Integration, assimilation or separation?

The implications for marketers of the Turkish Muslim consumers in The Netherlands

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Abstract

Purpose – This paper aims to assess recent acculturation theory regarding the existence of two co-existent characteristics, the public and private. This has been focussed on the ethnic Turkish community in The Netherlands.

Design/methodology/approach – Considering more than 200 second- and third-generation citizens, the underlying structure of this acculturation using an established two-dimensional public/private metric has been identified using exploratory factor analysis. An assessment has been made of generational differences, alongside associations with the respective assessment of host and ethnic identity.

Findings – The findings in the paper suggest that the Turkish acculturation within The Netherlands is based on "Turkish socialisation", "Islamic faith/religion", "Dutch socialisation" and "Dutch assimilation". The "socialisation" constructs capture both public and private experiences, suggesting acculturation is more one-dimensional. Furthermore, these constructs display the greater associations with their respective identity measures, and this ethnic identity is increasing rather than diminishing by generation.

Originality/value – As emerging ethnic markets continue to become more mainstream in Western Europe, their marketing importance also grows. Muslim immigrants are a growing interest of marketers, as they grow in size and purchasing power, and marketers use sub-cultural segmentation and targeted marketing to reach these consumers.

Keywords Islamic market segmentation, Islamic marketing, The Netherlands, Exploratory factor analysis, Dutch identity, Ethnic identity

Paper type Research paper

Introduction

In the last half-century, leading Western European economies have witnessed diversification of their populations through immigration, The Netherlands being one such example. Its immigrant population has recently grown to 10 per cent, within a population of about 16 million (Van Oudenhoven *et al.*, 2006). An example of a particularly recognisable minority ethnic group within The Netherlands is its Turkish population, now into its fourth generation and recognised as the most dominant minority-ethnic group in this country (Arends-Tóth and van de Vijver, 2007). The strength and visibility of this group has been reinforced by a significant increase in intra-community marriages taking place, with the doubling of recorded marriages between Turkish immigrants from 1995 to 2003 being testament to this and, as such,

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arguably reinforcing its community identity within the host country (Statistics Nederland, 2005). The Netherlands, however, has particular challenges in that the state has facilitated integration alongside cultural preservation against downward trends in public opinion regarding immigration and greater calls for assimilation (Van Oudenhoven *et al.*, 2006). In a more general sense, the scale of population movements globally is substantial; at the start of the twenty-first century, it was estimated some 3 per cent, or around 200 million of the world's inhabitants, residing in a country different from that of their birth, coupled with an expectation that such mobility was set to grow over the subsequent half-century (Camarota, 2001).

The development of visible and influential minority ethnic groups is interesting not only to social scientists but also to business researchers and practitioners, particularly those with an interest in the marketing of goods and services. Recognition of ethnicity and specific sub-populations is long established in a marketing context, dating back to the 1980s (Holland and Gentry, 1999; Burton, 2002), focus being given to ethnicity and acculturation in particular (Thompson and Tambyah, 1999). Certain leading world economies, with an equally established history of immigration, have provided the specific contexts for these types of study, particularly those with a focus on marketing research (Burton, 2002). Given the complexity and scale of population change and the associated development of minority ethnic communities elsewhere, these research issues have developed to a more global assessment involving a greater number of case settings (Berry, 2005; Sam and Berry, 2006).

The Netherlands has approximately one million Muslim inhabitants, accounting for 5.8 per cent of the population (Veldhuis and Van der Maas, 2011). The largest subgroup of Muslims is the Turkish-Dutch, who make up almost 40 per cent of the total Muslim population. Islamic organization, schools, mosques and community networks to promote Islamic practices are established and represented in The Netherlands. Household of Turkish immigrants in The Netherlands is undergoing changes as a result of growing generations and larger number of educated individuals and entrepreneurs becoming active participants in the workforce in contrast to the first generation of Turkish Immigrants in The Netherlands (CBS, 2013). This study will give further consideration to the Turkish population born, educated and permanently resident in The Netherlands and, as such, complement this mature research arena (Arends-Tóth and van de Vijver, 2003, 2004, 2008; Arends-Tóth *et al.*, 2006). Given its size and visibility, as indicated above, this grouping, like other comparable ethnic communities, holds a potential interest to both social scientists with an interest in acculturation and marketers with interest in segmentation and evolving consumer groups. In this context, market focus could be potentially made through recognition of explicit Turkish heritage, Islamic faith or sense of feeling and belonging to The Netherlands, driven by the relevance of these assessments to individual or group identity. The unique situation in The Netherlands is that much assistance and aids were given to the ethnic Turkish (integration-policy) (reference). However, recent developments as "Islamization" and "Wilders" are opposite factors to the integration-policy (Veldhuis and Van der Maas, 2011). From a marketing perspective, understanding the Muslim immigrants' behaviour is important, as they grow in size and purchasing power; marketers use sub-cultural segmentation and targeted marketing to reach these consumers (Geng and Choudhury, 2002; Ogden, 2005). This is necessary information for targeting these audiences well and also in particular developing products/services that fit their needs and values. Given the

visibility and economic power of these consumer groups, this points to a particular area where greater understanding can be achieved which has both theoretical and practical value. Muslim immigrant consumers and their acculturation trends have increasing importance for marketers.

This paper seeks to identify the key components in group acculturation, component association with self-assessment of identity and, by doing so, providing pointers to the implications of these findings for professional marketing practice. In short, the research questions posed are:

RQ1. From the perspective of the Turkish immigrant community within The Netherlands covering multiple generations, what are the underlying features that describe the nature of their acculturation into their chosen host society?

RQ2. To what extent do these features associate with the levels of Dutch identity and Turkish identity declared?

RQ3. To what extent do differences exist in the levels of identity declared, and within the dimensions of acculturation identified, by generation of residency in the host country?

RQ4. What, if anything, are the implications for marketers in targeting this large, identifiable and potentially lucrative group of consumers?

Literature review

The link between acculturation and marketing research relating to minority ethnic communities is long established, the former providing an underpinning to the understanding of the consumer behaviour of particular minority ethnic groups. Consequently, this literature review will consider acculturation and its associated facets and challenges before looking at the opportunities and implications for marketers and the marketing discipline afforded by a multi-ethnic and potentially segmented marketplace, before bringing these two key concepts together. Consumption is used to express identities and have a symbolic value (Belk, 1988), and drive consumer preferences and choice (Ustuner and Holt, 2007). Consumers are likely to select with the relevancy to their identity (Berger and Heath, 2007).

Aculturation – concept, measurement, implications and trends

In moving from their home country to start a new life, individuals, families and communities face significant challenges, particularly around a desire to retain traditions, practices and values relating to their origin, which may compete with, contradict or challenge potential developments of new relations within their chosen location and cultural setting. The change experiences resulting from the interaction between two substantially different cultures is defined and assessed by acculturation. This process measure is further seen as pertinent to both individual and group appraisal (Berry, 1992), while the relevance of the duality of attitudes within a pluralistic environment has been acknowledged (Berry *et al.*, 1989).

