothing?

H1: Asian-Indians who are low acculturated will demonstrate greater preferences for mainstream clothing with Indian attributes in (a) color and (b) surface patterns than Asian-Indians who are high acculturated.

H2: Asian-Indians who are high acculturated will demonstrate a greater preference for mainstream clothing with Western attributes in (a) color and (b) surface patterns than Asian-Indians who are low acculturated.

Khairullah and Khairullah (1999a) found Asian-Indians do not acculturate easily into American culture. If this is true it can be assumed low acculturated Asian-Indians will most likely prefer mainstream clothing most similar to their culture's traditional dress. With that being stated, it can also be assumed the reverse will be true. Rajagopalan and Heitmeyer(2005) found involvement Asian-Indian consumers with low levels of acculturation did not select or purchase mainstream clothing. However, this research tests mainstream clothing with Indian attributes was available would Asian-Indian consumers prefer and purchase the items.

H3: Asian-Indians who are low acculturated will demonstrate a greater preference for ethnic-inspired clothing than Asian-Indians who are high acculturated.

H4: Asian-Indians who are high acculturated will have a greater preference for mainstream clothing than low acculturated Asian-Indians.

Ragajopalan and Heitmeyer (2005) examined Asian-Indian consumers involvement in Indian ethnic apparel and contemporary American clothing. They found that Asian-Indians with low levels of involvement were involved in both the selection and purchase of Indian ethnic apparel. This implies they do not purchase mainstream

clothing. The above hypotheses will test Asian-Indian's preferences for mainstream clothing with western attributes and Indian attributes.

H5: Asian-Indians who are low acculturated will have greater purchase intentions for mainstream clothing with Indian attributes in (a) color and (b) surface patterns than Asian-Indians who are high acculturated.

H6: Asian-Indians who are high acculturated will demonstrate greater purchase intentions for mainstream clothing with Western attributes in (a) color and (b) surface patterns than Asian-Indians who are low acculturated.

If levels of acculturation affect preferences for mainstream clothing with or without Indian attributes, it can be assumed purchase intentions will be affected also. Past researchers found high acculturated Asian-Indians did not purchase mainstream clothing. However, if the mainstream clothing had Asian-Indian attributes, it could be assumed they may purchase the item.

H7: Asian- Indian who are low acculturated will have greater purchase intentions for mainstream clothing with ethnic-inspired than high acculturated Asian-Indians.

H8: Asian-Indians who are high acculturated will have greater purchase intentions for mainstream clothing than low acculturated Asian-Indians.

The last two hypotheses purpose low acculturated Asian-Indians will tend to purchase mainstream clothing that is ethnic-inspired, and high acculturated Asian-Indians will purchase mainstream clothing with common western attributes. These hypotheses were developed to see what Asian-Indian's purchase intentions were. The research seeks lacking information about Asian-Indian female consumers. Each hypothesis was developed based on previous research findings and gaps in the literature.

### CHAPTER III: METHODOLOGY

This research seeks information regarding Asian-Indian female's acculturation levels and the relation to their clothing preferences and purchase intentions. The first step when studying an ethnic group as they move to the United States is to first determine how well they have adapted to the culture. To determine this, their level of acculturation has been studied, which gives insight as to how they see themselves in a new culture. Do these new immigrants keep their cultural values and beliefs intact, not only with daily practices but also with their clothing preferences? Do they retain the same purchasing decisions as they would at home on a day- to-day basis? If they decide to adapt the Western way of dress, are their purchases based on aesthetics, what is pleasing to the eye, or on symbols, what is seen to be acceptable in their culture? A quantitative study has been conducted to help describe these individuals, their preferences, and purchase intentions for clothing to determine if change occurs as the designated ethnic group acculturates in the United States.

A survey is the most logical method for collecting data on acculturation for this research. Many studies have looked at acculturation and have had high response rate. As for measuring clothing preferences for Asian-Indians, the research field is limited. However, a few studies have been conducted that have reliable survey instruments available to use. In this study, an electronic survey was sent to a convenience sample of

students who attend a large southeastern university from Office of Institutional Research and the Indian Student Association members list.

### Sample

The target population for this study was Asian-Indian women above the age of 18, attending Auburn University. These Asian-Indians were sampled to determine if their level of acculturation influences their clothing preferences and purchase intentions for Westernized clothing based on aesthetic properties such as color and surface patterns.

The convenience sample was taken from a list of students attending a southeastern university, through the Office of Institutional Research and the Indian Student Association members list. This was then used to obtain a convenience sample of a 131 possible respondents, hoping to receive a response rate of at least 25%. The convenience sample was limited due to the fact that many international students had requested their e-mail addresses and information not be publically available.

### Data Collection

A quantitative study was conducted to distinguish if any correlations can be established between acculturation and clothing preferences and purchase intentions of Asian-Indians female consumers. A total of 131 surveys were sent via e-mail to Asian-Indian females attending Auburn University.

The first step of the data collection process was to send an e-mail to the prospective respondents, outlining the research purpose. This email shared with the respondents the purpose of the research, deadline for participating, the informed consent form for studying human subjects, and a thank you note. A link was included in this e-

mail, allowing the respondents to take and submit the survey. Reminder e-mails were sent to the prospective respondents after week one and again at two weeks. Another was sent at week three and four, with the intention of getting all responses in no later than five weeks after the initial e-mail.

The internet questionnaire was available for respondents via [www.surveymonkey.com](http://www.surveymonkey.com). Researchers can easily set up a survey with questions that pertain to the study and submit it to the target sample taking less time or resources than is involved in administering a paper version. SurveyMonkey allows the respondents to save portions of the survey they have completed so they can come back and finish when they have free time. An online survey was available for the selected subjects to access via the website and complete in a timely manner convenient for them. A finite time frame of four weeks for data collection was established. At the end of the designated time frame, the data collected was examined by the researcher using SPSS.

#### Stimuli Development

A collection of mainstream American clothing was chosen by the researcher from department store and retail store websites. Research was conducted through articles and the Internet sites selling Asian-Indian clothing to determine elements of Asian-Indian dress. After determining what design attributes were common to the culture at hand, a search for Westernized clothing with similar attributes was conducted. The clothing chosen for the survey was Westernized clothing with mainstream American design attributes and Asian-Indian design attributes.

When adapting into a new culture, determining if these individuals prefer Westernized clothing with traditional ethnic designs, related to their culture will help the apparel industry better target this new market segment. Delong, Wu, and Bao (2005) developed a scale measuring the influence of Chinese dress on Western fashion. The scale used pictures from FirstView, a fashion website. The respondents were asked to identify if the clothing was “oriental”, as well as if any Chinese design attributes were present. The survey examined the degree of ethnic influence on the clothing. Eaglin (1963) developed a scale to measure clothing style preferences. Five garments were grouped together by categories of clothing types (e.g. sportswear, casual wear, swimwear, blouses, skirts, pants, etc.). The respondent was asked to answer three questions about the garment of choice from each grouping; which are you most likely to wear, which color would you prefer for the garment chosen, and which garment do you wish you could wear? Eaglin (1963) chose pictures from fashion magazines and sales catalogs that were popular at the time. These scales were used as a guide when developing an instrument that measured the impact of design details on Asian-Indian’s clothing preferences. Both Delong et al (2005) and Eaglin’s (1963) instruments were found reliable and valid.

#### Pilot Study

The purpose of the pilot study was to ensure that the survey was effective and asks relevant questions pertaining to the subjects. This pilot study ensured the instrument was valid and reliable, before continuing with the survey that was used to collect the data. The Cronbach’s alpha of each scale was calculated through SPSS, to ensure the alpha was  $\geq .70$ .

A pilot study test was conducted by the researcher to ensure the articles of clothing chosen for this research were accurate representations of mainstream Westernized clothing, some with standard American details and others with Asian-Indian inspired details. Also, the pilot study included a color card, in which respondents were asked to identify colors reflective of mainstream American clothing and Indian ethnic clothing. Colors unrelated to either culture were omitted in the final survey. The pilot study was administered at the Hindu Temple. Female members of the Hindu Temple in a large southeastern city were asked to take the survey to determine validity of the instrument. Twenty five Asian-Indian female consumers agreed to participate in the pilot study to ensure all questions were relevant. Once these surveys were completed, the researcher analyzed the data and reviewed the findings to determine if any questions should be omitted from the questionnaire prior to resending the final questions to the entire sample.

The pilot study consisted of 5 sections: (1) Color Symbolism and Purchase Intention Scale, (2) Design Symbolism and Purchase Intention Scale (3) Symbolic Attributes Scale, (4) Clothing Preference and Purchase Intention for Mainstream American vs. Ethnic-inspired Scale, and (5) a demographics section. The instrument was composed of self reporting and visual stimulus sections. A paper based survey was used for the pilot study at the Hindu Temple.

### *Pilot Study*

A pilot study was conducted asking individuals to identify what colors and design details they find to be symbolic of Asian-Indian traditional dress. The Color Symbolism and Purchase Intention Scale asked respondents to look at a set of colors and identify the ones that are symbolic to Asian-Indian traditional dress and which they were more likely to purchase. Each color was assigned a letter and the respondent could choose as many colors as they felt were relevant. All color names were deleted to try and eliminate any bias that may come about based on dislike or like of a particular color based on the name. The color card, with all color names omitted, was used to make associations between the colors and the individual's clothing preferences. The individuals answered a set of statements, asking them to identify if they relate the color to their ethnic dress. Each color was put into one of two categories; 1-colors symbolic of mainstream American clothing and 2-colors symbolic of Asian-Indian traditional dress. Six colors were deleted from the final scale because they were neutral colors.

The Design Symbolism and Purchase Intention scale was formatted much like the Color Symbolism and Purchase Intention Scale. They were structured in a way where each respondent could check as many colors and designs as they felt applied. Statements such as, "Color A or Article A is symbolic of Asian-Indian dress" and "I tend to purchase Color A or Article A" were used for determining which colors and articles of clothing were symbolic of Asian-Indian traditional dress, as well as which these individuals were more likely to purchase. In this section, the respondents categorize the apparel in each set

as Westernized clothing with design details that were symbolic of mainstream American and/or Asian-Indian traditional dress.

The Design Symbolism and Preference scale was divided into three scales. Each scale consisted of nine articles of clothing; some with Indian symbolism, and some without. Much like the color preference scale, the respondents were asked to use a visual stimulus and choose the article of clothing they felt had design features, such as beading, embroidery, stripes, etc, symbolic of mainstream American clothing and Asian-Indian clothing. Then, they were asked to choose which articles of clothing they had a tendency to purchase.

Researching symbolic attributes aims to distinguish if Asian-Indians clothing preferences are symbolic and, if so, are the components of garments symbolic. The Symbolic Attribute Scale allowed clarification as to what design features, such as intricate surface patterns and embellishments, these individuals thought were symbolic of Asian-Indian traditional dress and mainstream American dress. This ensured all generalizations made about Indian traditional dress were correct. Statements such as Embroidery is symbolic of Asian-Indian traditional dress or embroidery is symbolic of mainstream American dress were answered by choosing from 1-strongly agree to 5-strongly disagree on a 5-point Likert-type scale. This scale was deleted from the final survey as it was deemed to make the research project too large in scope.

## Measures for Main Study

### *Behavioral Acculturation Scale*

Khairullah and Khairullah (1999a) obtained data from Asian-Indian students living in America in order to study levels of consumer acculturation. The instrument measures behavioral acculturation of Asian Indians by means of an adapted version of Szapocznik's (1978) scale measuring Cuban's acculturation levels, which consisted of 24 items. Khairullah and Khairullah's (1999a) version of the scale looks at 20 items, which have been proven reliable and valid with a Cronbach alpha coefficient of .97 and has been used by many researchers seeking information on Asian-Indian acculturation. This measurement was developed by Szapocznik (1978) to seek information about first generation immigrants to the United States in the late 1970s (Khairullah & Khairullah, 1999a). Khairullah & Khairullah's (1999a) Behavioral Acculturation scale has been slightly modified by adding two questions that pertain to clothing preferences.

### *Color Preference and Purchase Intention Scale (Visual Scale)*

Color preference is reliant upon the associations individuals have developed over time for colors whether it is based on culture, ethnicity, or simply preference (Grossman & Wisenblit, 1999). Generally, color research asks individuals to identify their color preferences using color cards or swatches. For this study, a color card with all color names omitted was used to make associations between the colors and the individual's clothing preferences. The respondent was asked to pick the colors they prefer for clothing, as well as pick the colors they would purchase. The pilot study determined that all colors used in the survey were either symbolic of Asian-Indian traditional dress or

mainstream American dress. This test determined if the respondents preferred colors representative of their native culture's traditional dress.

*Design Preference and Purchase Intention Scale (Visual Scale)*

The subjects were also asked to answer statements about surface pattern and design detail preferences after looking at sets of pictures containing mainstream Westernized clothing. They chose the clothing they preferred and would be more likely to purchase, using a 5 point Likert-type scale; 1-Strongly Agree and 5-Strongly Disagree. This allowed the researcher to see if any correlations can be made between acculturation and clothing preferences. The articles of clothing used for this section were found to be valid after the pilot study was conducted. A similar study was conducted by DeLong, Wu, and Bao (2005) in which individuals chose pictures of Westernized clothing having Chinese influences. The survey was developed to help the researchers make a comparison between the Chinese and U.S. college student's choices of Westernized apparel with Chinese influence.

*Clothing Preference and Purchase Intention for Mainstream American and Ethnic-Inspired Clothing Scale (Verbal Scale)*

Researching clothing preferences and purchase intention aimed to find if influences of Asian-Indian traditional dress are important to this population when they purchase Westernized apparel. The respondents were asked to evaluate how they choose the clothing they prefer. This study helps the researcher try and understand or explain why Asian-Indian consumers, living in the United States, prefer and purchase the clothing items they do. The respondent was asked to answer a set of statements using 1-

Strongly Agree, 2-Agree, 3-Neutral, 4-Disagree, and 5-Strongly Disagree. For example, “I prefer mainstream clothing with colors associated with Western culture” or “I prefer mainstream clothing with surface patterns associated with Asian-Indian culture”.

Purchase intentions statements were phrased like the preference statements. For example, “ I tend to purchase mainstream clothing surface patterns associated with western culture”.

### *Demographic Scale*

Respondents were asked to answer questions relating to their demographics in the last section of the survey. Questions included the sex, age, marital status, religious affiliation, completed level of education, major, and length of time in the United States. Questions regarding social group and income were omitted since it has been found in previous studies to be a sensitive topic among this ethnic group (Khairullah & Khairullah, 1999a).

### Data Analysis

The pilot study used frequency tables to determine which colors and design details hold the most meaning to the Asian-Indians being studied. The frequency tables allowed the researcher to categorize the colors as symbolic of Asian-Indian traditional dress and mainstream American dress. A reliability analysis was run to determine the Cronbach’s Alpha to ensure measures were valid and reliable for the Likert-type scales.

Crosstabulations, a statistical process that forms two-way and multipleway tables were created for the visual stimuli sections of the questionnaire. The Color and Design Preference and Purchase Intentions Scales were cross tabulated with the two levels of

acculturation. Percentages were calculated from the answers of each respondent to determine if level of acculturation influenced color and design preferences and purchase intentions.

To determine behavioral acculturation levels, twenty two items were evaluated using Khairullah and Khairullah's (1999a) survey for measuring Asian-Indian behavioral acculturation. This scale has proven to be reliable and valid with a Cronbach's alpha of .97. The acculturation scale for this study was divided into two categories; low and high acculturation levels. Mean scores were calculated for each respondent on the Behavioural Acculturation Scale. Then the Median Split method was used to group each respondent into either low or high acculturated categories. Acculturation scores ranging from 1.0 to 2.99 were considered as individuals with low acculturation scores. Acculturation scores ranging from 3.0 to 5.0 were considered highly acculturated individuals.

