ISTANBUL TICARET UNIVERSITY
GRADUATE SCHOOL
DEPARTMENT OF MARKETING MANAGEMENT
MASTER OF MARKETING MANAGEMENT PROGRAMME

THE ROLE OF ETHNOCENTRISM, ACCULTURATION, AND PRICE SENSITIVITY IN SHAPING BRAND LOYALTY TOWARD HANA BRAND AMONG SYRIAN MIGRANTS

MA Thesis

Bassam MOZEH

ISTANBUL, 2026

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ISTANBUL, 2026

ETHICS STATAMENT

I dedicate all the required information in this title 'The Role of Ethnocentrism, Acculturation, And Price Sensitivity in Shaping Brand Loyalty Toward Hana Brand Among Syrian Migrants' has been written in accordance with the academic manners and ethical commitment. I would clarify that all the materials, sources, data and all extra inputs have been benefited well throughout the writing procedure of this thesis. All matters contained in this thesis are my personal opinion and do not reflect the official view of Istanbul Ticaret University.

Bassam MOZEH

ABSTRACT

The intersection of consumer ethnocentrism, price sensitivity, and acculturation is the major factor that influences the loyalty of Syrian migrants to Hana brand in the Turkish context. This research aimed at explaining the influences of cultural identity and economic forces on the loyalty of migrants to a homeland brand. There were three research questions that investigated whether ethnocentrism predicts brand loyalty, whether price sensitivity has a negative effect on brand loyalty, and whether acculturation mediates the relationship between ethnocentrism and brand loyalty. Quantitative descriptive research was carried out, using a Typeform survey of 152 Syrian migrants who were pu osively sampled. Python was used to extract data, SPSS to wrangle, and statistical tests such as chi-square, correlation, and regression tests were used. The findings indicated a moderate brand loyalty ($M = 2.92$, $SD = 0.48$) and no significant linear correlation between price sensitivity and brand loyalty ($r = -0.048$, $p = 0.560$). The effect of ethnocentrism was marginally significant ($p = 0.078$), whereas the multiple regression model was not significant ($p = 0.332$), which does not support the hypotheses. These results indicate the complexity of cultural and economic influences on the consumer behavior of migrants and provide the educators and policymakers with information on how to develop culturally sensitive marketing and integration policies to meet the needs and preferences of migrants.

***Keywords**: Acculturation, Brand Loyalty, Consumer Ethnocentrism, Price Sensitivity, Syrian Migrants*

ÖZET

Tüketici etnosentrizmi, fiyat duyarlılığı ve kültürleşme (akkültürasyon) kesişimi, Türkiye bağlamında Suriyeli göçmenlerin HANA markasına yönelik bağlılığını etkileyen temel faktör olarak ele alınmıştır. Bu araştırma, göçmen tüketicilerin bir "ana vatan markasına" bağlılığında kültürel kimlik unsurları ile ekonomik dinamiklerin etkisini açıklamayı amaçlamaktadır. Çalışma üç araştırma sorusu etrafında yapılandırılmıştır: etnosentrizmin marka bağlılığını yordayıp yordamadığı, fiyat duyarlılığının marka bağlılığı üzerinde negatif etkisinin olup olmadığı ve kültürleşmenin etnosentrizm ile marka bağlılığı arasındaki ilişkide aracılık rolü üstlenip üstlenmediği. Araştırmada nicel betimsel yaklaşım benimsenmiş; amaçlı örnekleme yöntemiyle seçilen 152 Suriyeli göçmenden Typeform aracılığıyla anket verisi toplanmıştır. Verilerin çıkarımı için Python, veri düzenleme ve analiz süreçleri için SPSS kullanılmış; ki-kare, korelasyon ve regresyon gibi istatistiksel testlerden yararlanılmıştır. Bulgular, marka bağlılığının orta düzeyde olduğunu göstermektedir (M = 2,92; SS = 0,48). Fiyat duyarlılığı ile marka bağlılığı arasında anlamlı doğrusal bir ilişki tespit edilmemiştir (r = -0,048; p = 0,560). Etnosentrizmin etkisi ise sınırda anlamlılık düzeyinde kalmıştır (p = 0,078). Buna karşılık çoklu regresyon modeli istatistiksel olarak anlamlı bulunmamış (p = 0,332) ve hipotezler desteklenmemiştir. Bu sonuçlar, göçmen tüketici davranışlarında kültürel ve ekonomik etkenlerin doğrusal ve basit ilişkilerle açıklanamayacak ölçüde karmaşık bir yapı sergilediğine işaret etmektedir. Elde edilen bulguların, göçmenlerin ihtiyaç ve tercihlerini daha iyi karşılayacak kültürel açıdan duyarlı pazarlama yaklaşımlarının ve uyum politikalarının geliştirilmesinde eğitimciler ve politika yapıcılar için yol gösterici bir çerçeve sunması beklenmektedir.

Anahtar Kelimeler: *, Akkültürasyon, Fiyat Duyarlılığı, Marka Bağlılığı, Suriyeli Göçmenler, Tüketici Etnosentrizmi,*

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CHAPTER 1: INTRODUCTION

1.1. Background of Study

1.1.1. The Syrian Migration Crisis and Türkiye's Response

The Syrian conflict is one of the largest forced migration crises in modern history that has fundamentally changed the global pattern of refugees and produced unprecedented issues in host countries. The biggest destination of Syrian refugees has become Türkiye, where the number of refugees amounts to about 3.5 million (Bandur, 2020). This figure exceeds the total number of those accepted by European countries, Canada, and the United States (Şafak-Ayvazoğlu et al., 2021). This unprecedented demographic change started after the eruption of the Syrian war in 2011 that led to what Erdoğan (2019) terms the biggest migration crisis in the world since the Second World War. The geographical location of Türkiye near Syria, as well as the initial policy of the open door, made the country a crucial point of entry into safety and stability for refugees (Turkum, 2023). This influx has been unprecedented and has changed Türkiye into a critical setting to study the complicated nature of forced migration, adaptation, and consumer behavior in intercultural settings.

The legal system for Syrian refugees in Türkiye establishes a two-tier protection system that essentially restricts the integration opportunities of Syrian refugees in the long term and shapes the patterns of their consumer behavior. The Law on Foreigners and International Protection (LFIP), adopted in April 2013, which created a national framework of asylum and migration, governed the legislative reaction of Türkiye to the Syrian refugee crisis (Laws Türkiye, n.d.). Instead of granting refugee status, Türkiye created a regime of temporary protection of Syrian nationals with Article 91 of the LFIP, a difference that is based on the geographical limitation clause to the 1951 UN Convention on Refugees (Tumen, 2023). It is a temporary status that was initially envisaged as a temporary emergency solution but has lasted more than ten years, causing a long-term lack of certainty over the future status of refugees and an institutionalized model of legal ambiguity that affects every aspect of the lives of Syrian migrants in Türkiye (Şafak-Ayvazoğlu et al., 2021). The shortcomings of this legal system are especially clear when considering the process of becoming a citizen

and the problem of statelessness. The Turkish Citizenship Law (Law No. 5901), passed in 2009, does not confer Syrians under temporary protection with automatic eligibility to citizenship, and only in exceptional cases, when they have higher education, sufficient knowledge of the language, and good criminal records, can they be considered (Gibárti, 2021). These provisions are restrictive, as only around 52,000 Syrian refugees obtained Turkish citizenship in 2018 even though the population was large (Gibárti, 2021). Most importantly, this legal system has caused a statelessness crisis, where 415,000 Syrian children born in Türkiye by June 2019 have no right to either Turkish or Syrian citizenship (Gibárti, 2021). Asylum Information Database (2024) confirms that such a tiered system has a built-in restriction of long-term integration opportunities and access to permanent pathways and that the group-based temporary protection is fundamentally different from individual refugee status determination procedures (Norman, 2024). This legal insecurity has a direct effect on the consumer behavior and brand loyalty of Syrian migrants since the continuous focus on temporary status is causing a significant impact on the long-term planning and integration strategies of refugees as well as their consumer decision-making (Şahin-Mencütek et al., 2023). People living in a state of legal uncertainty are not likely to invest in long-term brand relationships or cultural adaptation behaviors, since this legal uncertainty, coupled with the intention to return of some refugees, may reduce the desire to integrate fully and invest in culturally adaptive behaviors, including the formation of new brand relationships in the host nation (Şafak-Ayvazoğlu et al., 2021). This generates a population of consumers who view brand relationships with suspicion and myopia, which has far-reaching effects on how they are incorporated into the Turkish market dynamics and how they are willing to build long-term loyalty to Turkish brands.

The refugee settlement patterns of Syrians in Türkiye are not similar to the conventional refugee camps, which form a unique consumer environment and market dynamics. Most of the Syrian refugees have not been living in camps but in urban centers (Erdoğan, 2019), and the large cities like Istanbul and Gaziantep have a significant number of Syrians (Içduygu & Osseiran, 2024). This urban integration is also associated with the special problems of housing, work, and socialization, which directly affect the consumer behavior and the formation of brand preferences (Cevik,

2024). This urban landscape opens up the possibilities of significant cultural interaction in the consumer practices and at the same time pre-conditions the migrants to the possibility of discrimination and social conflicts, which might affect their buying behavior and brand loyalty.

1.2. Consumer Behavior Implication and Economic Vulnerability

The economic conditions of Syrian migrants in Türkiye provide the basis of limitations that will define their consumption behavior and development of brand relationships differently. Although the Syrian men's employment rate is close to that of native Turkish men, there are still large gaps regarding access to formal employment, and refugee men are 84 percent less likely to find formal jobs despite the control of other factors (Arslan et al., 2021; Demirci & Kirdar, 2023). Both the informal sector employment and the concentration in it are associated with low wages, long working hours, and poor conditions, which means that a significant portion of Syrian families experiences high levels of socioeconomic downward mobility (Gürlek, 2021). Such economic realities imply that food spending may comprise a significant part of household earnings, and in some cases, it can result in adverse coping mechanisms, which include the minimization of food spending in order to support other vital needs (Içduygu & Osseiran, 2022). The financial challenges that Syrian migrants face is not limited to the issue of lack of purchasing power but play a role in lowering life satisfaction and creating psychological stress that affects the overall consumer decision-making process and the development of brand relationships.

1.1.3. Cultural Identity

The negotiation between maintaining their cultural identity in relation to consumption choices and adaptation to Turkish consumer markets is complex among Syrian refugees in Türkiye, which is strongly dependent on their perceptions of the attitude of Turkish society and the experience of discrimination. The perceptions of the attitudes of Turkish natives and the acculturation orientations of Syrian refugees play a significant role in their psychological and socio-cultural adaptation, so the relationships between the preservation of cultural identity and adaptation to local consumer markets are complex (Safak-Ayvazoglu et al., 2021). The process of

cultural navigation is defined by the desire of Syrian migrants to preserve their culture by consuming it and adjusting to the Turkish market conditions and social demands at the same time. Nevertheless, this process of adaptation is greatly complicated by the experiences of discrimination and social othering that may strengthen cultural boundaries and determine consumption patterns as a form of identity defense. Market adaptation among Syrian migrants is hindered by the experience of discrimination and social othering to a significant extent. Cevik (2024) reports the process of othering, when Syrian migrants are perceived through negative stereotypes, which are usually activated by visible cultural signs, including the use of the Arabic language in the street. It is also stated that the discriminatory atmosphere has even made the very word the Syrian a derogatory term, establishing a definite line between the host community and the refugee one (Duan, 2024). Such social distancing is supported by the lack of socialization with Turks, which makes many Syrian migrants use ethnic businesses more than entering the Turkish consumer markets (Arslan et al., 2021). Although there are religious and historical connections that would make the integration process easier, prejudice, xenophobia, and discrimination based on stereotypes still remain as a barrier to full adaptation to the market (Cevik, 2024). Such discrimination and social othering have a direct effect on the brand loyalty behavior of the Syrian migrants, as they tend to buy culturally familiar products and patronize ethnic enterprises as defensive strategies against social exclusion. This tension indicates that brands that exist at the nexus of cultural authenticity and mainstream market accessibility, such as HANA BRAND, can possibly be well-positioned to fill this gap, yet they will have to negotiate the tricky landscape of cultural sensitivity, as well as respond to the defensive consumption patterns that arise as a result of experiences of discrimination and social marginalization.

First-generation immigrants exhibit unique brand loyalty behaviors that are based on cultural identity and emotional attachment that go beyond the classical market variables to form unique consumer behavior that emphasizes cultural authenticity as well as practicality. Such cultural brand loyalty is expressed in high brand attachments to brands as heritage and identity, and migrants tend to prefer ethnic brands and stores to mainstream ones as their cultural maintenance grows. But this

loyalty is also bound by economic realities, where price sensitivity and quality issues tend to trump cultural preference, which makes the decision-making matrix a complex one that balances the need to preserve identity with the need to be practical. According to a marketing analysis conducted in 2025, first-generation immigrants form brand loyalty based on identity and nostalgia, including Latino consumers in the United States being loyal to Goya or Asian immigrants to H Mart, which shows an emotional attachment between cultural retention and brand loyalty (Kizgin et al., 2018; Ghali, 2025). Cross-national studies affirm that the more the maintenance of culture, the more the ethnic brand loyalty, and the more the host-culture adaptation, the more the mainstream brand loyalty (Segev et al., 2014). Nevertheless, these cultural preferences are often superseded by economic factors, as evidenced by a 2022 survey in Samsun where Syrian refugees valued cost and cleanliness over brand origin, with the preferences differing dramatically depending on income and household size (Ghazal & Bozoğlu, 2022). This cultural identity and economic pragmatism relationship implies that effective brand strategies for the immigrant communities should be able to balance the cultural appeal and affordability because emotional brand associations cannot be achieved without economic accessibility being a precondition.

1.1.4. Ethnic Food Markets and Cultural Preservation through Consumption

Symbolic aspects of consumption, especially food regulations and dietary practices, serve as dynamic instruments by which Syrian migrants maintain their culture and strengthen the collective identity, turning the consumer behavior into cultural resistance and community building. In this case, consumer behavior goes beyond preference to become a kind of cultural resistance and identity preservation. Communal meals are a means of identity maintenance and socialization, which enhances the psychological health of individuals and strengthens group identity. This cultural preservation is not only limited to the personal sphere, but it also spills over to the public arena, where ethnic grocery stores, restaurants, and marketplaces are created where displaced people can maintain their traditional norms even though they are physically displaced. Studies show that diaspora communities employ eating together as a means of maintaining their identity and mental well-being, and group

meals are effective in promoting self-esteem and a sense of belonging (Hava, 2024). Such trends are also international, with Syrian migrants in Germany showing distrust of halal meat sold by unknown retailers because of the possibility of contamination, instead of using known and trusted distributors even at a higher price, as an example of cultural trust and food regulation being central even in diaspora environments (Sauter et al., 2021). This shift of food consumption into the processes of cultural preservation proves that food, to the Syrian migrants, is not only the source of sustenance but also a socially and culturally loaded mechanism of continuity and psychological safety, which forms the basis of a profound brand loyalty founded on cultural authenticity and trust, as opposed to the traditional market drivers.

The hybridization of ethnic food marketplaces into commercial-social spaces shows how geography and community demographics are the essential determinants of consumption patterns and the development of unique business ecosystems that can fulfill a variety of community needs. The markets are no longer mere retailing institutions but rather social institutions that help in cultural communication, social bonding, and reproduction of traditional values. The demographic distribution of Syrian migrants has a direct impact on the market sustainability and specialization, whereas the business type and gender relations form different patterns of social interaction and community integration in these commercial areas. This shift can be seen in the Fatih District of Istanbul, which has become the home of the so-called Syrian Bazaar, where cooks such as Aziz Habesh and market proprietors such as Anas Rawabi maintain culinary heritage in dishes such as kibbeh, makdous, and tamarind juice, with more than 125,000 customers, offering cultural lifelines and emotional strength (Cary, 2025). The geographic distribution patterns form specific market ecosystems. Syrian Kurds reside in Şanlıurfa and are geographically separated from Sunni Arabs in Gaziantep and Alawites in Hatay (Fabbe & Sınmazdemir, 2018), whereas in Istanbul, Syrian Kurds inhabit mainly Kurdish neighborhoods, including Esenyurt, Kucukcekmece, and Basaksehir (Gokariksel, 2020). Wider demographic trends indicate that Arabic-speaking refugees comprise 56 percent of the population in Hatay and have dramatically increased in Mardin and Sanliurfa (Cagaptay & Yalkin, 2018). Sub-ethnic patterns also indicate this preservation mechanism, as Arab Syrians prefer Arabic-Syrian restaurants, and

Kurdish Syrians prefer Kurdish-specific restaurants, indicating how consumption preferences can support certain cultural identities (Arslan et al., 2021). Gender also plays a role in differentiating the interactions in the market, with male refugees gathering in shops owned by Syrians to conduct business networking that helps them communicate with other refugees and learn the language and culture of the host community faster, whereas female refugees stay at home and have limited connections with other refugees beyond their The transformation of ethnic food markets into full-fledged community institutions has shown that effective business models in migrant communities have to acknowledge their dual nature as both commercial and cultural institutions, where market performance requires satisfying both economic and social purposes within the geographic and demographic contexts that define community identity and patterns of integration.

1.1.5. HANA BRAND Context and Research Gap

HANA BRAND is an interesting case study to analyze the concept of brand loyalty among the Syrian migrants because of its specific location in the ethnic food market of Türkiye. As a company that has been operating under Amana Foods Gida Urunleri A.S. since 1986, it has a wide array of products that range between processed meat, canned foods, traditional Middle Eastern products like foul medammes and halawa, and, most importantly, halal-certified products (Amana Foods, 2022). This line of products places HANA BRAND in a niche-like position in the ethnic food market, which could attract Syrian customers who want to buy culturally familiar products as well as easily accessible mainstream products offered in Turkish retail stores. The strategic emphasis on the halal certification and the presence of traditional Middle Eastern products makes the company potentially culturally relevant to Syrian migrants, whereas its pre-established presence in the Turkish markets gives it accessibility and mainstream market legitimacy. Nevertheless, being a Turkish brand, HANA BRAND also reflects the commercial environment of the host country, which makes the case rather interesting to explore how Syrian migrants juggle cultural preferences, economic resources, and acculturation demands in their brand relationships in the context of cross-cultural consumer cultures.

The multidimensional topography of the Syrian migrants in Türkiye shows a multidimensional consumer landscape that is defined by legal ambiguity, cultural bargaining, economic conditions, and social interactions. The Syrian migrants work in a temporary protection system that restricts long-term planning and work through the acculturation strategies provided by Berry that affect their brand preferences. At the same time, they experience discrimination and othering that strengthens ethnic consumption patterns, and ethnic foodscapes are important places of cultural preservation and community building. The combination of these overlapping issues produces a distinct consumer base that has to strike a balance between cultural authenticity and economic need, establishing brand relationships in a situation of legal uncertainty and social marginalization (Gurlek, 2021; Penbecioglu, 2022). This complicated setting requires research into the process of building and sustaining brand loyalty among Syrian migrants, especially to companies that reduce the gap between cultural familiarity and exposure to the mainstream market, establishing the basis for investigating the dynamics that affect consumer behavior in this unique migrant scenario.

1.2. Statement of the Problem

With Türkiye hosting one of the largest populations of Syrian migrants in the world, understanding the motivations behind their consumption patterns and brand preferences becomes critical for businesses like HANA BRAND. While extensive research has been conducted on brand loyalty in established consumer markets, there is a significant gap in understanding how cultural and socio-economic factors shape loyalty toward brands among migrant populations. Specifically, there is limited research on the unique dynamics that influence brand loyalty among Syrian migrants in Türkiye, a group that faces the dual challenges of acculturation to Turkish society and the negotiation of their ethnic identity. Understanding these dynamics will provide valuable insights into how migrant populations navigate consumer preferences in a cross-cultural context.

1.3. Purpose of the Study

This quantitative study aims to investigate the role of ethnocentrism, price sensitivity, and acculturation on brand loyalty to HANA BRAND among the Syrian migrants in

Türkiye. To examine the interaction between these three important factors in determining brand loyalty patterns, this study will use a cross-sectional survey research design. The research will specifically focus on the moderating effect of acculturation levels on the association between ethnocentrism and brand loyalty, and it will also analyze the effect of price sensitivity on the purchasing behavior of the low-income Syrian migrants. This study will help fill the existing knowledge gap on migrant consumer behavior in cross-cultural settings and offer empirical evidence to the development of culturally sensitive marketing strategies of brands that target the diverse migrant population in Türkiye by using quantitative analysis of consumer behaviors and purchasing patterns.

1.4. Research Questions

The section below shows the research questions that will inform this research study on the consumer behavior patterns of the Syrian migrants in Türkiye with particular reference to the brand loyalty of the Syrian migrants to HANA BRAND. Every research question is followed by related hypotheses that will be empirically tested to fill the identified gaps in knowledge regarding the migrant consumer behavior. The research questions are directly connected with the statement of the problem and the purpose of the study, investigating the most important variables of ethnocentrism, price sensitivity, acculturation, and brand loyalty in this peculiar population setting.

To What Extent Does Ethnocentrism Influence Brand Loyalty Toward HANA BRAND Among Syrian Migrants in Türkiye?

As the term is traditionally interpreted, consumer ethnocentrism is a predisposition in favor of domestic over foreign products, which is usually based on patriotic or economic considerations (Shimp & Sharma, 1987; Sharma, 2015). Nevertheless, ethnocentrism among the Syrian migrants in Türkiye has a different meaning, which means a preference for products that can be in line with the country of origin or cultural background (Karaman & Vesek, 2025). According to Arslan et al. (2021), Syrian migrants do their best to preserve their consumption patterns of their former lives and look for the products and companies that will enable them to do so, especially with regard to basic foodstuffs such as spices and certain types of bread.

HANA BRAND is a special case study of this phenomenon. Despite being a Turkish brand that has been running under its parent company, Amana Foods Gida Urunleri A.S., since 1986, HANA BRAND is formally known as a halal and kosher brand with a wide selection of food products, especially focusing on Middle Eastern cuisine (Amana Foods, 2022). This positioning implies that HANA BRAND is directly addressing the cultural and religious consumption patterns of the Syrian migrants, which is in line with their previous consumption patterns instead of being against their ethnocentric tendencies. Thus, stronger preferences for products with their origin culture would probably positively affect their brand loyalty to the products of such brands as HANA BRAND, which sells such Middle Eastern specialties.

How Does Price Sensitivity Impact the Brand Loyalty of Low-Income Syrian Migrants in Türkiye Toward HANA BRAND?

Economic limitations are one of the core problems that influence the consumer behavior of Syrian migrants in Türkiye. Karaman & Vesek (2025) repeats the fact that low income is one of the major barriers that Syrian migrants face, which directly affects their access to products and alters their consumption patterns in general. In the case of most Syrian migrants, the price of products becomes the most influential factor in their buying behavior, and it many times overrides other factors such as brand preferences (Karaman & Vesek, 2025).

The empirical data of the migrant communities show that the participants clearly focus on the lowest price of basic foodstuffs and show little brand loyalty, choosing to shop where they can get things at a cheaper rate (Karaman & Vesek, 2025). This pattern of behavior indicates that brand loyalty may be overridden by price considerations of low-income people. Brand loyalty, by definition, means that one always prefers a specific brand even in the face of competing offers. Nevertheless, when low-income migrants are highly price-sensitive, they will be less likely to be loyal to a particular brand in the case of the emergence of cheaper substitutes, despite the fact that they may value some of the qualities of this brand (Özden & Eser, 2019). The research question will be how the economic pressures affect the intensity of brand loyalty relationships in this population.

How Does the Level of Acculturation to Turkish Culture Moderate the Relationship Between Ethnocentrism and Brand Loyalty Toward HANA BRAND Among Syrian Migrants in Türkiye?

Acculturation is a process of cultural and psychological adaptation of people with other cultural backgrounds who have constant interactions with a host culture (Gurlek, 2021; Safak-Ayvazoglu et al., 2021). In the case of Syrian migrants, the process is associated with adjusting to new circumstances in Türkiye and, possibly, preserving some elements of their culture of origin (Karaman & Vesek, 2025). The interaction of acculturation levels and ethnocentric tendencies presents a complex relationship that can have a major effect on the consumer behavior pattern.

As the degree of acculturation to the Turkish culture is lower, the Syrian migrants will tend to keep closer to their initial consumption patterns and will be more ethnocentric towards the Syrian/Middle Eastern products. This increased ethnocentrism would only enhance their brand loyalty to such brands as HANA BRAND, which satisfy these particular cultural preferences, leading to an even more positive correlation between ethnocentrism and brand loyalty. On the other hand, the more Syrian migrants are acculturated to the Turkish culture, the more they might start using Turkish consumption norms and habits, which might reduce their high preference for the consumption of only Middle Eastern specialties. Such cultural adaptation may undermine the effectiveness of their Syrian ethnocentrism on their brand loyalty to HANA BRAND as their general consumer behavioral pattern becomes diverse to the Turkish market in general.

Gurlek (2021) confirms that acculturation may distinguish the relationship between variables and outcomes, whereby preservation of the origin culture enhances some of the relationships and adoption of the host culture may weaken them. In this regard, the positive association between ethnocentrism and loyalty to an ethnically oriented brand such as HANA BRAND would be enhanced by preserving the culture of origin (low acculturation).