Significant research has been undertaken into acculturation, particularly in the psychological and behavioural contexts, the geographical setting of this work according with immigration trends described in the introduction to this paper. Specifically, Europe (Neto, 2001; Neto *et al.*, 2005; Arends-Tóth and Van de Vijver, 2009; Yagmur and van de Vijver, 2011), North America (Berry *et al.*, 1989; Berry, 1992, 1997, 2005; Kwak and

Berry, 2001; Wiley *et al.*, 2008; Sam and Berry, 2010) and Oceania (Ward and Kennedy, 1994; Ward *et al.*, 2008) are all represented, consistent with recognition made by Van Oudenhoven *et al.* (2006) that these locations represent the most significant places for migrant destination.

Acculturation has been defined in terms of four behavioural outcomes; "integration, assimilation, separation and marginalization" (Berry, 1997), although examples of work exist where the fourth dimensions is split into "exclusion and individualism" (Van Oudenhoven *et al.*, 2006). Integration as a behaviour assesses the success for an individual immigrant in preserving identity with their origin, but also adopting cultural dimensions specific to their chosen location. This may not necessarily manifest itself in equal esteem for the two cultures but comprises a combination of traits specific to both (Arends-Tóth and Van de Vijver, 2004). For those who value the importance of relationship building in the new environment, at the opposite end of the continuum assessing heritage maintenance is assimilation, characterised by an individual who is much less inclined to preserve home identity and focuses much more on the adopted cultural setting. Distinct from these behaviours is separation, which describes individuals who place little or no value on relationship building in their adopted setting, but who seek to preserve their original culture, while the marginalised immigrant has little or no interest in either tradition (Berry, 1997).

In measuring acculturation, recognition was given to the acceptance and dominance of single-dimension and single-domain assessment (Arends-Tóth and van de Vijver, 2004). These authors, however, did provide empirical evidence to counter the simplicity of such an evaluation, highlighting clear-cut variations in the self-assessment of integration. Specifically, this led to the definition of the "public domain", capturing society, education, communication and current affairs and the "private domain" comprising family and relationships, social interaction, cultural behaviours, celebration of events and eating habits. Moreover, by moving from single-dimension to bi-dimensional assessment, recognition that the individual potentially plays a continuing role within his or her two cultures has been made. These authors have subsequently provided empirical assessment of these frameworks, advocating the assessment of the two domains described and supporting the appropriateness and validity of a "two-statement method" in its assessment, which is subsequently adopted in this empirical study (Arends-Tóth *et al.*, 2006; Arends-Tóth and van de Vijver, 2007). Public-private differentiation has also been explored elsewhere in recent times (Navas *et al.*, 2007).

The behavioural choices described above have potential implications for the individual and community, with recognition given to the complexity and existence of multi-dimensional determinants of successful acculturation and the impact of the latter on psychological outcomes assessed long-term (Berry, 1997). For individuals seeking preservation of their original culture, a separation strategy does not offer advantage compared with integration (Navas *et al.*, 2005), and these authors further suggesting integration is more beneficial in achieving social adaptation. Their reporting of insignificant psychological affects counters various studies, Sam and Berry (2010) suggesting those achieving integration are better placed both here and in terms of socio-cultural performance, with Berry (2005) pointing to integration as a precursor to a less stressful life and more successful adaptation to the chosen culture. The positive

impact of integration on psychological well-being is supported by Ward and Kennedy (1994) and Ward and Rana-Deuba (1999), although both recognise the benefits of assimilation in the social settings, while Ward *et al.* (2008) have reported effective retention of cultural identity can impact upon satisfaction, adjustment and behaviour, further providing defence against discrimination and its damaging outcomes to the individual.

There has been recognition of both common ground and disparity in preferred approaches to acculturation between indigenous and immigrant populations. Navas *et al.* (2007) recognised similarity pertaining to social aspects of acculturation with integration preferred, but also pointing to assimilation in terms of the workplace. There is some difference reported here by Arends-Tóth and van de Vijver (2003), where publicly the indigenous population advocated assimilation, with the ethnic community assessed preferring integration. Both authors point to polarity with respect to private characteristics, the home populations again advocating assimilation, the immigrant populations favouring separation much more. Where assimilation expectation is relatively modest, adaptation is greater and maintenance to culture of origin is loosened, while for greater levels of society pluralism, the weaker the negative association exhibited between host and original identities and less inclination to use the language of origin (Yagmur and van de Vijver, 2011).

Arguably, retention exists amongst first-generation immigrants of habits, language and culture that are origin-specific, these being particularly recognisable among communities of non-Western origin regarding gender-based roles (Arends-Tóth and van de Vijver, 2007), with a softening of attitudes evident between the generations, tempered further by demographics specific to age, employment and attainment in education. Values attached to marriage were particularly stronger among such immigrants from the first-generation compared with their counterparts one generation on (Arends-Tóth and van de Vijver, 2009). Both family values and loyalties were recognised as being stronger for the first-generation immigrants compared with their host counterparts, with the first differential being maintained into the second generation, with the second being eliminated, and as such, representing another indicator of acculturation shift (Arends-Tóth and van de Vijver, 2008). There is trend evidence that ongoing generations exhibit greater adaptation and identity with the chosen "host country" relative to their predecessors, with some associated loosening of their ethnic culture, albeit connection to it remains strong in absolute terms (Arends-Tóth and Van de Vijver, 2004).

Contrasting to the above is the evidence that between generations, relatively stronger family ties have been retained within Asian families, compared with their Western counterparts, although there is a desire for greater freedom in subsequent generations, but importantly, the nature and magnitude of these differences are also specific to particular ethnic sub-groups (Kwak and Berry, 2001), and as such, the varying minority populations cannot be treated as a single, homogeneous entity, this according with Arends-Tóth and van de Vijver (2009), who witnessed differences in attitudes by ethnic sub-groups relating to the family and associated roles and relationships, the ranking of which further correlates with their esteem among the established population. Links between private and publicly demonstrated perceptions of self-worth also differ between generations and by ethnic grouping (Wiley *et al.*, 2008).

New market development – the "ethnic consumer", market segmentation and implications for marketing practice

For the world's leading economies, substantial immigration has taken place leading to the development of recognisable sub-populations within specific locations (Van Oudenhoven *et al.*, 2006), recognition given within Europe of the substantial contribution made by such groups to politics, society and economics (Sandicki, 2011). These groupings provide potential consumer markets and their visibility affords the opportunity for dedicated targeting, subject to appropriate levels of sensitivity and care, given the potential for suspicion or hostility from the intended audiences (Holland and Gentry, 1999).