Composite variables were created for each of the scales measuring the independent and dependent variables. These variables were created by averaging across all items in a specific scale for each respondent. This mean was used to run statistical analysis, comparing the mean of each respondent to their level of acculturation. An ANOVA was run in order to help the researcher make connections between Asian-Indian consumer's acculturation level, clothing preferences, and purchase intentions, associated with colors and surface patterns.

Each question was coded for data analysis depending on how the respondent answered the Likert-type questions. Twenty-two Likert type questions were used for the behavioral acculturation portion of the survey. Possible answers to choose from for each

question were as follows: “1; Indian all of the time - 2; Indian most of the time – 3; Indian and American equally – 4; American most of the time – 5; American all of the time” (Khairullah & Khairullah, 1999a, 61). Low scores received from respondents represented a low acculturation level and vice versa.

Data collected from the Color, Design, and Clothing Preference and Purchase Intention Scales were coded much like the Behavioural Acculturation scale. The possible answers are as follows: 1-Strongly Agree, 2- Agree, 3- Neutral, 4- Disagree, 5-Strongly Disagree. ANOVAs were run to find out the effect of level of acculturation on clothing preference for and purchase intentions for mainstream apparel with American attributes and Asian-Indian attributes. Similarly, the Color and Design Preferences and Purchase Intentions Scales were examined to determine if level of acculturation affected these two dependent variables.

Demographic frequencies, means, and standard deviations were taken. Lastly, relationships between demographic variables, acculturation levels, and clothing preferences were examined by Pearson’s correlation analysis (Reddy, 1996). One demographic examined closely was the length of time the individual has lived in the United States. Cronbach’s alpha were analyzed to determine the reliability and validity of the study.

## CHAPTER IV. DATA ANALYSIS & RESULTS

### Preliminary Analysis

#### *Pilot Study Sample Description*

A convenience sample was drawn from Asian-Indian females who were a member of the Hindu Temple of a large southeastern city. There were 25 respondents who agreed to partake in the pretest. Ages of the respondents ranged from 19 to 59, with 60 percent between 30 and 49. Of the 80 percent of respondents who were married, 72 percent had spouses who were also Asian-Indian. Their responses were used to determine the validity and reliability of the survey questions. A Cronbach's alpha of  $\alpha \geq .70$  or higher is considered a reliable scale.

#### *Demographics*

The descriptive statistics for each demographic item are presented in Table 4.4. Of the 25 respondents, 20 (80%) were married. Eighteen of the twenty respondents' spouses were Asian-Indian. Sixty four percent were between the ages of 30 and 49. A total of 72 percent of respondents' selected bachelors or some graduate for their education level. The majority of the respondents have lived in the United States for 11-20 years (32%). However, a total of 48 percent (2-3 years, 28%; 4-10 years, 20%) have lived in the United States between 2 and 10 years. These percentages correspond with the rapid growth the United States has seen over the past decade in regards to this particular group of immigrants.

Table 4.1. Descriptive Statistics for Pilot Study

Demographics	<i>f</i>	%	M	SD
Marital Status:				
Married	20	80%		
Single	5	20%		
Divorced				
Widowed				
Spouse Ethnicity:				
Indian	18	72%		
Other	2	8%		
Not Applicable	5	20%		
Age:			3.08	1.152
<20	3	12%		
20-29	4	16%		
30-39	8	32%		
40-49	8	32%		
50-59	2	8%		
Religious Affiliation:				
Hindu	25	100%		
Level of Education completed:				
High school	1	4%		
Some Bachelor's	3	12%		
Bachelor's	7	28%		
Some Graduate	5	20%		
Master's	6	24%		
Some Doctoral	2	8%		
Doctorate	1	4%		
Length of stay in United States:				
<2 years	1	4%		
2-3 years	4	16%		
4-10 years	7	28%		
11-20 years	5	20%		
>21 years	8	32%		
	N= 25			

*Pilot Study*

The reliability of each Likert-type scale used in the pilot study was tested. The purpose of the pilot study was to determine if each scale within the survey was a reliable measure. The color and design symbolism scale used frequencies to determine what

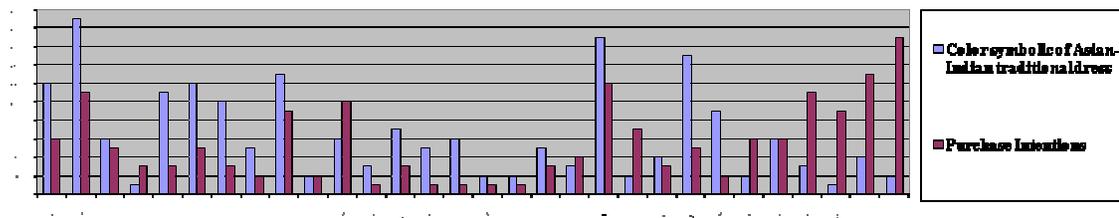
colors and designs were symbolic of Asian-Indian traditional dress. However, in the final survey a 5-point Likert-type scale was used and tested for reliability. Internal consistency measures were used to determine reliability within each scale. The reliability coefficient used is known as Cronbach's alpha, which signifies reliability if it is  $\geq .70$ . If the scale receives a Cronbach's alpha of  $\geq .70$  the scale's statements are adequately reliable.

The pilot study was administered at the Hindu Temple of a large southeastern city. The respondents who agreed to participate in the study were asked to complete the pilot survey. The survey was composed of five sections: (1) Color Symbolism and Purchase Intentions Scale, (2) Design Symbolism and Purchase Intentions Scale, (3) Symbolic Attribute Scale, (4) Clothing Preference and Purchase Intentions for Mainstream American Clothing and Ethnic-Inspired Clothing, and (5) demographics.

### Pilot Study Analysis

#### *Color Symbolism and Purchase Intentions Scale.*

Chart 4.1. Color Symbolism and Purchase Intentions Frequency Table



Frequencies of six or above were found to be symbolic of Asian-Indian traditional dress. All thirteen colors that were found to be symbolic of Asian-Indian traditional dress were purchased as often as 24% or more of the time. A color card can be found in Appendix B. Color names can be found in Appendix D. Chart 4.1 shows, some colors received higher frequencies. Colors with high frequencies, such as Color A (Red), B

(Magenta), F (Orange Gold), I (Yellow), T (Cobalt Blue), and W (Purple) were identified as being symbolic of Asian-Indian traditional dress by 50% or more of the sample. Colors Y (Grey), Z (Beige), AA Cream), BB (Brown), CC (White), and DD (Black) were deleted from the final survey because these colors were considered to be neutral. Table 4.1 not only reveals the frequencies of each color found symbolic of Asian-Indian traditional dress (Color A, B, C, E, F, G, I, K, M, O, T, W, and X) and the respondents purchase intentions but, also, the percentage of respondents who preferred the color found to be symbolic of Asian-Indian culture. The remaining 11 colors were categorized as Western colors. These colors were Color D, H, J, L, N, P, Q, R, S, U, and V.

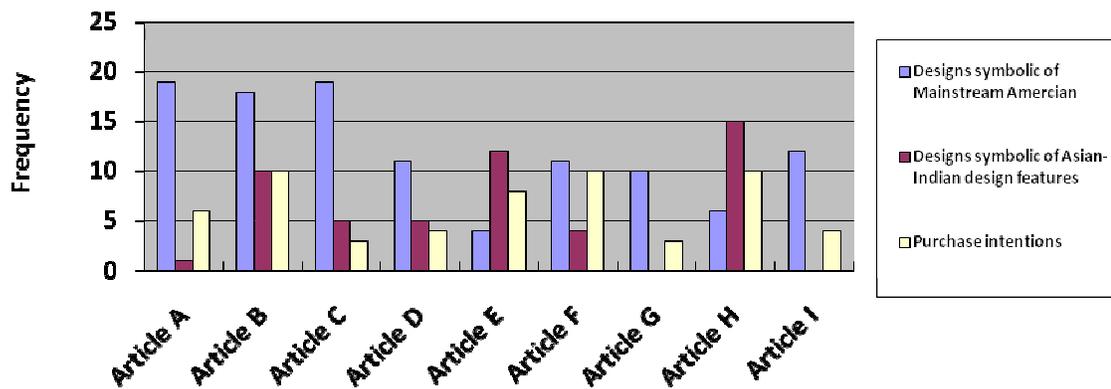
Table 4.2. Colors Symbolic of Asian-Indian Traditional Dress and Purchase Intentions  
Frequencies

Color	Symbolic of Asian-Indian traditional dress <i>f</i>	Purchase intentions <i>f</i>	% purchased: who found the color symbolic and purchased the color  $\% = \frac{f_{\text{purchase}}}{f_{\text{symbolic}}}$	% respondents to find color symbolic of Asian-Indian traditional dress N=25
A. Red	12	6	50%	48%
B. Magenta	19	11	57.8%	76%
C. Burgundy	6	5	83.3%	24%
D. Mauve	1	3	3%	4%
E. Orange	11	3	27.2%	44%
F. Orange Gold	12	5	41.6%	48%
G. Yellow Gold	10	3	30%	40%
H. Gold	5	2	40%	20%
I. Yellow	13	9	69.2%	52%
J. Yellow Beige	2	2	100%	8%
K. Royal Blue	6	10	1.6%	24%
L. Light Teal	3	1	33.3%	12%
M. Light Green	7	3	42.8%	28%
N. Kelly Green	5	1	20%	20%
O. Olive Green	6	1	16.6%	24%
P. Emerald Green	2	1	50%	8%
Q. Dark Teal	2	1	50%	8%
R. Hunter Green	5	3	60%	20%
S. Navy Blue	3	4	1.3%	12%
T. Cobalt Blue	17	12	70.5%	68%
U. Baby Blue	2	7	3.5%	8%
V. Blue	4	3	75%	16%
W. Purple	15	5	33.3%	60%
X. Bright Purple	9	2	22.2%	36%
Y. Grey	2	6	3%	8%
Z. Cream	6	6	100%	24%
AA. Beige	3	11	3.6%	12%
BB. Brown	1	9	9%	4%
CC. White	4	13	3.25%	16%
DD. Black	2	17	8.5%	8%

### *Design Symbolism and Purchase Intention Scales*

All findings for the Design Symbolism and Purchase Intention Scale were analyzed through frequency charts. This section was divided into three scales each containing nine articles of clothing. See Charts 4.2, 4.3, and 4.4. The articles of clothing used for data collection can be found in Appendix B.

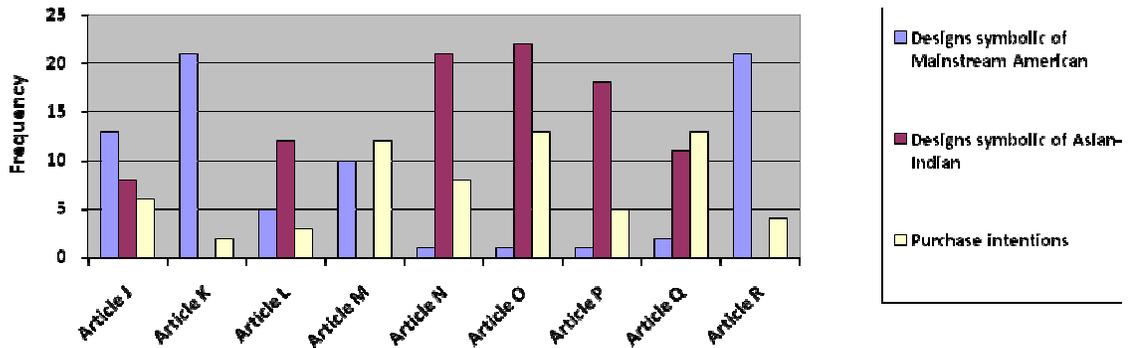
Chart 4.2. Design Symbolism and Purchase Intentions Frequency Chart 1



Articles B, E, and H were found to have design features symbolic of Asian-Indian traditional dress. Articles A, C, D, F, and I were all classified as being symbolic of mainstream clothing. Not only were they symbolic of the culture but were, also, purchased by respondents. As seen in Chart 4.2, designs found to be symbolic of Asian-Indian traditional dress were purchased more often than the clothing seen as symbolic of mainstream American. Article B was purchased by all respondents who identified it as being symbolic of Asian-Indian dress. A large number of respondents also classified Article B as mainstream American. For the scale, Article B was placed in the Asian-Indian design category. Articles E and H were purchased by 66.6 percent of the respondents who identified it as being symbolic of Asian-Indian traditional dress. Article

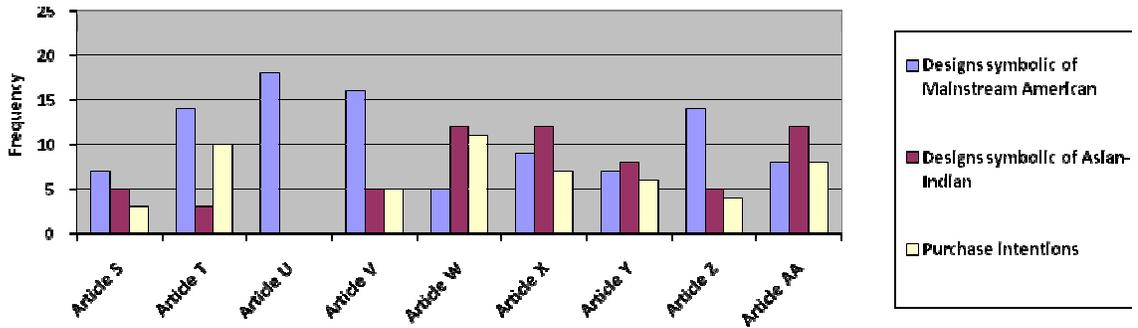
F was purchased by 90 percent of the respondents who identified it as symbolic of mainstream American clothing.

Chart 4.3. Design Symbolism and Purchase Intentions Frequency Chart 2



In Chart 4.3, Articles J (75%), N (38%), O (60%), and Q (85%) were not only found to have design features symbolic of Asian-Indian traditional dress, but also purchased. Articles L and P were found to be symbolic, but purchased by an insignificant portion of the sample. Each of these articles of clothing had surface patterns and/or embellishments were found to be symbolic of Asian-Indian traditional dress were present. On the contrary, many respondents indicated that they would purchase Article M, even though it was symbolic of mainstream American clothing. Articles K and R had designs symbolic of mainstream clothing. Items in this scale that were symbolic of Asian-Indian traditional dress were as follows; J, L, N, O, P, and Q. Mainstream articles were K, M, and R.

Chart 4.4. Design Symbolism and Purchase Intentions Frequency Chart 3



In Chart 4.4, Articles S W, Y, and AA were identified as having design features symbolic of Asian-Indian traditional dress. The respondents who identified Article S with having symbolic features also purchased it 60 percent of the time. Article W was preferred by 92 percent of the respondents, X, 58.3 percent, and AA 66.6 percent. Article T was identified as mainstream American and was purchased by 71.4 percent of the Indian respondents. Articles U and Z were identified by respondents as Western clothing with mainstream design symbols.

Findings from the three Design Symbolism and Purchase Intention Scales were reflective of what the Asian-Indian consumers found to be symbolic of their culture’s traditional dress and their purchase intentions. Frequencies and percentages found clothing with design features similar to Asian-Indian traditional dress were purchased more often by the Asian-Indian consumers. However, some articles of clothing identified as symbolic of mainstream American were also purchased by the pilot study.

### *Clothing Preference and Purchase Intentions Scale*

This scale was divided into two subscales for analysis; (1) Symbolic Attributes Scale, (3) Clothing Preference and Purchases Intentions for Mainstream American Clothing and Ethnic-Inspired American Clothing.