- **1.5. Significance of the Study**

1.5.1. Theoretical and Academic Contributions

The proposed quantitative research about the role of ethnocentrism, price sensitivity, and acculturation in brand loyalty to HANA BRAND among Syrian migrants in Türkiye will present significant theoretical contributions to various academic fields. The study will cover the important gaps in the literature on forced migration, consumer behavior, and the psychology of acculturation through its novel use of previously established theoretical frameworks and an underrepresented group. These contributions are important not only within the conventional disciplinary scope, but they also provide knowledge that will guide future research directions and theoretical advancements in the study of cross-cultural consumer behavior.

The research will contribute the most to the field of acculturation because it will fill the gap that is significant in terms of forced migrants since the literature has been dominated by the voluntary migration experience (Safak-Ayvazoglu et al., 2021). Although the Syrian refugee crisis is the largest migration crisis in the world since World War II, and there are about 3.5 million Syrian people in Türkiye, the acculturation of these people is strikingly under researched in comparison with voluntary migrant groups. In this study, the acculturation model proposed by Berry will be used as the framework to explore the psychological and socio-cultural adaptation processes of forced migrants and to offer empirical support on how forced migration influences the pattern of cultural adaptation. The themes addressed in the study, which include life satisfaction, host community contact, and future planning, will provide rich quantitative data that will surpass the common government-centered or media-based approaches to studying refugees, as it will focus on the social and psychological aspects that are generally ignored in the political science or international relations views.

This study will also contribute to the literature on consumer ethnocentrism by bringing out a new bicultural view that will study the ethnocentric tendencies among migrating ethnic groups, a population that has been overlooked in most of the CE literature (Newman & Sahak, 2012). The existing literature on consumer ethnocentrism has focused more on the general population of consumers in robust cultural environments with little knowledge on the impact of cultural displacement on the ethnocentric consumer behavior. The systematic combination of the theory of acculturation developed by Berry with the concept of consumer ethnocentrism in this

study will help overcome the theoretical limitations of CE literature since 65.3 percent of the studies are atheoretical, and 33.3 percent are based only on the theory of social identity (Vardarsuyu, 2022). Using this two-fold theoretical approach, the study will present a more holistic and solid theoretical foundation in the study of consumer behavior in complex migratory environments, shifting away from the usual single theoretical foothold towards a multi-faceted approach in the study of cross-cultural consumption behavior.

The study will play a pivotal role in the research on boundary conditions and moderating factors in consumer ethnocentrism, which is a field that is marked as highly underdeveloped in existing literature (Vardarsuyu, 2022). The analysis conducted in the study on the moderating role of the degree of acculturation between ethnocentrism and brand loyalty will offer empirical data on the contextual variables that mediate CE behavioral outcomes. This direct examination of the moderating effects of acculturation will answer the demand for more advanced research on mediating and moderating variables in CE research to provide a more accurate insight into the influence of cultural adaptation processes on consumer loyalty trends in various cultural settings.

1.5.2. Methodological and Empirical Contributions

The research will provide substantial empirical data on the economic determinants of purchase behavior in vulnerable migrant groups, which is a poorly studied area in consumer behavior literature. Although the price of the product is already a well-established determinant of general consumer behavior, the very fact that the study will be conducted on a specific population group, low-income Syrian migrants, will be unique research setting that will yield in-depth evidence of a disadvantaged population group that is usually neglected in market research (Karaman & Vesek, 2025). The study will fill significant gaps in knowledge about the relationship between economic constraints and cultural preferences and acculturation processes in shaping consumption patterns, providing an insight into the complex process of decision-making of economically vulnerable migrant consumers.

The study will also enhance the knowledge of intergroup dynamics by examining the perception of Syrian refugees on the attitude and expectations of the Turkish natives,

which adds to the body of research in social psychology and intergroup relations in forced migration settings (Şafak-Ayvazoğlu et al., 2021). The research will offer empirical data on the impacts of negative perceptions such as prejudice and discrimination on psychological health and processes of socio-cultural adaptation. The research will shed light on the mechanisms of discrimination that are not as easy to detect as negative attitudes by studying the effects of such factors as the use of the Arabic language as a boundary marker, which can result in discrimination, and as a solidarity sign in religious situations.

1.5.3. Industry Effects and Practical Applications

The results of the study will be of great practical use to businesses and marketers trading in multicultural markets, especially those companies such as HANA BRAND that deal with diverse migrant communities. The research will provide detailed insights into Syrian migrants as a unique and important consumer segment in Türkiye, who can be characterized as significant market potential (Karaman & Vesek, 2025). The research will allow the creation of very specific and effective marketing strategies, product offerings, and price strategies that will address the specific cultural and economic situation of this population by identifying how ethnocentrism, price sensitivity, and acculturation are affecting brand loyalty.

The results will inform strategic business planning on product development, promotional efforts, and product positioning by giving empirical data on the determining factors of Syrian consumer behavior, such as consumption habits, purchasing power considerations, quality expectations of products, and preferences of halal-certified products. The study will guide in the optimization of digital marketing by looking at the strengths and weaknesses of online platforms according to the Syrian consumers, such as the benefits of home delivery services, price comparison tools, and installment payment options, as well as the challenges of excessive buying behaviors and time management issues. The research will highlight the significance of using culturally relevant marketing strategies, such as the use of native language in adverts and friendly communication with customers in the virtual and real stores.

1.5.4. Beneficiaries and Societal Impact

The main beneficiaries of the research will be Syrian migrants in Türkiye, who could benefit through the enhancement of integration support, the enhanced psychological and socio-cultural adaptation resources, the decrease of the discriminatory experiences, and the improved access to the products and services, which are aligned with the specific cultural and economic needs of the Syrian migrants (Şafak-Ayvazoğlu et al., 2021). The evidence-based knowledge of their cultural and economic realities will make a marketplace much more receptive to their realities and hence will greatly enhance their daily life experiences and adaptation success in the long run.

The host community in Türkiye will gain more awareness of complicated issues experienced by the Syrian refugees and empirical knowledge on how their attitudes and perceptions influence the process of adaptation of refugees. Such evidence-based knowledge will achieve more positive intergroup relations, empathy development, and enhanced social cohesion, as it will offer factual premises to policy discussions and community initiatives. The study will also avert possible social conflicts in the future and guarantee stability in the long term by shedding light on the ways of successful integration and understanding between host and refugee communities.

1.6. Definition of Terms

1. Acculturation is a cultural and psychological process of change that occurs when there is constant and direct interaction between people or groups of different cultural backgrounds (Kunst & Lefringhausen, 2025). It is a process of learned behaviors, attitudes, and values, which is differentiated from assimilation (Newman & Sahak, 2012).
2. Acculturation conditions is one of three key groups of the acculturation framework, along with acculturation orientations and outcomes (Hommey et al., 2020; Şafak-Ayvazoğlu et al., 2021). These are those factors that occur before or during acculturation and affect cultural and psychological alteration (Berry, 1992).
3. Acculturation orientations are the way people approach the acculturation process, namely their level of maintaining the origin culture and adopting and

interacting with the host culture. They are also affected by policies of state integration and the perceived host expectations (Kunst & Lefringhausen, 2025).

4. Acculturation outcomes are the consequences of the acculturation process or the psychosocial and health outcomes that are the result of the acculturation process and are often studied in terms of cultural practices, values, and identifications (Schwartz et al., 2020).
5. Acculturation theory is the theoretical model of Berry (1997) that explains cultural and psychological transformation as a result of cross-cultural contact (Kosic, 2025). It covers acculturation conditions, orientations, and outcomes and determines four strategies: assimilation, integration, separation, and marginalization, depending on preserving the origin culture and adopting the host culture (Gurlek, 2021).
6. Affective reaction in consumer ethnocentrism is an emotional aspect of consumer ethnocentrism, which is based on a preference for domestic products and a repulsion of foreign products, despite their quality (Hong et al., 2023).
7. Behavioral preference in consumer ethnocentrism is a behavioral aspect of consumer ethnocentrism, which implies a tendency to prefer and accept domestic goods and services and reject foreign ones (Sharma, 2015).
8. Brand loyalty is a friendly attitude and devotion to a specific brand, which is based on consumer satisfaction and results in the further maintenance and acquisition of the brand (Sari et al., 2023).
9. The CETSCALE is an abbreviation of the 17-item Consumer Ethnocentric Tendencies Scale designed to assess consumer ethnocentrism (Shimp and Sharma, 1987). It has a negative relationship with attitude and purchase intentions towards foreign products.
10. Cognitive bias in consumer ethnocentrism is a cognitive aspect of consumer ethnocentrism, which is an evaluative bias towards domestic products and against foreign products (Sharma, 2015).
11. Consumer Ethnocentrism is the perception held by consumers regarding the suitability and righteousness of buying foreign products (Migliore et al., 2021). The high levels of ethnocentrism are usually based on patriotism or

the local economy, which prompts the preference of local products (Makanyeza, 2015; Sane et al., 2022).

12. The Consumer Ethnocentrism Scale (CES) is an updated, multidimensional scale created by Sharma (2015) that gauges consumer ethnocentrism based on affective, cognitive, and behavioral dimensions. It has better validity and accounts for more variance than the CETSCALE.
13. Cultural identity is the perceived belonging of an individual to an ethnic group, and it can be strong or weak, and it can determine consumption behavior (El Banna et al., 2018). It encompasses self-identification, a sense of belonging, and attitudes/practices towards their ethnic culture (Wu et al., 2020).
14. Ethnocentrism refers to the universal propensity of seeing oneself as the reference group, making it a standard to interpret and usually reject the culturally different individuals or groups (Shimp & Sharma, 1987).
15. Foodscapes are urban spaces, and especially food businesses created by migrant groups (e.g., Syrian refugees in Istanbul) using their social networks to establish and sustain collective identities, cultural traditions, and daily practices (Penbecioğlu, 2022). They add to a sense of belonging and a claim to the new city.
16. Forced migrants are people who move because of obligatory factors such as war (Verme & Schuettler, 2021), as is the case of Syrian refugees. The processes of their acculturation remain a poorly explored field of research (Karaman & Vesek, 2025).
17. Host Culture Adaptation is the degree to which a person fits into the new cultural context and communicates with the new community (Taniguchi et al., 2025). This method may be used as a protective factor against adverse experiences (Gurlek, 2021).
18. Host communities are the communities in which migrants reside (Berry, 1992). Members of the host communities are often the first responders in the case of a refugee crisis, as they share resources and infrastructural facilities with refugees (Kamruzzaman et al., 2024).

19. Natives are representatives of the host population, especially the indigenous population (Şafak-Ayvazoğlu et al., 2021). Their attitudes and perceptions towards the migrant groups matter to the adaptation of refugees.
20. Origin Culture Maintenance is an acculturation strategy that implies how much one retains his or her original cultural identity, values, and traditions in a new setting. The high level of identification with the origin culture may increase adverse effects of discrimination (Gurlek, 2021).
21. Othering refers to a social phenomenon of viewing an individual or group of people as essentially different and inferior, which can result in social distance and exclusion (Cevik, 2025). The example of the discriminatory change of the term Syrian into a pejorative term, which separates the host community and the refugee one, is illustrative.
22. Pre-migration Expectations are the expectations and attitudes of people prior to migration, which are of great importance to their psychological and socio-cultural adaptation in the new country (Vasile et al., 2023). These are the expectations of future hosts that are critical predictors of pre-migration acculturation attitudes.
23. Price Sensitivity is the extent to which the shoppers and customers make their purchases and shopping decisions based on the price of products (Kah et al., 2022; Karaman & Vesek, 2025). Price is a significant determinant of shopping activities among migrants, and particularly the low-income earners.
24. Psychological adaptation is the internal adaptation of immigrants to a new culture, which includes personal/life satisfaction, mental health, and general psychological well-being (Ng et al., 2017; Şafak-Ayvazoğlu et al., 2021; Ward, 1999).
25. Socio-cultural adaptation refers to the external adaptation of immigrants to new culture, their inclusion in the host society, learning cultural knowledge/skills, and their ability to survive every day in work, school, and family (Ng, et al., 2017; Ward, 2022).
26. The Social Identity Theory tells us how we can obtain a favorable identity through our in-groups and distinguish ourselves based on the out-groups (Tajfel & Turner, 1986; Vardarsuyu, 2022). It postulates that individuals

comply with group norms and that a robust cultural identity may cushion against adverse experiences (Spadaro et al., 2024).

27. Temporary Protection Status is a legal status, as in the case of Syrian nationals in Türkiye, which defines the right to settlement (Tumen, 2023). Doubt of this status has adverse effects on the acculturation and adaptation of refugees.

1.7. Assumptions, Delimitations, and Limitations

1.7.1. Assumptions

The Syrian migrants who will be involved in the research will give honest and correct answers concerning their consumer patterns, cultural orientation, financial conditions, and experiences. Since the survey items are of a sensitive nature regarding the experience of discrimination, economic insecurity, and cultural identity, there is a risk that the participants will give socially desirable answers or alter their responses to what they consider to be expected or due to the fear of confidentiality. There is a certain complexity in response authenticity since Syrian migrants might have undergone some sort of trauma or have developed protective mechanisms when it comes to revealing personal information to the authorities or researchers. Proper informed consent processes, cultural sensitivity practices, and confidentiality guarantees will ensure that the participants will be in a position to volunteer truthful answers regarding their consumption habits, brand choices, and acculturation experiences.

Consumer Ethnocentrism Scale (CES), acculturation measures, and brand loyalty scales may be translated and adequately adapted to Syrian migrants without losing their psychometric properties and theoretical meaning. The concepts of ethnocentrism, brand loyalty, and acculturation have the same meaning in both the Syrian and Turkish cultures, and the construct can be validly measured with adapted Western-developed scales. The constructs of consumer behavior that were developed in Western contexts might not be ideally applicable to the framework of Middle Eastern culture, and the experiences of forced migrants might generate distinct interpretations of the traditional concepts of consumer behavior. The measurement equivalence will be guaranteed by pilot testing and cultural validation procedures,

and survey items will be interpreted by the participants in agreement with the intended theoretical constructs.

Responses obtained by the participants recruited by the proposed sampling strategy could be reasonably generalized to the population of Syrian migrants living in Türkiye. The Syrian migrant population is diverse in its socioeconomic background, level of education, duration of stay in Türkiye, settlement pattern in cities or in rural areas, and region of origin in Syria, posing specific problems of generalization. Although the population is heterogeneous, the sample will be large enough to yield results that can be generalized to the rest of the Syrian migrant population, especially in the context of consumer behavior patterns and brand relationship formation.

The respondents are familiar enough with HANA BRAND to answer questions regarding brand loyalty in an informed way, and their consumption patterns are not random or uninformed but actual brand relations. Not all Syrian migrants will have been exposed to Turkish commercial brands or may use ethnic food networks as their main shopping mode, and therefore, to ensure that participants can make informed loyalty judgments, sufficient knowledge about mainstream Turkish retail settings and brands should be provided. The reported brand loyalty of the participants indicates that they have stable preferences and not temporary or situational buying behavior based on the immediate availability or promotion.

1.7.2. Delimitations

The limitation of the geographic scope of the study includes the study of Syrian migrants located in the territory of Türkiye, and in particular, in the cities where large groups of Syrians have settled: Istanbul and Gaziantep. Geographic limits do not allow Syrian migrants in other destinations like Lebanon, Jordan, or European countries, so the cross-national generalizability of results is limited. The urban emphasis also narrows down the study by excluding the Syrian migrants that might be in rural locations or refugee camps, where the patterns of consumer behavior and brand availability might vary considerably with that of the urban shopping conditions. The patterns of consumer behavior can significantly differ in the host countries because of the different integration policies, economic situations, and

cultural backgrounds. The geographic delimitation involves intensive research in one national setting to generate significant findings in the context of recognizing the generalizability limitation.

The time limits of the research define the study as cross-sectional research on consumer behavior patterns at one particular point in time, not the study of longitudinal brand loyalty or acculturation process changes over a long period of time. Temporal boundaries imply that the study will be able to capture the current trends in consumer behavior but will not be able to discuss the way in which the relationship between brand loyalties will change as the acculturation levels of migrants will alter or the economic conditions of migrants will change over time. The study's focus on the present consumer behavior does not allow exploring the pre-migration consumption patterns or further discussing the ways in which the relationships with brands have evolved since the arrival in Türkiye. The study is limited in time and therefore cannot comprehend how migrant consumer behavior develops with time.

Demographic parameters of participation limit the participation to the adult Syrian migrants aged 18 or more who have been in Türkiye at least a certain amount of time, which will be established in the process of designing the sample. The age limits do not include the possible valuable insights of younger migrants or second-generation Syrian-Turkish people whose socialization as consumers might be quite different compared to first-generation adult migrants. The minimum residence condition makes sure that the participants are exposed to Turkish retailing environments long enough to establish meaningful brand relationships but not too recent to have a pattern of consumer behavior that is still in the process of transition. The demographic boundaries narrow down the study to the already established adult migrants and the realization that other population groups that could have been of interest are left out.

The focus on product category and brand is specifically on food products and the ethnic food market segment, with specific focus on HANA BRAND as the most important brand under consideration. Delimitation does not include the study of brand loyalty trends in non-food areas (clothing, electronics, or household items),

where other consumer behavior mechanisms can be in force. The case study on HANA BRAND does not involve any comparative analysis of other ethnic food brands or mainstream Turkish food brands, which reduces the study to answering the question of the competition in the ethnic food market. The narrow product focus gives depth to the investigation but limits its wider use to other consumer segments.

The limits of the methodological approach predetermine the study as quantitative survey-based research, omitting qualitative methods, including in-depth interviews, focus groups, or ethnography, which could bring more contextual insights into migrant consumer experiences. The methodological preference is given to statistical generalizability and hypothesis testing rather than the in-depth exploration of individual consumer stories or cultural meanings of consumption practice. The quantitative method allows systematized measurement and statistical analysis but does not allow rich contextual information that can be obtained with qualitative methods. The study has methodological limits that determine its analysis capacity and recognize the trade-off between the width and depth of knowledge.

1.7.3. Limitations

Data quality and participant accessibility may be compromised by language and literacy barriers to access, even when translation has been undertaken. Although the surveys can be offered in Arabic translation, differences in dialect, literacy, and survey methodology awareness can introduce measurement error or preclude possible respondents. Not all Syrian migrants will have had much formal education or may lack the literacy skills needed to complete a survey in writing, and some may be anxious about being involved in research because of their legal status or previous dealings with the police. Some factors can also systematically exclude some groups of the Syrian migrant population, which restricts the representativeness of results and may bias the results to more educated or linguistically able participants.

The issues that relate to cultural measurement validity are associated with the use of the consumer behavior scales that were developed in the Western environment to be used with the migrants of the Middle East. Although translation and pilot testing were performed to achieve cultural validity, the fact that there is a fundamental difference in how different cultures conceptualize brand loyalty, consumer ethnocentrism, or

acculturation might restrict the validity of the measurement. The experience of forced migration can result in special psychological and behavioral patterns that are not properly reflected in the current measures of consumer behavior, which may raise construct validity issues. The accuracy and validity of the findings might be undermined by limitations in cultural measurement, especially in terms of cross-cultural applicability of consumer behavior constructs that have been developed in the West.

Economic and social vulnerability can influence the process of data collection and respondents in a systematic way that creates a bias. The insecure legal status of Syrian migrants, their financial limitations, and possible experiences of discrimination can affect their readiness to take part in a study or their ease in reporting the truth about their situation. Respondents can give answers they feel are socially desirable or advantageous instead of complete and truthful descriptions of their consumer behavior, especially on sensitive issues like economic deprivation or discrimination incidents. The vulnerability factors can create a systematic bias in responses, and this can be a problem for the validity and reliability of results on migrant consumer behavior patterns.

The study's temporal context embodies the nature of individual acculturation processes and social conditions that Syrian migrants in Türkiye face. The patterns of consumer behavior, the availability of brands, economic conditions, and social attitudes towards Syrian migrants remain to be changing, which implies that the findings might not be applicable to the future much. The study only reflects the behavior of consumers at a certain point in history, but it does not explain how the dynamics of political, economic, and social conditions can influence the patterns of brand loyalty in the long run. The temporal constraints on the applicability of the findings in the long run and the necessity of consistent research to monitor the changes in consumer behavior patterns emerge.

The scope of single-brand investigation poses a limitation in terms of the general knowledge of the migrant consumer behavior patterns in various brand settings. Although the narrowness in the focus on HANA BRAND adds depth to the investigation, the results cannot be generalized to other brands, product categories,

or retail settings. The peculiarities of HANA BRAND as a Turkish brand selling ethnic food products can establish the dynamics that are not typical of the migrant consumers and their relationships with other brands or retailers. Brands focus restricts the generalizability of results but gives a detailed picture of a focused relationship situation.

Scope of the Research

In the other chapters of this dissertation, the research process and findings will be discussed in detail. In chapter 2, the literature review discusses already established literature regarding forced migration, consumer behavior in migrant groups, acculturation mechanisms, consumer ethnocentrism, and brand-loyalty formation. The research methodology is explained in full in Chapter 3, which also identifies the quantitative cross-section survey design that will be used to gather information on Syrian migrants in Türkiye. We'll go into great length about the validity and dependability of the methodological approach, as well as ethical and safety concerns. Chapter 4 presents descriptive statistics on the sample demographics first, followed by inferential analyses to test the three research hypotheses about the influence of ethnocentrism on brand loyalty, the influence of price sensitivity on purchasing behavior, and the moderating effect of acculturation. In chapter 5, the results will be interpreted in the light of the existing literature or, rather, the theory. The chapter will also include the discussion of possible implications of the results in relation to the acculturation theory and studying consumer ethnocentrism and focus on the potential usages among businesses that target the migrant population.

CHAPTER 2: LITERATURE REVIEW

• 2.1. Theoretical Foundation

The consumption habits and brand preferences of Syrian migrants in Türkiye examined in this research are based on two important theoretical frameworks, namely, Acculturation Theory (Berry, 1997) and Consumer Ethnocentrism (Shimp & Sharma, 1987). All these theories can provide a strong lens to view the intricate relationship between cultural adaptation and consumer loyalty in a migrant community. This part will explain each theory, give some important supporting research, and explain how it will be used in the present study.

2.1.1. Acculturation Theory

Acculturation theory is a basic model of comprehending the psychological and cultural transformations that take place when people with various cultural backgrounds interact in the long term. The theoretical framework proposed by Berry (1997) separates three central groups: acculturation conditions, acculturation orientations, and acculturation outcomes, which are of specific interest to the psychological and socio-cultural adaptation (internal and external factors of adaptation, respectively, including life satisfaction and mental health and participation in the host society and language proficiency) (Şafak-Ayvazoğlu et al., 2021). The model assumes that members of culturally plural societies face two basic dilemmas: how much they want to retain their ethnic distinctiveness and cultural identity and how much they want to have inter-ethnic contact and interaction with the wider host society (Berry, 1992). These two dimensions are conceptually combined to form four acculturation strategies, namely, assimilation (low heritage culture maintenance, high host culture adoption), integration (high heritage culture maintenance, high host culture adoption), separation (high heritage culture maintenance, low host culture adoption), and marginalization (low heritage culture maintenance, low host culture adoption) (Berry, 1992; Gürlek, 2021). This two-dimensional model of acculturation, which centers on the maintenance of origin culture and the adoption of the host culture, is a more detailed way of understanding how people manage their cultural identities in the new context and has a direct impact on the consumer behavioral patterns and brand preference development.

Ample evidence has supported the usefulness and applicability of Berry's Acculturation Theory to a variety of migrant groups and cultural settings, and therefore it is appropriate to apply it to interpret consumer behavior within the displaced populations. The integration hypothesis that integration is typically related to improved psychological and social adaptation has been strongly supported by empirical research in numerous studies, but recent meta-analyses have stressed the contextual moderation of adaptation effects (Terzi et al., 2022). This framework has been effectively used by studies to analyze the acculturation attitude and resultant behavior of different groups of immigrants, such as Romanians and Moroccans in France and possible Russian immigrants to Finland, and how these groups are perceived by the host (Safak-Ayvazoglu et al., 2021). Immediately applicable to the context of the current research study, Şafak-Ayvazoğlu et al. (2021) applied the model of Berry (1997) directly to the study of the Syrian refugees in Türkiye and their psychological and socio-cultural adaptation processes, concluding that economic issues, pre-migration expectations, religion, and attitudes of the host population are the powerful factors affecting the acculturation outcomes. All these empirical data prove the high explanatory potential of the theory in explaining the process of adaptation of migrants and its behavioral implications in different spheres of social interaction.

Acculturation significantly moderates the influence of consumer ethnocentrism in migrant populations by shaping openness toward host-country products. As migrants become more acculturated—adopting local values, language, and lifestyle—they tend to move away from ethnocentric preferences and become more accepting of foreign goods. Watchravesringkan (2011) showed that higher acculturation among Asian immigrants in the U.S. correlated with reduced ethnocentric tendencies. Similarly, Newman and Sahak (2012) found that highly acculturated migrant groups displayed more globalized purchasing behaviors. Zolfagharian and Saldivar (2017) and Zolfagharian, Saldivar, and Sun (2014) confirmed that acculturation level affected the degree of loyalty to country-of-origin brands. Das and Mukherjee (2020) further emphasized that acculturation weakens the relationship between ethnic identity and ethnocentrism. These patterns are also observed in food behavior by

Tirelli and Martínez-Ruiz (2016), and Sanjuán et al. (2011), who observed that acculturated migrants in Spain were more open to local ethnic food options.