Recognition of ethnic groups by marketers has become relatively well established in the past two decades, with much of the earlier academic work providing substantial focus on identity and to a lesser extent on social transformation (Burton, 2002). There was recognition by Burton (2002) that until this point in time, there was a recognisable gap in critical theory pertaining to multicultural marketing. Pre-millennium, assumptions made in marketing practice were arguably crude and simplistic, although acknowledgment had been made to the potential value of ethnic groups, and as such, the necessity to appreciate culture as a means to develop appropriate and effective communication was understood (Holland and Gentry, 1999), given the development of the communities assessed and the complexity of their self-perception relative to their host populations. From a US context, perception of acculturation among marketers barely deviated from assimilation (Penaloza, 1995), where generation-by-generation, assumption was made that eventual incorporation into the chosen, host culture would occur. In a directional sense, this may appear to concur with Arends-Tóth and Van de Vijver (2004), although these authors pointed to generation-by-generation integration and cultural preservation being upheld, with a study of Mexican immigrants locating to the USA reflecting the complexity of the acculturation process in their consumer behaviour exhibiting characteristics that went way beyond the anticipated assimilation (Penaloza, 1995).

Criticism of the simplicity of these assumptions is thankfully long established, with recognition given to the ongoing changes in patterns of immigration into the USA, and with this, variation in the related processes of acculturation (Jun *et al.*, 1994), particularly given differences in language and culture relative to that of the USA as host. There is also an appreciation that minority-ethnic communities are heterogeneous in their composition, with recognisable differences in consumer behaviour that is driven more potentially by demography (Burton, 2002), with acculturation attainment in the consumer sense being measurable by age, educational achievement, income, duration of residence and social class (Jun *et al.*, 1994), with criticism made of market research practice that describes ethnic consumers in groups that are excessively broad (Burton, 2002).

Central to business success in terms of customer growth, increasing profitability and sustainability is the development of new products and services and subsequent embrace by their targeted consumers (Kotler, 2003). Consumers with a predisposition towards innovation are central to this take-up, Rogers (1995, p. 11) defining innovativeness as "the degree to which an individual or other unit of adoption is relatively earlier in adopting new ideas than the other members of a system". Crucial to this predisposition are the personal values of the individual consumer (Steenkamp *et al.*, 1991), although the

simplicity of this determinant in isolation is challenged by the recognition given to overarching cultural norms of the society or community within which the individual consumer is located, where the influence of the individual and the plural often compete and conflict with each other and where the dominant culture of the society in specific cases can significantly temper the values of its individual members (Smith and Schwartz, 1997). This complexity is particularly relevant to consumers within minority ethnic communities where the country of origin has the potential to exercise a level of influence on individual consumer preference, which may either compete or co-exist with those afforded by their host location. However, such communities do afford new markets, be it for mature products, new community-specific interventions or through the provision of consumers with innovation predisposition, notwithstanding the pitfalls in oversimplifying their consideration and assessment, as indicated above.

Beyond the early consideration of minority ethnic groups by marketers alluded to in the introduction to this paper, driven by increases in visibility, size and associated influence as consumers, initiatives such as targeted marketing and segmentation based on subcultures has been reported (Geng and Choudhury, 2002), with the notion of "ethno marketing" being defined and gaining acceptance (Badot and Cova, 1995; Pires *et al.*, 2003; Quellet, 2007) and marketing strategies established that specifically focus on the minority ethnic consumer, particularly within the USA (Jamal, 2003) and within the new millennium, target marketing has not only increased, but has been accepted (Palumbo and Teich, 2004). Defining and targeting different market segments is recognised as being highly challenging, segments being shaped around consumer geography, personal demographics and lifestyle indicators (Kotler, 2003; Solomon, 2006); hence, the development of strategies around market segmentation with full recognition of the heterogeneous nature of the consumer (Bock and Uncles, 2002), a longer standing acknowledgment that consumers are in anyway homogenous being discounted (Oswald, 1999) and that traditional approaches around mass marketing and segmentation based on established demographic measures becoming obsolete (Addis and Podesta, 2005). This complexity is found particularly within ethnic minority groups, where marketers have recognised the need to target such consumers through initiatives that do not rely on the simplest of labels, but encompass a full range of characteristics (Holland and Gentry, 1999), including values and common interests (Firat and Dholakia, 2006).

Consumers are likely to use consumption to manifest their social identity and beliefs to position themselves in the host, mainstream and culture. Decision-making of individuals can be ascribed to their religiosity. Despite the complexity that underpins market segmentation and associated understanding, there is a recognition that a key characteristic is the benefits derived from a product or service by an individual sub-group of consumers (Aaker and Fournier, 1995). Taking the example of food consumption, religion can play a significant role in consumer choice and product take-up (Sheikh and Thomas, 1994; Berkman *et al.*, 1997), as well as shaping practices relating to broader social behaviour (Delener, 1994). As Christians rather spend their free time alone, Muslims prefer to have these in-group performances. Religion is an important consideration as this has an influence on the individual consumer's behaviour with a Muslim cultural group. The dual role of host and home identity, the latter being played out in both private and communal contexts is particularly pertinent to consumption in this arena (Jamal, 2003), with longstanding differences in consumption

between host consumers and their counterparts from the minority ethnic groups being particularly evident (Valencia, 1989; Williams and Qualls, 1989).

The influence of religion on consumption and acculturation is often overlooked (Lindridge, 2005, 2009; Jafari and Suerdem (2012), and in marketing (Cleveland *et al.*, 2013), it is expected that for example religious individuals are prone to translate their internal religious beliefs into external consumer behavioural activities. Although economic development leads to a shift, traditional religious values remain strong (Inglehart and Baker, 2000). Many non-Western immigrants in Western countries came from agrarian societies, in which religion was important. In Europe, immigrant groups influence economics, social environment and politics (Sandikci, 2011). In the host country, ethnic networks are established to preserve and express their distinctive cultural identity.

Within consumer marketing literature, geographic, demographic, decision-making process, behaviour, personality, lifestyle psychographic segmentation, etc., is listed (Aaker and Fournier, 1995; Kotler, 2003; Jung and Kau, 2004). These different approaches make it difficult for marketers to select, by which a need for development of market segmentation strategies are given to treat consumers as a hetergeneous group instead of homogeneous (Bock and Uncles, 2002). Holland and Gentry (1999) indicate:

> […] companies targeting an ethnic market do not limit themselves merely to the use of the group's native language in their advertisements, but draw on a full range of communications tools and cultural symbols.

Religion and family for example are important values of Muslim individuals' life. Aaker and Fournier (1995, p. 52) stated "if there is a 'most useful' segmentation variable, it would be benefits sought from a product, because the selection of benefit scan determine a total business strategy". Religion is a central part of life value that is often developed at an early age, and therefore, it plays a significant role in establishing consumption prescriptions and proscriptions for many individuals (Sheikh and Thomas, 1994; Berkman *et al.*, 1997). Second, religion represents the most basic element of the individual's cognitive world. It is an inherent human value that serves to define the ways to do things (i.e. established practices) and to provide a series of tools and techniques for social behaviour (Delener, 1994). As such, it is expected that religious individuals are prone to translate their internal religious beliefs into external consumer behavioural activities.