The first section in the scale examined design features and embellishments common in Asian-Indian and mainstream clothing. Statements such as, “Embroidery is symbolic of Westernized clothing” and “Embroidery is symbolic of Asian-Indian traditional dress” were answered using a 5-point Likert-type scale. This portion was developed to ensure surface patterns, details, and embellishments chosen to symbolize mainstream American and Asian-Indian traditional dress were accurate. This portion of the pretest was omitted from the final survey, once the researcher determined the reliability of the scale.

*Clothing Preferences and Purchase Intentions for Mainstream American Clothing.* This section of the scale examined purchase intentions and preferences for mainstream American clothing with colors, surface patterns and embellishments common to Western culture. This scale was comprised of eight statements. The scale, as a whole, had a Cronbach’s alpha of .871. Within this scale, four questions examined preferences while the other four examined purchase intentions. The preferences statements were found to be reliable with a Cronbach’s Alpha of .749, while the purchase intentions reliability was .818. The scales were found to be reliable,  $\alpha \geq .70$ .

Table 4.3. Clothing Preferences and Purchase Intentions for Mainstream American Clothing Reliability Scores

	Number of items	Cronbach's Alpha
Statements regarding the Preference for mainstream American clothing	4	.749
Statement regarding purchase intentions for mainstream American clothing	4	.818

*Preferences and Purchase Intentions for Ethnic-Inspired American Clothing.* This scale was comprised of eight statements about purchase intentions and preferences for mainstream American with Asian-Indian design influences, such as color, surface patterns, and embellishments common to Asian-Indian culture. The scale as a whole had a Cronbach's alpha of .911. Within this scale, four questions examined preferences while the other four examined purchase intentions. The preference statements were found to be reliable with a Cronbach's Alpha of .831, while the purchase intentions reliability was .854. An adequate scale has a Cronbach's alpha of .70 or higher. Therefore, the scales have high reliability.

Table 4.4. Clothing Preferences and Purchase Intentions for Ethnic-Inspired American Clothing Reliability Scores

	Number of items	Cronbach's Alpha
Statements regarding the preferences for mainstream American clothing associated with Asian-Indian clothing.	4	.831
Statement regarding purchase intentions for mainstream American clothing associated with Asian-Indian clothing	4	.854

## Data Analysis and Results

### *Main Study Sample*

Through contact with the Office of Institutional Research and the Indian Student Association, a list was developed of Asian-Indian females attending a large southeastern university. The Office of Institutional Research combined a list of 57 Asian-Indian female e-mail addresses who had not requested their information be closed. The other 74 potential respondents e-mail addresses were received from the Indian Student Association. A convenience sample of 131 Asian-Indian female students was e-mailed the survey with a link to the survey. Since many Indian students ask that their information not be given out, there is no way of knowing the number of Asian-Indian females on the campuses. Subjects were Asian-Indian females, 19 years of age and older, attending the large southeastern university. The data was obtained from 39 respondents who agreed to take the online survey, yielding a response rate of 29.7 percent. The response rate was higher than anticipated and will help eliminate some bias.

*Demographics*

Table 4.5. Demographic Characteristics of Asian-Indian females

Characteristics	<i>f</i>	%	M	SD
Marital Status:				
Married	27	69.2%		
Single	11	28.2%		
Divorced	1	2.6%		
Widowed				
Spouse Ethnicity:				
Indian	26	66.7%		
Other	3	7.7%		
Not Applicable	10	25.6%		
Age:			2.15 (20-29)	.586
<20	3	7.7%		
20-29	28	71.8%		
30-39	7	17.9%		
40-49	1	2.6%		
50-59				
Religious Affiliation:				
Hindu	29	74.4%		
Muslim	1	2.6%		
Buddhist				
Jain	1	2.6%		
Zoroastria	2	5.1%		
Christian	5	12.8%		
Sikh				
Other	1	2.6%		
Level of Education completed:				
High school	10	25.6%		
Some Bachelor's	4	10.3%		
Bachelor's	15	38.5%		
Some Graduate	7	17.9%		
Master's	2	5.1%		
Some Doctoral				
Doctorate	1	2.6%		
Missing				
Length of stay in United States:		12.8%		
<2 years	5	25.6%		
2-3 years	10	48.5%		
4-10 years	15	10.3%		
11-20 years	4	12.8%		
>21 years	5			
	N= 39			

*Marital Status and Spouse Ethnicity.* The sample consisted of Asian-Indian female students attending a large southeastern university between the ages of 19 to 39 years of age. Of the 39 respondents, 28 (66.7%) were married, 11 (28.2%) were single, and 1 (2.6%) was divorced. Of the 25 married females, Twenty three (66.7%) indicated their spouse as Asian-Indian, while 3 (7.7%) selected Other as their spouse's ethnicity.

*Age.* The sample consisted of Auburn University Asian-Indian females 19 to 39 years of age. Of the 39 respondents, 28 (71.8%) were between the age of 20 and 29. Only 3 (7.7%) respondents were under the age of 20, 7 (17.9%) were between 30 and 39, and 1 (2.9%) was between the ages of 40 and 49.

*Religious Affiliation.* Hindu was the most common religion. However, Muslim, Jain, Zoroastria, Christian, and other were also represented as a religious affiliation. Twenty respondents identified their religious affiliation as Hindu. This comprised of 74.4 percent of the sample.

*Education level.* Thirty-eight point five percent had completed their Bachelors. Two (5.1%) respondents had completed their Master's and seven (17.9%) identified themselves as having some graduate experience.

*Length in the United States.* The number of years in the United States ranged from less than 2 to more than 21 years. Most respondents have lived in the United States for 4 to 10 years (48.5%). Ten (25.6%) lived in the United States for 2 to 3 years and five (12.8%) respondents had lived in the United States for less than 2 years. The growth of Asian-Indians in the United States has greatly increased since 2000. Through this demographic data it is evident that most of the respondents have migrated to the United

States within the past ten years. Only 10.3 percent of respondents have lived in the United States 11 and 20 years, and only five (12.8%) more than 20 years.

#### Creation of Composite Variables

Composite scores were calculated for Color Preference and Purchase Intention Scale, Design Preference and Purchase Intentions Scales, Clothing Preferences and Purchase Intentions for mainstream American vs. Ethnic-Inspired Scale, and the Behavioural Acculturation Scale. This was done by averaging the item scores from each of the above variables for each respondent.

*Reliabilities of Final Questionnaire*

Table 4.6. Scale Reliability Scores

	Number of Item	Cronbach's Alpha	Cronbach's alpha with statements deleted
Asian-Indian Color Purchase Intention Scale	13	.624	Deleted Color B. Magenta .634
Mainstream Color Purchase Intention Scale	11	.753	
Asian-Indian Color Preference Scale	13	.756	
Mainstream Color Preference Scale	11	.795	
Asian-Indian Design Purchase Intention Scale	13	.588	Deleted Article B .628
Mainstream Design Purchase Intention Scale	14	.559	Deleted Article D .636
Asian-Indian Design Preference Scale	13	.588	Deleted Article B .604
Mainstream Design Preference Scale	14	.527	Deleted Article D .612
Preference for Westernized Clothes with Mainstream American Attributes Scale	4	.779	
Purchase intentions for Westernized Clothes with Mainstream American Attributes Scale	4	.840	
Preferences for Westernized Clothes with Asian-Indian Attributes Scale	4	.819	
Purchase Intentions for Westernized Clothes with Asian-Indian Attributes Scale	4	.809	
Level of Acculturation	22	.951	

Note. Cronbach's alpha  $\geq .70$  indicates a reliable measure.

Internal consistency measures were used to determine reliability of each scale.

With the exception of the Design Preference and Purchase Intention Scales the reliabilities of each scale were found to be adequate,  $\alpha \geq .70$ . The Asian-Indian ( $\alpha = .588$ )

and Mainstream Design Preference Scales ( $\alpha = .527$ ), and Asian-Indian ( $\alpha = .588$ ) and Mainstream Purchase Intention Scale ( $\alpha = .559$ ), were approaching a reliable Cronbach's alpha of  $\alpha \geq .70$ . As Table 4.6 shows, the Design Preference and Purchase Intentions Scale could be increased slightly with the deletion of an item. This is a useful tool in measure development. The item deleted can be studied to determine how it differed from the other items in the scale. Low reliabilities can be used to recommend improvements in the scale's design and/or administration.

#### Behavioural Acculturation Scale

Cronbach's alpha for the Behavioural Acculturation Scale was .951. The scale was found to be a reliable measure for measuring level of acculturation of Asian-Indians living in the United States. The observed behavioural acculturation scores for Asian-Indian females in the sample ranged from 1.67 to 4.99. For this scale 1.0 and 5.0 are the hypothetical minimum and maximums (Khairullah & Khairullah, 1999). Twenty respondents were grouped as low acculturated and nineteen as high acculturated.

High and low acculturation groups were used as the independent variable to determining acculturation's effect on clothing preferences. The acculturation group's effect was measured against each dependent variable using ANOVA to determine if any relationships were present. It has been proposed that the level of acculturation will have an effect on clothing preferences for Westernized clothing with either mainstream American attributes, Asian-Indian attributes, or both.

## Part I- Acculturations Effect on Clothing Preferences

### *Hypothesis 1*

Hypothesis 1 proposed Asian-Indians who are low acculturated will demonstrate greater preferences for mainstream clothing with Indian attributes in (a) color and (b) surface patterns than Asian-Indians who are high acculturated. Testing this hypothesis, Analysis of Variance (ANOVA) was conducted with level of acculturation as the independent variable, and composite scores for preference for Asian-Indian colors (visual stimuli) and preference for Asian-Indian designs (visual stimuli) as dependent variable. Through cross tabulations two-way tables were formed to determine if any similarities/differences existed between high and low acculturation levels and color and design preferences.

*H1a.* The ANOVA revealed a non-significant effect for acculturation on color preference [ $F(1,39) = .258, p = .615$ ]. Thus, Hypothesis 1a was not supported.

Cross tabulations were used to determine if the reason for the non-significance was because some similarities existed between high and low acculturated respondents and the Asian-Indian colors they preferred or not. The cross tabulations for color preferences can be found in Appendix D1. High and low acculturated respondent's color preferences had similar findings. The findings for Asian-Indian colors preferred by both high and low acculturated respondents were as follows; Color B (Magenta) and Color K (Royal Blue) 60% low, 57.89% high; Color T (Cobalt Blue) 70% low, 78.95% high; Color X (Bright Purple) 50% low, 52.63% high.

Other colors found to be symbolic of Asian-Indian traditional dress in the pilot study were as follows; Red, Burgundy, Orange, Orange Gold, Yellow, Light Green, Olive Green, and Purple. See Appendix D for cross tabulation percentages for these colors.

*H1b*. The ANOVA revealed a non-significant effect for acculturation level on design preferences. The findings of all three scales are as follows; Scale 1 [ $F(1,39) = .386, p = .538$ ], Scale 2 [ $F(1,39) = .666, p = .420$ ], and Scale 3 [ $F(1,39) = .035, p = .853$ ]. Hence, Hypothesis 1b was not supported.

Further statistical analysis was conducted. Using cross tabulations to develop two-way tables help determine if any similarities existed between low and high acculturated respondents. Both high and low acculturated respondents preferred similar article of clothing with Asian-Indian attributes. Averaging the percentage of low and high respondents found that 56.41% of the total preferred Article B (stylized floral pattern), Article N (tunic with floral pattern) was preferred by 58.97%, Article O (tunic with beading around neckline) was preferred by 61.53%, Article Q (tunic with keyhole and beading) was preferred by 71.79%, and Article W (green tank top with intricate surface patterns) was preferred by 56.41%. The breakdown of percentages for each acculturation level can be found in Appendix E.

### *Hypothesis 2*

Hypothesis 2 proposed Asian-Indians who are high acculturated will demonstrate a greater preference for mainstream clothing with Western attributes in (a) color and (b) surface patterns than low acculturated Asian-Indians.

*H2a.* The ANOVA revealed a non-significant effect for acculturation on mainstream clothing preference [ $F(1,39) = .083, p = .774$ ]. Thus, Hypothesis 2a was not supported.

Cross tabulations conducted for colors preferences of Asian-Indian consumers for colors associated with mainstream dress were not affected by level of acculturation. See Appendix D1. Instead, findings showed shades of blue, such as Navy Blue (70% low, 68.42% high), Baby Blue (55% low, 57.89% high), and Blue (55% low, 52.63% high) were preferred by the majority of high and low acculturated respondents. With the exception of Color J (Yellow Beige; 25% low, 52.63% high) and Color D (Mauve; 35% low; 57.89% high) the remaining colors were all identified as neutral or is not preferred by low and high acculturated respondents.

*H2b.* The ANOVA revealed a non-significant effect for acculturation level on design preferences. The findings of all three Design Preference Scales are as follows; Scale 1 [ $F(1,39) = .1639, p = .208$ ], Scale 2 [ $F(1,39) = .060, p = .807$ ], and Scale 3 [ $F(1,39) = 2.023, p = .163$ ]. Hence, Hypothesis 2b was not supported.

Crosstabulations for the Design Preference Scale for low and high acculturated respondents varied for each design. See Appendix E. Article G (white tee shirt with neckline braid; 50% low, 52.63% high) and Article T (white tee shirt; 80% low, 52.63% high) were the only articles of mainstream clothing with Western attributes that 50 percent or more of high and low acculturated preferred. Article A (brown polo shirt) and Article I (light blue polo shirt) were both preferred by 60 percent of low acculturated respondents. The same two articles were preferred by 42.11 percent (Article A) and 36.84

percent (Article I) high acculturated respondents. The remaining mainstream articles with Western attributes in surface patterns were either classified as “no preference” or “does not prefer” by both low and high acculturated respondents

### *Hypothesis 3*

Hypothesis 3 proposed Asian-Indians who are low acculturated will demonstrate a greater preference for ethnic-inspired clothing than Asian-Indians who are high acculturated. An ANOVA revealed a main effect for acculturation level on preferences for ethnic-inspired clothing [ $F(1,39) = 5.916, p = .02$ ]. However, low acculturated Asian-Indians do not have a greater preference for ethnic-inspired clothing than high acculturated Asian-Indians. The findings state the opposite. High acculturated respondents were more likely to prefer ethnic-inspired clothing than the low acculturated ( $M_{\text{high}} = 2.885, SE = .153, M_{\text{low}} = 2.350, SE = .157$ ; Mean Difference = .532,  $p = .02$ ). Therefore, Hypothesis 3 was not supported.

### *Hypothesis 4*

Hypothesis 4 proposed Asian-Indians who are high acculturated will have a greater preference for mainstream clothing than low acculturated Asian-Indians. The ANOVA revealed a non-significant effect for acculturation on preference for mainstream clothing [ $F(1,39) = 3.679, p = .063$ ]. Thus, Hypothesis 4 was not supported.

## Part II- Acculturation Effect on Purchase Intentions

### *Hypothesis 5*

Hypothesis 5 proposed Asian-Indians who are low acculturated will have greater purchase intentions for mainstream clothing with Indian attributes in (a) color and (b) surface patterns than high acculturated Asian-Indians. Testing this hypothesis, Analysis of Variance (ANOVA) was conducted with level of acculturation as the independent variable, and composite scores for purchase intentions for Asian-Indian colors (visual stimuli) and purchase intentions for Asian-Indian designs (visual stimuli) as dependent variables. Through cross tabulations two-way tables were formed to determine if any similarities/differences existed between high and low acculturation levels and color and design purchase intentions.

*H5a.* The ANOVA revealed a non-significant effect for acculturation on color purchase intentions [ $F(1,39) = .484, p = .491$ ]. Thus, Hypothesis 5a was not supported.