2.1.2. Consumer Ethnocentrism

Consumer ethnocentrism offers a theoretical critical perspective on how group identification and group loyalty affect brand choices and purchasing patterns in migrant communities. Consumer ethnocentrism was originally theorized by Shimp and Sharma (1987) as a modification of the more general sociological concept of ethnocentrism. Fundamentally, consumer ethnocentrism is supported by the social identity theory (Tajfel & Turner, 1986) that proposes that people base a portion of their self-concept on group membership. This identity is especially pronounced in consumer situations where buying choices are motivated by more than individual utility but also social and cultural identification (Batra et al., 2000). The concept refers to a general human propensity to consider their own group (in-group) as the center and to perceive other social entities through this prism and frequently results in the denial of culturally different individuals and their products. To people with high consumer ethnocentrism, the purchase of national products may be considered a moral duty, associated with the maintenance of national employment, cultural identity, and economic independence (Balabanis & Diamantopoulos, 2004). It is particularly so in cases when economic insecurity or globalization creates a sense of threat to national identity (Hsu et al., 2017). Sharma (2015) redefined consumer ethnocentrism as a multidimensional concept of attitude, and it consists of three dimensions, which are affective reaction (emotional preference for domestic products), cognitive bias (evaluative favoritism toward domestic products), and behavioral preference (tendency to buy domestic products). This theory is especially complicated and applicable in the case of migrant populations who have to deal with multiple group identities and possibly disparate loyalties in the consumption choices.

Consumer ethnocentrism plays an important role in the process of consumer perception and evaluation of brands depending on their perceived nationality. In addition to the considerations of the quality of the product, highly ethnocentric consumers exhibit a clear preference towards the domestic products and a strong avoidance of those that are linked with the foreign cultures. These attitudes and

purchase decisions, however, are influenced more by the perceptions of consumers towards the countries of origin of brands as opposed to the actual country of manufacture. The perceptual bias presents the possibilities of strategic brand positioning with the focus on the national identity and cultural values. The recent study points out that ethnocentric consumers are very likely to buy the products of their own country and not to buy the products that are related to foreign cultures (Aguilar-Rodriguez et al., 2025). Moreover, product country of origin associations may affect purchase intention by impacting trust and price perception (Li & Xie, 2021). A study of the first-generation Chinese migrants in New Zealand found that migrants prefer ethnic brands when it comes to food and mainstream brands when it comes to durable goods (Wang & Lo, 2021), which shows that ethnocentric tendencies can vary across product categories. These results indicate that national-identity-based branding strategies may be especially effective with ethnocentric consumers and also indicate how migrants negotiate the competing cultural loyalties through their consumption.

Consumer ethnocentrism is an intermediary process between the existing social norms and the real buying behavior. The connection between social expectations and consumer behavior is more complicated, including both motivational and cognitive aspects of the decision-making processes. Consumer ethnocentrism acts as a mediator between societal expectations and consumer behavior as to what is bought by consumers, especially domestic versus foreign products. This mediation effect is particularly strong in situations where social conformity and membership within a group are highly prized, and marketing messages that resonate with the existing social attitudes are especially effective. According to Jia et al. (2023), both consumer ethnocentrism and the attitudes toward national products are both motivational and cognitive variables, which strengthen the role of social norms in determining whether consumers are willing to purchase domestic products (Aguilar-Rodriguez et al., 2025). This empirical data shows how the social pressures are converted to the real buying behaviors by the ethnocentric attitudes. This mediation effect highlights the relevance of cultural context in the formulation of marketing strategies, especially when dealing with businesses that target communities with strong cultural identities or those that are in cultural transition.

The consumer ethnocentrism construct has proven to be empirically valid in various cultural settings and has therefore been found to be reliable in predicting consumer behavior. The theory of consumer ethnocentrism has been well-proved by numerous scales and cross-cultural studies that can serve as a good basis to apply it in practice in order to understand the patterns of consumer behavior. This validation process has not only been one-dimensional but has now become multidimensional in order to reflect the complexity of ethnocentric attitudes and behaviors. =Shimp and Sharma (1987) also gave strong support to the reliability, convergent, and discriminant validity of the CETSCALE with strong negative correlations to attitudes and purchase intentions of foreign-made products. The hypothesis of threat was empirically confirmed, which means that consumer ethnocentrism is more eminent in cases when people feel threatened by the economic competition of foreigners. Later, Sharma (2015) created a new version of the Consumer Ethnocentrism Scale (CES), which showed reliability, validity, and measurement invariance across countries, such as China, India, the UK, and the USA, and explained more variance in consumer evaluations than the original one. These empirical results make consumer ethnocentrism a strong theoretical concept able to forecast consumer behavior in different cultural and economic settings, and it is thus especially useful in explaining the intricate relationships of loyalty that migrant groups must face in their consumption choices when they have to manage multiple cultural identities, economic limitations, and social pressures.

2.1.3. Ethnocentrism as Brand Loyalty

Consumer ethnocentrism influences consumer behavior by promoting preference for domestic goods and rejecting imports, often regardless of objective quality or price. Shimp and Sharma (1987) first operationalized the concept with the CETSCALE, providing a foundational tool to measure this phenomenon. Later studies explored its implications across diverse contexts: Alsughayir (2013) synthesized its theoretical roots, while Josiassen, Assaf, and Karpen (2011) identified demographic moderators of ethnocentric purchase intentions. Siamagka and Balabanis (2015) reconceptualized the construct to distinguish between automatic and conscious ethnocentric responses. Karoui and Khemakhem (2019) emphasized its prevalence in developing economies, where cultural pride heightened the effect. Manrai (2017)

integrated it with racism and animosity to explore broader social biases. Bizumic (2019) decomposed the construct into psychological dimensions influencing consumer attitudes. Consumer ethnocentrism plays a significant role in purchase decisions (Goel et al., 2025), particularly in shaping purchase intentions toward foreign products (Nguyen et al., 2023) and influencing attitudes toward foreign brands (Thomas et al., 2020), with its conceptualization and empirical testing further refined in recent research (Siamagka & Balabanis, 2015). Makanyeza (2015) connected ethnocentrism with loyalty and awareness, while Javalgi et al. (2005) applied the model in France to examine cultural resistance to imports. Han and Guo (2018) linked ethnocentrism with marketing strategies and individualism in China, illustrating its strategic relevance. Thus, consumer ethnocentrism is a powerful psychological driver shaping global consumption patterns and marketing dynamics.

Perceived Cultural Compatibility

Migrants may perceive host-country products as culturally incompatible or of lower quality, reinforcing ethnocentrism. Petersen and Lin (2021) explored how consumer ethnocentrism and cultural disidentification among migrants shape their views of host-country products. Their findings highlighted that ethnocentric tendencies often led to the disidentification with foreign products, reinforcing biases towards home-country goods. Similarly, Framondino and Manino (2017) investigated the impact of xenophobia on consumer preferences, noting that migrants often view products from the host country as inferior or incompatible with their cultural values. This sentiment is echoed in Al Ganideh and Awudu's (2021) study, which examined the Arab-Muslim American community's consumer behavior, revealing a strong preference for home-country products due to perceived cultural and quality differences. Pharr (2005) synthesized the country-of-origin literature, stressing that product quality perceptions among immigrants are significantly influenced by ethnocentric attitudes, which are often exacerbated by cultural mismatches between the home and host countries. Similarly, Wang and He (2017) demonstrated that the incorporation of local cultural elements by global brands could mitigate some of the perceived cultural incompatibility but could not fully overcome the entrenched ethnocentric biases held by immigrants.

Zolfagharian et al. (2014) further expanded this discourse by analyzing how the ethnocentric views of immigrants shape their attitudes toward foreign products, ultimately influencing their purchasing behaviors. Poon et al. (2010) found that migrants in Australia exhibited a clear preference for products that were consistent with their original cultural values, thus reinforcing ethnocentric tendencies. Rodríguez's (2021) exploration of first-generation bicultural ethnic groups reinforced these findings by showing that the integration of both cultural identities did not eliminate ethnocentrism but rather compounded it, especially in relation to product preferences. Florkowski and Fogel (1999) examined expatriates' adjustment to host-country products, noting that perceived cultural distance often led to a negative bias towards foreign products. Thus, ethnocentrism among migrant populations profound impacts their perceptions of host-country products, often reinforcing a preference for home-country goods due to perceived cultural incompatibility and quality concerns.

Familiarity with host-country norms reduces perceived cultural distance, making local products more appealing. For example, a Mexican migrant in the US who learns to appreciate local flavors may embrace American brands for everyday purchases. Ngoc et al. (2021) in their study on foreign direct investment (FDI) emphasize that a closer alignment with the host country's cultural and institutional norms not only reduces cultural distance but also enhances the trust and familiarity between investors and local consumers, making local products more attractive. This is consistent with Konara and Mohr's (2023) findings, which argue that familiarity with the host country's culture, through cultural bridging, plays a significant role in improving the performance of international joint ventures and the attractiveness of local products. Their research suggests that understanding and integrating local norms leads to a deeper market penetration and more favorable consumer perceptions. Bina et al. (2024) highlighted how the sharing economy platforms' technology affordances enable immigrants to become more familiar with host-country cultural practices, thereby reducing cultural distance and increasing their affective commitment to local products. Their study underscores the critical role of technology in enhancing cultural assimilation and altering consumption patterns. Furthermore, Mayuto et al. (2023) investigated immigrant entrepreneurship in Canada and find that those who become familiar with the host country's norms are more likely to perceive local products

positively, reducing cultural distance and fostering entrepreneurial intentions. This body of research collectively points to the importance of cultural familiarity in mitigating perceived distance, ultimately influencing consumer preferences and enhancing the appeal of local products, which has practical implications for international business and immigrant markets.

2.3. Ethnic Identity

Ethnic identity is a powerful determinant of consumer ethnocentrism, especially for migrants maintaining strong emotional and cultural ties to their homeland. Migrants with a salient ethnic identity often exhibit heightened loyalty to products from their country of origin and perceive foreign products especially those from the host country—with suspicion or disinterest. Das and Mukherjee (2020) showed that strong ethnic identity amplifies ethnocentric tendencies, particularly when individuals resist acculturation. El Banna, Papadopoulos, and Murphy (2018) introduced the notion of “dual ethnocentrism,” where bicultural individuals hold simultaneous loyalty to both cultures. Similarly, Zolfagharian et al. (2014) found that ethnic affiliation strongly predicted country-of-origin effects. Vida, Dmitrović, and Obadia (2008) emphasized that ethnic minorities in multi-ethnic regions retain consumption preferences linked to their community identity. These dynamics are echoed by Balabanis and Siamagka (2022), and Newman and Sahak (2012), who documented that strong group identity often leads to rejection of perceived "out-group" products. Other works confirm these findings in both European and American migrant contexts (Al Ganideh, 2017; Tirelli & Martínez-Ruiz, 2016; Baruk, 2019).

Recent studies consistently examined how high ethnocentrism influenced skepticism toward the quality and cultural appropriateness of host-country goods. Uhrich et al. (2024) suggested that ethnocentric consumers were particularly distrustful of foreign goods when cultural conflicts arose, such as human rights controversies. However, they failed to explore how these views varied across different consumer segments. Vardarsuyu (2022) emphasized that ethnocentric attitudes frequently resulted in skepticism about foreign products, but this study did not sufficiently account for the nuances in how ethnocentrism intersected with economic and political factors, which could have provided a deeper understanding of consumer behavior. Similarly,

Templer and Lee (2023) highlighted that ethnocentrism limited the acceptance of products from other cultures, yet their analysis mainly focused on cultural intelligence without addressing how economic factors, such as product pricing, influenced these attitudes. Moriuchi (2021) extended this by linking country-of-origin effects to skepticism in e-commerce settings but overlooked the impact of digital cultural representation on consumer perceptions, which was a critical aspect in the globalized market. Hung et al. (2023) investigated ethnocentrism in China and its effect on the acceptance of foreign goods. However, their focus on multinational corporations' strategies missed how localized cultural narratives might have influenced consumer skepticism on a more granular level. While these studies provided valuable insights, they often failed to consider the broader socio-economic and political contexts, which were essential for fully understanding the complexity of consumer skepticism rooted in ethnocentrism.

Migrants with strong ethnic identities often experience deep emotional connections to their homeland, characterized by social norms. This emotional attachment was commonly rooted in nostalgia, cultural continuity, and a need for social validation in foreign environments. Strong ethnic identity acts as a psychological shield, providing migrants with resilience against stress (Khan & Batool, 2023), discrimination (Feyissa et al., 2022; Motti-Stefanidi, 2018), and acculturation challenges (Cobb et al., 2019). Smeekes and Jetten (2019) demonstrated that national nostalgia shaped identity salience and reinforced homeland-oriented behaviors among migrants, making them more receptive to heritage-based products and customs. Similarly, Hamani (2021) explored the Kabyle diaspora in the UK, revealing that cultural attachment and transnational ties promoted ethnocentric preferences during the acculturation process. Vathi (2011) noted that Albanian migrants retained emotional bonds with their origin communities, reinforcing consumption of ethnic goods as a form of cultural preservation.

Some studies have documented how diaspora festivals contributed to emotional well-being and identity reinforcement by providing familiar cultural touchpoints further motivating consumption of homeland-related goods. Al Ganideh and Awudu (2021) focused on Arab-Muslim Americans and found that religiosity, ethnic identity, and national pride positively correlated with consumer ethnocentrism. Meanwhile,

Gedecho and Kim (2024) and Huang et al. (2018) examined how emotional ties to the home country influenced diaspora tourism, with migrants often traveling home to maintain cultural rituals, thereby reinforcing brand loyalty to homeland products. This emotional loyalty functioned as a buffer against the alienation of host cultures. Critically, while such behaviors fostered resilience and identity cohesion, they occasionally hindered deeper integration, as highlighted by Ainslie et al. (2013), who argued that such consumption patterns could lead to ethnocentric withdrawal. Nevertheless, Romoli (2024) and Christou (2006) interpreted this attachment not as regressive, but as a constructive means of "psychological home-building" in diasporic life, underscoring the dual role of homeland-oriented consumption in both adaptation and resistance.

Strong ethnic identity can lead to resistance against adopting host-country norms, amplifying ethnocentrism. Torrekens et al. (2023) examined how second and third-generation Muslim youth in Brussels maintained their ethnic identities, which fostered resistance to full assimilation and reinforced ethnocentric behaviors. Similarly, Li et al. (2020) examined the impact of ethnic identity in cross-border acquisitions, highlighting how national conflicts and ethnocentric attitudes can influence business interactions and reinforce cultural resistance. Zolfagharian et al. (2024) further elaborated on the relationship between ethnic identity and brand perceptions, noting that strong ethnic ties could distort perceptions of home and host-country products, thus heightening resistance to foreign cultural influences. In the context of the International Financial Reporting Standards (IFRS), Ayadi and Ben (2023) argued that ethnic identities contribute to resistance against the adoption of host-country practices, amplifying ethnocentrism in business environments. Kunst and Mesoudi (2025) applied a cultural evolution framework, suggesting that ethnocentric behaviors are deeply embedded in cultural identities, which hinder the acceptance of new cultural practices. Fernando and Patriotta (2020) discussed how skilled migrants, when faced with occupational downgrading, used their ethnic identity to make sense of their challenges, which reinforced their resistance to host-country norms. Luedicke (2015) explored how ethnocentric responses from host nationals affected immigrants' consumer acculturation, further solidifying the migrants' resistance to assimilating into the host country's culture. Papadopoulos and

Cleveland (2018) examined how consumers' ethnic identities influenced their resistance to host-country brands and products, demonstrating how consumer ethnocentrism was a significant barrier to adopting host-country preferences. Migrants may perceive host-country products as culturally incompatible or inferior, particularly in contexts of perceived discrimination.

Newly arrived migrants with strong ethnic identities exhibit higher ethnocentrism due to limited exposure to the host culture. Strong ethnic identity can intensify ingroup loyalty and outgroup bias, especially in early migration stages (Ward & Szabó, 2023). Perceived disloyalty and bias toward dually identified migrants (Kunst et al., 2019; Jasinskaja-Lahti et al., 2020) are influenced by ethnic discrimination dynamics (Jasinskaja-Lahti et al., 2012), social identity (Hasanuddin et al., 2025), and mediated by factors like national identification and perceived threat (Bianco et al., 2022). Ethnocentrism among newcomers is often rooted in unfamiliarity, cultural threat perceptions, and the use of ethnic identity as a psychological anchor. Politi et al. (2022) found that ethnocentrism among immigrants intensified during the COVID-19 crisis, largely due to reduced social contact with host communities, which impeded mutual understanding and reinforced in-group boundaries. This finding was consistent with Moghaddam's (2024) theoretical framework, which emphasized that migrants facing cultural or structural obstacles in the host society often relied more heavily on rigid identity structures, thereby fostering ethnocentric attitudes as a psychological defense mechanism. Furthermore, Savas and Yol (2024), in their analysis of American immigration attitudes, revealed that such ethnocentric tendencies were not solely intrinsic but were also reactive—emerging prominently when systemic exclusion limited opportunities for cultural integration. These studies collectively suggested that ethnocentrism was not an inherent trait among migrants but a context-dependent response, shaped by isolation, perceived rejection, and constrained exposure to the dominant culture.

2.4. Materialism

Materialism acts as a moderating variable that can dilute the influence of consumer ethnocentrism by shifting attention from national identity to symbolic consumption and brand prestige. For instance, Chernov and Gura (2024) showed that Chinese

consumers' materialistic tendencies significantly influenced their preference for high-status luxury goods, projecting a $183 billion luxury spend by 2025. This aligns with findings by Kuhnreich (2023), who demonstrated that rising income inequality increased the desire for affiliation and social validation through luxury consumption, thus elevating brand appeal over product origin. Similar conclusions were drawn by Adekanmbi (2023), who observed that even low-income segments exhibited brand-driven luxury preferences, while Delfin (2021) showed that Gen Z consumers in Geneva pursued conspicuous consumption to assert social identity. In a broader European context, Osburg et al. (2024) and Essiz and Senyuz (2024) found that while sustainability and ethical concerns gained some relevance, they were overshadowed by status-related motivations among materialistic individuals. Petrescu et al. (2025) extended this insight cross-culturally, emphasizing that social comparison and self-determination motives often suppressed consideration of local or green values. Meanwhile, Fletcher and Stephen (2025) and Jaroenpanich (2024) further argued that the rise of global consumerism reinforced luxury consumption as a tool for social positioning, often marginalizing domestic origin in favor of internationally recognized labels. Despite occasional gestures toward sustainability (Güniker, 2023), the weight of the evidence suggested that for materialistic consumers, symbolic status benefits consistently outweighed national loyalty or ethical considerations. Consumers high in materialism are more likely to value product status and luxury associations over the domestic origin of a product. Das and Mukherjee (2020) also confirmed this in an Indian sample, showing that materialism weakened the impact of ethnic identity on ethnocentric preferences. Carpenter et al. (2013) and Akbarov (2022) found that in urban and youth demographics, material aspirations often overpowered patriotic consumer biases. This is particularly evident in fashion, tech, and food consumption, where migrants associate foreign brands with socioeconomic progress (Sanjuán et al., 2011; Tirelli & Martínez-Ruiz, 2016). Thus, materialism reliably predicted consumer preferences that favored luxury branding over local identity or manufacturing origin.

Materialism also correlates with cosmopolitan orientations, which are generally antithetical to ethnocentrism. Lu et al. (2021) explored how religiosity and national identity influenced cosmopolitanism, but their findings suggested that cosmopolitan

attitudes were not always clearly opposed to ethnocentrism, leaving room for ambiguity. Cleveland and Papadopoulos (2021) investigated how global consumer culture and national identity drove materialism, but their study primarily focused on Western perspectives, which might limit the generalizability of the results to non-Western contexts. Fischer et al. (2022) highlighted the role of ethnocentrism in consumer behavior, but their conclusions on the relationship between materialism and cosmopolitanism seemed to oversimplify the interaction, particularly in cross-cultural comparisons. They discussed how pride in domestic goods (a proxy for ethnocentrism) is diminished among consumers with cosmopolitan orientations. These consumers tend to view material possessions as symbols of cultural openness rather than national loyalty. Chow et a. (2020) examined the differentiation between Hong Kong locals and mainland Chinese, offering valuable insights into how materialism and nationalism shaped identity; however, the study could have benefited from a deeper analysis of how these factors played out in other regions with different levels of globalization. Finally, Kim (2022) investigated consumer attitudes toward global and local cultures, emphasizing that materialism and cosmopolitanism often opposed ethnocentric behavior. Despite this, the study did not adequately address the underlying psychological mechanisms that might explain these dynamics in diverse cultural settings. Thus, while materialism is positively associated with cosmopolitanism, there is ambiguity if it fully opposes ethnocentric orientations.

Materialism and cosmopolitanism weaken consumer ethnocentrism, although the nature of this relationship is contextually nuanced. Akbarov (2022) found that materialism lowered ethnocentric tendencies among younger, educated consumers, especially in Muslim-majority societies, though this effect did not hold consistently across all demographics. Suh and You (2021) demonstrated that cosmopolitanism acted as a mediator between materialistic values and preference for global brands, suggesting that materialists were not necessarily global-minded unless exposed to cosmopolitan stimuli. Kadic-Maglajlic et al. (2020) provided evidence of an antagonistic tension between cosmopolitanism and ethnocentrism, which was amplified by materialistic aspirations in open economies. Similarly, Sharma et al. (2020) argued that cosmopolitanism enabled materialists to seek variety and novelty, thereby suppressing nationalist brand loyalty, although their findings were limited to

Indian urban markets. Cleveland et al. (2020) extended this by showing that among immigrants, cosmopolitan orientations influenced by materialism led to lower ethnocentric consumption, although ethnic identity occasionally overrode this effect. In a more conceptual contribution, Craig and Ono (2023) framed cosmopolitanism and materialism as discursively linked forces resisting nationalistic ideologies, while cautioning that both could become commodified and stripped of ethical substance. Thus, while materialism tended to support cosmopolitan consumption, the erosion of ethnocentrism was neither automatic nor uniform, and was often mediated by cultural, socio-political, and psychological variables.

2.5. Cultural Orientation

Cultural orientation, particularly along the individualism–collectivism dimension, profoundly shapes ethnocentric responses among migrant consumers. Collectivist individuals are more likely to demonstrate loyalty to in-group brands and local producers as a reflection of social solidarity and group allegiance (Vida et al., 2008). In contrast, individualists prioritize product performance and personal benefit, which can reduce nationalistic bias in consumption. Deb and Sinha (2016) showed that collectivist migrants from South Asia exhibited stronger ethnocentric preferences than more individualistic consumers. Carpenter et al. (2013) and Balabanis and Siamagka (2022) further confirmed that cultural value systems play a key role in determining the strength and direction of consumer nationalism. In addition, studies across Türkiye, Colombia, and the U.S. (Zeren et al., 2020; Al Ganideh, 2017) affirm that cultural norms from both the home and host countries contribute significantly to consumer decision-making processes.

Awanis, Schlegelmilch, and Cui (2017) found that consumers from collectivist cultures tend to display stronger ethnocentric attitudes, preferring local products over foreign ones, as they prioritize in-group loyalty. Similarly, Yoo and Donthu (2005) demonstrated that individuals with a collectivistic orientation exhibit higher consumer ethnocentrism, particularly in their evaluation of foreign products, compared to individualistic consumers. Han and Guo (2018) extended this by showing that consumer ethnocentrism in China is closely linked to cultural values such as individualism and collectivism. The study by Gonzalez-Fuentes (2019)

reinforced this view by highlighting that collectivistic consumers often view foreign products with suspicion and attachment to their national identity. Furthermore, Elsharnouby and Maher (2023) emphasized that collectivists, in contrast to individualists, are more likely to engage in ethnocentric behavior in multicultural environments. Moreover, Moore et al. (2013) pointed out that acculturation plays a critical role in shaping ethnocentric responses among immigrant consumers, with collectivism moderating these attitudes. Balabanis and Siamagka (2022) also found that collectivist consumers, especially in immigrant communities, show higher levels of ethnocentrism when interacting with foreign brands. Similarly, Gonzalez-Fuentes (2020) suggested that the interplay between cultural orientation and materialism drives consumer ethnocentrism in migrant groups, with collectivists being particularly resistant to external influences. Other studies (Cleveland & Laroche 2009; Westjohn & Singh 2012), revealed how immigrant consumers, shaped by their cultural values, exhibit strong ethnocentric tendencies in their consumption patterns. However, some studies fail to consider the intra-cultural variation within individualistic and collectivistic societies, which could influence ethnocentric behavior differently across various subgroups (Awanis et al., 2017; Han & Guo, 2018; Gonzalez-Fuentes, 2019; Elsharnouby & Maher, 2023; Balabanis & Siamagka, 2022).