Cultural phenomena such as acculturation are usually examined as impacts on the individual consumer, most frequently on his or her identity (Jafari and Goulding, 2008; Ustuner and Holt, 2007). Palumbo and Teich (2004) argue that the Muslim minority groups in Europe will not lose their identity gradually and assimilate. Immigrants will hold on to parts of their culture, even though they will accept and adapt European ideals and values. Numerous reasons exits for this phenomenon (Palumbo and Teich, 2004). For example, those whose physical features set them apart from the society of settlement (e.g. Koreans in Canada, or Turks in The Netherlands and Germany) may experience prejudice and discrimination, and thus be reluctant to pursue assimilation (Berry *et al.*, 1989). Nevertheless, marketers must create messages that mix both aspects of that new identity. It is essential to divide markets by country of origin and by level of acculturation and to target by selecting a segmentation strategy.

Within the minority ethnic communities, linkage to country of origin is well established, particularly within the setting of the USA (Guarnizo, 1997), while social networks established within these communities underpins acculturation of its members with regard to their consumer behaviour (Penaloza, 1994, 1995). This is perhaps particularly relevant within Muslim communities where daily lifestyle practices preserved as part of a broader endurance of a cultural identity impact on their consumer behaviour, while there is a recognition within this consumer group of the advantages afforded in home country investment as a means of identity preservation and economic advantage (Palumbo and Teich, 2004).

Concluding remarks and links to the primary study

To summarise this literature review, it is clearly important when considering the self-perceptions of a recognisable and socially and economically vibrant minority ethnic community, an important part of understanding their role as consumers and any associated market segmentation is to understand their self perception in terms of acculturation and relative familiarity with either or both host and home cultures. The subsequent study primarily revolves around this, but by doing so, it gives an indication of the lessons that can be taken from this by marketing professionals in relationship building, targeting and realising consumption with such groups.

Research design and approach

The survey instrument and implementation

The measurement tool used within this study is a self-completion questionnaire comprising 26 scale questions, each on a seven-point Likert scale, ranging from "strongly disagree", through "neither disagree nor agree" to "strongly agree" inclusive. This has targeted the Turkish community resident in The Netherlands, specifically those of second and third generation citizenship. The scales, without supposing any pre-defined groupings, are based on the work of Arends-Tóth and Van de Vijver (2007). This has involved implementing a "two-statement method", which uses two separate scales, the first assessing respondent attitude towards the culture of the majority (e.g. "It is important to spend social time with Dutch people") and the second assessing respondent consideration of their own ethnic heritage (e.g. "It is important to spend social time with Turkish people"). These scales capture the respondents' public and private experiences, given the potential for these distinct dimensions to exhibit different patterns of response and being consistent with the originating research and associated importance placed on this assessment and, as such, providing greater understanding as well as permitting dual evaluation of cultural preservation and adjustment, something previous assessment approaches failed to do (Arends-Tóth and Van de Vijer, 2007). The scales refer specifically to Turkish and Dutch culture, again consistent with the previous investigation of Arends-Tóth and Van de Vijer (2007) and, as such, directly transferable to the context and setting of this work.

Accessing a truly random sample of participants was very challenging, given the context of the study and recognised also in the studies cited above; consequently, a more non-random approach to sample selection was implemented. This involved the lead author identifying a group of Turkish-Dutch registered organisations, making contact at a senior level, providing details of the research. Where consent for participation was given, a self-completion questionnaire was sent to members of the consenting

organisations of second and third generation Dutch nationality. Consequently, the potential generalisability of the study findings should perhaps be treated with an appropriate level of care.

Methods of analysis

The analysis presented will give an overview of the dependent measures "I feel Dutch" and "I feel Turkish", together with an assessment of their potential association, as well as the extent of the differences displayed between the two assessments of identity. Consideration will also be given to the 24 measures of acculturation, with regard to overall levels of statement agreement or disagreement and the associated significance of the associated strength of feelings. This overview provides a useful context and has clear value, given the potential dual nature of ethnic identity being evaluated.

The substantive analysis provided in this paper will centre on the application of an exploratory factor analysis; the rationale for doing is based on the desirability of data reduction and simplification, given the relatively large number of variables explicitly assessed within the study. By adopting an exploratory technique within this analysis, no preliminary hypotheses have been set regarding the data's implicit structure, differing from the approach involving explanatory or confirmatory factor analysis, where hypotheses relating to structure are defined and subsequently assessed using the survey data. Within the context of this study, the acculturation theory presented above within the literature review has served only to inform the measures assessed within the subsequent primary data collection. The exploratory factor analysis will seek to potentially develop a new, smaller group of variables (factors), based on the assumption that the above mentioned data reduction is achievable and, by doing so, appropriate interpretation and definition will be afforded to the newly identified factors, thus making a potentially new contribution to the theory of acculturation, rather than the testing of existing knowledge, within the specific sectoral context being reported upon.

The factor analysis undertaken has involved an established approach consisting of principal axis factoring, with the established Kaiser criterion (involving the extraction of factors whose eigenvalues exceed one; thus, each factor identified offering greater explanatory value of the data variance than an individual original variable) put in place to establish the number of factors, with orthogonal rotation (based on the Varimax process) used to develop a group of factors that are statistically independent (Bryman and Cramer, 1994; Field, 2000). To support this analysis, a sample comprising 213 complete records out of a total of 256 respondents is more than adequate to undertake such an exploratory factor analysis (ratio of sample size to variable number is around 10 – see Field, 2000, p. 443) and given that each of the original variables has been assessed using a consistent seven-point scale, the need to screen for, and remove outliers is unnecessary, as is the requirement to standardise the data. The potential factorisability of the original data has been assessed through the consideration of the determinant of the correlation matrix, alongside evaluation of the Kaiser-Meyer-Olkin statistic and Bartlett's tests for sphericity. Given the nature of the original data, linearity can be assumed.

Further to the data modelling described here, regression analysis has been used to provide factor scores for each case based on the new factors identified, with a post hoc evaluation of factor reliability being provided using Chronbach's alpha coefficients. Correlation analysis between the factors and the two measures in the study that relate to

ethnic identity, i.e. "I feel Dutch" and "I feel Turkish", and differences between respondents' attainment by generation using two-sample *t*-tests, has also been undertaken. For both parts of this subsequent analysis, potential associations or differences have been reported at either the 1 or 5 per cent significance levels.

Survey findings

Sample overview

The data considered here are based on the sample of respondents described above, from a group of ethnically Turkish-Dutch adults aged up to 42 years, comprising 49 per cent males and 51 per cent female, of whom 27 per cent were second-generation Dutch nationals, with 73 per cent being third generation.