Cross tabulations were used to determine if the reason for the non-significance was because some similarities existed between high and low acculturated respondents. The cross tabulations for color purchase intentions can be found in Appendix F1. High and low acculturated respondent's color purchase intentions had similar findings. Some Indian colors were purchased more by low acculturated Asian-Indian consumers. However, the majority of Asian-Indian colors with high purchase percentages were purchased by low and high acculturated respondents. The findings for colors purchased were as follows; Color A (Red) 65% low, 57.89% high; Color K (Royal Blue) 65% low, 63.16% high; Color T (Cobalt Blue) 75% low, 78.95% high. Color W (Purple) was

purchased by 60 percent of low acculturated respondents and only 47.37 percent of high acculturated respondents. See Appendix F1 for cross tabulation percentages for these colors.

*H5b.* The ANOVA revealed a non-significant effect for acculturation level on Asian-Indian design purchase intentions. The findings of all three Design purchase Intention Scales are as follows; Scale 1 [ $F(1,39) = .085, p = .772$ ], Scale 2 [ $F(1,39) = .1489, p = .230$ ], and Scale 3 [ $F(1,39) = .000, p = .998$ ]. Hence, Hypothesis 5b was not supported.

Although, the hypothesis was not supported, cross tabulations looked further at the data to determine why there was no significance. Asian-Indian consumers, with high and low acculturation levels, purchase intentions for mainstream clothes with Indian attributes in surface patterns were similar. See Appendix G. Article B (yellow stylized floral pattern; 75% low, 52.63% high), Article E (grey with lace neckline; 55% low, 57.89% high), Article H (pink with floral pattern; 55% low, 52.63% high), Article O (blue tunic with neckline design; 60% low, 68.42% high), Article Q (burgundy with beading; 75% low, 73.68% high), and Article W (green tank top with gold design; 55% low, 63.16% high) are all mainstream articles with Indian attributes in surface patterns. The results of the cross tabulations revealed high and low acculturated Asian-Indian consumers purchase mainstream clothing with attributes related to Asian-Indian traditional dress.

### *Hypothesis 6*

Hypothesis 6 states Asian-Indians who are high acculturated will demonstrate greater purchase intentions for mainstream clothing with Western attributes in (a) color and (b) surface patterns.

*H6a.* The ANOVA revealed a non-significant effect for acculturation on purchase intentions for mainstream clothing with Western colors [ $F(1,39) = .083, p = .774$ ]. Thus, Hypothesis 6a was not supported.

Cross tabulations revealed low and high acculturated Asian-Indian consumers did not have a tendency of purchasing mainstream clothing with Western colors, unless it was a shade of Blue. See Appendix F1. All shades of blue found to a symbolic of Western colors were purchased by more than 50 percent of low and high acculturated respondents. All others Western colors were not preferred or the low and high acculturated respondents had no preference.

*H6b.* The ANOVA revealed a non-significant effect for acculturation on purchase intentions for mainstream clothing with Western surface patterns. The findings of all three Design Purchase Intention Scales are as follows; Scale 1 [ $F(1,39) = .477, p = .494$ ], Scale 2 [ $F(1,39) = .406, p = .528$ ], and Scale 3 [ $F(1,39) = 2.023, p = .163$ ]. Hence, Hypothesis 6b was not supported.

Although, the hypothesis was not supported cross tabulations looked further at the data to determine why there was no significance. Asian-Indian consumers, with high and low acculturation levels, purchase intentions for mainstream clothes with Western

attributes in surface patterns were similar. See Appendix G. With the exception of Article G (white tee shirt with neckline braid; 55% low, 57.89% high), Article I (light blue polo shirt; 85% low, 42.11% high), Article T (white tee shirt; 75% low, 57.89% high), and Article Z (black sleeveless top 35% low, 52.63% high), all mainstream articles with Western attributes were not preferred by the respondents as a whole.

#### *Hypothesis 7*

Hypothesis 7 proposed Asian- Indian who are low acculturated will have greater purchase intentions for mainstream clothing with ethnic-inspired than high acculturated Asian-Indians. ANOVA revealed a main effect for acculturation level on purchase intentions for mainstream clothing that was ethnic-inspired [ $F = 4.308, p = .045$ ]. However, low acculturated Asian-Indians do not have greater purchase intentions for mainstream clothing with ethnic-inspired details than high acculturated Asian-Indians. In fact, the opposite was found, high acculturated Asian-Indians were more likely to purchase mainstream clothing that was ethnic-inspired than low acculturated Asian-Indians [ $M_{\text{high}} = 2.803, SE = .160, M_{\text{low}} = 2.338, SE = .156$ ; Mean Difference = .573,  $p = .045$ ]. Therefore, Hypothesis 7 was not supported.

#### *Hypothesis 8*

Hypothesis 8 proposed Asian-Indians who are high acculturated will have greater purchase intentions for mainstream clothing than low acculturated Asian-Indians. ANOVA revealed a main effect for acculturation level on purchase intentions for mainstream clothing that was ethnic-inspired [ $F = 4.264, p = .046$ ]. However, high acculturated Asian-Indians do not have greater purchase intentions for mainstream

clothing than low acculturated Asian-Indians. In fact, the opposite was found, low acculturated Asian-Indians were more likely to purchase mainstream clothing than high acculturated Asian-Indians [ $M_{\text{high}} = 2.513$ ,  $SE = .151$ ,  $M_{\text{low}} = 2.950$ ,  $SE = .148$ ; Mean Difference = .437,  $p = .046$ ]. Therefore, Hypothesis 8 was not supported.

## CHAPTER V. DISCUSSION

The purpose of this research was to determine any relationships between Asian-Indian female's acculturation levels and clothing preferences and purchase intentions. This chapter discusses all findings from the study. This study contributes to the literature focusing on clothing preferences, acculturation, and Asian-Indians residing in the United States. Each of the variables have been looked at by many researchers. However, this is the first time these three have been examined together. These findings may offer implications to the apparel industry which may benefit them by targeting a niche market that is steadily increasing in the United States. Each measure has been analyzed to ensure it is reliable. Limitations of the study are discussed along with recommendations for future research.

The aim of this research was to find if Asian-Indian's level of acculturation affects clothing preferences and purchase intentions. Asian-Indians preferred and purchased Westernized clothing with colors associated with their native country's traditional dress whether or not they are acculturated. This supports the idea that their heritage is an important factor in their lives and they embrace it when adapting into the host culture. This is not to say that the same individuals do not also purchase clothing that seems more like mainstream American. Many of these women are accustomed to their traditional dress, which is a work of art, and do not want to part ways with it. So, they

purchase Westernized clothing that incorporates the colors, details, surface patterns, and etc. most like the ones of their home country.

## Discussion of Findings

### *Preference Findings*

*Hypothesis 1.* Visual scales, Color Preference and Design Preference, found acculturation did not affect clothing preferences for mainstream clothing with Indian attributes in color and surface patterns. Finding different articles of clothing that are more reflective of Asian-Indian traditional dress could possibly yield a different response. Scale 3 consisted of tunic-like blouses, with surface patterns and embellishments symbolic of Asian-Indian traditional dress. Acculturation level had insignificant effect on the Design preference Scales. However, the cross tabulation percentages between low and high acculturated respondents were very high for most of the articles with Asian-Indian designs. Color preferences for Asian-Indian colors common to traditional dress were preferred by respondents with both high and low acculturation scores. One reason no significance was found could be because high and low acculturated Asian-Indians had similar preferences for colors and designs in the Asian-Indian Color Preference Scale and the Design Preference Scales as revealed in the cross tabulations.

Through cross tabulations preference percentages of each color are very similar between low and high acculturated individuals. See Appendix D1. The pilot study found Red, Magenta, Burgundy, Orange, Orange Gold, Yellow Gold, Yellow, Royal Blue, Light Green, Olive Green, Cobalt Blue, Purple, and Bright Purple to be symbolic of

Asian-Indian traditional dress. Although not all colors were preferred the responses of high and low acculturated Asian-Indian consumers for Asian-Indian colors were alike.

It can be assumed that these individuals continue to prefer colors associated with their culture no matter how acculturated they are to the host culture. Although, level of acculturation did not influence the preference for mainstream clothing with Asian-Indian colors, the researcher found the sample as a whole had similar preferences for color. The sample, as a whole, preferred Indian colors regardless of their level of acculturation.

Since collectivist groups tend to stress interdependence within their culture, acculturation may not have anything to do with why this group tends to prefer mainstream clothing with Indian attributes. Instead ethnic identity and desire to remain cohesive with their native country may be the variable that affects the preferences of Asian-Indian consumers.

*Hypothesis 2.* Acculturation level did not affect clothing preferences for mainstream clothing with Western attributes in color and surface patterns. Color Preference and Design Preference Scales found no significance between the independent variable and the dependent variables. The Design Preference Scale did not yield a high reliability alpha. The low reliability could be one factor for no significance. Another reason acculturation did not affect clothing preferences for mainstream clothing with Western attributes could be because the cross tabulations found that low and high respondents preferences were quite similar. Rajagopalan and Heitmeyer (2005) findings corresponded with this study findings. They found acculturation levels did not affect the involvement in selection and purchase intentions of mainstream clothing

Shades of blue were the only Western colors high and low acculturated Asian-Indian consumers preferred. Yellow beige was preferred primarily by high acculturated respondents. All other Western color were found to have no preference or not preferred.

*Hypothesis 3.* Hypothesis 3 found the opposite to be true. High acculturated respondents preferred ethnic-inspired clothing. As stated in the literature review recent studies have found immigrants try to preserve their cultural and ethnic identities by continuing to own and wear customary dress (Forney & Rabolt, 1985; Miller, 1993). The Symbolism Self-Completion Theory states individuals may communicate their identity to others by using tangible possessions that are related to a specific culture (Wicklund & Gollwitzer, 1981). High acculturated Asian-Indians may feel more comfortable wearing ethnic-inspired clothing because they feel that they “fit in” with the host culture. Other studies have found that once immigrants have settled into their new environment, they begin to attach themselves with their original culture again, which leads to readopting their ethnic or cultural dress (Rajagopalan & Heitmeyer, 2005; Bahl, 2005).

*Hypothesis 4.* Acculturation did affect preferences for mainstream clothing. However, the hypothesis stated high acculturated Asian-Indian consumers would prefer mainstream clothing. Instead, the reverse was found. Low acculturated Asian-Indian consumers preferred mainstream American clothing. These individuals may desire to conform to the norm in the host culture they have joined until feeling comfortable in the host culture (Forney, 1980). The Clothing Preference for Mainstream American Clothing Scale found low acculturated respondents preferred mainstream clothing with Western attributes, instead of high acculturated Asian-Indian consumers. These individuals are

either new into host culture or moderately acculturated. It is possibly, these respondents are trying to feel the completeness Wicklund and Gollwitzer (1981) discuss in the Symbolic Self-Completion Theory. To attempt to “fit-in” with the host culture these individuals may prefer mainstream clothing with Westernized attributes. As they become more acculturated, low acculturated individuals could begin to readopt their culture’s traditional dress.

#### *Purchase Intention Findings*

*Hypothesis 5.* Acculturation level did not affect purchase intentions for mainstream clothing with Indian attributes in color and surface patterns. Visual stimuli, Design Preferences Scale 1 and Scale 2, with Asian-Indian attributes in surface patterns were not found to have any significance. However, Scale 2 found high acculturated Asian-Indian’s purchased articles of clothing with Indian attributes.

Bahl’s (2005) research declared dress an important component of cultural identity. High acculturated Asian-Indians may choose mainstream clothing with Indian attributes because they are connected with other Asian-Indian groups in the United States. Furthermore, the clothing preferred by an individual is representative of the wearer and will express aesthetic preferences and cultural symbolism of the wearer (Cunningham & Lab, 1991).

*Hypothesis 6.* The Color Preference and Design Preference Scales 1, 2, and 3 did not find any significance between level of acculturation and preferences for mainstream clothing with Western attributes, such as surface patterns. Cross tabulations found that both high and low acculturated respondents purchase intentions were similar for articles

with Western attributes. However, very few mainstream articles were chosen in the visual scale to be purchased. Low and high acculturated respondents purchased similar colors found to be symbolic of mainstream clothing. These colors were all from the blue family.

*Hypothesis 7.* Significance was found between level of acculturation and purchase intentions for ethnic-inspired mainstream clothing, in the opposite direction. High acculturated respondents purchased mainstream clothing with Indian attributes. Staying within the cultural boundaries of a typically collectivist society is important to Asian-Indians. To achieve this, purchasing mainstream clothing that is ethnic-inspired is important for being a member of the Asian-Indian group, as well as keeping intact their ethnic identity (Ligas & Cotte, 1999; Piacentini & Mailer, 2004; Elliot, 1999).

Rajagopalan and Heitmeyer (2005) found consumers who were high acculturated tended to be more involved in selection and purchase of clothing reflecting Indian heritage. Highly acculturated Asian-Indian in the same study, were less involved in selection and purchase of contemporary American Clothing. This research supports previous findings.

*Hypothesis 8.* In Hypothesis 2, the statistics found that low acculturated respondents preferred mainstream clothing. However, testing the purchase intentions hypothesis found they do not purchase mainstream clothing. A further study needs to be conducted to understand why. Rajagopalan and Heitmeyer (2005) findings corresponded with this study findings. They found acculturation levels did not affect the involvement in selection and purchase intentions of mainstream clothing.

## Implications

This research was conducted to determine Asian-Indian female consumer's level of acculturation effect on clothing preferences and purchase intentions. The study explored clothing dimensions, such as color and surface patterns which are symbolic of Asian-Indian traditional dress and mainstream American dress. Once colors, surface patterns, and embellishments were deemed as symbolic of the Indian culture, mainstream American clothing with these elements were used to determine if Asian-Indian female consumers preferred mainstream clothing with attributes resembling their native culture. Findings from this study found that Asian-Indian females purchased clothing with attributes much like the clothing from their native culture, as well as clothing with Western attributes.

This study is an informative piece of literature that can be used in the apparel industry. More Asian-Indian females are purchasing Westernized clothing, and they tend to prefer clothing reflective of their native culture. This creates a new market to pursue in the apparel industry. Marketers, retailers, designers, and manufacturers could benefit from the findings from the research. Educating the industry about Asian-Indian culture, clothing preferences, and purchase intentions will give the apparel industry the knowledge to develop a product, i.e. clothing, that these consumers are seeking to find. Based on cross tabulations, high and low acculturated Asian-Indian females prefer and purchase mainstream clothing with Indian attributes. These attributes are not readily available to Asian-Indian consumers.

Literature is lacking information about Asian-Indian consumption patterns. Acculturation levels of Asian-Indians consumers has been study by researchers in the past, however, none have looked at what these consumers look for in mainstream apparel. The research at hand is the beginning of research looking at clothing consumption patterns for Westernized clothing. More research is needed to completely fulfill the gap in literature.

#### Limitations and Future Research

Several limitations were present in this study, which should be considered when examining the findings. The sample was limited to Asian-Indian females living in the Southeastern area of the United States, attending a large southeastern university. Therefore, the findings cannot be generalized to the whole population of Asian-Indian females in the United States. Future research could duplicate this study to examine the group in other regions of the United States and other University campuses to determine if the findings are pertinent enough to target and market to Asian-Indians throughout the United States. Also, examining other segments than college based populations may yield different responses.

Scale reliabilities for the four design visual scales were lower than the cut off for what is deemed reliable. The reliability of these scales can be raised slightly with the deletion of a single article of clothing. Further research can be conducted using different articles of clothing for the Design Preference and Purchase Intentions Scales.

Submitted surveys yielded a high response rate. However, the convenience sample could have possibly caused some bias given that the sample may not be

representative of the general population throughout the United States or of the university. Larger samples, comprised of the members of the population for all regions of the United States, are much more representative and typically cause different results.