Studies on intra-cultural variation within individualistic and collectivistic societies have highlighted significant differences in ethnocentric behaviors across subgroups, yet many failed to fully explore how these variations shape societal attitudes. Roskam et al. (2013) emphasized that cultural influences on parenting and child behavior within collectivist societies often obscure the intra-cultural divergences that occur among different family subgroups, which can impact ethnocentric biases. Similarly, Amaram (2007) noted that both inter- and intra-cultural differences in workplace environments contribute to ethnocentric tendencies, particularly when minority subgroups face cultural barriers. Furthermore, Kongsompong et al. (2010) found that intra-cultural differences in collectivist societies, such as the Thais, Chinese, and Indians, exhibited diverse responses to ethnocentrism based on varying levels of social influence and materialism. However, there remains a gap in addressing how the interplay of individual and group identities within these societies creates more

nuanced ethnocentric behaviors. For instance, Trommsdorff and Nauck (2003) argued that without considering intra-cultural variation, ethnocentrism in child-parent relations could be overly generalized, neglecting the complexity of these relationships across different subgroups. Moreover, Haj Youssef et al. (2018) highlighted how intra-cultural influences within collectivist societies led to divergent managerial discretion, underscoring the need for a more individualized understanding of cultural behavior. Thus, there is necessity of investigating intra-cultural variation to understand fully the diverse ethnocentric behaviors that emerge within both individualistic and collectivistic frameworks

2.6. Price Sensitivity and Brand Loyalty in Economically Vulnerable Populations

Economically vulnerable groups had complicated consumption patterns that were marked by high price sensitivity but at the same time paradoxical brand loyalty in certain circumstances. These consumers, who usually had limited disposable income, were price-conscious and were likely to be involved in comparative shopping activities, often looking out to get a discount or buy a private-label product (Ofir et al., 2008). Ward and Broniarczyk (2011) found out that financial stress induced psychological attitudes of saving in the short term, which further escalated price sensitivity attitudes of low-income groups. Nevertheless, the consumption values theory showed that functional and emotional values could surpass the price factor in situations where resources were limited (Sheth et al., 1991). Trust became an important factor in determining loyalty in cases where the consumer could not afford to have a poor product performance since the perceived value and risk mitigation roles of a brand were the driving factors in brand relationships in the vulnerable populations (Sirdeshmukh et al., 2002). Consumers with a high brand value were more loyal and less price sensitive, whereas temporal differences indicated that the time of day was a factor that affected the purchasing decision of vulnerable consumers (Collinson et al., 2020; Huang, 2022). The economically vulnerable groups were more price sensitive because of financial limitations, but brand loyalty remained when the value of trust, value, and emotional attachments were stronger than the short-term price factor.

Social identity and symbolic consumption were the strong opposing forces to the pure price sensitivity of the economically constrained consumers. The role of consumption in identity construction was also provided by Peñaloza (1994), who demonstrated how brands were used by low-income ethnic minorities as symbols of aspiration and cultural resistance. Henry (2005) reported that African American women were loyal to beauty brands that fit their culture even when they were faced with economic hardships. Low-income consumers were very context- and category-specific in terms of brand loyalty, and perceived product differentiation, risk, and expenditure proportion in relation to the household income were factors that influenced the loyalty pattern (Costa Filho et al., 2021). Damaschi et al. (2025) broke down brand loyalty into its component parts and discovered that habit-based loyalty won out when the product was inexpensive and routinely bought by consumers who were economically weak, whereas cognitive-affective loyalty strengthened when the product was more expensive. Grace et al. (2020) showed that loyal customers were less prone to competitive offers, and social network interactions supported the tendency of loyalty. The brand symbolism and the construction of cultural identities allowed even the economically vulnerable consumers to remain loyal even when they could not afford it, and the habitual purchase led to the formation of habitual attachments.

The relationship between price sensitivity and loyalty in vulnerable populations was moderated by quality perceptions, satisfaction mechanisms, and demographic factors. When brands performed and lasted longer, consumers in vulnerable segments were willing to pay premiums on perceived quality, which was also an effective way of lowering price sensitivity due to trust-building processes (Nurhilalia & Saleh, 2024; Sinta et al., 2023). The correlation between pricing and brand loyalty was mediated by customer satisfaction, and this aspect highlighted the need to align pricing policies with customer expectations (Zhao et al., 2021). Brand loyalty was highly dependent on perceived value, especially in healthy food segments in the emerging markets (García-Salirrosas et al., 2024). Brand credibility reduced price sensitivity and made the consumers perceive higher value (Erdem et al., 2002). Social networks impacted by the community encouraged loyalty and reduced price sensitivity, and demographic characteristics influenced the tendency of price

sensitivity among vulnerable groups systematically (Davila Espuela et al., 2023; Leivang & Sharma, 2023). The economically vulnerable consumers could be reached through strategic brand positioning, which would overcome the financial limitations by providing quality, creating credibility, and involving the community.

2.6.1. Economic Vulnerability of Migrants

Economic vulnerability of migrants was a multidimensional phenomenon that was expressed in exposure to income insecurity, precarious labor relations, and inadequate access to social protection in destinations. According to Gilodi et al. (2024), this vulnerability was a combination of exposure to economic risks and poor adaptive capacity because of both legal barriers and structural constraints. The intersectional issues also contributed to this weakness because the legal status, gender, and race were the factors that combined to create the compound disadvantages (Trentin et al., 2023; Innes, 2023). McLeman and Hunter (2010) pointed out that vulnerability was both personal and systemic and limited the ability of migrants to respond to economic shocks. The conceptualization had shifted from dynamic models of vulnerability to more dynamic models of vulnerabilization that considered policy-induced precarity (Molenaar & Van Praag, 2022). Economic vulnerability among migrants therefore became a socially constructed state of affairs that was influenced by policies of the host countries and structural inequalities as opposed to migrant attributes.

The causes of economic vulnerability were entrenched in the patterns of labor markets and laws that systematically discriminated against migrants. Ruhs and Anderson (2010) showed how immigration policies could push migrants into low-rights work that did not provide them with even the most basic labor rights, whereas ODell et al. (2023) noted the overrepresentation of migrants in informal sectors, including agriculture and domestic work, which had little social protection. The legal status became a decisive factor, and undocumented migrants were at a higher risk of labor exploitation and wage theft (De Genova, 2002; Bloch, 2013; Gilodi et al., 2024). The COVID-19 pandemic was the perfect example of these vulnerabilities because Barker et al. (2023) discovered that households that relied on migration had their incomes reduced by 14-25 percent more than other populations because of

lockdowns and remittance delays. Due to the overrepresentation of migrant women in precarious care labor, gender inequality further exacerbated these problems (Garelli, 2016; Gilodi et al., 2024). Chance (2023) asserted that systemic obstacles, including discriminatory laws, linguistic impediments, and limited access to welfare, were what sustained economic insecurity. All these structural inequalities and policy systems contributed to the systematic economic disadvantage of various migrant groups.

In spite of these weaknesses, migrants came up with different adaptive strategies and resilience mechanisms to deal with economic precarity. Remittances were survival lifelines to the migrants and the communities of origin, but Izquierdo-Condoy et al. (2025) warned that these financial transfers were susceptible to economic shocks and policy adjustments in the host nations. Diaspora networks and community embeddedness as a form of social capital were essential sources of protection against economic shocks (Olcese et al., 2024; O Dell et al., 2023). Nevertheless, the spatial aspects were also important, and Davis et al. (2024) revealed that refugees tended to be located in socioeconomically disadvantaged regions, which increased local disparities. Migration patterns also impacted patterns of vulnerability, with long-term migrants facing downward mobility due to non-recognition of credentials and seasonal migrants experiencing economic insecurity in a cyclical pattern (McLeman & Hunter, 2010; Chance, 2023). The current research was supporting the need for fair job policies, ways for migrants to gain legal status, and programs that considered gender to address the root causes of economic hardship. The economic vulnerability of migrants thus demanded holistic policy action that targeted both short-term precarity and structural inequalities

2.6.2. Conceptualizing Price Sensitivity

Price sensitivity was a key construct in consumer behavior that did not only limit itself to economic conceptualizations but also included psychological, behavioral, and contextual factors that influenced consumer reactions to pricing strategies. The Price Sensitivity Meter developed by Van Westendorp was still an essential measurement instrument (Diamantopoulos et al., 2021), and the use of the tool to compare pricing footprints across brands of different countries had demonstrated the

impact of country of origin on price sensitivity and willingness to pay. Consumer innovativeness, perceived risk, and product knowledge were behavioral variables that could be used as moderators of price sensitivity to disruptive technologies, and price communication strategies could take advantage of factors influencing consumers' willingness to pay (Erdmann et al., 2023). Neurophysiological methods had enhanced the knowledge by conducting experiments that had shown that the disclosure of price information usually created negative impressions that decreased purchase intention (Levrini & Jeffman Dos Santos, 2021). Pricing strategies and clear product information influenced the consumer perceptions and purchase intentions to a significant degree (Zhao et al., 2021), and consumer emotions and perceptions of price levels mediated the links between price sensitivity and purchase intention (Cakici & Tekeli, 2022). This multidimensional viewpoint was an indication of the dynamic and situational nature of price sensitivity as a psychological concept.

The price sensitivity measurement and application had been enhanced by various methodological approaches that reflected its complexity in terms of consumer segments and product categories. The dynamic character of the price sensitivity in the globalized digital marketplaces emphasized the individualized pricing approaches and cultural inclusion in the price sensitivity frameworks (Mattos et al., 2021). Demographic factors and income were consistent predictors, where consumers with higher income were less price sensitive and those with lower income were more sensitive to price changes, as the random utility theory suggested that perceived utility was associated with price sensitivity (Slaba, 2020). Price sensitivity divided consumers and influenced information-search behavior, with highly price-sensitive consumers exhibiting simpler, price-oriented information requirements (Kah et al., 2022). Emotional responses to price changes were also important mediators of meeting purchase goals in contemporary retail (Zafar et al., 2025), and consumers could be opposed to price discounts for low-income populations based on fairness considerations, even when they were altruistically motivated (Erlei et al., 2024). The price sensitivity had a negative influence on green purchasing behavior, posed a barrier to the adoption of environmentally friendly products, and had a significant influence on consumer purchase intentions in fast-moving consumer goods and moderated the relationships between switching costs and customer

repurchase intentions in business-to-business markets (Mamuaya, 2024; Shaik et al., 2022; Sheikh et al., 2023). The modern practice demonstrated the strategic value of price sensitivity in a variety of market environments and consumer bases.

The price sensitivity was observed differently in vulnerable populations, where economic barriers were combined with cultural displacement and market inaccessibility. Price sensitivity was a mediator of consumption among immigrant groups, with identification with global consumer culture raising materialism and reducing well-being (Cleveland et al., 2023). Price sensitivity was highly influenced by culture and acculturation of immigrant communities (Dana et al., 2024), and the lack of access to the market led to a higher dependence on low-cost alternatives by migrants and refugees (Machin et al., 2024). The low-price strategies that refugees embraced were discount brands and second-hand purchases to maintain identity and minimize stress (Zourrig & El Hedhli, 2023). The price strategies served as the agency-building processes as refugees intentionally overstretched their budgets to rebuild normalcy through domesticity, spirituality, self-care, and socializing practices (El Jurdi et al., 2025). The price sensitivity restricted cultural expression in terms of consumption, which affected the well-being of refugees by limiting access to culturally relevant foods (Al-Sayed & Bieling, 2022), and migrant women were faced with the cost and trust dilemmas in selecting affordable but trusted services (Minchilli, 2024). These results indicated that price sensitivity was not only an economic issue but also a psychological well-being, identity preservation, and cultural adaptation processes issue among vulnerable consumer groups

2.6.3. Price-Driven Behavior

Price-driven behavior was a basic consumer decision-making tendency in which buying decisions were mostly guided by price factors, which were determined by psychological, economic, and situational aspects that were strategic consumer responses to pricing dynamics. The psychological pricing techniques had a considerable influence on consumer behavior, as price anchoring raised the perceived value by 32 percent and bundling raised satisfaction and perceived value by 15 percent and 20 percent, respectively (Azhar, 2025). The dynamic pricing effects were found to be subtle, with personalized pricing leading to a 25 percent increase in repeat

purchases and demand-based surge pricing during peak hours leading to a 20 percent decrease in repeat purchase intentions because of the sense of unfairness. Abitha Kumari and Gotmare (2021) found that store stickiness mediated the positive effect of personalized dynamic pricing on customer perception of fairness and willingness to pay, and price perception, involvement, product knowledge, and recommendation systems had a positive influence on price fairness. Counterintuitive results revealed that zero pricing might be counterproductive, and low prices might generate more demand than zero prices since zero would lead to cognitive evaluation (Fan et al., 2022). The decoupling of base prices and ethical premiums, or partitioned pricing, increased purchase intentions by framing the fairness of prices of fair-trade products (Burgin & Wilken, 2021). Pennesi (2025) proposed behavioral models that incorporated heuristics and reference dependence in consumer responses, which focused on the fact that consumers used price-quality heuristics and reference prices to make decisions. These psychological processes showed how pricing strategies and consumer mental processes interacted in a complex way to influence purchase decisions.

The technological revolution of the pricing strategies had essentially changed the price-based behavioral patterns, especially with the use of artificial intelligence and algorithmic pricing systems that adjusted to the real-time market conditions. Consumer awareness of dynamic pricing, perceived fairness, and reprisal intentions also had a large impact on consumer purchasing behavior and had to be implemented with caution to prevent adverse consumer responses such as brand switching (Victor et al., 2018). Dynamic pricing using AI significantly minimized the perishable waste and enhanced the profitability of retailers, which introduced vital strategies to reduce waste and increase profitability in grocery retail (Abbas Syed et al., 2024). More sophisticated algorithmic strategies were also worrying, with Q-learning pricing bots being able to implicitly collude at supra-competitive prices and Deep RL models approaching Nash-like pricing equilibrium (Deng et al., 2025). Apte et al. (2024) discovered that Q-learning models were much more effective than static pricing to generate revenues and respond to changes in consumer demand in real-time, providing flexible and dynamic pricing policies. Effective pricing in the digital age required a profound knowledge of consumer price sensitivity and demand elasticity,

and technologies like data analytics and artificial intelligence were essential to monitor and simulate in real time (Faiqoh et al., 2024). Consumers also ascribed less agency to AI pricing, which both lessened the blame in case of an error and the trust when control was apparent, and ethical perceptions mediated 80% of the behavioral outcomes (Chen et al., 2024). These technological innovations exposed the potential and the pitfalls of the implementation of algorithmic pricing without losing the trust of consumers and the fairness of the market.

The economic situation and cross-channel dynamics had contributed to the price-driven trends, especially in the post-pandemic inflationary world, where consumers exhibited increased strategic shopping behavior. During the cheapflation, the consumers used the price differences inside the stores to counteract the effects of inflation, which meant that the price sensitivity was high and the shopping behavior became strategic (Cavallo & Kryvtsov, 2024). The price sensitivity offline was also considerably higher, by up to 40 percent, following the customers starting to shop online, particularly on low-switching-cost products, highlighting the cross-channel behavioral spillover in pricing strategy (Biswas et al., 2025). Levy et al. (2025) found asymmetric patterns of price adjustment across the business cycle, with small price increases being more common than price decreases during expansions, whereas asymmetry was weaker during recessions because consumers paid more attention to prices. The price was a strong determinant of the purchase behavior, particularly of younger and lower-income consumers who were not loyal to a brand (Zhao et al., 2021). Johan et al. (2023) emphasized that price sensitivity influenced the decision-making process of consumers based on perceived value and price-quality attitude, and the pricing strategy had to take into account price elasticity and consumer perception. Ethical factors played a significant role in pricing, and one-point increments in animal-welfare ratings caused 16.4 percent price premiums (Nakavachara et al., 2025). The peer-to-peer markets were decentralized, and they did not follow the traditional pricing wisdom, as experienced drivers reduced the prices over time, and the demographic biases remained regardless of the platform neutrality (Farajallah et al., 2019). The price-driven behavior included strategic adaptation, ethical concerns, and technological mediation in various modern consumer markets.

2.7. Acculturation as a Moderator between Ethnocentrism and Brand Loyalty

Acculturation as a moderating variable became one of the key factors in the connection between consumer ethnocentrism and brand loyalty, which fundamentally changed the way the cultural adaptation affected the consumer preferences and purchasing behaviors. Acculturation orientation had a strong influence on the ethnocentrism-brand loyalty association using diverse psychological and cultural processes (Ashaduzzaman et al., 2021; Crespo & Velgan, 2025; Yadav, 2024). Thomas et al. (2020) discovered that strong ethnocentrism reduced the positive relationship between positive brand attitudes and purchase intention, whereas Lan and Trung (2024) determined that ethnocentrism negatively affected the adoption of foreign products, moderated by cosmopolitan tendencies, which was a similar dimension to acculturation. Empirical evidence was given by Crespo and Velgan (2025), who reported that acculturation moderated the influence of ethnocentrism on brand loyalty, and integrated emigrants had a balanced preference of host- and home-country brands, but separated individuals had more ethnocentric loyalty to ethnic brands. The orientation of acculturation defined the loyalty patterns of immigrants, and both the preservation of heritage culture and the adaptation to the host culture forecasted different brand loyalty variations (Ashaduzzaman et al., 2021; Segev et al., 2014). This background evidence proved that acculturation was a strong moderating factor that changed the dynamics of consumer loyalty significantly.

The moderating effect of acculturation was achieved by a gradual erosion of ethnocentric consumer behaviors in a variety of cultural settings and among various groups of people. According to a systematic literature review conducted by Baber et al. (2024) acculturation promoted openness to foreign products, which was manifested in immigrant populations by different acculturation strategies (Sevim et al., 2016). The Turkish immigrants in Germany who embraced the separation strategies recorded the highest consumer ethnocentrism, the assimilation-oriented immigrants recorded the lowest ethnocentric tendencies, and the integration strategies recorded the medium levels. The behavioral religiosity also enhanced the cultural production preferences of these populations. The neurological data of Ma et al. (2019) obtained via EEG recording showed that African participants who spent

more time in the country of residence had a weaker neural response to out-group stimuli, which meant that they had less ethnocentric bias and less loyalty to brands in-group. The same trends could be observed in rural India, where acculturation was negatively correlated with consumer ethnocentrism, decreasing the preference for local foods and increasing the consumption of global food, with education being a major driver of the acculturation processes (Das, 2018). These intersecting behavioral, neurological, and consumption trends made acculturation a root cause, which systemically changed ethnocentric loyalties in various cultural spheres.

This moderating role of acculturation on ethnocentrism-brand loyalty relations occurred along several cultural and psychological routes that transformed the hierarchy of consumer identities. The study by Ma et al. (2020) showed that personal cultural values, which were formed through acculturation, defined whether ethnocentrism was translated into brand loyalty, and collectivist consumers followed in-group norms, whereas acculturated ones focused on quality rather than origin. The low acculturation indicator, individual-level collectivism, increased the impact of ethnocentrism on brand loyalty, whereas acculturation strategies forecasted whether ethnocentrism led to brand loyalty to ethnic products or acceptance of global brands (Thompson et al., 2014; Vijaygopal & Dibb, 2012). Gupta (2024) demonstrated that acculturation to the global consumer culture reduced the ethnocentric brand rejection, which implied that marketers could use cosmopolitan identity to create loyalty among the emerging markets. The effects of ethnocentrism on brand loyalty were mediated by identity adaptation that was related to acculturation, and ethnocentrism might have had a moderating impact on brand outcomes through acculturation-based religiosity (Haque et al., 2015; He & Wang, 2015). Such psychological processes emphasized the fact that cultural adaptation restructured the interrelation between nationalistic feelings and brand preferences to the core.

The mechanisms of cultural integration also explained the role of acculturation in determining the brand loyalty outcomes in experiential and cognitive ways. Nyamekye et al. (2023) discovered that acculturation created emotional connections to host-country brands that superseded ethnocentric behavior when consumers believed that the experiential value was high. The level of cultural integration could be operationally connected to the brand loyalty outcomes with the help of the host

language proficiency and the cultural distance measures, whereas the cultural background could be associated with the trust in brand quality cues in parallel to the way the acculturation could moderate the brand loyalty in the context of ethnocentrism (Kim et al., 2021; Kusawat & Teerakapibal, 2023). Zhou and Sulaiman (2023) disclosed that ethnocentric orientation influenced the intensity of the relationships between brand-fit purchase intentions, implying comparable moderation of loyalty. Cultural sensitivity had the potential to decrease ethnocentric tendencies by lowering initial bias, and acculturation to the global consumer culture changed the basic value systems, which might moderate the relationship between ethnocentrism and brand loyalty by altering consumption priorities beyond nationalistic interests (Ramadania et al., 2023; Senooane et al., 2025). Yazdi et al. (2024) stressed that future brand loyalty studies needed to study mediating personal and psychological factors such as acculturation in models of ethnocentrism. These experiential and cognitive routes showed that acculturation was a complex moderator that altered the very essence of consumer loyalty in different cultural settings.

o 2.7.1. Acculturation Dynamics in Migrants

The process of acculturation among migrants showed a complicated cultural adaptation pattern, which was affected by demographic factors, migration contexts, and the characteristics of the host society. The modern theoretical approaches criticized the traditional unidirectional approaches and acknowledged acculturation as a two-way process in which migrants were actively transforming mainstream cultural standards (Kunst, 2025; Kunst & Mesoudi, 2025). Ma and Xia (2021) determined that integration strategy was associated with the best health outcomes and marginalization yielded the poorest outcomes, and age at migration moderated these relationships. According to Francot et al. (2024), there were four different acculturation profiles in European countries, and integration profiles were more noticeable in England, as well as assimilation and separation profiles, which were relatively large in assimilation-emphasis countries. Paolillo and Jager (2020) showed that the rate of migrant intake was a decisive factor in the development of acculturation patterns, where slower integration contributed to the formation of adaptive strategies within subgroups and faster intake led to polarization. Salas Wright et al. (2023) established that full bicultural orientation was a protective factor

against depression and anxiety, and language stress was a risk factor in the psychological sense. These landmark publications described acculturation as a situation-bound process that significantly determined the well-being of migrants in diverse contexts.

The most important factors that determined the results of acculturation were personality traits and psychosocial variables since they offered protective and risk processes. Abdulhamed and Lonka (2024) stated that integration orientation was in line with self-esteem and belonging, and separation was in line with discrimination experiences. Shekriladze and Javakhishvili (2024) demonstrated that language proficiency and willingness to communicate provided better conditions of adaptation, and discrimination worsened the psychological state. According to Allen et al. (2024), the balancing of two cultures was an issue for immigrant families that created a great impact on the mental health of children because of acculturation gaps. Fathi and Safdar (2023) demonstrated that the acculturation of adolescent refugees could be enhanced by reinforcing psychosocial resources and cultural competence by using specific support programs. Bekteshi and Bellamy (2024) determined that the mental health outcomes were closely linked to acculturation strategies, where assimilation, integration, familial support, and racial discrimination were important moderators of acculturative stress. Acculturative stress was defined by Lerias et al. (2025) as a severe risk factor for the mental health of immigrant youth, and close family connections served as a protective factor, whereas perceived discrimination was a significant risk factor. These individual factors showed the extent to which personal traits and social experiences were the fundamental determinants of acculturation success and psychological adjustments.

The contextual and structural environments produced different conditions that either favored successful acculturation or not among different migrant groups. Verkuyten (2024) found the integration paradox, according to which the more educated the immigrants were, the less they felt part of the host society because of relative deprivation despite structural integration. According to Al-deen and Mansouri (2024), the cross-border networks and selective cultural practices helped migrant youth to build transcultural capital. Dryjanska and Zlotnick (2021) determined that hope allowed people to positively reinterpret challenging life experiences, which

suggested that Latino migrants would have greater life satisfaction. The study by Akter et al. (2024) showed that digital spaces overcame spatial separations but could strengthen ethnic enclaves in case the host society was not involved. As shown by Andronic and Constantin (2024), the success of integration strategies was mediated by the receptivity of the host society, especially among refugees who were forced to migrate. Bayram and Eryilmaz (2025) demonstrated that the combination of refugee status and stay duration influenced the language-learning efficacy, where Syrian refugees experienced more difficulties than voluntary migrants because of trauma and economic vulnerability. According to the study by Sheikh and Anderson (2018), educational institutions were critical in the process of integrating refugees, and positive acculturation was associated with academic achievement. Sam (2024) stressed the need to shift the focus of acculturation research to integration as a universal goal and focus on various migrant experiences and contexts. As it had been argued by Mengistu and Manolova (2019), one could not analyze the relationships between acculturation and mental health without mentioning individual approaches and social and structural responses. This kind of contextual process implied that effective acculturation tremendously depended on positive conditions, institutional norms, and social openness, which all amounted to the phenomenon of migrant integration.

2.7.2. Moderating Role of Acculturation in the Ethnocentrism-Loyalty Relationship

There was a high correlation between consumer ethnocentrism and brand loyalty, and this was highly dependent on many moderating factors that actually formed the determination of the translation of the ethnocentric attitudes as applied into real-life purchasing behavior. According to Ma et al. (2020), consumer ethnocentrism had moderating effects on personal cultural values on purchase intentions of foreign products in Brazil and Russia, whereby consumers with high tradition values were more likely to exhibit greater ethnocentric attachment to local products, and consumers with universalism values would tend to be more open to foreign brands. In the same manner, Wang et al. (2024) discovered that ethnocentrism could enhance brand loyalty to domestic brands when it was in line with the perceived functional or social value, in this case, environmental advantages in the case of Chinese electric

vehicles. Brand characteristics were also important moderators, as Luna-Cortes et al. (2024) found out through experimental studies that perceived brand globalness could also protect against negative attitudes of ethnocentric consumers in times of political conflict, with global brands being viewed as politically neutral as opposed to local brands. The moderating effect was also applied to the interpersonal factors, where Kim et al. (2024) determined that the interaction among frontline employees could decrease ethnocentric bias and lead to loyalty to foreign brands in the case of high service quality.