Dutch and Turkish identity

With regard to Dutch and Turkish identity, the mean score relating to Dutch identity was 3.95, compared with 6.10 in terms of feeling Turkish, the charts in Figure 1 suggesting a much greater empathy with the latter. A significant difference in pairwise perception at the 1 per cent level supports this, with only 11 per cent of respondents identifying themselves as being more Dutch, 17 per cent identifying with both nationalities equally, with 72 per cent identifying more with their Turkish culture. Moreover, a weak and negative, but statistically significant correlation exists between the two assessments of identity ($r = -0.231$, $p = 0.001 < 0.01$), the extent of this negative association arguably according with Yagmur and van de Vijver (2011), given the degree of pluralism exhibited within Dutch society. For the third-generation participants, there is clear difference in perception of ethnic identity at the 1 per cent significance level (mean score for "I feel Dutch" is 3.96, compared with 6.10 for "I feel Turkish"). For the second-generation participants, the difference in perception is also significant at the 1 per cent level, although the respective means of 4.34 and 5.85 suggests that the differences in self-perception for this group are nowhere near as polarised, indicating perhaps that Turkish cultural identity is increasing rather than diminishing between the two generations.

Assessment of acculturation

In terms of the acculturation exhibited by the survey respondents, there are clearly higher levels of average agreement with the statements pertaining to Turkish or Islamic culture, with each measure attaining a mean score of at least 5, six measures in particular; "Islam is important", "It is important to speak the Turkish language", "I find the Koran to be important", "It is important to keep the Turkish culture", "Ramadan is

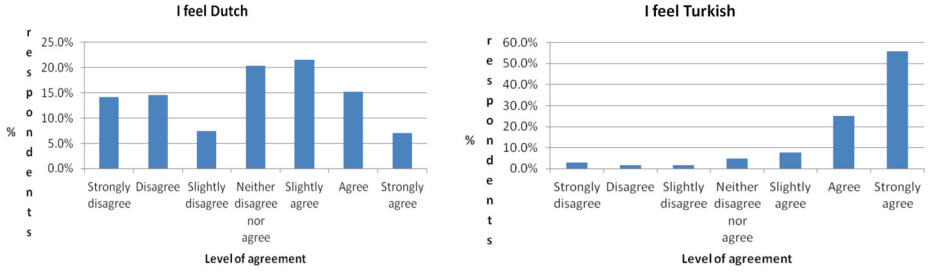

Figure 1.
Feelings of being Dutch and Turkish

important" and "I feel Turkish" attaining a mean score of more than 6 on the seven-point scale.

Whilst the mean scores relating to Dutch acculturation are not as high, two measures, "It is important to follow the Dutch news" and "It is important to speak the Dutch language" have attained average scores of at least 6. The converse is true for "It is important to have a Dutch partner/relationship" which attained a mean score of only 2.39. Figure 2 indicates the relative levels of average agreement attained for both groups of measures, while Table I indicates the levels of statistical significance.

Exploratory factor analysis

The opportunity to reduce the dimensions of the group of 24 acculturation measures is indicated by a determinant coefficient of 0.000, while a Kaiser-Meyer-Olkin statistic of 0.873 and Bartlett's test of sphericity being significant at the 1 per cent level ($p = 0.000 < 0.01$) support the adequacy of the sample for a factor analysis (Field, 2000, p. 445). Moreover, the adequacy of the data sample for a factor analysis has been further confirmed by the anti-image correlation analysis (the correlations on the leading diagonal ranging from 0.728 to 0.935), suggesting that none of the original variables need to be removed from this process. The original data set of 24 variables has been reduced successfully to four extracted factors accounting for a cumulative retained variance of 57.1 per cent; the rotated factor solution is presented in Table II.

An essential and arguably the most interesting part of the process is the interpretation of, and definition given to, the extracted factors, which is underpinned by the loadings or correlations between these factors and the original variables as indicated in Table II, leading to the definitions presented in Table III, based on the most clear-cut loadings presented. The values of the loadings above against each of the four factors are clearly significant for a sample of around 200 respondents (Field, 2000, p. 440). The original variables with the greatest loading to Factor 1 cover the day-to-day activities that an individual would engage in if they were fully integrated into the Turkish community, and as such, Factor 1 has been labelled "Turkish Socialisation". Distinct from this are the formal aspects of Islamic life, hence the definition "Islamic faith/religion" for Factor 2. Analogous to Factor 1, are the loadings of particular variables to Factor 3, leading to the latter being defined as "Dutch Socialisation", while the distinct separation of "It is important to speak the Dutch language" and "It is important to follow the Dutch news" with their loading onto Factor 4, gives the latter the definition of "Dutch assimilation".

In terms of the internal reliability of the four extracted factors, the respective Chronbach's alpha coefficients presented in Table IV all comfortably exceed the value of

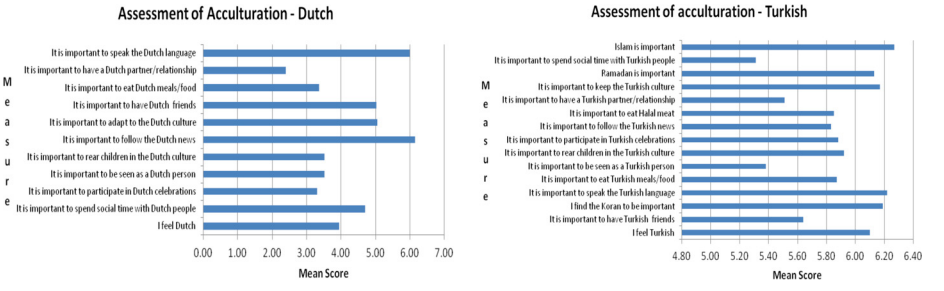

Figure 2.
A comparison of Dutch and Turkish acculturation

Measure	Mean	Significance
I feel Dutch	3.95	
It is important to spend social time with Dutch people	4.70	*>4.00**
It is important to participate in Dutch celebrations	3.30	<4.00*
It is important to be seen as a Dutch person	3.52	<4.00*
It is important to rear children in the Dutch culture	3.52	<4.00*
It is important to follow the Dutch news	6.15	*>5.50**
It is important to adapt to the Dutch culture	5.06	*>4.50**
It is important to have Dutch friends	5.03	*>4.50**
It is important to eat Dutch meals/food	3.36	<4.00*
It is important to have a Dutch partner/relationship	2.39	<3.00*
It is important to speak the Dutch language	6.00	*>5.50**
I feel Turkish	6.10	*>5.50**
It is important to have Turkish friends	5.64	>5.00*
I find the Koran to be important	6.19	*>5.50**
It is important to speak the Turkish language	6.22	*>6.00**
It is important to eat Turkish meals/food	5.87	*>5.50**
It is important to be seen as a Turkish person	5.38	>5.00*
It is important to rear children in the Turkish culture	5.92	*>5.50**
It is important to participate in Turkish celebrations	5.88	*>5.50**
It is important to follow the Turkish news	5.83	*>5.50**
It is important to eat *halal* meat	5.85	*>5.50**
It is important to have a Turkish partner/relationship	5.51	>5.00*
It is important to keep the Turkish culture	6.17	*>5.50**
Ramadan is important	6.13	*>5.50**
It is important to spend social time with Turkish people	5.31	>5.00*
Islam is important	6.27	*>6.00**

Note: *Significance at the 1% level

Table I.
Levels of acculturation – one sample significance tests

0.8 (Bryman and Cramer, 1994, p. 72) with the exception of Factor 4, thus verifying acceptable levels of internal reliability.