Another limitation was that respondents were primarily Hindu. The religion an individual practices could affect their clothing preferences. Research has found different colors in the Indian culture are representative of each religion and some colors are not recognized at all by some religions. Since the subjects were mostly of the Hindu religion many colors and surface patterns chosen to be symbolic in Asian-Indian clothing were the same. Therefore, if this study was duplicated with Asian-Indians of another religion the findings could yield different results.

Color and surface patterns were examined in this research. However, silhouettes of Asian-Indian clothing are typically boxy and hip length. The tunic top is the most common blouse worn in the Indian culture. As found in this research, many of the respondents chose the blouses with tunic-like silhouettes. Future research could look at silhouettes of blouses to determine if the tunic is preferred. The findings indicate that tunics were significantly more preferred by the respondents.

Possibly, the visual stimuli, Design Preference and Purchase Intention Scale should take into consideration colors of the garment. A limitation on the research could have been the respondents were not only chose the articles of clothing based on the design but also the color. Research shows that color is the first thing a consumers notices about a product. Future research could examine color of clothing alongside the designs. Also, many colors preferred were not necessarily purchased. Why were these colors not

purchased? Possibly because they do not match well with their skin tone or they do not feel comfortable wearing the color. Research has looked at similar topics before, however, not with Asian-Indian consumers.

Comparing preferences to purchase intentions high acculturated respondents who preferred mainstream clothing with Asian-Indian inspired attributes identified they had a tendency of purchasing clothing with Indian attributes, as well. Purchase intentions for color between high and low acculturated individuals were very similar. There was a difference between preferences and purchase intentions for each color. Some colors that were not highly preferred were purchased. Other colors, having high preference percentages were not always purchased. Future researchers could examine this further. In conclusion, this study contributed to a gap in the literature, but findings should be considered in the context of the study limitations.

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## APPENDICES

APPENDIX A  
INFORMATION LETTER

INFORMATION LETTER for a Research Study entitled  
Relationship between acculturation and clothing preferences of Asian-Indians

You are invited to participate in a research study that investigates relationships between Asian Indians, level of acculturation, and ethnic symbolic attributes of Westernized clothing important when purchasing clothing. The study is being conducted by Whitney Upchurch, under the direction of Dr. Ann Beth Presley in the Auburn University College of Human Sciences, Department of Consumer Affairs. You were selected as a possible participant because you are an Asian Indian living in the United States and are age 19 or older.

If you decide to participate in this research study, you will be asked to complete an online survey. Your cooperation will be greatly appreciated. You will be asked to complete three sections, which will include a demographics portion, behavioral acculturation portion, and a portion in which you will be asked look at a picture and rate how symbolic of your home country it is and if you would be more likely to favor that article of clothing based on aesthetic properties. Your total time commitment will be approximately twenty minutes, with the option to save your work and finish at your own convenience.

Participating in this research will carry no risk and your identity will be anonymous to the researcher and the public. I, the researcher, will complete all analysis, and my thesis committee will oversee the process. No others will have access to the information you supply. The findings will, hopefully, allow the apparel industry to appropriately target this growing population.

Your participation is completed voluntary. Your response will be helpful for the researcher to provide information about the Asian Indian culture, acculturation levels, and their effect on clothing preferences. The researcher's intentions are to help the apparel industry decipher marketing strategies needed to target this increasing United States population. Information collected for this study will be used to complete my thesis, and may be published in a professional journal and/or presented at a professional meeting.

If you change your mind about participating, you can withdraw at any time during the study, without penalty. However, once the participants have provided anonymous information it is not possible to withdraw unidentified data. Your decision about whether or not to participate or to stop participating will not jeopardize your future relations with Auburn University, the College of Human Sciences, or the Department of Consumer Affairs.

If you have questions about this study, contact Whitney Upchurch, 706-333-6506, upchuwa@auburn.edu will be more than happy to assist you.

If you have questions about your rights as a research participant, you may contact the Auburn University Office of Human Subjects Research or the Institutional Review Board by phone, (334)-844-5966 or e-mail at hsubjec@auburn.edu or IRBChair@auburn.edu.

**HAVING READ THE INFORMATION PROVIDED, YOU MUST DECIDE IF YOU WANT TO PARTICIPATE IN THIS RESEARCH PROJECT. IF YOU DECIDE TO PARTICIPATE, THE DATA YOU PROVIDE WILL SERVE AS YOUR AGREEMENT TO DO SO. YOU MAY**

PRINT A COPY OF THIS LETTER TO KEEP.

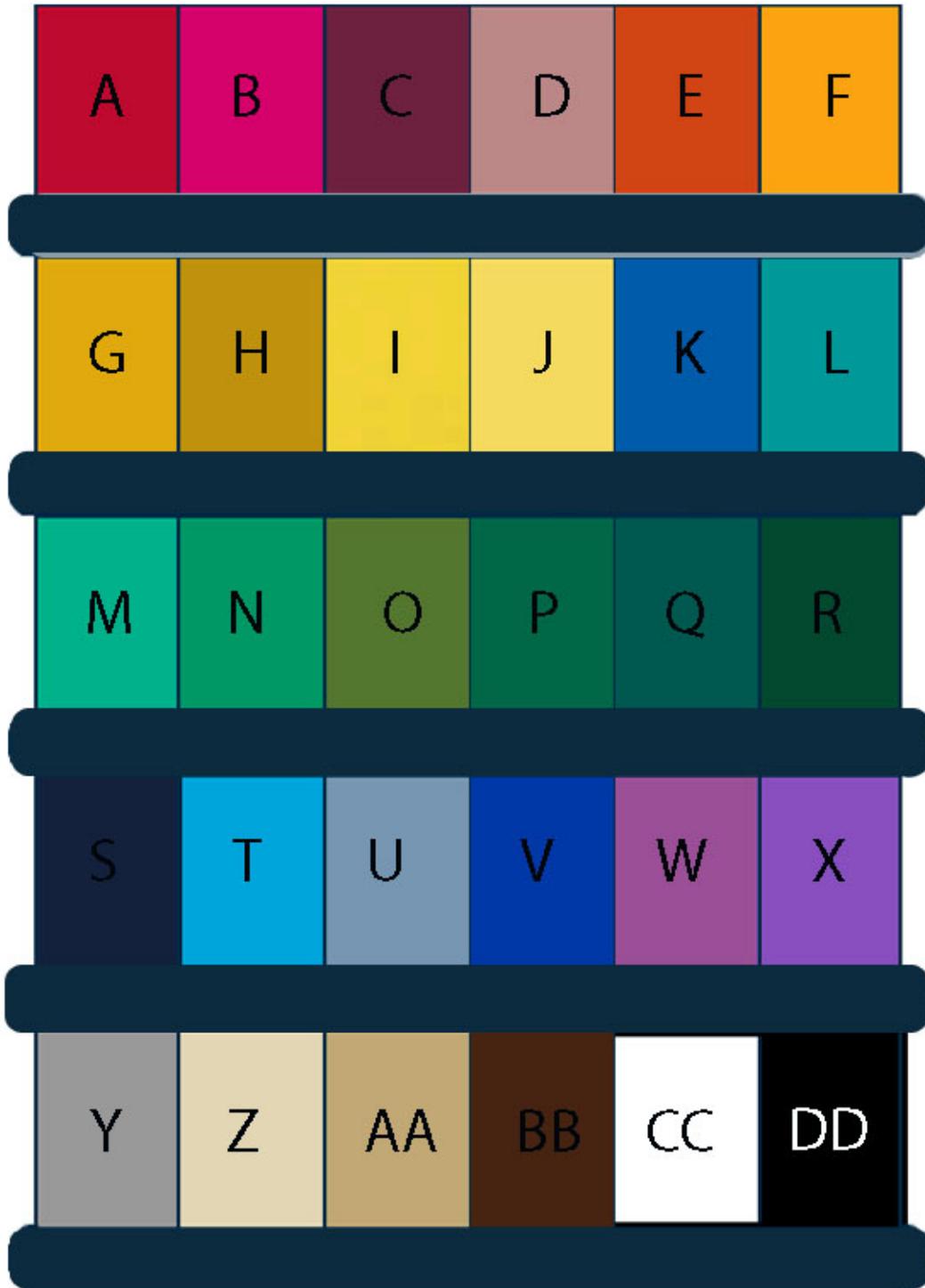
Protocol #08-094 EX 0804  
Approved May 1, 2008

**I AGREE TO PARTICIPATE IN THE SURVEY. (If you choose not to participate, please close your browser window.)**

Agree

APPENDIX B  
PILOT STUDY

## Color Symbolism and Purchase Intention Scale





**Design Symbolism and Purchase Intention Scale 1**

A



B



C



D



E



F



G



H



I



**Please choose the answer(s) that correlate with your opinion. Choose as many answers as apply.**

	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>G</b>	<b>H</b>	<b>I</b>
<b>1. Which article(s) of clothing has design features that you relate to American culture.</b>	<input type="checkbox"/>								
<hr/>									
<b>2. Which article(s) of clothing has design features that you relate to Asian Indian culture.</b>	<input type="checkbox"/>								
<hr/>									
<b>3. I purchase this or these article(s) of clothing...</b>	<input type="checkbox"/>								

Design Symbolism and Purchase Intention Scale 2

J



K



L



M



N



O



P



Q



R



**Please choose the answer(s) that correlate with your opinion. Choose as many answers as apply.**

	<b>J</b>	<b>K</b>	<b>L</b>	<b>M</b>	<b>N</b>	<b>O</b>	<b>P</b>	<b>Q</b>	<b>R</b>
<b>1. Which article(s) of clothing has design features that you relate to American culture.</b>	<input type="checkbox"/>								
<hr/>									
<b>2. Which article(s) of clothing has design features that you relate to Asian Indian culture.</b>	<input type="checkbox"/>								
<hr/>									
<b>3. I purchase this or these article(s) of clothing...</b>	<input type="checkbox"/>								

Design Symbolism and Purchase Intention Scale 3

S



T



U



V



W



X



Y



Z



AA



**Please choose the answer(s) that correlate with your opinion. Choose as many answers as apply.**

	<b>S</b>	<b>T</b>	<b>U</b>	<b>V</b>	<b>W</b>	<b>X</b>	<b>Y</b>	<b>Z</b>	<b>AA</b>
<b>1. Which article(s) of clothing has design features that you relate to American culture.</b>	<input type="checkbox"/>								
<hr/>									
<b>2. Which article(s) of clothing has design features that you relate to Asian Indian culture.</b>	<input type="checkbox"/>								
<hr/>									
<b>3. I purchase this or these article(s) of clothing...</b>	<input type="checkbox"/>								

## Symbolic Attributes Scale

The clothing preferences section is designed to help the researcher understand more about the symbolic attributes. Please answer honestly by selecting the answer that most strongly correlates with your feelings about the statement. There are no correct answers.

Please choose the option that correlates with your opinion of the statements.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. Embroidered and beaded clothing is symbolic of Asian-Indian traditional dress.	<input type="checkbox"/>				
2. Embroidered and beaded clothing is symbolic of mainstream American clothing.	<input type="checkbox"/>				
3. Stripes and plaids are symbolic of mainstream clothing.	<input type="checkbox"/>				
4. Stripes and plaids are symbolic of Asian-Indian clothing.	<input type="checkbox"/>				
5. Floral designs are symbolic of mainstream clothing.	<input type="checkbox"/>				
6. Floral designs are symbolic of Asian-Indian clothing.	<input type="checkbox"/>				
7. Intricate designs are symbolic of traditional Asian-Indian clothing.	<input type="checkbox"/>				
8. Intricate designs are symbolic of mainstream clothing.	<input type="checkbox"/>				
9. Beading is symbolic of Asian Indian clothing.	<input type="checkbox"/>				
10. Beading is symbolic of mainstream clothing.	<input type="checkbox"/>				

## Preferences and Purchase Intentions for Mainstream Clothing

1. Please choose the answer that best correlates with your opinion of the statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I favor more mainstream looks associated with American culture.	<input type="radio"/>				
2. I prefer mainstream clothing with colors associated with American culture.	<input type="radio"/>				
3. I prefer mainstream clothing with surface patterns associated with American culture.	<input type="radio"/>				
4. I prefer mainstream clothing with designs and embellishments associated with American culture.	<input type="radio"/>				
5. I purchase mainstream American clothing.	<input type="radio"/>				
6. I purchase mainstream clothing with colors associated with American culture.	<input type="radio"/>				
7. I purchase mainstream clothing with surface patterns associated with American culture.	<input type="radio"/>				
8. I purchase mainstream clothing with designs and embellishments associated with American culture.	<input type="radio"/>				

## Preferences and Purchase Intentions for Ethnic-Inspired Mainstream Clothing

1. Please choose the answer that best correlates with your opinion of the statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I favor more mainstream clothes associated with Asian-Indian culture.	<input type="radio"/>				
2. I prefer mainstream clothing with colors associated with Asian-Indian culture.	<input type="radio"/>				
3. I prefer mainstream clothing with surface patterns associated with Asian-Indian culture.	<input type="radio"/>				
4. I prefer mainstream clothing with designs and embellishments associated with Asian-Indian culture.	<input type="radio"/>				
5. I purchase mainstream clothing with Asian-Indian influences.	<input type="radio"/>				
6. I purchase mainstream clothing with colors associated with Asian-Indian culture.	<input type="radio"/>				
7. I purchase mainstream clothing with surface patterns associated with Asian-Indian culture.	<input type="radio"/>				
8. I purchase mainstream clothing with designs and embellishments associated with Asian-Indian culture.	<input type="radio"/>				

## Demographics

### Marital Status

- Married
- Single
- Divorced
- Widowed

### Spouse's Ethnicity

- Indian
- Other
- Not Applicable

### Age

- < 20
- 20-29
- 30-39
- 40-49
- 50-59

**Religious Affiliation**

- Hindu
- Muslim
- Buddhist
- Jain
- Zoroastria
- Christian
- Sikh
- Other

**Level of Education completed**

- Some Bachelor's
- Bachelor's
- Some Graduate
- Master's
- Some Doctoral
- Doctorate