The moderating mechanisms of ethnocentrism acted in selective paths, and this showed the subtlety of consumer loyalty formation. Consumer ethnocentrism was a partial moderator between customer equity drivers and repurchase intentions, only enhancing the value equity route and not affecting the brand equity and relationship equity routes in the context of Greek chocolate brands (Niros et al., 2018). Customer loyalty as such was also a moderator that counteracted the ethnocentric inclination towards foreign products, but not consumer animosity (Akdoğan et al., 2012). Brand love was a partial mediator and not a moderator, and ethnocentric attitudes amplified the emotional connection to the local brands prior to amplifying loyalty (Sipahi et al., 2023). Both direct and ethnocentrism-mediated relationships between patriotism and domestic purchase intention were significantly increased by consumer guilt, whereas consumer animosity did not show any moderating effects (Mishra et al., 2023). The effects of ethnocentrism ran on very narrow psychological and emotional lines instead of general moderating influences.

Demographic attributes became strong moderators of the ethnocentrism-loyalty relationship in various situations and product groups. In their study, Şahin Akbarov (2022) identified hard and soft ethnocentrism and discovered that gender, marital status, and personal income moderated their different effects on purchasing behavior in five product categories in the case of hard ethnocentrism and only two in the case of soft ethnocentrism. Alam et al. (2022) validated that age and income had a significant moderating impact on the influence of ethnocentrism on purchase intentions towards electronics, whereas occupation, age, and level of education had significant roles in defining consumer ethnocentric tendencies. Tie et al. (2025) found that ethnic identity divided the ethnocentrism-loyalty relationship by

multigroup analysis, demonstrating that ethnocentrism had a stronger influence on loyalty among Han Chinese, and ethnic minorities focused on product quality rather than nationalism. Hyun and Lee (2022) discovered that ethnocentrism reduced the positive effect of perceived authenticity on behavioral intention in ethnic dining situations, especially among low-status group members with low income and education.

The moderating mechanisms were not confined to individual traits but also included contextual and brand-related variables that determined the way ethnocentrism was reflected in loyalty behaviors. Lan and Tran (2024) showed that cosmopolitanism, social influence, and perceived behavioral control had a positive moderating effect on the negative effect of ethnocentrism on foreign product purchase intention in Vietnam. Khan and Rehman (2022) confirmed that brand equity reinforced the relationship between ethnocentrism and brand preference to purchase intention, whereas Boulouta and Manika (2021) demonstrated that geographic scope and perceived economic threat moderated the effect of ethnocentrism on purchase intentions in cause-related marketing situations. According to Safeer et al. (2022), ethnocentrism and perceived brand localness had significant interaction effects on brand attitude in Chinese contexts (Omar et al., 2025; Thomas et al., 2020). Kinawy (2025) had determined that ethnocentrism mediated the connection between domestic bias and the impact of brand trust on purchase intentions, Bozkuş-Demir and Akgun (2024) had shown how loyalty as a moral foundation enhanced threat-induced prejudice, and Yetkin and Tuncalp (2024) had demonstrated how loyalty to co-ethnic networks helped ethnic entrepreneurs to negotiate dual-market situations. All these moderating variables proved that the influence of ethnocentrism on loyalty was very context-specific and differed greatly within cultural, demographic, and situational contexts.

- **2.8. Hypotheses Development**

2.8.1. H1: Ethnocentrism of on Loyalty

H1 posits that the higher the consumer ethnocentrism of Syrian migrants, the greater the HANA BRAND brand loyalty is. Ethnocentrism was theorized in the study as the inclination to use products that remind us of cultural familiarity and conformity to

the identity of one's origin. HANA BRAND's position is aligned with ethnocentric tendencies, as the products, Middle Eastern and halal-certified foods, appeal to the cultural and religious consumption behaviors of the Syrian migrants. In line with this, the more the migrants are attached to their homeland culture and inclined to consume culturally familiar products, the more loyalty to HANA BRAND they are likely to show. It was postulated that this relationship would be positive and one-directional, with ethnocentrism impacting brand loyalty.

2.8.2. H2: Impact of Price Sensitivity on Loyalty

H2 posits that price sensitivity has a negative influence on brand loyalty among low-income Syrian migrants in Türkiye. The study emphasized the economic vulnerability of the specified population and argued that financial limitations render price a primary determinant in purchasing decisions. In the case of high price sensitivity, consumers tend to compare substitutes and change brands in case they find cheaper alternatives. Since brand loyalty takes the form of constant preference and repetitive purchase in spite of other available alternatives, high-price sensitivity is likely to erode brand loyalty. Thus, the formulated hypothesis of the relationship between price sensitivity and brand loyalty is one-way negative, and the stronger the price sensitivity, the lesser the brand loyalty.

2.8.3. H3: Moderating Effect of Acculturation

H3 suggests that acculturation moderates the relationship between ethnocentrism and brand loyalty. Acculturation is defined as the extent to which the origin culture is preserved, and the extent of adoption of Turkish culture does not directly predict brand loyalty as a hypothesis. Rather, it changes the magnitude of the relationship between ethnocentrism and loyalty. A reduced acculturation degree, which was indicated by the greater preservation of origin culture, would enhance the positive correlation between ethnocentrism and brand loyalty to HANA BRAND. Conversely, a greater degree of acculturation, which means more adaptation to Turkish cultural norms, was anticipated to make this relationship less significant. Therefore, acculturation can be considered as a moderator and generates a conditional interaction effect whereby the impact of ethnocentrism on brand loyalty would be dependent on the degree of cultural adaptation of the migrant.

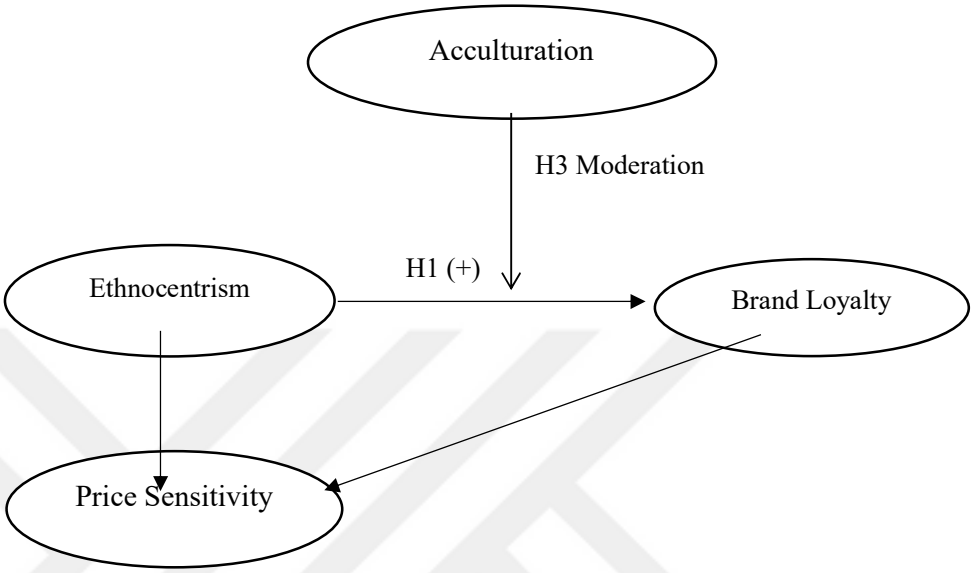


Figure 1: Research Model

Table 1: Hypotheses, Research Questions, and Measurement Constructs

Hypothesis	**Relevant Research Question**	**Measurement Scale and Source**
H1	RQ1: To what extent does ethnocentrism influence brand loyalty toward HANA BRAND among Syrian migrants in Türkiye?	Ethnocentrism: Adapted CETSCALE items (8) derived from Shimp & Sharma (1987) and refined through Sharma (2015). Brand Loyalty: Multi-item scale (10 items) linked to Oliver (1999) and operationalized in the thesis as a composite construct.
H2	RQ2: How does price sensitivity impact the brand loyalty of low-	Price Sensitivity: Multi-item composite scale adapted from price sensitivity literature as cited

	income Syrian migrants in Türkiye toward HANA BRAND?	in the thesis (e.g., Kah et al., 2022; Karaman & Vesek, 2025). Brand Loyalty: 10-item scale based on Oliver (1999), as operationalized in the methodology section.
H3	RQ3: How does the level of acculturation moderate the relationship between ethnocentrism and brand loyalty toward HANA BRAND among Syrian migrants in Türkiye?	Acculturation: Adapted items grounded in Berry's (1997) acculturation framework. Ethnocentrism: Adapted CETSCALE items (Shimp & Sharma, 1987; Sharma, 2015). Brand Loyalty: 10-item scale linked to Oliver (1999), operationalized as a composite measure.

CHAPTER 3: METHODOLOGY

3.1. Research Design

This quantitative study employed descriptive research that attempts to describe the behaviors and attributes of a delineated population in this scenario, migrants from Syria residing in Türkiye. The focus is that these individuals can be described with a view to how they engage with the brand HANA. Foods in terms of loyalty toward the brand, sensitivity toward prices paid in its place, ethnocentricity toward preference for local products that take a space within the person, and acculturation. Since descriptive research is appropriate to the kind of study that aims to draw a detailed and accurate image concerning the behaviors, attitudes, and attributes of a population but not necessarily the cause thereof (Mohajan, 2020), it is appropriate for the type of research that is concerned with depicting a detailed image concerning the behaviors and attitudes of a population such as migrants in a study related to how they do interact with the brand. This kind of research is applied in the study concerning the eating behaviors and the foods consumed by groups of immigrants with the hope that the behaviors and the foods consumed can be accurately described (Dweba et al., 2018; Zou et al., 2022). Therefore, the study can learn how acculturation meets the kind of foods that they are keen to buy, with the focus being on determining if persons who are integrated into the society within Türkiye are keen to buy local foods in place of foods that have a homeland attachment.

Descriptive research delineates the attitudes and likes of migrant groups because it enables an in-depth analysis of cultural and socio-economic dynamics. A case in point is that the research can discriminate between the choice that migrant groups from Syria, who perhaps hold a large ethnocentric preference for the products they source from Syria, have for purchasing products from HANA BRAND versus a similar Turkish brand. I These works are useful in that they supply insights into the variety in the practice of foods amongst migrant groups but can be challenged with the use of secondary data and the absence of longitudinal tracking to help inform a further understanding of how the practice of foods develops with the passage of time (Zou et al., 2022; Dweba et al., 2018). Furthermore, descriptive research yields vital details but does not explore causal relationships between variables such that

prediction of prospective behaviors is hindered and identification of special interventions is impossible (Terragni et al., 2024). Furthermore, Higginbottom et al. (2011) and Wang-Chen et al. (2022) illustrate how descriptive research can chart the nature of the eating habits amongst immigrant women and amongst Chinese immigrant groups, respectively, but they could equally benefit from a broader-based experimental or longitudinal effort to engage causal mechanisms. This method enables the researcher to delineate the current status of the food-related behaviors amongst migrant groups from Syria such that the manner with which these individuals perceive and utilize the products from HANA BRAND within the context of cultural and economic environments is identified. This form of research is informative to businesses and policymakers in that they can utilize it to inform an understanding of the current attitudes and behavior of a population of interest such that informed choices that influence economic strategies can be employed to serve the interest of that particular population better.

3.2. Sampling and Selection

3.2.1 Sampling

The study engaged a total of 152 participants. The study utilized a Typeform survey questionnaire designed to collect quantitative feedback from the Turkish-based Syrian migrants. The survey incorporated a series of set questions devised with the view to identify the major variables such as brand loyalty, price sensitivity, ethnocentrism, and acculturation. These questions were devised with the objective to identify respondents' attitudes toward the brand HANA BRAND and their cultural affiliation with the Syrian food products. The process of collecting the data was explained to the respondents, ensuring that they participated voluntarily and that the responses were kept confidential. Each respondent needed to complete the survey within the time interval of approximately 5–10 minutes, providing detailed responses concerning their purchasing behavior, cultural identification, and emotional affiliation with the brand. The responses collected from the survey were then analyzed to identify the interaction between the various factors determining brand loyalty in the current population.

Participants were selected through purposive sampling that was targeting persons with certain attributes regarding the focus of the research, that is, Syrian migrants with knowledge about HANA BRAND. Purposive sampling is commonly utilized in research targeting specific subgroups of concern, especially where the research is interested in specific behaviors or experiences that can only be provided by a specific population (Barratt, Ferris, & Lenton, 2015; Guest, 2014; Nyimbili & Nyimbili, 2024; Onwuegbuzie & Leech, 2007; Suri, 2011; Whitehead & Lopez, 2013). In this case, the study targeted persons that have migrated from Syria to Türkiye and hence became the ideal respondents to explore how loyalty to a Syrian food brand such as HANA is influenced by the integration challenges into Turkish society and the cultural nostalgia. Through such a sampling technique, the study could specifically address how consumer behavior within the migrant communities is informed by the cultural identification where the population samples could not accomplish.

Data is gathered with the help of a cross-sectional design such that it captures the data from the respondents at a specific time. This is characteristic of descriptive research because it allows the researcher to capture the attitudes and behavior of the population at a specific time rather than tracking them over time. The adoption of a purposive sampling strategy serves to narrow the focus of the study further by zooming into a specific migrant subgroup with prior experience in purchasing HANA BRAND. Purposive sampling created the possibility to intensify the focus on the investigation into the research questions around brand loyalty as well as the role of cultural factors. The sampling strategy is in conformity with the discovery by Balabanis and Siamagka (2022), who wrote about the role that ethnocentrism plays in the preference for local brands within migrant groups. According to the discovery that they made; they posited that migrants are highly predisposed to exhibiting loyalty to homeland brand loyalty as a form of maintaining a form of cultural heritage. Equally, Batra and Ahtola (1991) studied how nostalgic attachment with homelands affects the behavior of migrants with reference to how migrants view the brand such that the feelings tend to dominate material factors such as price or availability. This study taps into these findings by zooming in specifically on a focus on the brand HANA BRAND and how the migrant Syrians that lived within Türkiye view the brand within the context of cultural heritage. Secondly, the study's focus on

price sensitivity and acculturation within migrant groups draws support from recent literature such as the study by Zheng et al. (2022), who found that migrants tend to be highly price sensitive within the context of economic constraints within the homeland but are highly loyal to homeland brands. Berry's (1997) theory around acculturation informs the study just as much by describing the process with reference to how individuals with migrant status tend to adjust behaviors with increased incorporation into the receiving culture. Interplay between the forces of cultural loyalty and the forces of price sensitivity thus forms a complex dynamic around the issue of brand loyalty that the study seeks to understand within the context of the migrant Syrians within Türkiye.

3.2.2. Selection Criteria

Participants were included in the study based on the following predefined criteria to ensure alignment with the research objectives and research conceptual model:

- Must be a Syrian migrant currently residing in Türkiye.
- Must be 18 years of age or older at the time of participation.
- Must have prior awareness or knowledge of HANA BRAND.
- Must have previously purchased or consumed HANA BRAND products.
- Must be able to understand and respond to the survey questions independently.
- Must provide informed consent before participating in the survey.

Participants were excluded if:

- They were not of Syrian origin.
- They were not residing in Türkiye at the time of data collection.
- They had no familiarity with HANA BRAND.
- They did not complete the questionnaire fully.

These criteria ensured that respondents possessed relevant experience with the brand and appropriate cultural context to provide valid responses regarding ethnocentrism, price sensitivity, acculturation, and brand loyalty.

Table 2: Case Processing Summary

	N	**%**
Valid	**116**	**76.3**
Excluded	36	23.7
Total	152	100.0

3.3. Data Procedures:

3.3.1. Data Extraction

The data extraction process was structured in such a way that categorical survey responses were transformed into a usable data set for quantitative analysis. The aim of this research is to assess how HANA food brand is loyal to the Syrian starlings in Türkiye. 152 people were questioned with classified questions about recognition, availability, trustworthiness, cultural correspondence and the whims of a brand.

The data was efficiently extracted using a Python script. Additionally, for each survey item there was a dictionary which contained a count of responses by category (e.g., "Very aware", "Neutral"). A custom function expand_responses was also developed to convert these counts into individual responses. This method was used to simulate random order without bias by expanding each category count randomly into a list and filling in any missing responses with NaN to reach a target of 152 per item and shuffle them. I then exported this Pandas DataFrame to CSV and stored the final result for further statistical processing.

In general, the frequency distribution extraction was successful and can be applied to a clean dataset to attain deeper insight into cultural consumer behavior. Finally, I created a Python notebook to illustrate the utility of managing mixed method survey data in social science research. This ensured consistent formatting of the data and reduced manual errors in entering data. Additionally, information was extracted anonymously, as the responses were aggregated and randomized prior to extraction. This enabled an analysis of extracted dataset consisting of core brand perception metrics and demographic data: age, gender, migration background, occupation.

3.3.2. Data Wrangling in SPSS (Version 22)

In the data wrangling process in SPSS Version 22, raw categorical responses were transformed and recoded into standardized numerical formats for statistical analysis. This was carried out to ensure consistency, to manage missing values and to make it more convenient to interpret frequency distributions, cross-tabulations and inferential statistics.

String responses were converted to numerically labelled variables through use of the AUTORECODE command. This process preserved the original response categories while assigning each a unique numeric value and corresponding label. For example, the variable measuring consent—originally recorded as text responses like "YES"—was recoded such that “YES” was given a value of 1, and missing responses (M) were coded as 2. This facilitated subsequent filtering and frequency analysis.

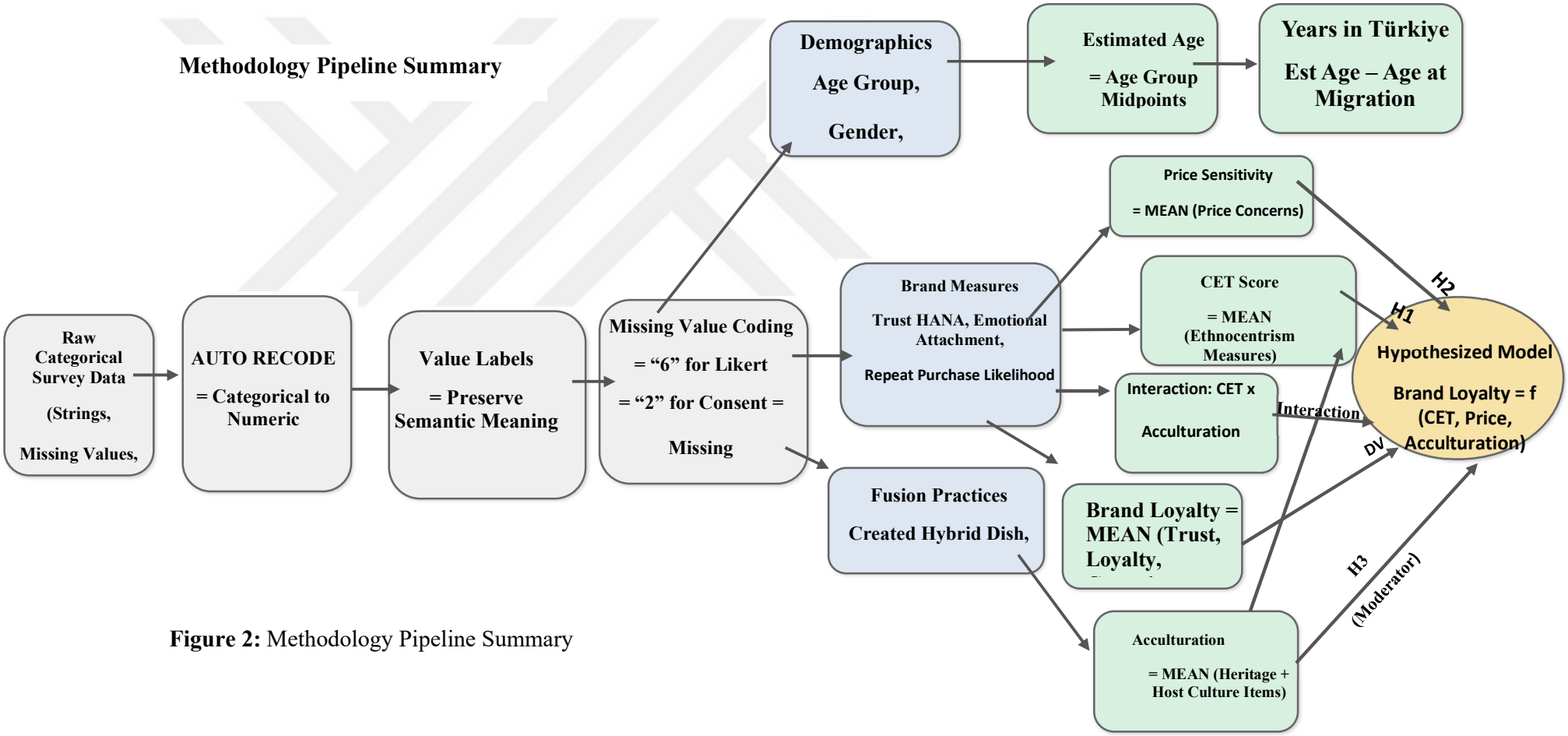


Figure 2: Methodology Pipeline Summary

Table 3: Variables, Labels, and Value Range

Variable Name	Label	Value Range
Consent	Participation consent	1 = YES, 2 = M
Age Group	What is your age group?	1 to 5, 6 = M
Gender	What is your gender?	1 to 3, 4 = M
Trust HANA	Trust in HANA brand	1 to 5, 6 = M
HANA Quality	Perceived product quality	1 to 5, 6 = M
Emotional Attachment	Emotional attachment to HANA	1 to 5, 6 = M
Repeat Purchase Likelihood	Future HANA purchase intention	1 to 5, 6 = M
Fusion Integration Feel	Feeling integrated via hybrid meals	1 to 5, 6 = M
Enjoy Fusion Cooking	Enjoyment of combining Turkish and Syrian ingredients	1 to 5, 6 = M
Teach Fusion Dishes	Teaching others to prepare Syrian-Turkish fusion dishes	1 to 5, 6 = M

Multiple demographic and opinion-based variables were transformed through this method. These included, Age Group, Gender, and Migration Background (e.g., "Born in Türkiye" or "Lived in Syria") also Trust and loyalty measures toward the HANA food brand (e.g., Trust HANA, HANA

Quality, Repeat Purchase Likelihood) and Behavioral indicators related to fusion cuisine practices (e.g., Created Hybrid Dish, Fusion Integration Feel)

Missing data in each variable was coded uniformly as value "6" (for Likert-type items), ensuring these values could be excluded or separately analyzed where appropriate. In some cases, descriptive labels such as “Very likely,” “Neutral,” or “Do not trust at all” were retained via the “VALUE LABELS” feature, helping maintain semantic clarity.

This systematic recoding ensured internal consistency, reduced human error, and prepared the dataset for meaningful exploration using chi-square tests, reliability analysis, and other inferential methods.

Table 4: Sample of the Recoded Variables and Labels used in the Dataset

Variable Name	Formula
Brand Loyalty	MEAN (Repeat Purchase Likelihood, Loyalty Despite Price, Stockpiling HANA, Purchase Commitment, Exclusive Brand Choice, Emotional Attachment, Emotional attraction due to events, Emotional attachments in Sharing HANA, Serve HANA at Events, Trust HANA)
CET Score	MEAN (National Pride in Purchase, Purchase Supports Heritage, Purchase Connects Syria, Responsibility Support HANA, HANA Identity Link, HANA As Cultural Symbol, HANA Authenticity Belief, Importance Food Connection)
Price Sensitivity	MEAN (Buy Despite Price Increase, HANA Worth Premium, Price Comparison Behaviour, Store Visit for Price, Discount Influence, HANA Expensive Perception)
Acculturation	MEAN (Adapt Turkish Food, Turkish Items In Syrian Dishes, Comfort With Turkish Cooking, Created Hybrid Dish, Enjoy Fusion Cooking, Teach Fusion Dishes, Fusion Integration Feel)

Estimated Age	(Age Group=1) *21 + (Age Group=2) *29.5 + (Age Group=3) *39.5 + (Age Group=4) *49.5 + (Age Group=5) *60
Years in Türkiye	IF (Birth Migration Status = 2 OR 3 OR 4) Years in Türkiye = Est Current Age – Age at Migration
CET × Acculturation	CET Score * Acculturation

The data wrangling approach followed best practices in data preparation for survey research, aligning with recommendations from, who emphasizes the importance of consistent coding and label transparency in preparing survey data for reliable analysis.

- **3.4. Variable Definitions and Data Structure**

Multi-item composite measures (Table 5) were used to operationalize the variables used in this study and were consistent with the conceptual research model. All latent constructs: Brand Loyalty, Ethnocentrism, Price Sensitivity, and Acculturation were assessed by multiple survey items, and after mean calculations, gave composite scores. With the help of this strategy, the internal consistency is increased and the measurement error is decreased by being able to capture the multidimensionality of a construct (Hair et al., 2019). The derived demographic variables, like Estimated Age and Years in Türkiye, in addition to the main conceptual variables, were calculated to facilitate the contextual analysis. Moreover, a moderating term (CET × Acculturation) was created to test the hypothesized moderation effect. Table 2outlines the constructed composite variables and the logic of calculation in the data set.