Assessment of the association between the factors and ethnic identity

Applying the factor scores established using regression analysis as part of the factor analysis process (within SPSS), the permitted correlation analysis between these factors and the survey measures relating to both Dutch and Turkish identity has yielded the results presented in Table V. In terms of Dutch identity, this correlates significantly to both "Dutch socialisation" and to a lesser extent, "Dutch assimilation". While this expression of identity is independent of faith, it relates significantly in the negative sense to "Turkish socialisation". Similarly, with regard to Turkish identity, this correlates the most strongly with "Turkish socialisation" and to a lesser extent "Islamic faith/religion", and while it is independent of "Dutch assimilation", it also relates significantly in the negative sense with "Dutch socialisation". In short, the most significant drivers of identity are the factors relating to "socialisation" within the specific culture, while "socialisation" within the alternative culture associates negatively, but relatively weakly.

Original measure	Factor 1	Factor 2	Factor 3	Factor 4
It is important to spend social time with Turkish people	0.800			
It is important to keep the Turkish culture	0.742			
It is important to rear children in the Turkish culture	0.716			
It is important to be seen as a Turkish person	0.697			
It is important to have a Turkish partner/relationship	0.663			
It is important to eat Turkish meals/food	0.658			
It is important to speak the Turkish language	0.631			
It is important to follow the Turkish news	0.620			
It is important to participate in Turkish celebrations	0.520			
Islam is important		0.906		
Ramadan is important		0.864		
I find the Koran to be important		0.817		
It is important to eat *halal* meat		0.710		
It is important to participate in Dutch celebrations			0.750	
It is important to be seen as a Dutch person			0.638	
It is important to spend social time with Dutch people			0.634	
It is important to eat Dutch meals/food			0.615	
It is important to rear children in the Dutch culture			0.582	
It is important to have a Dutch partner/relationship			0.581	
It is important to have Dutch friends			0.558	
It is important to adapt to the Dutch culture			0.551	
It is important to speak the Dutch language				0.679
It is important to follow the Dutch news				0.626
Percentage of variance explained (%)	*31.7*	*14.6*	*6.8*	*3.9*

Table II.
Rotated factor solution – four factors loaded (correlated) to the original variables

Factor 1	Turkish socialisation
Factor 2	Islamic faith/religion
Factor 3	Dutch socialisation
Factor 4	Dutch assimilation

Table III.
Factor definitions

	Factor 1	Factor 2	Factor 3	Factor 4
Alpha-coefficient	0.927	0.929	0.844	0.670

Table IV.
Internal reliability of the new factors

	Factor 1	Factor 2	Factor 3	Factor 4
I feel Dutch	−0.212**	−0.077	0.610**	0.197**
I feel Turkish	0.655**	0.403**	−0.145	0.098

Notes: *Significance at the 5% level; **significance at the 1% level

Table V.
Correlation between the factors and the measures of ethnic identity

Furthermore, assessment of the differences in the four defined factors and the assessment of identity through the statements "I feel Dutch" and "I feel Turkish" identify no significant differences between second generation and third generation participants in the study, except for Factor 2, "Islamic faith/religion", where there is greater identification here for the third generation participants, the difference being significant at the 5 per cent level ($p = 0.013 < 0.05$).

Amalgamating the analysis presented above, a conceptual framework is provided in Figure 3 to represent the relationships between the constructs of acculturation and the self-assessed measures of ethnicity (the bold arrows a positive relationship, the dotted arrows a negative one).

Discussion

In making this comparison, four questions have been posed:

RQ1. From the perspective of the Turkish immigrant community within The Netherlands covering multiple generations, what are the underlying features that describe the nature of their acculturation into their chosen host society?

There is recognition within this group of its dual Dutch and Turkish heritage, with cultural socialisation featuring as two independent factors, as identified by the exploratory factor analysis presented in this study. These identified factors are "Turkish socialisation", "Islamic faith/religion", "Dutch socialisation" and "Dutch assimilation". The identification of these four independent factors challenges recent assumptions made from research originating within a similar cultural setting relating to the existence of distinct public and private domains of acculturation (Arends-Tóth and Van de Vijer, 2007). The respective factors "Turkish socialisation" and "Dutch socialisation" have identical content, expect for their specific references to the two respective cultures. This content straddles both public and private aspects of the individuals' experiences, public ones defined by scales such as "It is important to participate in Turkish celebrations", the private ones identified by statements including "It is important to have a Turkish partner/relationship", the Dutch factor identified comprising the equivalent measurements. This analysis would point therefore to the concept of acculturation being one-dimensional, rather than two-dimensional, given that the factors extracted comprise public and private, rather than being based on the

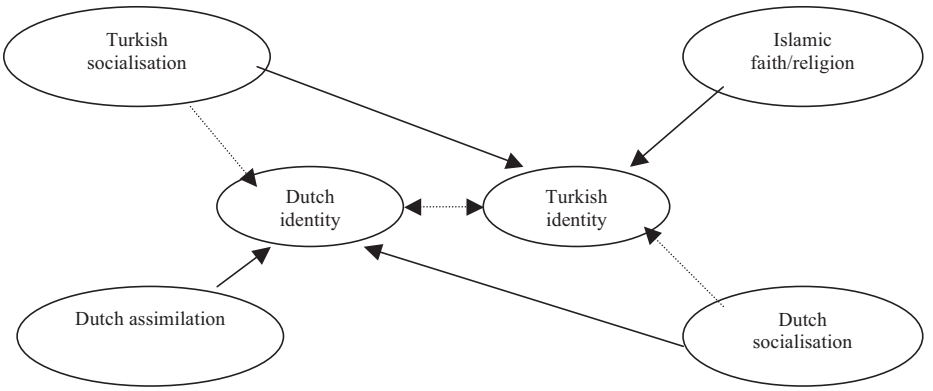

Figure 3. Conceptual framework

separate respective measures. This contradicts the findings of recent European-based studies, Navas *et al.* (2005, 2007), Arends-Tóth and Van de Vijer (2007) and van de Vijer (2011) being examples:

RQ2. To what extent do these features associate with the levels of Dutch identity and Turkish identity declared?