**Length of stay in U.S.**

< 2 years

2-3 years

4-10 years

11-20 years

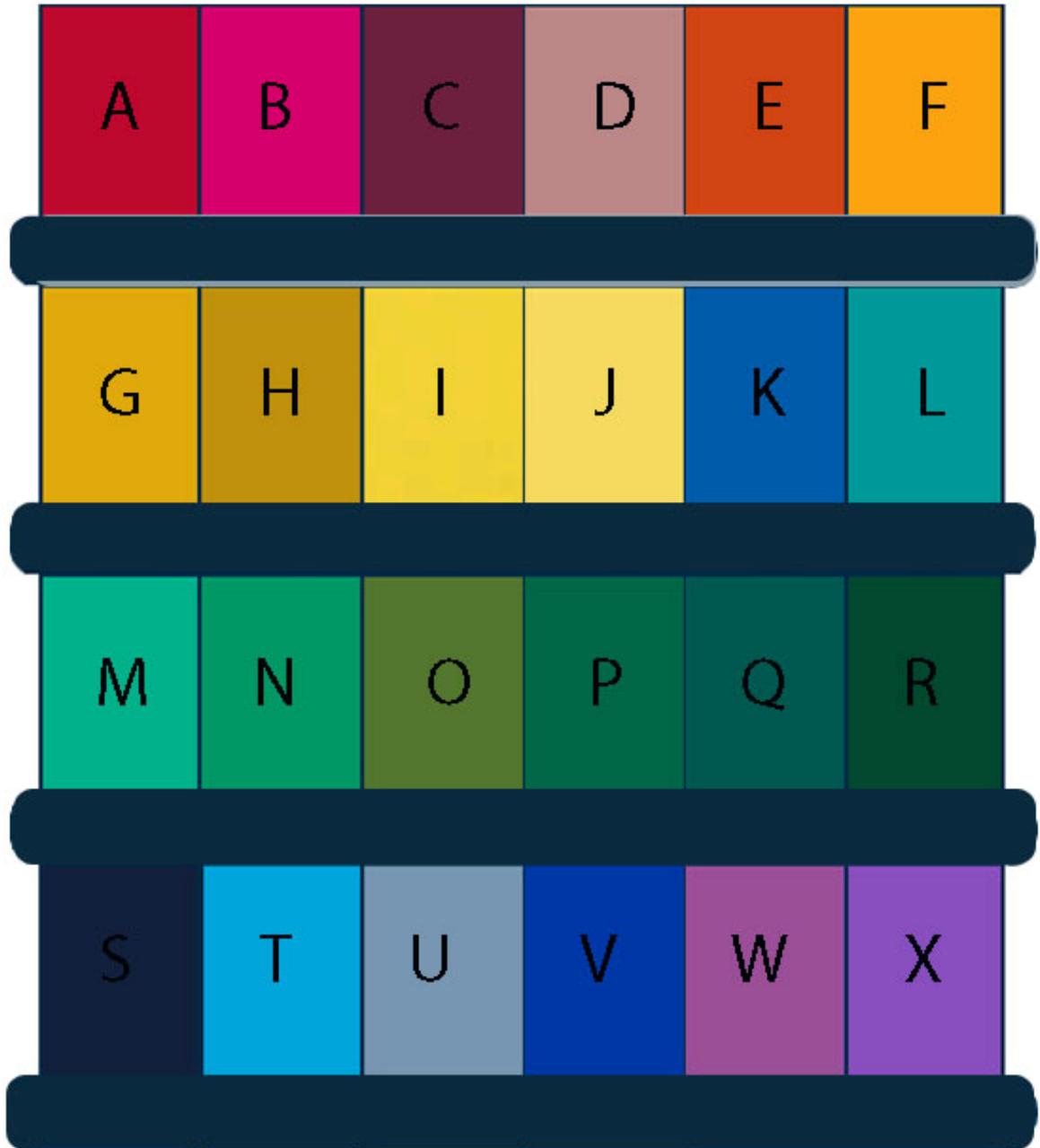
> 21 years

Thank you for participating in this survey! Your time and opinions are greatly appreciated. There is a need for research on Asian-Indian's consumer behavior since you are an increasing population in the United States. The information you have provided will serve to help researchers and the apparel industry better understand the needs of their consumers. Thanks again for your participation! If you have any questions or concerns, please contact:

Whitney Upchurch  
upchuwa@auburn.edu

APPENDIX C  
QUESTIONNAIRE

**Color Preference and Purchase Intention Scale**



1. Please select the answer(s) that most correlate to your opinion about the statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I tend to purchase Color A.	<input type="checkbox"/>				
2. I tend to purchase Color B.	<input type="checkbox"/>				
3. I tend to purchase Color C.	<input type="checkbox"/>				
4. I tend to purchase Color D.	<input type="checkbox"/>				
5. I tend to purchase Color E.	<input type="checkbox"/>				
6. I tend to purchase Color F.	<input type="checkbox"/>				
7. I tend to purchase Color G.	<input type="checkbox"/>				
8. I tend to purchase Color H.	<input type="checkbox"/>				
9. I tend to purchase Color I.	<input type="checkbox"/>				
10. I tend to purchase Color J.	<input type="checkbox"/>				
11. I tend to purchase Color K.	<input type="checkbox"/>				
12. I tend to purchase Color L.	<input type="checkbox"/>				
13. I tend to purchase Color M.	<input type="checkbox"/>				
14. I tend to purchase Color N.	<input type="checkbox"/>				
15. I tend to purchase Color O.	<input type="checkbox"/>				
16. I tend to purchase Color P.	<input type="checkbox"/>				
17. I tend to purchase Color Q.	<input type="checkbox"/>				
18. I tend to purchase Color R.	<input type="checkbox"/>				
19. I tend to purchase Color S.	<input type="checkbox"/>				
20. I tend to purchase Color T.	<input type="checkbox"/>				
21. I tend to purchase Color U.	<input type="checkbox"/>				
22. I tend to purchase Color V.	<input type="checkbox"/>				
23. I tend to purchase Color W.	<input type="checkbox"/>				
24. I tend to purchase Color X.	<input type="checkbox"/>				

2. Please choose the answer that best correlates with your opinion about the statement.

	Strong Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I prefer color A.	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I prefer color B.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. I prefer color C.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. I prefer color D.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. I prefer color E.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. I prefer color F.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. I prefer color G.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. I prefer color H.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. I prefer color I.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. I prefer color J.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. I prefer color K.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. I prefer color L.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. I prefer color M.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. I prefer color N.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. I prefer color O.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. I prefer color P.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. I prefer color Q.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. I prefer color R.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. I prefer color S.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. I prefer color T.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21. I prefer color U.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
22. I prefer color V.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23. I prefer color W.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. I prefer color X.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**Design Preferences and Purchase Intention Scale 1**

**A**



**B**



**C**



**D**



**E**



**F**



**G**



**H**



**I**



**1. Please select the answer(s) that most correlate to your opinion about the statement.**

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
<b>1. I would purchase Article A.</b>	<input type="checkbox"/>				
<b>2.I would purchase Article B.</b>	<input type="checkbox"/>				
<b>3.I would purchase Article C.</b>	<input type="checkbox"/>				
<b>4.I would purchase Article D.</b>	<input type="checkbox"/>				
<b>5.I would purchase Article E.</b>	<input type="checkbox"/>				
<b>6.I would purchase Article F.</b>	<input type="checkbox"/>				
<b>7.I would purchase Article G.</b>	<input type="checkbox"/>				
<b>8.I would purchase Article H.</b>	<input type="checkbox"/>				
<b>9.I would purchase Article I.</b>	<input type="checkbox"/>				

---

**2. Please select the answer(s) that most correlate to your opinion about the statement.**

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
<b>1.I prefer Article A.</b>	<input type="checkbox"/>				
<b>2.I prefer Article B.</b>	<input type="checkbox"/>				
<b>3.I prefer Article C.</b>	<input type="checkbox"/>				
<b>4.I prefer Article D.</b>	<input type="checkbox"/>				
<b>5.I prefer Article E.</b>	<input type="checkbox"/>				
<b>6.I prefer Article F.</b>	<input type="checkbox"/>				
<b>7.I prefer Article G.</b>	<input type="checkbox"/>				
<b>8.I prefer Article H.</b>	<input type="checkbox"/>				
<b>9.I prefer Article I.</b>	<input type="checkbox"/>				

Design Preferences and Purchase Intentions Scale 2

J



K



L



M



N



O



P



Q



R



1. Please select the pictures that most correlate to your opinion about each question. There is no wrong answer.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1.I would purchase Article J.	<input type="checkbox"/>				
2.I would purchase Article K.	<input type="checkbox"/>				
3.I would purchase Article L.	<input type="checkbox"/>				
4.I would purchase Article M.	<input type="checkbox"/>				
5.I would purchase Article N.	<input type="checkbox"/>				
6.I would purchase Article O.	<input type="checkbox"/>				
7.I would purchase Article P.	<input type="checkbox"/>				
8.I would purchase Article Q.	<input type="checkbox"/>				
9.I would purchase Article R.	<input type="checkbox"/>				

---

2. Please pick the answer that best correlates with your opinion about the statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I prefer Article J.	<input checked="" type="checkbox"/>				
2. I prefer Article K.	<input checked="" type="checkbox"/>				
3. I prefer Article L.	<input checked="" type="checkbox"/>				
4. I prefer Article M.	<input checked="" type="checkbox"/>				
5. I prefer Article N.	<input checked="" type="checkbox"/>				
6. I prefer Article O.	<input checked="" type="checkbox"/>				
7. I prefer Article P.	<input checked="" type="checkbox"/>				
8. I prefer Article Q.	<input checked="" type="checkbox"/>				
9. I prefer Article R.	<input checked="" type="checkbox"/>				

Design Preference and Purchase Intentions Scale 3

S



T



U



V



W



X



Y



Z



AA



1. Please select the pictures that most correlates to your opinion about each question. There is no wrong answer.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1.I would purchase Article S.	<input type="checkbox"/>				
2.I would purchase Article T.	<input type="checkbox"/>				
3.I would purchase Article U.	<input type="checkbox"/>				
4.I would purchase Article V.	<input type="checkbox"/>				
5.I would purchase Article W.	<input type="checkbox"/>				
6.I would purchase Article X.	<input type="checkbox"/>				
7.I would purchase Article Y.	<input type="checkbox"/>				
8.I would purchase Article Z.	<input type="checkbox"/>				
9.I would purchase Article AA.	<input type="checkbox"/>				

---

2. Please pick the answer that best correlates with your opinion about the statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I prefer Article S.	<input checked="" type="checkbox"/>				
2. I prefer Article T.	<input checked="" type="checkbox"/>				
3. I prefer Article U.	<input checked="" type="checkbox"/>				
4. I prefer Article V.	<input checked="" type="checkbox"/>				
5. I prefer Article N.	<input checked="" type="checkbox"/>				
6. I prefer Article W.	<input checked="" type="checkbox"/>				
7. I prefer Article P.	<input checked="" type="checkbox"/>				
8. I prefer Article X.	<input checked="" type="checkbox"/>				
9. I prefer Article Y.	<input checked="" type="checkbox"/>				
8. I prefer Article Z.	<input checked="" type="checkbox"/>				
9. I prefer Article AA.	<input checked="" type="checkbox"/>				

## Preferences and Purchase Intentions for Mainstream Attributes

1. Please choose the answer that best correlates with your opinion of the statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I favor more mainstream looks associated with American culture.	<input type="checkbox"/>				
2. I prefer mainstream clothing with colors associated with American culture.	<input type="checkbox"/>				
3. I prefer mainstream clothing with surface patterns associated with American culture.	<input type="checkbox"/>				
4. I prefer mainstream clothing with designs and embellishments associated with American culture.	<input type="checkbox"/>				
5. I purchase mainstream American clothing.	<input type="checkbox"/>				
6. I purchase mainstream clothing with colors associated with American culture.	<input type="checkbox"/>				
7. I purchase mainstream clothing with surface patterns associated with American culture.	<input type="checkbox"/>				
8. I purchase mainstream clothing with designs and embellishments associated with American culture.	<input type="checkbox"/>				

## Preferences and Purchase Intentions for Ethnic-Inspired Mainstream Clothing

1. Please choose the answer that best correlates with your opinion of the statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I favor more mainstream clothes associated with Asian-Indian culture.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. I prefer mainstream clothing with colors associated with Asian-Indian culture.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. I prefer mainstream clothing with surface patterns associated with Asian-Indian culture.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. I prefer mainstream clothing with designs and embellishments associated with Asian-Indian culture.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. I purchase mainstream clothing with Asian-Indian influences.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. I purchase mainstream clothing with colors associated with Asian-Indian culture.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. I purchase mainstream clothing with surface patterns associated with Asian-Indian culture.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. I purchase mainstream clothing with designs and embellishments associated with Asian-Indian culture.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Behavioural Acculturation Scale

The Behavioural Acculturation section is designed to help the researcher understand more about the participant's level of acculturation into the new culture. Please answer honestly by selecting the answer that most strongly correlates with your feeling about the statement. There is no correct answer.

1. Please select the answer that most correlates with your opinion of the statement.

	Asian-Indian all the time	Asian-Indian most of the time	Asian-Indian and American equally	American most of the time	American all the time
1. Which language do you prefer to speak?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. What language do you speak at home?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. What language do you speak with friends?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. In what language are books and magazines you read?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. What sort of music do you prefer?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. What sort of dance do you dance?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. What sort of places (social, cultural, etc) do you go?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. What sort of recreation do you engage in?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. What sort of clothing do you prefer to wear?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. My way of celebrating a birthday is...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. The gestures I use in talking are...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. My way of relating to my spouse/finance (e) is...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. I wish the food would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. I wish the language would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. I wish the music would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. I wish the TV programs would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. I wish the books/magazines would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. I wish the dances would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. I wish the radio programs would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. I wish the way of celebrating birthdays would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. I wish the way of celebrating weddings would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. I wish the clothing would be...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Demographics

### 1. Marital Status

- Married
- Single
- Divorced
- Widowed

### 2. Spouse's Ethnicity

- Indian
- Other
- Not Applicable

### 3. Age

- < 20
- 20-29
- 30-39
- 40-49
- 50-59

### 4. Religious Affiliation

- Hindu
- Muslim
- Buddhist
- Jain
- Zoroastria
- Christian
- Sikh
- Other

**5. Level of Education completed**

- Some Bachelor's
- Bachelor's
- Some Graduate
- Master's
- Some Doctoral
- Doctorate

**6. Length of stay in U.S.**

- < 2 years
- 2-3 years
- 4-10 years
- 11-20 years
- > 21 years

Thank you for participating in this survey! Your time and opinions are greatly appreciated. There is a need for research on Asian-Indian's consumer behavior since you are an increasing population in the United States. The information you have provided will serve to help researchers and the apparel industry better understand the needs of their consumers. Thanks again for your participation! If you have any questions or concerns, please contact:

Whitney Upchurch  
upchuwa@auburn.edu

## APPENDIX D

Table D1. Level of Acculturation and Color Preferences Crosstabulations

Table D1. Level of Acculturation and Color Preferences Crosstabulations

	Low	High	Total
Color			
<b>A. Red</b>	<b>Prefers (80%)</b> <b>Neutral (20%)</b> <b>Does not prefer</b>	<b>Prefers (57.89%)</b> <b>Neutral (31.58%)</b> <b>Does not prefer (15.79%)</b>	<b>Prefers (69.23%)</b> <b>Neutral (23.07%)</b> <b>Does not prefer (7.70%)</b>
<b>B. Magenta</b>	<b>Prefers (60%)</b> <b>Neutral (25%)</b> <b>Does not prefer (15%)</b>	<b>Prefers (57.89%)</b> <b>Neutral (21.05%)</b> <b>Does not prefer (21.05%)</b>	<b>Prefers (58.97%)</b> <b>Neutral (23.07%)</b> <b>Does not prefer (17.95%)</b>
<b>C. Burgundy</b>	<b>Prefers (30%)</b> <b>Neutral (45%)</b> <b>Does not prefer (25%)</b>	<b>Prefers (21.05%)</b> <b>Neutral (57.89%)</b> <b>Does not prefer (21.05%)</b>	<b>Prefers (25.64%)</b> <b>Neutral (51.28%)</b> <b>Does not prefer (23.07%)</b>
D. Mauve	Prefers (35%) Neutral (30%) Does not prefer (30%)	Prefers (10.52%) Neutral (57.89%) Does not prefer (31.58%)	Prefers (23.07%) Neutral (43.59%) Does not prefer (33.33%)
<b>E. Orange</b>	<b>Prefers (30%)</b> <b>Neutral (35%)</b> <b>Does not prefer (35%)</b>	<b>Prefers (15.79%)</b> <b>Neutral (31.58%)</b> <b>Does not prefer (52.63%)</b>	<b>Prefers (23.07%)</b> <b>Neutral (33.33%)</b> <b>Does not prefer (43.59%)</b>
<b>F. Orange Gold</b>	<b>Prefers (20%)</b> <b>Neutral (50%)</b> <b>Does not prefer (30%)</b>	<b>Prefers (15.79%)</b> <b>Neutral (36.84%)</b> <b>Does not prefer (47.37%)</b>	<b>Prefers (17.95%)</b> <b>Neutral (43.59%)</b> <b>Does not prefer (38.46%)</b>
<b>G. Yellow Gold</b>	<b>Prefers (20%)</b> <b>Neutral (45%)</b> <b>Does not prefer (35%)</b>	<b>Prefers (36.84%)</b> <b>Neutral (26.32%)</b> <b>Does not prefer (36.84%)</b>	<b>Prefers (28.20%)</b> <b>Neutral (35.89%)</b> <b>Does not prefer (35.89%)</b>