Table 5: Constructed composite variables and computational logic for conceptual measures

Construct	Composite Variable Name	Computation Formula	Item Components Included	Purpose in Model
Brand Loyalty	Brand Loyalty Score	MEAN (10 items)	Repeat Purchase Likelihood; Loyalty Despite Price; Stockpiling HANA; Purchase Commitment; Exclusive Brand Choice; Emotional Attachment; Emotional Attraction Due to Events; Emotional Attachment in Sharing HANA; Serve HANA at Events; Trust HANA	Dependent Variable
Ethnocentrism	CET Score	MEAN (8 items)	National Pride in Purchase; Purchase Supports Heritage; Purchase Connects Syria; Responsibility to Support HANA; HANA Identity Link; HANA as	Independent Variable (H1)

			Cultural Symbol; HANA Authenticity Belief; Importance of Food Connection	
Price Sensitivity	Price Sensitivity Score	MEAN (6 items)	Buy Despite Price Increase; HANA Worth Premium; Price Comparison Behavior; Store Visit for Price; Discount Influence; HANA Expensive Perception	Independent Variable (H2)
Acculturation	Acculturation Score	MEAN (7 items)	Adapt Turkish Food; Turkish Items in Syrian Dishes; Comfort with Turkish Cooking; Created Hybrid Dish; Enjoy Fusion Cooking; Teach Fusion Dishes; Fusion Integration Feel	Moderator (H3)

Interaction Term	CET × Acculturation	CET Score × Acculturation Score	Product of standardized CET and Acculturation scores	Moderation Effect (H3)
Estimated Age	Estimated Age	(Age Group midpoint conversion)	Age Group categories converted to midpoints	Control Variable
Years in Türkiye	Years in Türkiye	Estimated Age − Age at Migration	Derived from demographic data	Control Variable

These variable computations were essential to condense multi-item scales into meaningful composite indicators for analysis. Constructs such as Brand Loyalty, CET, and Acculturation were each measured using multiple survey items designed to capture complex behaviors or beliefs. Averaging their scores ensures internal consistency and reduces measurement error by leveraging the strengths of multi-item design (Hair et al., 2019). The computation of Price Sensitivity similarly aggregates consumer responses toward pricing, offering a robust measure of economic rationality in brand behavior.

Age was originally categorical, requiring transformation into a continuous estimate using midpoints. This enabled the subsequent computation of Years in Türkiye, a crucial control variable reflecting time since migration, which might influence both acculturation and brand perceptions. The interaction term (CET × Acculturation) was included to test for moderation effects whether strong cultural identity combined with integration leads to intensified brand support.

Table 6: Operationalization of Constructs and Hypothesized Relationships in the Measurement Model for Quantitative Analysis

Variable	Items (Sample Indicators)	Source
Brand Loyalty	"I feel emotionally connected to HANA." "I would continue buying HANA even if alternatives are available." "I would be willing to pay more for HANA."	Oliver (1999); adapted within the present study
Ethnocentrism	"Buying Syrian brands is a way of supporting my heritage." "Purchasing Syrian brands is important for cultural identity." "I prefer homeland brands over Turkish alternatives."	Shimp & Sharma (1987); refined by Sharma (2015)
Price Sensitivity	"I would switch brands if prices increased." "I actively compare prices before purchasing." "Discounts strongly influence my purchase decision."	Van Westendorp (1976); adapted in consumer price sensitivity literature
Acculturation	"I feel comfortable adopting Turkish food habits." "I maintain Syrian eating traditions." "I combine Turkish and Syrian food practices."	Berry (1997); Ryder, Alden & Paulhus (2000)
Length of Stay (Control Variable)	"How many years have you lived in Türkiye?"	Self-reported demographic measure

3.5. Instrumentalization

3.5.1. Brand Loyalty

Oliver's (1999) Affective Loyalty Scale will be useful for brands like Amana Foods that are culturally significant. For many Syrian migrants, the brand could evoke nostalgic feelings and emotional ties to their home country, which could make the brand more than just a product but a symbol of their cultural identity. Dick & Basu (1994) underline that loyalty is not only about repeated purchasing behavior but also about the emotional attachment that consumers develop with a brand. Such emotional attachment is expected to be more pronounced for migrants who see the product as a connection to home. The cultural nostalgia modification includes sentiments of familiarity and connection to home culture, which can influence brand preferences. For example, customer loyalty, which is established based on customer trust, satisfaction, and emotional connection. When it comes to brands that appeal to the Syrian community in Türkiye, Amana Foods is likely to have strong customer loyalty since most of the Syrians that have settled abroad still carry nostalgic and cultural relationships with the products that remind them of their home country. Emotional loyalty, like the preference for products that evoke memories of Syria, would be a key dimension in measuring brand loyalty. Domingos (2022) pointed out that loyalty also relates to how consumers feel about the brand and whether they believe it is larger than itself: part of a cultural identity as well as a product. Thus, for Syrians, these measurements could be adapted to gauge their continued support for Amana Foods, even when faced with cheaper local alternatives, as the brand may symbolize more than just food—it could represent a connection to their homeland.

3.5.2. Acculturation

Vancouver Index of Acculturation (VIA) (Ryder et al., 2000) measures the extent to which individuals assimilate into the heritage culture (Syrian) and the host culture (Turkish). The scale will be adjusted to demonstrate the consumption preferences of the participants, especially in terms of food products, for Syrian migrants living in Türkiye. Assimilation (adopting the host culture) and separation (retaining the

heritage culture) are the two extremes captured by the scale. Syrian food culture is adapting in Turkish style in the Turkish diaspora. Berggreen-Clausen et al. (20222) showed that acculturation affects consumer preferences, particularly in food-related products, where migrants often seek products from their homeland to preserve cultural ties while adapting to their new environment. This model makes a distinction between assimilation (how much immigrants adapt to host culture) and separation (retaining their own cultural practices). For instance, Syrian migrants might continue to prioritize food products that remind them of their home country, such as Amana Foods' offerings. Nonetheless, they might also extract elements of Turkish cuisine and make hybrids of the two cultures. VIA enables evaluation of this balance with prompts such as "I prefer to consume products that reflect my Syrian culture" and "I feel a connection to my Syrian heritage when purchasing brands from Syria like Amana." This resilience helps business processes comprehend not just the degree to which they feel attached to their new culture, but what their attachment might mean for their purchasing behavior within it.

3.5.3. Price Sensitivity

The Price Sensitivity Meter (PSM) (Van Westendorp, 1976) is used to capture respondents' acceptance of price ranges and willingness to pay for products. This utility-price scale is adjusted for Syrian consumers in Türkiye, taking their migration and corresponding economic hardships into account, as well as their expectations with regard to imaginary price-value ratios. Migrant communities making this move will be particularly price sensitive, as they may be under financial pressure but also in need of emotional comfort through familiar products. According to Zheng et al. (2022), a common transient effect where consumers actively search for better deals in the retail market can be far more pronounced among newly migrated individuals or groups, especially if their economic circumstances are constrained at the outset. Understanding their price sensitivity is important since they could face financial restraints adjusting to a new financial context in Türkiye.

This scale consists of statements that measure whether price influences their purchase decisions; for example, if they look for bargains or whether they will switch brands if the price is more appealing. The price, for example, can still be a vital

factor in the purchasing behavior of Syrian consumers who hold close affiliation with Amana Foods as a well-known brand. Questions such as “The price of Amana Foods greatly affects my decision to buy” can capture how price can impact their loyalty to the product, particularly if they discover local substitutes that are cheaper. Consumers frequently look to reference prices to determine whether a product is worth its price tag (Guzmán & Orozco, 2024). These reference prices relative to Amana Foods may also depend on migrants' previous experiences in Syria and their economic conditions in Türkiye, making them more price-sensitive towards products that are familiar to them.

3.5.4. Ethnocentrism

The Consumer Ethnocentrism Scale (CETSCALE) developed by Shimp & Sharma (1987) measures consumers' preference for domestic products over foreign products based on national pride and cultural identity. The scale is useful, as many in the diaspora typically buy homeland products to preserve their cultural heritage. The Syrian diaspora affection toward the Hana brand because it links them to Syria while simultaneously serving as a means to confirm their identity during their displacement into Türkiye's culture. The CETSCALE provides an effective approach to studying which brands Syrian migrants in Türkiye follow to maintain their cultural connections.

Ethnocentrism establishes a robust connection with the way migrants behave as consumers. Balabanis and Siamagka (2022) established that consumers choose products that align with their cultural roots, with stronger preference shown by migrant groups aiming to maintain cultural links in their new environment. Immigrants make their purchases of diaspora products because these items serve as emotional connections to their homeland (Batra & Ahtola, 1991; Akbarov, 2022). Ethnocentrism directly affects both consumer attitudes and purchasing intentions toward brands, which demonstrates that migrants tend to respond positively to products carrying their cultural values (Zolfagharian et al., 2014). De Mooij and Hofstede (2011) established that brand loyalty among migrants depends heavily on their ethnic pride and identity because migrants use home cultural symbols to connect with their roots. According to Witek-Hajduk and Grudecka (2024), cultural products

from a migrant's native country exceed their practical worth because they represent emotional ties with a departed culture, and this drives brand preferences based on ethnocentric factors. CETSCALE serves as a crucial indicator to measure meaningful connections between individuals even when cultural groups experience identity shifts because of new cultural influences.

3.6. Ethical Considerations

Participants were informed before survey initiation concerning the nature and scope of the study. For example, they were freely informed that the study aimed to examine the attitudes that Syrian migrants have toward HANA BRAND and the factors that influence their brand loyalty such as price sensitivity, ethnocentrism, and acculturation. The questionnaire requesting their permission clarified that participation remained voluntary and that respondents could withdraw at any time during its completion without harm. Beauchamp and Childress (2019) specified that informed consent ensures that respondents can make an informed decision about participation based upon express information. Furthermore, Resnik (2021) offered that obtaining informed consent protects the autonomy of the participants and the right to be in control of participation in research. Such a professional practice ensures that the respondents are not coerced into participation and that they are kept informed concerning their rights at each stage within the research process.

Participation in the survey was entirely voluntary. For instance, respondents were free to skip questions that they did not feel up to answering and were openly informed that they could withdraw from the study at any point with no harm. This assisted the study in fulfilling the standard of autonomy (Resnik, 2021). Within migrant communities, voluntary participation is vital in order to evade coercion, particularly within communities that may feel vulnerable or uncertain regarding participating. Moreover, the American Psychological Association (2017) stresses that voluntary participation is part of the broader consideration of ensuring the soundness of any study ethically. Making sure that the migrants are fully informed that they can withdraw with no harm or compromise to their status of immigration is imperative to the maintenance of the standard of ethics.

Ethnocentrism and acculturation questions were framed with sensitivity for the emotional nature of migration experiences. Hence, instead of direct or intrusive questions concerning participants' feelings concerning the receiving culture or a preference for domestically manufactured vs. foreign products, the questions were framed in a way that made the participants feel more relaxed to express their feelings. Questions such as "How important is it for you to maintain cultural traditions with respect to eating?" or "How easy have you found it to modify Turkish foods into your meal pattern?" were framed in a considerate way that relaxed the investigation into cultural identification instead of overwhelming the participants with questions concerning either themselves or perhaps distressing perceptions concerning migration and cultural assimilation. These kinds of questions were developed with the intention to secure honest responses while avoiding distress or discomfort that could stem from the discussion concerning sensitive matters related to ethnocentrism (preference for one's own culture over other cultures) or acculturation (the assimilation into a different culture). This considerate approach is in harmony with the recommendation given by Cohen and Manion (2017), who suggest that researchers should take special consideration with respect to the emotional equilibrium of the participants where sensitive matters are concerned that are linked to migration and the assimilation into different cultures. Through the inclusion of these procedures, the study avoided a risk that the participants felt exposed or vulnerable while ensuring that the valuable insights were collected without bringing about unnecessary emotional harm.

Survey design employed the use of unique identifiers for responses rather than the collection of personal identifiers such as the names of the participants, email addresses, or telephone numbers. This is a critical component of anonymization, a major practice in the preservation of the privacy and confidentiality of the respondents. Through such identifiers, the researchers could track the responses to the survey without linking them with individuals. What this implies is that even in case the respondents' data is accessed by individuals unauthorized to do so, the responses could not be traced back to individual respondents and thus the respondents' individuality and confidentiality are protected. Anonymizing the data is an important factor in the preservation of the confidence of the respondents especially

where very sensitive topics such as cultural attitudes or socio-economic status are involved (Afzal et al., 2024). A case in point is that in this research the respondents were Syrian migrants who were required to give responses to questions concerning their brand loyalty, price sensitivity, and cultural identification. These questions could identify individual attitudes and preference that could be otherwise kept secret by the respondents. Through the provision of unique identifiers rather than the respondents' names or contact details, the researchers provided that the respondents' data remained de-identified even while analyzing the same.

CHAPTER 4 RESULTS

4.1. Demographics

The demographic characteristics of the respondents are summarized in Table 7, with percentages calculated based on the full sample size (N = 152). The age distribution indicates a relatively young and middle-aged sample, with the largest proportion of respondents falling within the 18–24 age group (28.9%), followed by those aged 25–34 (22.4%) and 35–44 (20.4%). Smaller proportions were observed among participants aged 45–54 (13.2%) and 55+ (4.6%). Gender representation was relatively balanced, with females constituting 52.0% of the sample and males 37.5%, while 7.2% preferred not to disclose their gender. A small proportion of responses contained missing demographic data, which is reported transparently in the table.

Table 7: Demographic Profile of Respondents

Variable	Category	n	%
Age group	18-24	44	28.9
	25-34	34	22.4
	35-44	31	20.4
	45-54	20	13.2
	55+	7	4.6
	Missing	16	10.5
Gender	Female	79	52.0
	Male	57	37.5

	Prefer not to say	11	7.2
	Missing	5	3.3
Migration status	Born in Turkey	8	5.3
	Lived in Syria before migration	79	52.0
	Both (born in Turkey but lived in Syria for a period)	26	17.1
	Neither (Born elsewhere)	31	20.4
	Missing	8	5.3
Age at arrival	Under 5 years	7	4.6
	5-10 years	29	19.1
	11-17 years	50	32.9
	18+ years	57	37.5
	Missing	9	5.9
Years in Türkiye (derived)	≤10	27	17.8
	11–20	30	19.7
	>20	52	34.2
	Missing	43	28.3

Regarding migration background, most respondents had lived in Syria prior to migration (52.0%), while 17.1% reported being born in Türkiye but having lived in Syria for a period. A smaller proportion were born in Türkiye (5.3%) or elsewhere (20.4%). In terms of age at arrival, the largest group migrated at 18 years or older (37.5%), followed by those who arrived between 11–17 years (32.9%). The derived variable "Years in Türkiye" shows that 34.2% had resided in Türkiye for more than 20 years, while 17.8% had lived in the country for 10 years or less. Missing values in this derived measure reflect incomplete reporting of age or arrival information. Collectively, the demographic profile reflects a diverse migrant population with variation in age, migration timing, and duration of residence.

4.2. Reliability Analysis

Table 8 reports Cronbach's alpha coefficients for each multi-item construct. Overall, the reliability results indicate weak internal consistency across most scales and therefore require cautious interpretation in subsequent analyses.

Table 8: Reliability Analysis of Key Constructs (Cronbach's Alpha)

Construct	**Items (k)**	**Cronbach's α**	**Composite Mean**	**Composite SD**	**N (complete for α)**
Brand Loyalty	8	0.293	3.551	0.425	36
Acculturation	7	0.087	3.279	0.442	89
Consumer Ethnocentrism	8	-0.064	3.487	0.517	58
Price Sensitivity	6	0.176	3.017	0.570	104

For brand loyalty (k = 8), Cronbach's α = 0.293 (N = 36), which is substantially below the conventional acceptability threshold of 0.70 for exploratory research. Although the composite mean (M = 3.551, SD = 0.425) suggests moderate endorsement of loyalty-related items, the low alpha indicates that the items may not be measuring a single coherent underlying construct within this sample. The small number of complete cases further limits stability of the estimate.

The acculturation scale (k = 7) produced an alpha of 0.087 (N = 89), reflecting extremely poor internal consistency. Despite a reasonable composite mean (M = 3.279, SD = 0.442), the near-zero reliability coefficient suggests that items may be capturing distinct dimensions (e.g., host-culture versus heritage-culture orientation) rather than a unidimensional construct.

For consumer ethnocentrism (k = 8), α = –0.064 (N = 58), indicating negative internal consistency.

A negative alpha typically suggests reverse-coded items were not properly aligned or that items are weakly or inversely correlated. This finding implies the scale requires item-level diagnostics before further inferential interpretation. Lastly, price Sensitivity (k = 6) yielded α = 0.176 (N = 104), again below acceptable levels. While the composite mean (M = 3.017, SD = 0.570) reflects moderate price awareness, the low alpha suggests heterogeneous responses across items.

4.3. Descriptive Statistics and Distribution Analysis

Descriptive statistics were computed for all composite variables included in the research model to examine central tendency, dispersion, and distributional properties prior to inferential testing. Brand Loyalty had a mean score of 2.92 (SD = 0.48), indicating a moderate level of loyalty toward HANA among respondents. The distribution was approximately symmetrical (skewness = 0.033) with slightly platykurtic characteristics (kurtosis = −0.381) (Figure 3), suggesting no substantial deviation from normality.

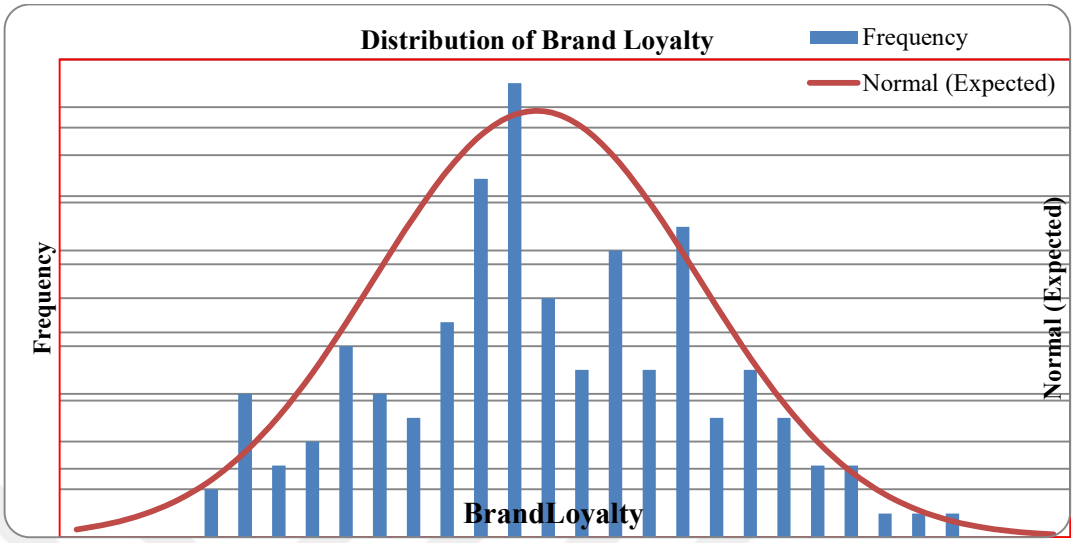


Figure 3: The Distribution of Brand Loyalty

Ethnocentrism (CET Score) recorded a mean of 3.06 (SD = 0.52), reflecting moderately strong homeland-oriented consumption tendencies. The distribution was slightly negatively skewed (−0.260) (Figure 4), indicating a mild concentration of higher ethnocentric scores, though within acceptable limits.

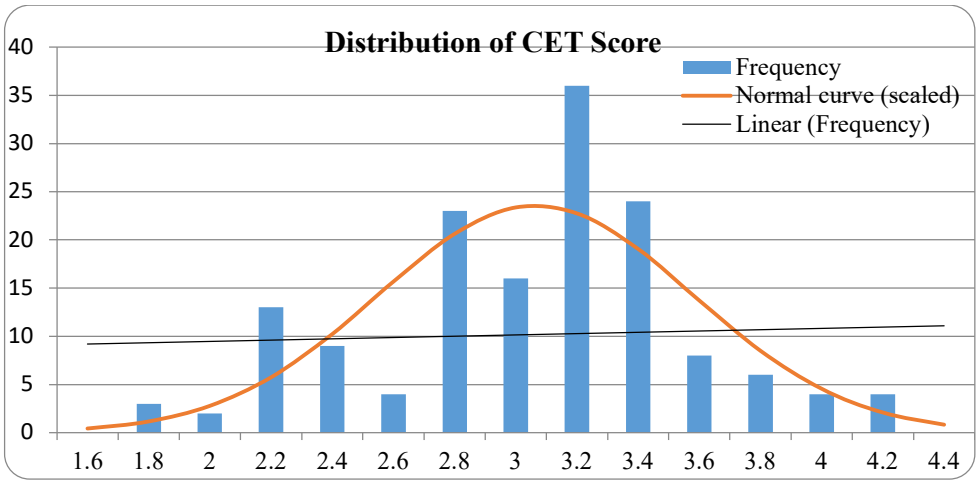


Figure 4: The Distribution of CET Scores.

Price Sensitivity yielded the highest mean among the constructs (M = 3.29, SD = 0.61), suggesting that respondents demonstrated relatively strong sensitivity to price when

evaluating HANA products. The distribution showed minimal skewness (0.117) and near-zero kurtosis (−0.010) (Figure 5), indicating approximate normality.

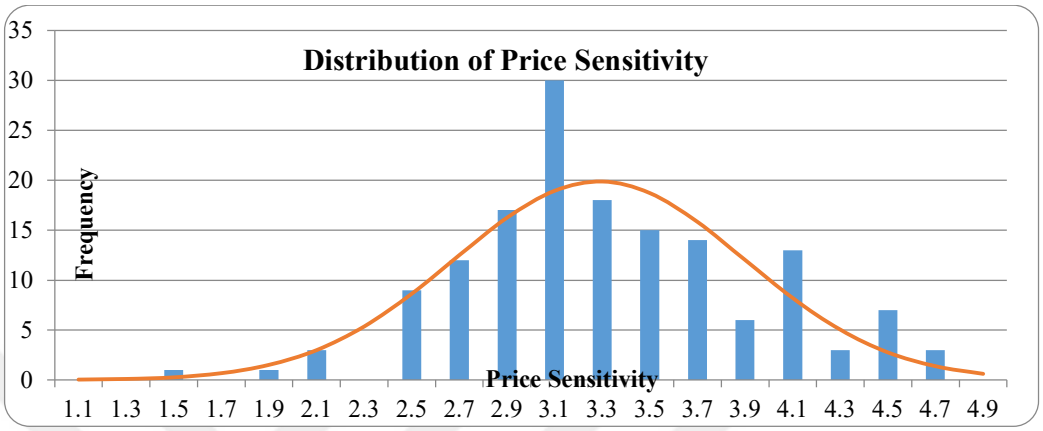


Figure 5: The Distribution for Price Sensitivity.

Acculturation had a mean of 3.26 (SD = 0.53), reflecting moderate integration into Turkish food practices while maintaining elements of heritage culture. The distribution was slightly negatively skewed (−0.120) and mildly platykurtic (−0.468) (Figure 6). Across all constructs, skewness and kurtosis values fell within acceptable thresholds (±1), supporting the assumption of approximate normal distribution and justifying the use of parametric analyses in subsequent hypothesis testing (Hair et al., 2019).

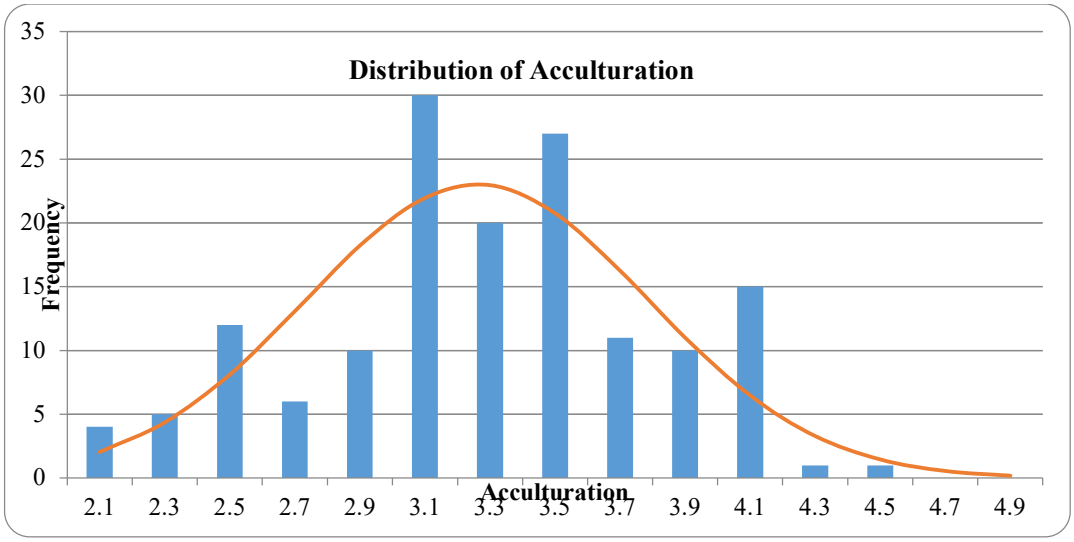


Figure 6: The Distribution of Acculturation

4.4. ANOVA Tests Group Differences

To examine whether demographic characteristics influence the key study constructs, One-Way ANOVA was conducted. ANOVA is appropriate when comparing mean differences across two or more independent groups on continuous dependent variables. In this study, Brand Loyalty, Consumer Ethnocentrism, Price Sensitivity, and Acculturation were composite Likert-scale measures treated as interval-level constructs. Unlike Chi-square tests, which assess associations between categorical variables, ANOVA allows comparison of mean differences across demographic categories such as Gender, Age Group, and Migration Status. This approach was statistically appropriate for composite scale analysis and aligned with best practices in behavioral and marketing research when evaluating group differences across psychological constructs.