There is recognisable association with both aspects of identity, with the respective "socialisation" constructs exhibiting the greatest associations. This is an important finding, given that "Dutch socialisation" and "Turkish socialisation" have greater respective impact upon the two identity scales than the relatively more formal aspects of acculturation, namely, "Islamic faith/religion" and "Dutch assimilation". The negative association between the respective measures of identity is also worthy of note, that is the more Turkish the respondent feels, less is their feeling of being Dutch, and vice versa:

RQ3. To what extent do differences exist in the levels of identity declared, and within the dimensions of acculturation identified, by generation of residency in the host country?

The findings also point to a significantly greater level of agreement for the statement "I feel Turkish" compared with "I feel Dutch" for both second-generation and third-generation survey participants, although the gap is much closer for the former, whilst these second-generation participants also have less identity with the factor "Islamic faith/religion". In contrast, there is no difference for the two measures of identity and the three factors "Turkish socialisation", "Dutch socialisation" and "Dutch assimilation" between the third-generation and second-generation respondents. These findings are interesting in that they counter the very simplistic arguments purported by those who recognise assimilation ahead of other behaviours and that this characteristic is simply reinforced generation-by-generation, while the generational shift identified by Ward *et al.* (2011) regarding "reaffirmationist" behaviours appears to be evident here, given the greater affinity towards Turkish identity exhibited by the participants in the absolute sense, as well as this identity growing, rather than diminishing, between the second- and third-generation participants in the study. This finding contradicts the relative trend in identity towards the host being enhanced between the generations (Arends-Tóth and Van de Vijer, 2004):

RQ4. What, if anything, are the implications for marketers in targeting this large, identifiable and potentially lucrative group of consumers?

Immigrants' consumer behaviour and their generational acculturation trends have increasing importance for marketers. There is value in assessing mature immigrant communities outside the USA where such research is established. Turkish immigrants generally maintain strong ties with the home (mother) country (e.g. by making repeat trips back home), traditional values (religion) and remain attached to their original culture (social activities and communities). Consumer preferences are also a direct consequence of the attitudes and behaviours of others. To recognize the role of ethnic identity and religion in everyday life, influencing consumption choices, is essential. This implicates market-mediated modes of acculturation. Penaloza (1994, 1995) finds that social networks are foundational elements in immigrant consumers' acculturation. Muslims living an Islamic life with maintenance of their cultural identity, it is of

importance to generate solutions for daily practices for which products may be relevant. "The Muslim example of investments in their home country reflects their frantic effort to maintain a cohesive and cultural identity and their quest for economic opportunity" (Palumbo and Teich, 2004).

The second-generation participants talk in the public sense about speaking Dutch and having Dutch friends, their everyday activities as consumers involving Dutch supermarkets, being interested in and consuming brands that are Dutch and international rather than Turkish, not being restricted in food consumption by religious values (reference being made to alcohol and Halal meat), TV being predominantly Dutch channels, with leisure and holiday destinations being varied, with limited reference to Turkey or Turkish-centred venues. This contrasts with the third-generation participants, where there is more explicit reference to religion and religious activity, holidays and visits to Turkey inter-linked with this and a much greater preference towards Turkish food, with Turkish supermarkets and TV dominating, albeit Dutch variants still playing a part, as do the International media outlets (Jamal, 2003; Cleveland *et al.*, 2011). The early assumption of assimilation by generation made by marketers is clearly irrelevant here.

This study provides information to target this growing audience of Muslim Turkish individuals. While first-generation immigrants may be rather similar to their home culture and best approached with products similar to that home culture later generations may be more similar to their host country's culture in the products and brands they use. Later generations are influenced by education, friends, media within the host as a result of consumer learning processes (Despande *et al.*, 1986; Askegaard *et al.*, 2005). Although acculturation research in psychology indicated that Turkish-Dutch integrate and gradually adapt to the host culture (Arends-Tóth and van de Vijver, 2004), the assumption is that the third generation does not evolve into the host culture, as argued in the post-assimilationist view (Askegaard *et al.*, 2005). In addition, it is assumed that the ethnic identity (Xu *et al.*, 2004) influenced by ethnic associations and ethnic media usage, as well as the negotiation between the private and public domain (Jamal, 2003), have an effect on consumption which counters the adaptation (e.g. assimilation) into the host culture. The implications for understanding the needs of ethnic groups and the product and marketing target strategies to meet these needs are of importance. Marketers can design and implement effective marketing strategies to target Muslim consumers (Jamal and Shukor, 2014), by responding to the cultural and religious needs of this segment.

Conclusions and implications

Dual Dutch and Turkish heritage is supported here, with cultural socialisation featuring as two independent factors. The factors "Turkish socialisation" and "Dutch socialisation" have identical content, their respective ethnic settings aside, content straddling both public and private aspects of the individuals' experiences, contradicting the findings of recent European-based studies, Arends-Tóth and Van de Vijer (2007) and Van de Vijver (2011) being examples. The qualitative dimension of this study did point to distinctions existing, especially by the third-generation participants, suggesting a Dutch-dominated public persona, contrasting with a much more Turkish-oriented private one. These interviews, however, served to support the recognition of the dual identities under consideration, irrespective of individual predisposition, in that all four participants identified aspects within their individual behaviours, comprising both Turkish and Dutch traits, with

influences being in existence for both. There is recognisable association with both identities, with the respective "socialisation" constructs exhibiting the greatest associations. This is an important finding, given that "Dutch socialisation" and "Turkish socialisation" have greater respective impact upon the two identity scales than the relatively more formal aspects of acculturation, "Islamic faith/religion" and "Dutch assimilation", although where fragmentation into the public and private domains emerged in the interviews, the formal aspect of Dutch identity defined within the latter construct was explicitly alluded to. The negative association between the respective national identities is noteworthy, although the correlation value being closer to zero suggests that dual identification dominates over one nationality having clear-cut recognition at the expense of the other. The findings point to a significantly greater level of agreement regarding "I feel Turkish" compared with "I feel Dutch" for both second-generation and third-generation survey participants, although the gap is much closer for the former, while these second-generation participants have less identity with the factor "Islamic faith/religion". There is no difference for the two measures of identity and the three factors "Turkish socialisation", "Dutch socialisation" and "Dutch assimilation" between the third-generation and second-generation respondents. These findings are interesting in that they counter the very simplistic arguments purported by those who recognise assimilation ahead of other behaviours and that this trajectory is followed generation-by-generation, while the generational shift identified by Ward *et al.* (2011) regarding "reaffirmationist" behaviours is evident, contradicting the relative trend towards host identity being enhanced between generations (Arends-Tóth and van de Vijver, 2004). In short, both generations are however exhibiting integration, over assimilation or separation (Berry, 1997), particularly the second-generation, with some relative movement towards separation, both communally, and interestingly for the marketers, as consumers for the third-generation, while the interview findings concur with Kwak and Berry (2001) in the sense that differences by generation are subject particular rather than simply following a trend, while the dominance of integration at an individual level is considered as the least stressful approach (Berry, 2005).