H. Gold	Prefers (15%) Neutral (40%) Does not prefer (45%)	Prefers (15.79%) Neutral (42.11%) Does not prefer (42.11%)	Prefers (15.38%) Neutral (41.02%) Does not prefer (43.58%)
<b>I. Yellow</b>	<b>Prefers (25%)</b> <b>Neutral (55%)</b> <b>Does not prefer (20%)</b>	<b>Prefers (47.37%)</b> <b>Neutral (31.58%)</b> <b>Does not prefer (21.05%)</b>	<b>Prefers (35.89%)</b> <b>Neutral (43.58%)</b> <b>Does not prefer (20.51%)</b>
J. Yellow Beige	Prefers (25%) Neutral (50%) Does not prefer (25%)	Prefers (52.63%) Neutral (26.32%) Does not prefer (21.05%)	Prefers (38.46%) Neutral (38.46%) Does not prefer (23.07%)
<b>K. Royal Blue</b>	<b>Prefers (60%)</b> <b>Neutral (35%)</b> <b>Does not prefer (5%)</b>	<b>Prefers (57.89%)</b> <b>Neutral (36.84%)</b> <b>Does not prefer (5.26%)</b>	<b>Prefers (58.97%)</b> <b>Neutral (35.89%)</b> <b>Does not prefer (5.12%)</b>
L. Light Teal	Prefers (55%) Neutral (35%) Does not prefer (10%)	Prefers (42.11%) Neutral (42.11%) Does not prefer (15.79%)	Prefers (48.71%) Neutral (38.46%) Does not prefer (12.82%)
<b>M. Light Green</b>	<b>Prefers (35%)</b> <b>Neutral (50%)</b> <b>Does not prefer (15%)</b>	<b>Prefers (42.11%)</b> <b>Neutral (47.37%)</b> <b>Does not prefer (10.52%)</b>	<b>Prefers (38.46%)</b> <b>Neutral (48.71%)</b> <b>Does not prefer (12.82%)</b>
N. Kelly Green	Prefers (25%) Neutral (60%) Does not prefer (15%)	Prefers (31.58%) Neutral (42.11%) Does not prefer (26.32%)	Prefers (28.20%) Neutral (51.28%) Does not prefer (20.51%)
<b>O. Olive Green</b>	<b>Prefers (30%)</b> <b>Neutral (40%)</b> <b>Does not prefer (30%)</b>	<b>Prefers (21.05%)</b> <b>Neutral (36.84%)</b> <b>Does not prefer (42.11%)</b>	<b>Prefers (25.64%)</b> <b>Neutral (38.46%)</b> <b>Does not prefer (35.89%)</b>

P. Emerald Green	Prefers (5%) Neutral (60%) Does not prefer (35%)	Prefers (21.05%) Neutral (42.11%) Does not prefer (36.84%)	Prefers (12.82%) Neutral (51.28%) Does not prefer (35.89%)
Q. Dark Teal	Prefers (20%) Neutral (55%) Does not prefer (25%)	Prefers (10.52%) Neutral (63.16%) Does not prefer (26.32%)	Prefers (15.38%) Neutral (58.97%) Does not prefer (25.64%)
R. Hunter Green	Prefers (30%) Neutral (40%) Does not prefer (30%)	Prefers (10.52%) Neutral (52.63%) Does not prefer (36.84%)	Prefers (20.51%) Neutral (46.15%) Does not prefer (33.33%)
S. Navy Blue	Prefers (70%) Neutral (30%) Does not prefer	Prefers (68.42%) Neutral (21.05%) Does not prefer (10.52%)	Prefers (69.23%) Neutral (25.64%) Does not prefer (5.12%)
<b>T. Cobalt Blue</b>	<b>Prefers (70%)</b> <b>Neutral (25%)</b> <b>Does not prefer (5%)</b>	<b>Prefers (78.95%)</b> <b>Neutral (21.05%)</b> <b>Does not prefer</b>	<b>Prefers (74.35%)</b> <b>Neutral (23.07%)</b> <b>Does not prefer (2.54%)</b>
U. Baby Blue	Prefers (55%) Neutral (35%) Does not prefer (10%)	Prefers (57.89%) Neutral (42.11%) Does not prefer	Prefers (56.41%) Neutral (38.46%) Does not prefer (5.12%)
V. Blue	Prefers (55%) Neutral (35%) Does not prefer (10%)	Prefers (52.63%) Neutral (42.11%) Does not prefer (5.26%)	Prefers (53.84%) Neutral (38.46%) Does not prefer (7.70%)
<b>W. Purple</b>	<b>Prefers (55%)</b> <b>Neutral (40%)</b> <b>Does not prefer (5%)</b>	<b>Prefers (42.11%)</b> <b>Neutral (42.11%)</b> <b>Does not prefer (15.79%)</b>	<b>Prefers (48.71%)</b> <b>Neutral (41.02%)</b> <b>Does not prefer (10.25%)</b>

<b>X. Bright Purple</b>	<b>Prefers (50%)</b>	<b>Prefers (52.63%)</b>	<b>Prefers (51.28%)</b>
	<b>Neutral (40%)</b>	<b>Neutral (42.11%)</b>	<b>Neutral (41.02%)</b>
	<b>Does not prefer (10%)</b>	<b>Does not prefer (5.26%)</b>	<b>Does not prefer (7.70%)</b>
	N=24	N=15	N=39

*Note. Bold indicates colors identified as symbolic of Asian Indian dress*

## APPENDIX E

Table E1. Level of Acculturation and Design Preferences Scale Crosstabulations

Table E1. Level of Acculturation and Design Preferences Scale 1 Crosstabulations

	Low	High	Total
Article A	Prefers (60%) Neutral (30%) Not prefer (10%)	Prefers (42.11%) Neutral (26.32%) Not prefer (31.58%)	Prefers (51.28%) Neutral (28.29%) Not prefer (17.95%)
<b>Article B</b>	<b>Prefers (65%)</b> <b>Neutral (30%)</b> <b>Not prefer (5%)</b>	<b>Prefers (47.37%)</b> <b>Neutral (42.11%)</b> <b>Not prefer (10.52%)</b>	<b>Prefers (56.41%)</b> <b>Neutral (35.89%)</b> <b>Not prefer(7.70%)</b>
Article C	Prefers (20%) Neutral (40%) Not prefer (40%)	Prefers (31.58%) Neutral (31.58%) Not prefer (36.84%)	Prefers (25.64%) Neutral (35.89%) Not prefer(38.46%)
Article D	Prefers (35%) Neutral (45%) Not prefer (20%)	Prefers (47.37%) Neutral (15.79%) Not prefer (36.84%)	Prefers (41.02%) Neutral (30.76%) Not prefer (28.20%)
<b>Article E</b>	<b>Prefers (40%)</b> <b>Neutral (40%)</b> <b>Not prefer (20%)</b>	<b>Prefers (52.63%)</b> <b>Neutral (26.32%)</b> <b>Not prefer (21.05%)</b>	<b>Prefers (46.15%)</b> <b>Neutral (33.33%)</b> <b>Not prefer (20.51%)</b>
Article F	Prefers (45%) Neutral (40%) Not prefer (15%)	Prefers (42.11%) Neutral (31.58%) Not prefer (26.32%)	Prefers (43.58%) Neutral (35.89%) Not prefer(20.51%)
Article G	Prefers (50%) Neutral (30%) Not prefer (20%)	Prefers (52.63%) Neutral (31.58%) Not prefer (15.79%)	Prefers (51.28%) Neutral (30.76%) Not prefer (17.94%)

<b>Article H</b>	<b>Prefers (45%)</b> <b>Neutral (25%)</b> <b>Not prefer (30%)</b>	<b>Prefers (47.37%)</b> <b>Neutral (21.05%)</b> <b>Not prefer (31.58%)</b>	<b>Prefers (46.15%)</b> <b>Neutral (23.07%)</b> <b>Not prefer (30.76%)</b>
Article I	Prefers (60%) Neutral (35%) Not prefer (5%)	Prefers (36.84%) Neutral (31.58%) Not prefer (31.58%)	Prefers (48.71%) Neutral (33.33%) Not prefer (17.94%)
	N=20	N=19	N=39

Note. Bold indicates designs with Asian-Indian surface patterns and/or embellishments.

Table E2. Level of Acculturation and Design Preferences Scale 2 Crosstabulations

	Low	High	Total
<b>Article J</b>	<b>Prefers (45%)</b>	<b>Prefers (31.58%)</b>	<b>Prefers (38.46%)</b>
	<b>Neutral (45%)</b>	<b>Neutral (42.11%)</b>	<b>Neutral (43.58%)</b>
	<b>Does not prefer (10%)</b>	<b>Does not prefer (26.32%)</b>	<b>Does not prefer (17.94%)</b>
Article K	Prefers (25%)	Prefers (21.05%)	Prefers (23.07%)
	Neutral (35%)	Neutral (52.63%)	Neutral (43.58%)
	Does not prefer (40%)	Does not prefer (26.32%)	Does not prefer (33.33%)
<b>Article L</b>	<b>Prefers (5%)</b>	<b>Prefers (15.79%)</b>	<b>Prefers (10.25%)</b>
	<b>Neutral (15%)</b>	<b>Neutral (26.32%)</b>	<b>Neutral (20.51%)</b>
	<b>Does not prefer (80%)</b>	<b>Does not prefer (57.89%)</b>	<b>Does not prefer (69.23%)</b>
Article M	Prefers (35%)	Prefers (36.84%)	Prefers (35.89%)
	Neutral (30%)	Neutral (26.32%)	Neutral (28.20%)
	Does not prefer (35%)	Does not prefer (36.84%)	Does not prefer (35.89%)
<b>Article N</b>	<b>Prefers (70%)</b>	<b>Prefers (47.37%)</b>	<b>Prefers (58.97%)</b>
	<b>Neutral (15%)</b>	<b>Neutral (15.79%)</b>	<b>Neutral (15.38%)</b>
	<b>Does not prefer (15%)</b>	<b>Does not prefer (36.84%)</b>	<b>Does not prefer (25.64%)</b>

<b>Article O</b>	<b>Prefers (60%)</b> <b>Neutral (30%)</b> <b>Does not prefer (10%)</b>	<b>Prefers (63.16%)</b> <b>Neutral (31.58%)</b> <b>Does not prefer (5.26%)</b>	<b>Prefers (61.53%)</b> <b>Neutral (30.76%)</b> <b>Does not prefer (7.70%)</b>
<b>Article P</b>	<b>Prefers (35%)</b> <b>Neutral (35%)</b> <b>Does not prefer (30%)</b>	<b>Prefers (26.32%)</b> <b>Neutral (31.58%)</b> <b>Does not prefer (42.11%)</b>	<b>Prefers (30.76%)</b> <b>Neutral (33.33%)</b> <b>Does not prefer (35.89%)</b>
<b>Article Q</b>	<b>Prefers (75%)</b> <b>Neutral (25%)</b> <b>Does not prefer</b>	<b>Prefers (68.42%)</b> <b>Neutral (15.79%)</b> <b>Does not prefer (15.79%)</b>	<b>Prefers (71.79%)</b> <b>Neutral (20.51%)</b> <b>Does not prefer (7.70%)</b>
Article R	Prefers (30%) Neutral (10%) Does not prefer (60%)	Prefers (31.58%) Neutral (42.11%) Does not prefer (26.32%)	Prefers (30.76%) Neutral (25.64%) Does not prefer (43.58%)
	N=20	N=19	N=39

Note. Bold indicates designs with Asian-Indian surface patterns and/or embellishments.

Table E3. Level of Acculturation and Design Preferences Scale 3 Crosstabulations

	Low	High	Total
<b>Article S</b>	<b>Prefers (45%)</b> <b>Neutral (35%)</b> <b>Does not prefer (20%)</b>	<b>Prefers (26.32%)</b> <b>Neutral (36.84%)</b> <b>Does not prefer (36.84%)</b>	<b>Prefers (35.89%)</b> <b>Neutral (35.89%)</b> <b>Does not prefer (28.20%)</b>
Article T	Prefers (80%) Neutral (15%) Does not prefer (5%)	Prefers (52.63%) Neutral (26.32%) Does not prefer (21.05%)	Prefers (66.66%) Neutral (20.51%) Does not prefer (12.82%)
Article U	Prefers (20%) Neutral (35%) Does not prefer (40%)	Prefers (31.58%) Neutral (26.32%) Does not prefer (42.11%)	Prefers (25.64%) Neutral (30.76%) Does not prefer (43.58%)
Article V	Prefers (10%) Neutral (25%) Does not prefer (65%)	Prefers (31.58%) Neutral (15.79%) Does not prefer (52.63%)	Prefers (20.51%) Neutral (20.51%) Does not prefer (58.97%)
<b>Article W</b>	<b>Prefers (50%)</b> <b>Neutral (35%)</b> <b>Does not prefer (15%)</b>	<b>Prefers (57.89%)</b> <b>Neutral (26.32%)</b> <b>Does not prefer (10.52%)</b>	<b>Prefers (56.41%)</b> <b>Neutral (30.76%)</b> <b>Does not prefer (12.82%)</b>
Article X	Prefers (25%) Neutral (30%) Does not prefer (45%)	Prefers (31.58%) Neutral (42.11%) Does not prefer (26.32%)	Prefers (28.20%) Neutral (35.89%) Does not prefer (35.89%)

<b>Article Y</b>	<b>Prefers (40%)</b> <b>Neutral (45%)</b> <b>Does not prefer (15%)</b>	<b>Prefers (36.84%)</b> <b>Neutral (42.11%)</b> <b>Does not prefer (21.05%)</b>	<b>Prefers (38.46%)</b> <b>Neutral (43.58%)</b> <b>Does not prefer (17.94%)</b>
Article Z	Prefers (35%) Neutral (55%) Does not prefer (10%)	Prefers (57.89%) Neutral (31.58%) Does not prefer (10.52%)	Prefers (46.15%) Neutral (43.58%) Does not prefer (10.25%)
<b>Article AA</b>	<b>Prefers (30%)</b> <b>Neutral (25%)</b> <b>Does not prefer (45%)</b>	<b>Prefers (26.32%)</b> <b>Neutral (31.58%)</b> <b>Does not prefer (42.11%)</b>	<b>Prefers (28.20%)</b> <b>Neutral (28.20%)</b> <b>Does not prefer (43.58%)</b>
	N=20	N=19	N=39

Note. Bold indicates designs with Asian-Indian surface patterns and/or embellishments.