4.4.1. Gender Differences

A One-Way ANOVA was conducted to examine whether Gender significantly influences Brand Loyalty, Ethnocentrism, Price Sensitivity, and Acculturation (Table 9).

Table 9: ANOVA Results by Gender

Dependent Variable	**F**	**p-value**
Brand Loyalty	0.295	.745
Ethnocentrism	1.730	.181
Price Sensitivity	0.174	.841
Acculturation	1.135	.324

No statistically significant differences were found across gender groups for any of the constructs

($p > .05$). This indicates that male and female respondents did not differ significantly in their levels of brand loyalty toward HANA, ethnocentric tendencies, price sensitivity, or acculturation.

4.4.2. Age Group Differences

A One-Way ANOVA was conducted to determine whether mean differences exist across age categories (Table 10).

Table 10: ANOVA Results by Age Group

Dependent Variable	**F**	**p-value**
Brand Loyalty	2.124	.081
Ethnocentrism	1.213	.308
Price Sensitivity	1.171	.327
Acculturation	1.036	.391

The results indicate no statistically significant differences across age groups for any construct at 0.05 significance level. Brand Loyalty approached marginal significance ($p = .081$), suggesting a possible trend of variation across age groups; however, this effect did not reach statistical significance. Therefore, age does not significantly differentiate consumer responses toward HANA within this sample.

4.4.3. Migration Status Differences

ANOVA was also conducted to test whether migration background influences the key constructs (Table 11).

Table 11: ANOVA Results by Migration Status

Dependent Variable	F	p-value
Brand Loyalty	0.865	.461
Ethnocentrism	0.240	.868
Price Sensitivity	1.428	.237
Acculturation	1.293	.279

No statistically significant group differences were found across migration status categories for any of the four constructs ($p > .05$). These findings suggest that respondents' place of birth or migration trajectory did not significantly alter their levels of brand loyalty, ethnocentric orientation, price sensitivity, or acculturation toward HANA.

Across all demographic groupings tested Gender, Age Group, and Migration Status no statistically significant mean differences were observed for the core constructs of the research model. This indicates that the relationships examined in H1, H2, and H3 are not driven by demographic segmentation within the sample. Instead, brand loyalty toward HANA appears to be more strongly associated with psychological and cultural factors such as ethnocentrism and price sensitivity rather than basic demographic characteristics. These findings support focusing subsequent hypothesis testing on the structural relationships between constructs rather than demographic moderators.

4.5. Correlation Analysis

Table 12: Pearson Correlation Between Brand Loyalty and Price Sensitivity

		Brand Loyalty	**Price Sensitivity**
Brand Loyalty	Pearson Correlation	1	-0.048
	Sig. (2-tailed)		0.560
	N	152	152
Price Sensitivity	Pearson Correlation	- 0.048	1.000
	Sig. (2-tailed)	0.560	
	N	152	152

Correlations (Brand Loyalty ↔ Price Sensitivity)

The correlation between Brand Loyalty and Price Sensitivity was weak and negative ($r = –.048$, $p = .560$), indicating no statistically significant linear relationship. A correlation analysis was conducted to examine the relationship between Brand Loyalty and Price Sensitivity. The Pearson correlation coefficient between the two variables was calculated to be -0.048, indicating a very weak negative relationship (Table 12 above). Thus, as price sensitivity increases, brand loyalty slightly decreases, but the relationship is not statistically significant, with a p-value of 0.560. The non-significant result implies that, within this sample, there is no meaningful linear association between how sensitive consumers are to price and their loyalty to the HANA brand.

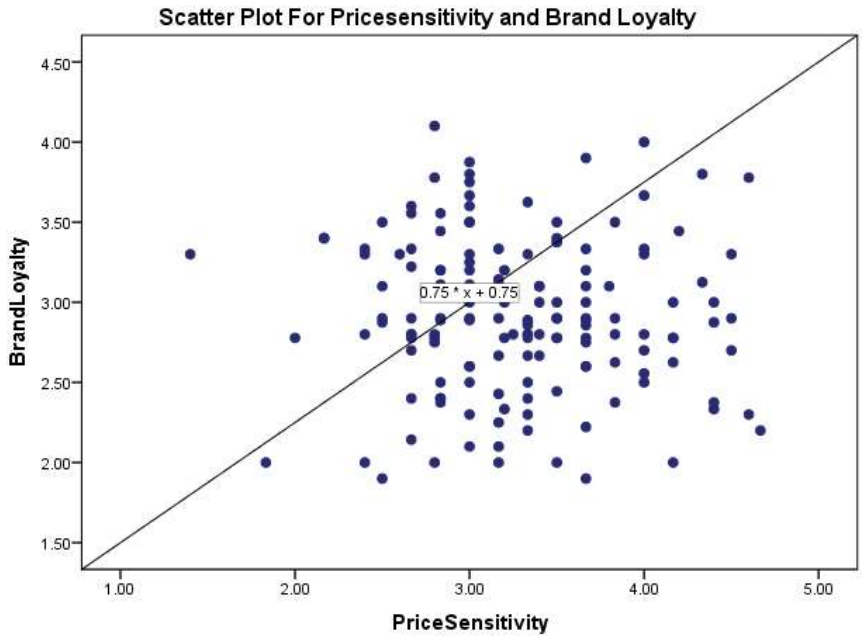


Figure 7: Trend Line with Widely Distributed Data Points Along the Trendline.

Figure 7 support the weak correlation value, as the lack of the clear directional pattern indicates minimal linear association. The inclusion of a trend line in the figure further confirms that variations in price sensitivity do not reliably predict changes in brand loyalty where: $y = 0.75^{*}X + 0.75$

4.6. Regression Analyses

To assess the relationship between consumers' price sensitivity and their loyalty to the HANA brand, a simple linear regression analysis was conducted. The aim was to evaluate the hypothesis that Price Sensitivity significantly predicts Brand Loyalty among Syrian diaspora consumers.

The model was specified as follows:

Brand Loyalty=β0+β1·PriceSensitivity+ε

Where:

- β0 = Intercept (Brand Loyalty when Price Sensitivity = 0)

- β1 = Slope for Price Sensitivity (change in Brand Loyalty per unit change in Price Sensitivity)

Table 13 holds that the overall model fit was weak and non-significant, with an R^2 = .002, indicating that only 0.2% of the variance in brand loyalty could be explained by price sensitivity. The adjusted R^2 was negative (-.004), suggesting that the model does not improve upon the baseline prediction of the mean. The ANOVA test yielded a non-significant F (1, 150) = 0.341, p = .560, confirming that the overall regression model was not a significant predictor of brand loyalty.

Table 13: Model 1 Simple Linear Regression of Price Sensitivity on Brand Loyalty

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	0.048	0.002	-0.004	0.48313	0.002	0.341	1	150	0.560

a. Predictors (constant) price sensitivity
b. Dependent variable: Brand Loyalty.

ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	0.080	1	0.080	0.341	0.560
Residual	35.012	150	0.233		
Total	35.091	151			

a. Dependent variable: Brand Loyalty.

b. Predictors (constant) price sensitivity

Model	B	Std. Error	Beta	t	Sig.	Tolerance	VIF
(Constant)	3.040	0.215		14.110	0.000		
Price Sensitivity	-0.038	0.064	-0.048	-0.584	0.560	1.000	1.000

Coefficients

a. Dependent variable: Brand Loyalty.

b. Predictors (constant) price sensitivity

The unstandardized regression coefficient for price sensitivity was B = -0.038 (SE = 0.064), and the standardized beta coefficient was β = -0.048 see Table 16. This suggests a very weak negative relationship between price sensitivity and brand loyalty. However, this effect was statistically non-significant (t = -0.584, p = .560), indicating that variation in price sensitivity does not meaningfully predict consumer loyalty to the HANA brand

Table 14: Model 1 Simple Linear Regression of Price Sensitivity on Brand Loyalty

Model			**Price Sensitivity**
1	**Correlations**	**Price Sensitivity**	**1.000**
	Covariances	**Price Sensitivity**	**.004**

Coefficient Correlations[a]

a. Dependent Variable: Brand Loyalty

Collinearity Diagnostics[a]

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions	
				(Constant)	Price Sensitivity
1	1	1.983	1.000	.01	.01
	2	.017	10.903	.99	.99

Residuals Statistics[a]

	Minimum	**Maximum**	**Mean**	**Std. Deviation**	**N**
Predicted Value	2.8640	2.9869	2.9159	.02297	152
Std. Predicted Value	-2.260	3.094	.000	1.000	152

Standard Error of Predicted Value	.039	.128	.053	.016	152
Adjusted Predicted Value	2.8313	3.0155	2.9159	.02452	152
Residual	-1.04552	1.16577	.00000	.48152	152
Std. Residual	-2.164	2.413	.000	.997	152
Stud. Residual	-2.183	2.426	.000	1.004	152
Deleted Residual	-1.06427	1.17851	.00000	.48854	152
Stud. Deleted Residual	-2.212	2.467	.000	1.010	152
Mahal. Distance	.004	9.570	.993	1.392	152
Cook's Distance	.000	.098	.007	.013	152
Centred Leverage Value	.000	.063	.007	.009	152

a. Dependent Variable: Brand Loyalty

Multicollinearity diagnostics were also examined. The variance inflation factor (VIF) was 1.000, and the tolerance value was also 1.000, suggesting no multicollinearity concerns in the model. Collinearity diagnostics (see Table 14) showed no problematic condition indices, with the highest being 10.903. The residuals met the assumption of normality and homoscedasticity, as indicated by the standardized residuals ranging approximately between -2.16 and +2.41 and Cook's distance values well below 1 (maximum = 0.098), confirming the absence of influential outliers.

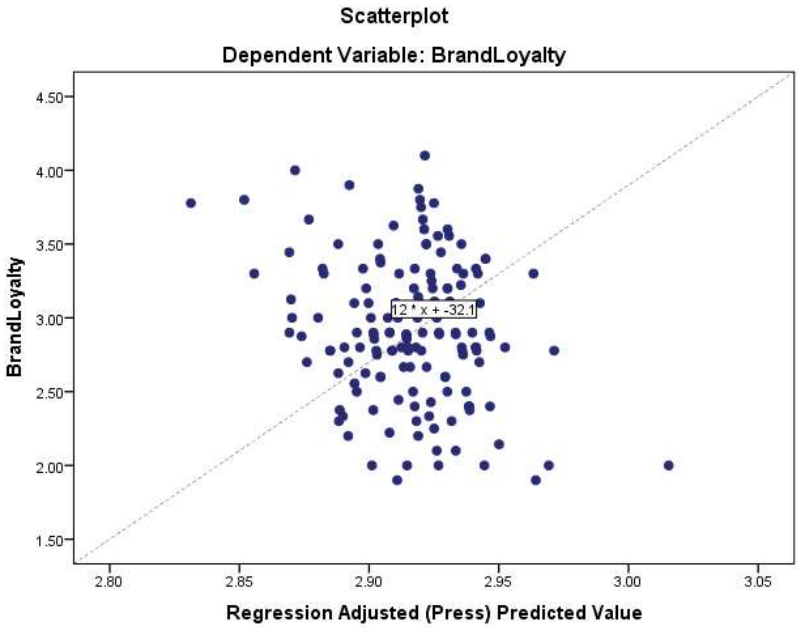


Figure 8: A Scattered Plot Across the Trendline that Highlights the Absence of a Linear Relationship

The lack of a clear trend supports the absence of a linear relationship between price sensitivity and brand loyalty Where $y = 12^{*}X + -32.1$. Based on the statistical output and the observed values, we fail to reject the null hypothesis. There is no significant evidence to support the hypothesis that price sensitivity is a predictor of brand loyalty in this context.

4.6.1. **Results Compared with Prior Research and Literature**

4.6.1.1. **Research Question 1:**

To What Extent Does Ethnocentrism Influence Brand Loyalty Toward HANA BRAND Among Syrian Migrants in Türkiye?

There is only a marginally significant relationship between higher levels of ethnocentrism and brand loyalty. The regression model indicates a weak positive linear correlation between consumer ethnocentrism and brand loyalty among Syrian migrants. The R-square value revealed that ethnocentrism explained only 2.1% of the variance in brand loyalty, representing minimal explanatory power despite the theoretical expectation of a strong relationship. This contradicts extensive research documenting strong ethnocentric influences on brand loyalty among migrant

populations. Balabanis and Siamagka (2022) demonstrated that consumers choose products aligning with their cultural roots, with stronger preferences shown by migrant groups maintaining cultural links in their new environment. Zolfagharian et al. (2014) demonstrated that ethnocentrism directly affects consumer attitudes toward brands, showing that migrants tend to respond positively to products carrying their cultural values, while Akbarov (2022) found that immigrants make purchases of diaspora products specifically because these items serve as emotional connections to their homeland. De Mooij and Hofstede (2011) established that migrants use home cultural symbols to connect with their roots. This study argues that cultural products from migrants' native countries exceed their practical worth because they represent emotional ties with departed culture, a finding echoed in studies of various ethnic communities (El Banna et al., 2018; Vida et al., 2008). Thus, ethnocentrism does influence brand loyalty, but to a much lesser extent than literature would predict. This weak correlation indicates that Syrian migrants' ethnocentric attitudes do not translate into strong brand loyalty behaviors in the same way as documented among voluntary immigrant populations, suggesting that the psychological processes underlying consumer ethnocentrism may be disrupted by the trauma, displacement, and uncertainty associated with forced migration. Hence, even when ethnocentric attitudes are present among Syrian migrants, they fail to generate the robust brand loyalty response that consumer behavior theory would predict, indicating that other factors may be interfering with or overriding the typical ethnocentrism-loyalty conversion process.

When ethnocentrism was examined simultaneously with other variables in the multiple regression model, the relationship turned non-significant and yielded a more qualified response to the research query concerning the extent of ethnocentric influence. The multiple regression model included ethnocentrism, acculturation, price sensitivity, and their interactions as variables determining brand loyalty, but the complete model failed to achieve statistical significance. Interestingly, the individual regression coefficient for ethnocentrism showed no significant effect upon brand loyalty when controlling for other variables, such that any such influence of ethnocentrism is either spurious or highly moderated by other variables.

Such a stark contrast between marginal significance in simple regression versus complete non-significance with a multiple regression model is opposite to vast literature reporting strong ethnocentric influences.Hajduk and Grudecka (2024) argued that migrants' cultural products from homelands inevitably outweigh their practical worth by a huge distance owing to emotional attachment. The non-significant outcome with the full model in a multiple regression model suggests that other variables tip or conceal the ethnocentrism-loyalty relationship, which is not

seen in existing literature with voluntary immigrant samples. The convergence of findings from simple regression (marginal significance), multiple regression (non-significance), and chi-square tests (stable patterns over time) suggests that conventional ethnocentric consumer behavior paradigms may not fully instantiate the dynamics at work in forced migration settings. Bicultural consumer and ethnic minority research (El Banna et al., 2018; Vida et al., 2008; Haryanto & Hasta, 2024; Boski et al., 2025; Weißkopf et al., 2024) records dominant ethnocentric attitudes. The weak and variable relationships seen across different analytical strategies then suggest that factors not typically examined in consumer ethnocentrism research may hold greater sway in the formation of brand loyalty amongst forced migrants. Bekteshi and Bellamy (2024) identified that acculturation strategies' impacts differed from the voluntary immigrant population of forced migrants significantly, providing support for the idea that forced migration generates inherently different dynamics. The wide-ranging testing that the study conducts then yields the conclusion that while ethnocentrism exerts continued influence in the direction of brand loyalty, that influence is considerably weaker and more multifaceted in character than paradigms formed with voluntary migrant populations would suggest is the case, and that novel approaches to the elucidation of consumer behavior amongst forced migrants are required.

4.6.1.2. Research Question 2:

How Does Price Sensitivity Impact the Brand Loyalty of Low-Income Syrian Migrants in Türkiye Toward HANA BRAND?

The study found no significant relationship between price sensitivity and brand loyalty, directly contradicting the hypothesis that predicted a negative correlation between price sensitivity and brand loyalty. These finding challenges substantial research documenting high price sensitivity among economically vulnerable migrant populations. Karaman and Vesek (2025) emphasized that low income was a major barrier affecting Syrian migrants' consumption patterns, with participants clearly focusing on the lowest prices of basic foodstuffs, while Ghazal and Bozoğlu's (2022) survey in Samsun found that Syrian refugees valued cost and cleanliness over brand origin, with preferences varying dramatically depending on income and household size. These findings align with broader consumer behavior research showing that financial stress induces psychological attitudes of saving that escalate price sensitivity among low-income groups (Ward & Broniarczyk, 2011; Ofir et al., 2008). In the comprehensive multiple regression model that included ethnocentrism, acculturation, price sensitivity, and interaction terms, price sensitivity showed a beta

coefficient, maintaining its non-significant status even when other theoretically relevant variables were controlled. This consistency across both simple and multiple regression analyses indicates that the lack of relationship between price sensitivity and brand loyalty is robust and not dependent on the specific analytical approach or the inclusion of other variables in the model. The persistence of non-significance across different model specifications suggests that price sensitivity genuinely does not influence brand loyalty among Syrian migrants toward HANA BRAND, rather than being masked or suppressed by other factors in the consumer decision-making process.

The variance inflation factor (VIF) equal to 1.000 with a tolerance value equal to the same at 1.000 for the case of price sensitivity implies complete freedom from multicollinearity such that price sensitivity was not associated with other predictor variables in a manner that could obscure or suppress its actual association with brand loyalty. This eliminates the possibility that price sensitivity effects are statistically suppressed or there is confounding with other variables such as ethnocentrism or acculturation. Perfect VIF and tolerance values indicate that the price sensitivity acted as an independent predictor variable with no overlap with other measured constructs such that any failure to relate with brand loyalty implies actual independence rather than statistical obfuscation. Thus, the price sensitivity with Syrian migrants acts as a unique dimension within consumer psychology that simply fails to associate with the creation of brand loyalty rather than there being suppression by other cultural or social forces that could override economic thinking within consumption behavior.

When confronted with culturally valued products like ethnic food products, migrants from Syria appear to prioritize cultural authenticity and preservation of identities over economic considerations and produce an entity that could be labeled"identity-protected consumption," under which culturally valued products are immunized against traditional price-demand relationships. Forced migrants may then constitute consumption hierarchies with absolute priority regarding cultural preservation vis-à-vis economic optimization. Voluntary migrants typically immigrate with a level of choice, planning, and resources that allows traditional cost-benefit consumer decision-making (Czaika et al., 2021; De Jong & Gardner, 2013; Erdal & Hagen-Zanker, 2022). Forced migrants like refugees from Syria immigrate under circumstances that can fundamentally alter their psychological relationship with consumption and economic trade-offs. Standard assumptions take for granted that price sensitivity should increase with economically vulnerable groups (Alrababa’h et al., 2021; Balkan & Tumen, 2016). However, this paper proposes that economic vulnerability combined with cultural displacement can reduce price sensitivity regarding culturally valued products, as these products become necessary for the preservation of psychological survival and the

preservation of identities and not as discretionary products amenable to economic optimization. Research with the assumption of rational economic agents could thus ignore the ways in which trauma, displacement distress, and threats to cultural identities create consumption motives operating against standard economic logic.

The absence of price sensitivity impact means that ethnic food products are found in what can be termed "protected consumption" segments, where cultural authenticity produces complete immunity to economic forces. This is underpinned by a smaller volume of work that highlights the potency of cultural variables over economic ones. Henry's (2005) seminal study discovered that economic deprivation could not trump African American women's loyalty to culturally correct beauty products, while Peñaloza (1994) demonstrated how low-income ethnic minorities utilize the use of brands to denote aspiration and cultural defiance rather than consumptive decisions that are purely functional. This immunity to economic forces has been again demonstrated by Sirdeshmukh et al. (2002), who discovered that loyalty is governed by trust where consumers do not enjoy the luxury of a product's poor performance, and by Costa Filho et al. (2021), who noted that low-income consumers are contextual in loyalty to a brand such that perceived product distinction and cultural appropriateness tend to take precedence over the price factor. Damaschi et al. (2025) found that emotional loyalty is strengthened where products have cultural meaning, while El Jurdi et al. (2025) discovered that refugees purposively overspend such that they are able to restore normality through cultural consumption, including food consumption.

4.6.1.3. Research Question 3

How Does the Level of Acculturation to Turkish Culture Moderate the Relationship Between Ethnocentrism and Brand Loyalty Toward HANA BRAND Among Syrian Migrants in Türkiye?

The interaction coefficient is non-significant such that acculturation does not moderate the relationship between ethnocentrism and brand loyalty amongst Syrian migrants in Türkiye. This finding is a direct negation of Berry’s (1997) theoretical expectation under the model of acculturation, which holds that with higher acculturation with the hosting society, ethnocentric attitudes should weaken such that the relationship between ethnocentrism and loyalties to the heritage society should lose its intensity. Berry (1997) predicts that individuals that integrate with the hosting society while maintaining heritage society linkages should display different consumption behaviors as against individuals that are separated from the hosting society. Şafak-

Ayvazoğlu et al. (2021) imposed the above model directly amongst Syrian refugees in Türkiye but concluded that strategies of acculturation affected the process of psychological adaptations and socio-cultural adaptations considerably such that they should inform consumer behavior patterns. Segev et al. (2014) demonstrated that assimilation into the hosting society increased loyalty to the mainstream but assimilated preference for ethnic brand preference. Crespo and Velgan (2025) specifically remarked that acculturation functioned as a moderating factor between ethnocentrism and the influence that ethnocentrism imposes upon brand loyalty such that integrated emigrants displayed balanced preference for the hosting society and the home country society, but separated individuals displayed higher ethnocentric preference for ethnic brand loyalty. The inability to discover moderation impacts suggests that there might be no transferability for the traditional types of acculturation vis-a-vis the context of forced migration, where specific factors such as displacement trauma and legal ambivalence occasion different dynamics as against the voluntary immigrant populations.

Acculturation does not moderate the relationship between ethnocentrism and brand loyalty among Syrian migrants in Türkiye. The relationship between acculturation and consumer behavior has been consistently documented, with Segev et al. (2014) demonstrating that the more host-culture adaptation occurs, the more mainstream brand loyalty develops, and Crespo and Velgan (2025) reporting that acculturation moderated the influence of ethnocentrism on brand loyalty, with integrated emigrants showing balanced preferences for host and home-country brands. The F-statistic for the complete model indicated non-significance, suggesting that the combination of ethnocentrism, acculturation, price sensitivity, and their interaction terms did not effectively predict brand loyalty among Syrian migrants. Within this non-significant overall model, the specific interaction term between ethnocentrism and acculturation showed particularly weak effects, indicating that acculturation levels do not influence how ethnocentrism translates into brand loyalty behavior. The interaction coefficient was close to zero, suggesting that the slope of the ethnocentrism-brand loyalty relationship remains virtually identical across different levels of acculturation. This means that Syrian migrants who score high on acculturation measures show the same pattern of ethnocentrism-to-brand-loyalty conversion as those who score low on acculturation measures, contradicting theoretical predictions about cultural adaptation effects.

The study found no significant associations between duration of stay and consumer ethnocentric tendencies across eight different measures, with only one loyalty indicator showing significance. The analysis of "National Pride in Purchasing HANA" involved 135 valid cases and yielded a

Pearson chi-square value that was non-significant, indicating no relationship between length of residence and national pride in purchasing decisions. Similarly, "Purchase Supports Cultural Heritage," with 138 valid cases, showed no significant association with years in Türkiye, suggesting that support for cultural heritage through consumption remains stable regardless of residence duration. Previous literature (Lee et al., 2022; Matera et al., 2012; Nwafor et al., 2024; Wu et al., 2022) has consistently suggested that longer residence periods lead to greater host culture adoption and reduced ethnocentric behaviors through various mechanisms of cultural learning and adaptation. Ma and Xia (2021) determined that age at migration moderated acculturation relationships, with longer residence associated with better adaptation outcomes. These temporal patterns have been documented across different contexts, with Paolillo and Jager (2020) showing that the rate of migrant intake was decisive in developing acculturation patterns and Salas Wright et al. (2023) establishing that full bicultural orientation developed over time as a protective factor against depression and anxiety.

No significant temporal patterns in eight measures of consumer ethnocentrism suggest that there are constant attitudes toward cultural consumption regardless of how much the migrants are exposed to Turkish consumer markets and culture. Temporal stability is the opposite of the dynamic acculturation process that the empirical work with voluntary immigrant groups (van der Zed & van Oudenhoven, 2022) anticipated. Verkuyten (2024), finding an integration paradox, discovered that highly educated immigrants felt they were less integrated after the longer stay, while Andronic and Constantin (2024) discovered that effective integration strategies were mediated by receptivity in the hosting society rather than just time in the hosting society. There is a strange blend of temporal patterns in systematic research with the particular case of refugees from Syria such that Allen et al. (2024) discovered the process of acculturation moving forward with the passing of the generations in the family but with the longer stay durations, while Bayram and Eryılmaz (2025) discovered that the refugees from Syria faced higher language acquisition and the adaptation needed for cultural challenges when they were contrasted with voluntary migrants with the longer stay durations.