The second-generation participants talk in the public sense about speaking Dutch and having Dutch friends, their everyday activities as consumers involving Dutch supermarkets, being interested in and consuming brands that are Dutch and international rather than Turkish, not being restricted in food consumption by religious values (reference being made to alcohol and *halal* meat), TV being predominantly Dutch channels, with leisure and holiday destinations being varied, with limited reference to Turkey or Turkish-centred venues. This contrasts with the third-generation participants, where there is more explicit reference to religion and religious activity, holidays and visits to Turkey inter-linked with this and a much greater preference towards Turkish food, with Turkish supermarkets and TV dominating, albeit Dutch variants still playing a part, as do the international media outlets (Jamal, 2003; Cleveland *et al.*, 2011). The early assumption of assimilation by generation made by marketers is clearly irrelevant here. There is a recognisable attraction towards Dutch TV channels and supermarkets as areas to capture the potentially more mature second-generation consumers, who in the context of this study are approaching middle age. These consumers appear to be comfortable in interfacing with both Dutch and Turkish media and retail outlets, and in line with this, are open to marketing with respect to both consumer goods and services relating to both cultures, these being relevant to both public and private aspects of everyday life, the relevance of differing markets according

with the studies above. The younger, third-generation Turkish population are moving more towards Turkish retail outlets and specific consumer goods. Across both sub-groups, there is, however, also a relevance of both markets and communication channels, although there is tendency towards ethnically centred media and products for the latter as indicated. This is particularly the case for both holiday destinations and food, especially where traditional and religious aspects are built in, religious heritage playing a greater part in this generation with reference to everyday living and consumer behaviour. The findings here concur with Jamal (2003) regarding the existence of differences in consumption between host and minority ethnic individuals, while socialisation with the host population has an impact on consumption, especially with respect to food products, Erdem and Schmidt (2008) pointing to inter-ethnic integration from a marketing perspective, alongside the use of the Turkish language and media outlets to promote goods and services for the second-generation and arguably onwards, although moving through the generations here appears to be reinforcing this effectiveness, rather than pointing to a diminishing of its relevance, these authors pointing to cultural duality posing a challenge to the individual, while the Turkish-based media is seen as playing a positive role in developing trust and maintaining cultural heritage in the marketing arena.

Ethnic identity indicates the level of attachment to "home" values and behaviours. The degree results in ethnic customs, "home" language and ethnic media consumption (Cleveland *et al.*, 2013). The context (public versus private domain) reflects the ethnic identity position (Oswald, 1999). Consequently, the negotiation influences ethnic consumers in their life-domains and their culture-specific consumption patterns. Thus, it is expected that life-domains exert an influence on consumption, in which the Turkish culture is more valued in both domains and the Dutch culture only in the public domain. Acculturation agents (e.g. family, ethnic friends and ethnic media) influence Turkish individuals to hold on to their ethnic identity. Today, many of Turkish immigrants for example identify with their Turkish roots and own the passport of the host country. They feel emotionally rooted in the Turkish culture, an imagined community, while they could not imagine living "there". The first generation lives mostly in the home country again after retirement, whereas the second and third generation is building a future in the host country. Ethnic identity is reinforced in generational growth.

The results of this study cannot generalize to different cultures; however, the findings may manifest in other national settings (e.g. Britain, Belgium, Germany and France) in which immigrant subcultures coexist. A host of variables have been shown to influence the acculturation process, including age, motivation for migration, social support and ideologies in the host country about how immigrants should adapt (Berry, 1997, 2001). There is criticism, however, that research focused more on cultural differences and the question if immigrants adapt to the mainstream culture, whereas the emphasis could be more to the cultural groups involved (Arends-Tóth and Van de Vijver, 2009; Luedicke, 2011). Micro-cultures develop own patterns within the acculturation process and influence consumption (Steenkamp, 2001) and provide another combination of cultural practices (Askegaard *et al.*, 2005).

The Turkish immigrants have co-existed within the Dutch society for more than 40 years and with other forces such as economic incentives, governmental integration programs in the labour market, rise of "Islamisation" and influence of media as well as

the acculturation efforts. Lindrigde (2005) indicated that all religions, either directly or indirectly, dictate the consumption behaviour of their believers through the ethical framework of the religions. Addressing the differences among Dutch and immigrants is interesting, as the immigrant groups constitute the main drivers of population growth in The Netherlands (CBS, 2013). Minority groups are younger on average than the rest of the Dutch population and thus are attractive to marketers (CBS, 2013). The Netherlands provides a good platform for further research on consumer behaviour, especially with the cultural heritage and religious diversity of Turkish individuals compared to the Dutch. Other Western European countries, like United Kingdom, Belgium, Germany and France, show a similar diversity of ethnic groups.

Limitations

Religion is an important consideration influencing individual consumer's behaviour with a Muslim cultural group. However, there is distinction with religiosity. Religiosity portrays the focus of religion in directing a person's life in accordance with religious role expectations (Cleveland *et al.*, 2013). Religion is the faith (e.g. Islam). The analysis restricted to a particular subgroup. With the existence of multiple religious (sub)groups within the Turkish population in The Netherlands, Sunni and Alevi (75 and 20 per cent, respectively) (Verkuyten and Yildiz, 2009) and other Muslim subgroups (e.g. Moroccans, Iraniens, Iraqiens, Somalien, etc.) differentiation in religiosity may exist. For the Turkish Muslim group, evident religious differences within groups exist, which have an impact on Muslim group identification, on feelings towards the different religious groups and on the endorsement of Islamic group rights. Furthermore, these groups may not define themselves as equal in terms of religiosity or identify equally in terms of the Muslim identity. Within research on consumer behaviour Østergaard and Ger (1998) with Turkish–Danish identities' influence on consumption, these authors have mentioned the Turkish inter-subgroup. Their research including these subgroups (i.e. Sunni, Alevi and Kurds) aimed to explain ethnic and regional origin in Turkey from a historical perspective. One finding is though that Alevis and Kurds are seen to adopt more to the Danish ways of life and clothing (Østergaard and Ger, 1998). Future research should use other Muslim groups with a broader sample in terms of religious affiliation and country of origin to make a cross-cultural comparison.

This research study measured all of the constructs at one point in time, thus essentially from a static perspective. Dutch public and political discourse underwent a drastic shift in its attitudes towards immigrants. The changing tone in the discussion on Muslim practices and Muslim integration in The Netherlands is clearly illustrated by cases against Wilders (PVV). The public debate on Muslim integration questions the freedom and rights of Muslims in The Netherlands (Veldhuis and van der Maas, 2011), and currently to be dominated by public incidents and controversies. This political debate is not restricted to The Netherlands. This study highlights a number of potential future research projects. Research should consider the dynamics of acculturation on various consumption settings (Jamal and Shukor, 2014). In addition, studies could examine acculturation experiences for different subgroups in European countries.

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