APPENDIX F

Table F1. Level of Acculturation and Color Purchase Intentions Crosstabulations

Table F1. Level of Acculturation and Color Purchase Intentions Crosstabulations

	Low	High	Total
Color			
<b>A. Red</b>	<b>Purchase (65%)</b> <b>Neutral (30%)</b> <b>Not purchase (5%)</b>	<b>Purchase (57.89%)</b> <b>Neutral (31.58%)</b> <b>Not purchase (10.52%)</b>	<b>Purchase (58.97%)</b> <b>Neutral (30.76%)</b> <b>Not purchase (7.70%)</b>
<b>B. Magenta</b>	<b>Purchase (35%)</b> <b>Neutral (50%)</b> <b>Not purchase (15%)</b>	<b>Purchase (57.89%)</b> <b>Neutral (26.32%)</b> <b>Not purchase (15.79%)</b>	<b>Purchase (46.15%)</b> <b>Neutral (38.76%)</b> <b>Not purchase (15.38%)</b>
<b>C. Burgundy</b>	<b>Purchase (50%)</b> <b>Neutral (25%)</b> <b>Not purchase (25%)</b>	<b>Purchase (42.10%)</b> <b>Neutral (31.58%)</b> <b>Not purchase (26.32%)</b>	<b>Purchase (46.15%)</b> <b>Neutral (28.20%)</b> <b>Not purchase (25.64%)</b>
D. Mauve	Purchase (40%) Neutral (15%) Not purchase (45%)	Purchase (15.79%) Neutral (36.84%) Not purchase (47.37%)	Purchase (28.20%) Neutral (25.64%) Not purchase (46.15%)
<b>E. Orange</b>	<b>Purchase (35%)</b> <b>Neutral (20%)</b> <b>Not purchase (45%)</b>	<b>Purchase (21.05%)</b> <b>Neutral (21.05%)</b> <b>Not purchase (57.89%)</b>	<b>Purchase (28.20%)</b> <b>Neutral (20.51%)</b> <b>Not purchase (51.28%)</b>
<b>F. Orange Gold</b>	<b>Purchase (35%)</b> <b>Neutral (15%)</b> <b>Not purchase (50%)</b>	<b>Purchase (21.05%)</b> <b>Neutral (26.32%)</b> <b>Not purchase (52.63%)</b>	<b>Purchase (28.20%)</b> <b>Neutral (28.20%)</b> <b>Not purchase (51.28%)</b>
<b>G. Yellow Gold</b>	<b>Purchase (30%)</b> <b>Neutral (30%)</b> <b>Not purchase (40%)</b>	<b>Purchase (36.84%)</b> <b>Neutral (15.79%)</b> <b>Not purchase (47.37%)</b>	<b>Purchase (33.33%)</b> <b>Neutral (23.07%)</b> <b>Not purchase (43.58%)</b>
H. Gold	Purchase (20%) Neutral (20%) Not purchase (60%)	Purchase (15.79%) Neutral (31.58%) Not purchase (52.63%)	Purchase (17.94%) Neutral (25.64%) Not purchase (56.41%)

<b>I. Yellow</b>	<b>Purchase (40%)</b> <b>Neutral (35%)</b> <b>Not purchase (25%)</b>	<b>Purchase (31.58%)</b> <b>Neutral (26.32%)</b> <b>Not purchase (42.11%)</b>	<b>Purchase (35.89%)</b> <b>Neutral (30.76%)</b> <b>Not purchase (33.33%)</b>
J. Yellow Beige	Purchase (35%) Neutral (30%) Not purchase (35%)	Purchase (26.32%) Neutral (47.36%) Not purchase (26.32%)	Purchase (30.76%) Neutral (38.46%) Not purchase (30.76%)
<b>K. Royal Blue</b>	<b>Purchase (65%)</b> <b>Neutral (20%)</b> <b>Not purchase (15%)</b>	<b>Purchase (63.16%)</b> <b>Neutral (21.05%)</b> <b>Not purchase (15.79%)</b>	<b>Purchase (64.10%)</b> <b>Neutral (20.51%)</b> <b>Not purchase (15.38%)</b>
L. Light Teal	Purchase (60%) Neutral (25%) Not purchase (15%)	Purchase (47.37%) Neutral (26.32%) Not purchase (26.32%)	Purchase (53.84%) Neutral (25.64%) Not purchase (20.51%)
<b>M. Light Green</b>	<b>Purchase (45%)</b> <b>Neutral (30%)</b> <b>Not purchase (25%)</b>	<b>Purchase (47.37%)</b> <b>Neutral (26.32%)</b> <b>Not purchase (26.32%)</b>	<b>Purchase (46.15%)</b> <b>Neutral (28.20%)</b> <b>Not purchase (25.64%)</b>
N. Kelly Green	Purchase (40%) Neutral (35%) Not purchase (25%)	Purchase (31.58%) Neutral (26.32%) Not purchase (42.10%)	Purchase (35.89%) Neutral (30.76%) Not purchase (33.33%)
<b>O. Olive Green</b>	<b>Purchase (30%)</b> <b>Neutral (40%)</b> <b>Not purchase (30%)</b>	<b>Purchase (21.05%)</b> <b>Neutral (26.32%)</b> <b>Not purchase (52.63%)</b>	<b>Purchase (25.64%)</b> <b>Neutral (33.33%)</b> <b>Not purchase (41.02%)</b>
P. Emerald Green	Purchase (15%) Neutral (35%) Not purchase (50%)	Purchase (5.26%) Neutral (47.37%) Not purchase (47.37%)	Purchase (10.25%) Neutral (41.02%) Not purchase (48.71%)
Q. Dark Teal	Purchase (20%) Neutral (45%) Not purchase (35%)	Purchase (15.79%) Neutral (47.37%) Not purchase (36.84%)	Purchase (17.94%) Neutral (46.15%) Not purchase (35.89%)

R. Hunter Green	Purchase (35%) Neutral (35%) Not purchase (30%)	Purchase (15.79%) Neutral (36.84%) Not purchase (47.37%)	Purchase (25.64%) Neutral (35.89%) Not purchase (38.46%)
S. Navy Blue	Purchase (60%) Neutral (35%) Not purchase (5%)	Purchase (65%) Neutral (21.05%) Not purchase (10.52%)	Purchase (64.10%) Neutral (28.20%) Not purchase (7.70%)
<b>T. Cobalt Blue</b>	<b>Purchase (75%)</b> <b>Neutral (20%)</b> <b>Not purchase (5%)</b>	<b>Purchase (78.95%)</b> <b>Neutral (15.79%)</b> <b>Not purchase (5.26%)</b>	<b>Purchase (76.92%)</b> <b>Neutral (17.94%)</b> <b>Not purchase (5.12%)</b>
U. Baby Blue	Purchase (50%) Neutral (40%) Not purchase (10%)	Purchase (57.89%) Neutral (31.58%) Not purchase (10.52%)	Purchase (53.84%) Neutral (35.89%) Not purchase (10.25%)
V. Blue	Purchase (55%) Neutral (30%) Not purchase (15%)	Purchase (52.63%) Neutral (31.58%) Not purchase (15.79%)	Purchase (53.84%) Neutral (30.76%) Not purchase (15.38%)
<b>W. Purple</b>	<b>Purchase (60%)</b> <b>Neutral (35%)</b> <b>Not purchase (5%)</b>	<b>Purchase (47.37%)</b> <b>Neutral (26.32%)</b> <b>Not purchase (26.32%)</b>	<b>Purchase (53.84%)</b> <b>Neutral (30.76%)</b> <b>Not purchase (15.38%)</b>
<b>X. Bright Purple</b>	<b>Prefers (45%)</b> <b>Neutral (40%)</b> <b>Does not prefer (15%)</b>	<b>Prefers (52.63%)</b> <b>Neutral (36.84%)</b> <b>Does not prefer (10.52%)</b>	<b>Prefers (48.71%)</b> <b>Neutral (38.46%)</b> <b>Does not prefer (12.82%)</b>
	N=24	N=15	N=39

*Note. Bold indicates colors identified as symbolic of Asian Indian dress.*

## APPENDIX G

Table G1. Level of Acculturation and Design Purchase Intentions Scale Crosstabulations

Table G1. Level of Acculturation and Design Purchase Intentions Scale 1  
Crosstabulations

	Low	High	Total
Article A	Purchase (60%) Neutral (40%) Not purchase	Purchase (47.37%) Neutral (15.79%) Not purchase (36.84%)	Purchase (53.84%) Neutral (28.20%) Not purchase (17.95%)
<b>Article B</b>	<b>Purchase (75%)</b> <b>Neutral (20%)</b> <b>Not purchase (5%)</b>	<b>Purchase (52.63%)</b> <b>Neutral (36.84%)</b> <b>Not purchase (10.52%)</b>	<b>Purchase (64.10%)</b> <b>Neutral (28.20%)</b> <b>Not purchase (5.12%)</b>
Article C	Purchase (30%) Neutral (35%) Not purchase (35%)	Purchase (36.84%) Neutral (21.05%) Not purchase (42.11%)	Purchase (33.33%) Neutral (28.20%) Not purchase (38.46%)
Article D	Purchase (45%) Neutral (25%) Not purchase (30%)	Purchase (47.37%) Neutral (26.32%) Not purchase (26.32%)	Purchase (46.15%) Neutral (25.64%) Not purchase (28.20%)
<b>Article E</b>	<b>Purchase (55%)</b> <b>Neutral (30%)</b> <b>Not purchase (15%)</b>	<b>Purchase (57.89%)</b> <b>Neutral (26.32%)</b> <b>Not purchase (15.79%)</b>	<b>Purchase (56.41%)</b> <b>Neutral (28.20%)</b> <b>Not purchase (15.38%)</b>
Article F	Purchase (60%) Neutral (25%) Not purchase (15%)	Purchase (47.37%) Neutral (26.32%) Not purchase (26.32%)	Purchase (53.89%) Neutral (25.64%) Not purchase (20.51%)
Article G	Purchase (55%) Neutral (25%)	Purchase (57.89%) Neutral (21.05%)	Purchase (56.41%) Neutral (25.64%)

	Not purchase (20%)	Not purchase (15.79%)	Not purchase (17.94%)
<b>Article H</b>	<b>Purchase (55%)</b>	<b>Purchase (52.63%)</b>	<b>Purchase (53.84%)</b>
	<b>Neutral (25%)</b>	<b>Neutral (21.05 %)</b>	<b>Neutral (20.51%)</b>
	<b>Not purchase (20%)</b>	<b>Not purchase (26.32%)</b>	<b>Not purchase (25.64%)</b>
Article I	Purchase (85%)	Purchase (42.11%)	Purchase (58.97%)
	Neutral (20%)	Neutral (26.32%)	Neutral (23.07%)
	Not purchase (5%)	Not purchase (31.58%)	Not purchase (17.94%)
	N=20	N=19	N=39

Note. Bold indicates designs with Asian-Indian surface patterns and/or embellishments.

Table G2. Level of Acculturation and Design Purchase Intentions Scale 2  
Crosstabulations

	Low	High	Total
<b>Article J</b>	<b>Purchase (50%)</b>	<b>Purchase (36.84%)</b>	<b>Purchase (43.58%)</b>
	<b>Neutral (45%)</b>	<b>Neutral (36.84%)</b>	<b>Neutral (41.02%)</b>
	<b>Not purchase (5%)</b>	<b>Not purchase (26.32%)</b>	<b>Not purchase (15.38%)</b>
Article K	Purchase (30%)	Purchase (21.05%)	Purchase (25.64%)
	Neutral (30%)	Neutral (47.37%)	Neutral (38.46%)
	Not purchase (40%)	Not purchase (31.58%)	Not purchase (35.89%)
<b>Article L</b>	<b>Purchase (5%)</b>	<b>Purchase (15.79%)</b>	<b>Purchase (10.25%)</b>
	<b>Neutral (10%)</b>	<b>Neutral (21.05%)</b>	<b>Neutral (15.38%)</b>
	<b>Not purchase (85%)</b>	<b>Not purchase (57.89%)</b>	<b>Not purchase (74.35%)</b>
Article M	Purchase (35%)	Purchase (36.84%)	Purchase (35.89%)
	Neutral (30%)	Neutral (31.58%)	Neutral (30.76%)
	Not purchase (35%)	Not purchase (31.58%)	Not purchase (33.33%)
<b>Article N</b>	<b>Purchase (70%)</b>	<b>Purchase (42.11%)</b>	<b>Purchase (56.41%)</b>
	<b>Neutral (15%)</b>	<b>Neutral (21.05%)</b>	<b>Neutral (17.94%)</b>
	<b>Not purchase (15%)</b>	<b>Not purchase (36.84%)</b>	<b>Not purchase (25.64%)</b>
<b>Article O</b>	<b>Purchase (60%)</b>	<b>Purchase (68.42%)</b>	<b>Purchase (64.10%)</b>
	<b>Neutral (40%)</b>	<b>Neutral (31.58%)</b>	<b>Neutral (35.89%)</b>
	<b>Not purchase</b>	<b>Not purchase</b>	<b>Not purchase</b>
<b>Article P</b>	<b>Purchase (25%)</b>	<b>Purchase (15.79%)</b>	<b>Purchase (23.07%)</b>
	<b>Neutral (45%)</b>	<b>Neutral (31.58%)</b>	<b>Neutral (38.46%)</b>

	<b>Not purchase (30%)</b>	<b>Not purchase (47.37%)</b>	<b>Not purchase (38.46%)</b>
<b>Article Q</b>	<b>Purchase (75%)</b>	<b>Purchase (73.68%)</b>	<b>Purchase (74.35%)</b>
	<b>Neutral (25%)</b>	<b>Neutral (10.52%)</b>	<b>Neutral (17.94%)</b>
	<b>Not purchase</b>	<b>Not purchase (15.79%)</b>	<b>Not purchase (7.69%)</b>
Article R	Purchase (30%)	Purchase (31.58%)	Purchase (30.76%)
	Neutral (25%)	Neutral (36.84%)	Neutral (30.76%)
	Not purchase (45%)	Not purchase (31.58%)	Not purchase (38.46%)
	N=24	N=15	N=39

Note. Bold indicates designs with Asian-Indian surface patterns and/or embellishments.

Table G3. Level of Acculturation and Design Purchase Intentions Scale 3  
Crosstabulations

	Low	High	Total
<b>Article S</b>	<b>Purchase (40%)</b> <b>Neutral (35%)</b> <b>Not purchase (25%)</b>	<b>Purchase (26.32%)</b> <b>Neutral (31.58%)</b> <b>Not purchase (42.11%)</b>	<b>Purchase (33.33%)</b> <b>Neutral (33.33%)</b> <b>Not purchase (33.33%)</b>
Article T	Purchase (75%) Neutral (20%) Not purchase (5%)	Purchase (57.89%) Neutral (26.32%) Not purchase (15.79%)	Purchase (66.66%) Neutral (23.07%) Not purchase (10.25%)
Article U	Purchase (25%) Neutral (30%) Not purchase (45%)	Purchase (31.58%) Neutral (26.32%) Not purchase (52.11%)	Purchase (28.20%) Neutral (28.20%) Not purchase (43.58%)
Article V	Purchase (10%) Neutral (25%) Not purchase (65%)	Purchase (31.58%) Neutral (15.79%) Not purchase (52.63%)	Purchase (20.51%) Neutral (20.51%) Not purchase (58.97%)
<b>Article W</b>	<b>Purchase (55%)</b> <b>Neutral (25%)</b> <b>Not purchase (20%)</b>	<b>Purchase (63.16%)</b> <b>Neutral (21.05%)</b> <b>Not purchase (10.52%)</b>	<b>Purchase (61.53%)</b> <b>Neutral (23.07%)</b> <b>Not purchase (15.38%)</b>

Article X	Purchase (25%) Neutral (30%) Not purchase (45%)	Purchase (31.58%) Neutral (42.11%) Not purchase (26.32%)	Purchase (28.20%) Neutral (35.89%) Not purchase (35.89%)
<b>Article Y</b>	<b>Purchase (40%)</b> <b>Neutral (50%)</b> <b>Not purchase (10%)</b>	<b>Purchase (36.84%)</b> <b>Neutral (52.63%)</b> <b>Not purchase (10.52%)</b>	<b>Purchase (38.46%)</b> <b>Neutral (51.28%)</b> <b>Not purchase (10.25%)</b>
Article Z	Purchase (35%) Neutral (55%) Not purchase (10%)	Purchase (52.63%) Neutral (36.84%) Not purchase (10.52%)	Purchase (43.58%) Neutral (46.15%) Not purchase (10.25%)
<b>Article AA</b>	<b>Purchase (30%)</b> <b>Neutral (25%)</b> <b>Not purchase (45%)</b>	<b>Purchase (26.32%)</b> <b>Neutral (31.58%)</b> <b>Not purchase (42.11%)</b>	<b>Purchase (28.20%)</b> <b>Neutral (28.20%)</b> <b>Not purchase (43.58%)</b>
	N=20	N=19	N=39

Note. Bold indicates designs with Asian-Indian surface patterns and/or embellishments.