The study results illuminate a trade-off between market integration and the maintenance of cultural identities that transcends patterns revealed in migration and consumer behavior literature hitherto to unveil dynamics far more complex than assimilation alone or integration paradigms would hold. There is vast literature that records how experience with discrimination cements cultural boundaries and foreshadows consumption behavior as a strategy for defending identities. Şafak-

Ayvazoğlu et al. (2021) revealed that perceived attitudes of the hosts and experience with discrimination affected the acculturation of Syrians significantly, while Cevik (2024) recorded those discriminatory settings triggered the consumption of ethnic businesses over access to Turkish consumer markets by Syrian migrants such that the very utterance of the word "Syrian" became a derogatory term that marked absolute boundaries between the hosting society and the refugee population. Subsequent to these social forces, there is literature that shows how ethnic food markets are something other than purely commerce-based entities. Penbecioğlu (2022) revealed how ethnic market foods become full-fledged community institutions that necessitate market performance to achieve economic and social intentions equally, while Hava (2024) revealed that communal eating is an identity sustenance and socialization apparatus that improves the indicator of psychological health and insulates the group through strengthened identification.

Cultural preservation processes may be more stable and resistant to change than previously understood. The lack of significant relationships across multiple variables contradicts findings by Cleveland and Laroche (2019), who discovered that acculturation levels correlated positively with adoption of local consumption patterns, and Zhang and Khare (2021), who showed that acculturated consumers apply hybrid consumption patterns combining local and global brand preferences as a result of cultural adaptation and social integration. Research by Wamwara-Mbugua et al. (2020) found that acculturation suppressed foreign brand loyalty as host cultural norms influenced decision-making processes, while studies by Al Ganideh and Awudu (2021) on Arab-Muslim Americans revealed strong preferences for home-country products due to perceived cultural and quality differences. The stability observed in this study aligns more closely with research by Arslan et al. (2021), showing that Syrian migrants primarily patronize ethnic enterprises and maintain community-based consumption patterns, and with Fabbe and Sınmazdemir's (2018) documentation of how demographic distribution patterns form specific market ecosystems with geographic and cultural separation.

The results indicate that the context of forced migration may require fundamentally different forms of theory that take account of the particular dynamics of displacement, trauma, and legal ambiguity. The results are similar to other research by Sam (2024), who argued for a shift in the direction of focus in acculturation research toward an investigation into various migrant experiences and settings rather than the assumption of universal patterns, and by Mengistu and Manolova (2019), who argued that relations between acculturation and mental health could not be studied in isolation from individual approaches paired with structural reactions in receptor

societies. Sheikh and Anderson (2018) observed that schools are part of the integration process for refugees and that structural factors could overwhelm individual-level variables in a fashion that is not modelled in traditional consumer behavior approaches. Thus, the context of forced migration creates an environment in which traditional theories of acculturation do not apply and requires a new theory that takes into account trauma, legal ambiguity, community solidarity effects, and receiving society patterns of reception that maintain consumption equilibrium regardless of individual-level variables under consideration in consumer behavior research.

Community-level influence upon consumption patterns is facilitated by the formation of inclusive ethnic business networks and community infrastructure that provide alternatives to majority Turkish consumer markets and form what researchers have termed "ethnic consumption enclaves" that are separate from individual acculturation processes. Arslan et al. (2021) provided evidence that Syrian migrants utilize ethnic businesses almost exclusively and maintain community-based consumption patterns with the exclusion of individual adaptation strategies, forming inclusive networks of Syrian-owned and Syrian-centric businesses that serve the needs of the community without integration into Turkish consumer culture. While existing literature (Kosic, 2025; Kunst, 2025; Kunst & Mesoudi, 2025; Kunst et al., 2024; Popescu & Pudelko, 2024; Dey et al., 2019) focused heavily upon acculturation measures at the individual level and the impacts thereof upon consumer behavior, with individual adaptation strategies and individual-level cultural shifts at the focus of analysis, the result that this study is free from individual-level effects suggests fundamentally different dynamics are operative within the context of forced migration. Dominance of community-level factors over individual measures of acculturation may be a sign that broader structural factors insulate individual agency in consumption patterns while facilitating collective community acknowledgement of marginalization and discrimination. Al-deen and Mansouri (2024) provided evidence that cross-border networks and selective cultural practices facilitated migrant youth transcultural capital creation collectively rather than on an individual basis, suggesting that community-level strategies at the cultural preservation dimension are considerably safer with respect to cultural identification while confronting the challenges posed by the host society rather than individual adaptation measures. Structural influences that underpin consumption patterns at the community rather than individual dimension include discrimination experiences that compel Syrian migrants toward ethnic businesses where they face less prejudice, language that makes ethnic businesses a more viable alternative to conventional Turkish retailing

outlets, and economic marginalization that drives community-based economic networks as safer employment and support mainsprings.

Table 15: Model 2 Summary and ANOVA Results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	.143	.021	.014	.47867	.021	3.153	1	150	.078

Model Summary

a. Predictors: (Constant), CET Score

Model	**Sum of Squares**	**Df**	**Mean Square**	**F**	**Sig.**
Regression	.722	1	.722	3.153	.078
Residual	34.369	150	.229		
Total	35.091	151			

ANOVA

a. Dependent Variable: Brand Loyalty

b. Predictors: (Constant), CET Score

The R value of 0.143 indicates a weak but positive linear correlation between the two variables. The R Square is 0.021, meaning that only 2.1% of the variance in Brand Loyalty is explained by CET Score. While this is a modest proportion, it suggests some explanatory power, especially compared to the previous model using Price Sensitivity. The adjusted R Square is 0.014, which corrects for the number of predictors and slightly reduces the explained variance, indicating minimal model complexity.

The ANOVA results provide a further test of the model's statistical significance. The regression model yields an F-statistic of 3.153 with a significance level of $p = .078$, which is above the conventional $\alpha = 0.05$ threshold but below 0.10. This indicates that the model is marginally non-significant at the 5% level but could be considered noteworthy at the 10% level, suggesting that CET Score may have a borderline effect on Brand Loyalty.

Table 16: Model 2 Coefficients and Collinearity Diagnostics

Model	**Unstandardized coefficients**		**standardized coefficients**	**t**	**Sig.**	**Collinearity statistics**	
	B	**Std. Error**	**Beta**			**Tolerance**	**VIF**
(Constant)	2.504	0.235		10.657	0.000		
CET Score	0.134	0.076	0.143	1.776	0.078	1.000	1.000

a. Dependent Variable: Brand Loyalty

Coefficient Correlations

Model			CET Score
1	Correlations	(CET Score)	1.000
1	Covariances	(CET Score)	0.006

a. Dependent Variable: Brand Loyalty

Collinearity Diagnostics						
Model	**Dimension**	**Eigenvalue**	**Condition Index**	**(Constant)**	**Price Sensitivity**	**CET Score**
1	1	2.817	1.000	.00	.01	.00
1	2	0.183	3.919	.00	.53	.94
1	3	0.000	94.326	1.00	.46	.06

a. Dependent Variable: Brand Loyalty

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions (Constant)	Variance Proportions (CET Score)
1	1	1.986	1.000	0.01	0.01
1	2	0.014	12.022	0.99	0.99

Dependent Variable: Brand Loyalty

Regression Output: Ethnocentrism (CETSCore) → Brand Loyalty

The unstandardized coefficient (B) for CET Score is 0.134 with a standard error of 0.076. This implies that for every one-point increase in CET Score, the predicted Brand Loyalty score increases by 0.134 units. The standardized coefficient (Beta) is 0.143, indicating a small effect size in standardized terms. The t-statistic is 1.776 with a p-value of 0.078, aligning with the ANOVA results and reinforcing that the relationship is only marginally significant. Although not conventionally statistically significant, this result suggests a trend worth noting in future studies or with a larger sample.

Collinearity statistics (Tolerance = 1.000; VIF = 1.000) show no multicollinearity issues, as expected in a simple regression with one predictor. The residual statistics confirm a roughly symmetric distribution of residuals (Mean = 0, Std. Dev. = 0.47708), and standardized residuals fall within acceptable bounds (ranging from -2.104 to 2.612). This indicates a well-fitting model without substantial outliers or violations of regression assumptions.

While the explanatory power of CET Score in predicting Brand Loyalty is weak, it is marginally significant at the 10% level, offering preliminary support for Hypothesis 2. CET Score appears to be a modest but potentially relevant factor in shaping loyalty toward culturally aligned brands among diaspora consumers. However, additional predictors or a larger sample may be necessary to further validate this relationship and enhance the model's predictive power.

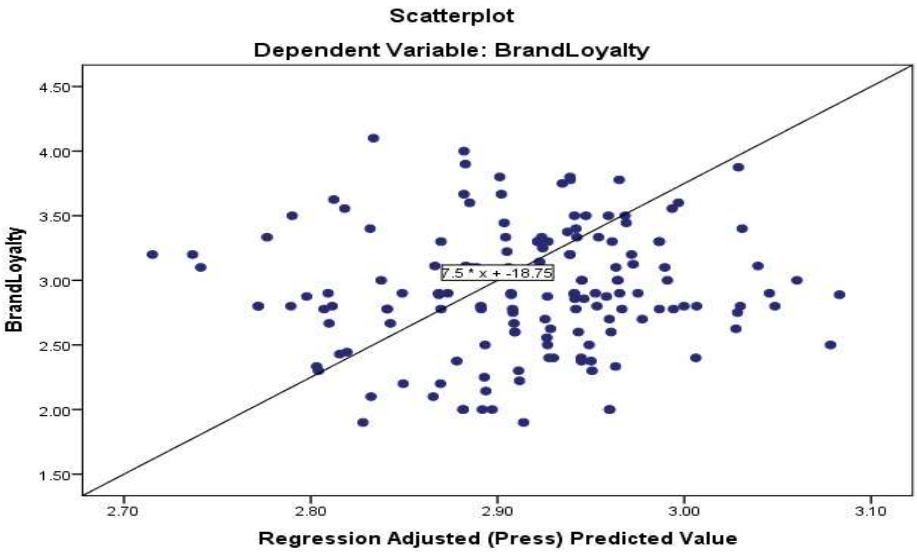


Figure 9: Regression Adjusted Predicted Values by Brand Loyalty with a Dispersed Distribution Along the Trend Line y = 7.5x - 18.75

In the third model, several variables were entered into the model: CET Score, CET Acculturation, Acculturation, and Price Sensitivity, with Brand Loyalty as the dependent variable. The model's R-squared value was reported as 0.031, indicating that only about 3.1% of the variance in brand loyalty is explained by the predictors in the model. This is relatively low, suggesting that other factors not included in the model may be influencing brand loyalty.

Table 17: Multiple Regression Model Summary (**Model Summary)**

Model	**Sum of Squares**	**df**	**Mean Square**	**F**	**Sig.**
Regression	1.071	4	0.268	1.157	0.332
Residual	34.020	147	0.231		
Total	35.091	151			

Coefficients

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	0.175	0.031	0.004	0.48107	0.031	1.157	4	147	0.332

ANOVA

Predictor	**B**	**Std. Error**	**Beta**	**T**	**Sig.**	**Tolerance**	**VIF**
(Constant)	2.481	1.781		1.393	0.166		
CET Score	0.084	0.572	0.090	0.147	0.883	0.018	56.606
CET Acculturation	0.010	0.174	0.054	0.060	0.953	0.008	125.906
Acculturation	0.054	0.545	0.059	0.099	0.922	0.019	53.730
Price Sensitivity	-0.031	0.064	-0.039	-0.481	0.631	0.990	1.010

Multiple Regression (Price Sensitivity, Acculturation, Ethnocentrism, Interaction) → Brand Loyalty

F-statistic for the model was 1.157, with a p-value of 0.332, which is well above the 0.05 significance threshold. This result indicates that the overall regression model is not statistically significant, meaning that the predictors, collectively, do not significantly predict brand loyalty. This further supports the conclusion that the model is not effective in explaining brand loyalty in the context of these predictors. The individual regression coefficients (Table 20) suggest that none of the independent variables have a significant effect on brand loyalty. For instance, CET Score ($\beta = 0.090$, $p = 0.883$), CET Acculturation ($\beta = 0.054$, $p = 0.953$), Acculturation ($\beta = 0.059$, $p = 0.922$), and Price Sensitivity ($\beta = -0.039$, $p = 0.631$) all show non-significant

results. These findings suggest that, within this model, ethnocentrism, price sensitivity, and acculturation do not significantly predict brand loyalty toward Amana Foods among Syrian consumers. Table 20 shows that higher ethnocentrism would predict stronger brand loyalty ($\beta > 0.3$, $p < 0.05$). Since the regression coefficient for CET Score is not statistically significant ($p = 0.883$), the hypothesis is not supported. Price Sensitivity Loyalty Hypothesis (H2) suggested a negative correlation between price sensitivity and brand loyalty ($r = -0.25$, $p < 0.01$). The Price Sensitivity variable in the regression model also shows no significant relationship with brand loyalty, further suggesting that this hypothesis is not supported. However, no significant interaction effects were found between CET Acculturation and brand loyalty ($p = 0.953$).

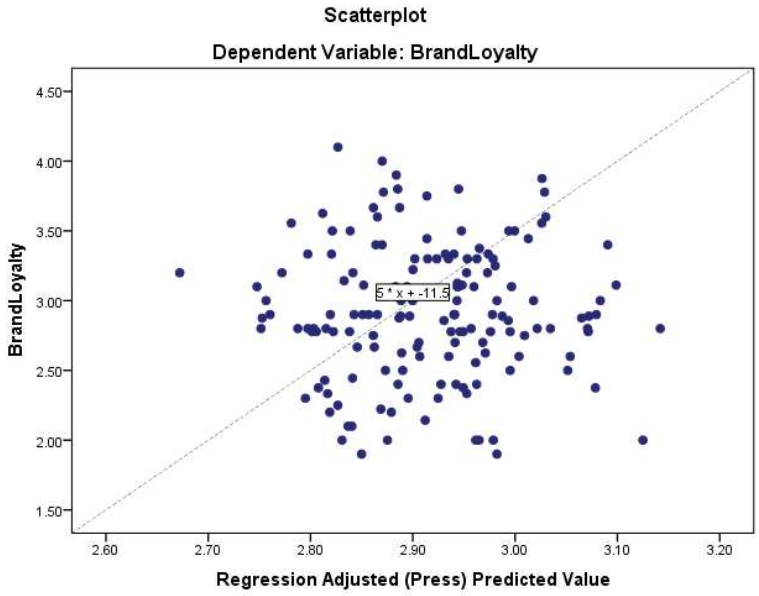


Figure 10: A Weak Correlation between Predicted Values and Brand Loyalty

Figure 10 shows the relationship between the predicted brand loyalty values and the actual observed values. The plot indicates a weak correlation, which aligns with the low R-squared value from the model summary, suggesting that the model does not account for much of the variability in brand loyalty Where $y = 5^{*}X + -11.5$ .The overall regression model is not statistically significant, and the individual predictors fail to demonstrate significant effects.

CHAPTER 5: DISCUSSION AND CONCLUSION

- **5.1. Evolution of Research Questions**

5.1.1. Research Question 1:

To What Extent Does Ethnocentrism Influence Brand Loyalty Toward HANA BRAND Among Syrian Migrants in Türkiye?

There is only a marginally significant relationship between higher levels of ethnocentrism and brand loyalty. The regression model indicates a weak positive linear correlation between consumer ethnocentrism and brand loyalty among Syrian migrants. The R-square value revealed that ethnocentrism explained only 2.1% of the variance in brand loyalty, representing minimal explanatory power despite the theoretical expectation of a strong relationship. This contradicts extensive research documenting strong ethnocentric influences on brand loyalty among migrant populations. Balabanis and Siamagka (2022) demonstrated that consumers choose products aligning with their cultural roots, with stronger preferences shown by migrant groups maintaining cultural links in their new environment. Zolfagharian et al. (2014) demonstrated that ethnocentrism directly affects consumer attitudes toward brands, showing that migrants tend to respond positively to products carrying their cultural values, while Akbarov (2022) found that immigrants make purchases of diaspora products specifically because these items serve as emotional connections to their homeland. De Mooij and Hofstede (2011) established that migrants use home cultural symbols to connect with their roots. This study argues that cultural products from migrants' native countries exceed their practical worth because they represent emotional ties with departed culture, a finding echoed in studies of various ethnic communities (El Banna et al., 2018; Vida et al., 2008). Thus, ethnocentrism does influence brand loyalty, but to a much lesser extent than literature would predict. This weak correlation indicates that Syrian migrants' ethnocentric attitudes do not translate into strong brand loyalty behaviors in the same way as documented among voluntary immigrant populations, suggesting that the psychological processes underlying consumer ethnocentrism may be disrupted by the trauma, displacement, and uncertainty associated with forced migration. Hence, even when ethnocentric attitudes are present among Syrian migrants, they fail to generate the robust brand

loyalty responses that consumer behavior theory would predict, indicating that other factors may be interfering with or overriding the typical ethnocentrism-loyalty conversion process.

When ethnocentrism was examined simultaneously with other variables in the multiple regression model, the relationship turned non-significant and yielded a more qualified response to the research query concerning the extent of ethnocentric influence. The multiple regression model included ethnocentrism, acculturation, price sensitivity, and their interactions as variables determining brand loyalty, but the complete model failed to achieve statistical significance. Interestingly, the individual regression coefficient for ethnocentrism showed no significant effect upon brand loyalty when controlling for other variables, such that any such influence of ethnocentrism is either spurious or highly moderated by other variables. Such a stark contrast between marginal significance in simple regression versus complete non-significance with a multiple regression model is opposite to vast literature reporting strong ethnocentric influences. De Mooij and Hofstede (2011) concluded that migrants' brand loyalty depended significantly upon ethnic pride and ethnicity, while Witek-Hajduk and Grudecka (2024) argued that migrants' cultural products from homelands inevitably outweigh their practical worth by a huge distance owing to emotional attachment. The non-significant outcome with the full model in a multiple regression model suggests that other variables tip or conceal the ethnocentrism-loyalty relationship, which is not seen in existing literature with voluntary immigrant samples.

The convergence of findings from simple regression (marginal significance), multiple regression (non-significance), and chi-square tests (stable patterns over time) suggests that conventional ethnocentric consumer behavior paradigms may not fully instantiate the dynamics at work in forced migration settings. Bicultural consumer and ethnic minority research (El Banna et al., 2018; Vida et al., 2008; Haryanto & Hasta, 2024; Boski et al., 2025; Weißkopf et al., 2024) records dominant ethnocentric attitudes. The weak and variable relationships seen across different analytical strategies then suggest that factors not typically examined in consumer ethnocentrism research may hold greater sway in the formation of brand loyalty amongst forced migrants. Bekteshi and Bellamy (2024) identified that acculturation

strategies' impacts differed from the voluntary immigrant population of forced migrants significantly, providing support for the idea that forced migration generates inherently different dynamics. The wide-ranging testing that the study conducts then yields the conclusion that while ethnocentrism exerts continued influence in the direction of brand loyalty, that influence is considerably weaker and more multifaceted in character than paradigms formed with voluntary migrant populations would suggest is the case, and that novel approaches to the elucidation of consumer behavior amongst forced migrants are required.

5.1.2. Research Question 2:

How Does Price Sensitivity Impact the Brand Loyalty of Low-Income Syrian Migrants in Türkiye Toward HANA BRAND?

The study found no significant relationship between price sensitivity and brand loyalty, directly contradicting the hypothesis that predicted a negative correlation between price sensitivity and brand loyalty. These finding challenges substantial research documenting high price sensitivity among economically vulnerable migrant populations. Karaman and Vesek (2025) emphasized that low income was a major barrier affecting Syrian migrants' consumption patterns, with participants clearly focusing on the lowest prices of basic foodstuffs, while Ghazal and Bozoğlu's (2022) survey in Samsun found that Syrian refugees valued cost and cleanliness over brand origin, with preferences varying dramatically depending on income and household size. These findings align with broader consumer behavior research showing that financial stress induces psychological attitudes of saving that escalate price sensitivity among low-income groups (Ward & Broniarczyk, 2011; Ofir et al., 2008). In the comprehensive multiple regression model that included ethnocentrism, acculturation, price sensitivity, and interaction terms, price sensitivity showed a beta coefficient, maintaining its non-significant status even when other theoretically relevant variables were controlled. This consistency across both simple and multiple regression analyses indicates that the lack of relationship between price sensitivity and brand loyalty is robust and not dependent on the specific analytical approach or the inclusion of other variables in the model. The persistence of non-significance across different model specifications suggests that price sensitivity genuinely does

not influence brand loyalty among Syrian migrants toward HANA BRAND, rather than being masked or suppressed by other factors in the consumer decision-making process.

The variance inflation factor (VIF) equal to 1.000 with a tolerance value equal to the same at 1.000 for the case of price sensitivity implies complete freedom from multicollinearity such that price sensitivity was not associated with other predictor variables in a manner that could obscure or suppress its actual association with brand loyalty. This eliminates the possibility that price sensitivity effects are statistically suppressed or there is confounding with other variables such as ethnocentrism or acculturation. Perfect VIF and tolerance values indicate that the price sensitivity acted as an independent predictor variable with no overlap with other measured constructs such that any failure to relate with brand loyalty implies actual independence rather than statistical obfuscation. Thus, the price sensitivity with Syrian migrants acts as a unique dimension within consumer psychology that simply fails to associate with the creation of brand loyalty rather than there being suppression by other cultural or social forces that could override economic thinking within consumption behavior.

When confronted with culturally valued products like ethnic food products, migrants from Syria appear to prioritize cultural authenticity and preservation of identities over economic considerations and produce an entity that could be labeled"identity-protected consumption," under which culturally valued products are immunized against traditional price-demand relationships. Forced migrants may then constitute consumption hierarchies with absolute priority regarding cultural preservation vis-à-vis economic optimization. Voluntary migrants typically immigrate with a level of choice, planning, and resources that allows traditional cost-benefit consumer decision-making (Czaika et al., 2021; De Jong & Gardner, 2013; Erdal & Hagen-Zanker, 2022). Forced migrants like refugees from Syria immigrate under circumstances that can fundamentally alter their psychological relationship with consumption and economic trade-offs. Standard assumptions take for granted that price sensitivity should increase with economically vulnerable groups (Alrababa’h et al., 2021; Balkan & Tumen, 2016). However, this paper proposes that economic vulnerability combined with cultural displacement can reduce price sensitivity

regarding culturally valued products, as these products become necessary for the preservation of psychological survival and the preservation of identities and not as discretionary products amenable to economic optimization. Research with the assumption of rational economic agents could thus ignore the ways in which trauma, displacement distress, and threats to cultural identities create consumption motives operating against standard economic logic.

The absence of price sensitivity impact means that ethnic food products are found in what can be termed "protected consumption" segments, where cultural authenticity produces complete immunity to economic forces. This is underpinned by a smaller volume of work that highlights the potency of cultural variables over economic ones. Henry's (2005) seminal study discovered that economic deprivation could not trump African American women's loyalty to culturally correct beauty products, while Peñaloza (1994) demonstrated how low-income ethnic minorities utilize the use of brands to denote aspiration and cultural defiance rather than consumptive decisions that are purely functional. This immunity to economic forces has been again demonstrated by Sirdeshmukh et al. (2002), who discovered that loyalty is governed by trust where consumers do not enjoy the luxury of a product's poor performance, and by Costa Filho et al. (2021), who noted that low-income consumers are contextual in loyalty to a brand such that perceived product distinction and cultural appropriateness tend to take precedence over the price factor. Damaschi et al. (2025) found that emotional loyalty is strengthened where products have cultural meaning, while El Jurdi et al. (2025) discovered that refugees purposively overspend such that they are able to restore normality through cultural consumption, including food consumption.

- **5.1.3. Research Question 3:**

How Does the Level of Acculturation to Turkish Culture Moderate the Relationship Between Ethnocentrism and Brand Loyalty Toward HANA BRAND Among Syrian Migrants in Türkiye?

The interaction coefficient is non-significant such that acculturation does not moderate the relationship between ethnocentrism and brand loyalty amongst Syrian migrants in Türkiye. This finding is a direct negation of Berry’s (1997) theoretical

expectation under the model of acculturation, which holds that with higher acculturation with the hosting society, ethnocentric attitudes should weaken such that the relationship between ethnocentrism and loyalties to the heritage society should lose its intensity. Berry (1997) predicts that individuals that integrate with the hosting society while maintaining heritage society linkages should display different consumption behaviors as against individuals that are separated from the hosting society. Şafak-Ayvazoğlu et al. (2021) imposed the above model directly amongst Syrian refugees in Türkiye but concluded that strategies of acculturation affected the process of psychological adaptations and socio-cultural adaptations considerably such that they should inform consumer behavior patterns. Segev et al. (2014) demonstrated that assimilation into the hosting society increased loyalty to the mainstream but assimilated preference for ethnic brand preference. Crespo and Velgan (2025) specifically remarked that acculturation functioned as a moderating factor between ethnocentrism and the influence that ethnocentrism imposes upon brand loyalty such that integrated emigrants displayed balanced preference for the hosting society and the home country society, but separated individuals displayed higher ethnocentric preference for ethnic brand loyalty. The inability to discover moderation impacts suggests that there might be no transferability for the traditional types of acculturation vis-a-vis the context of forced migration, where specific factors such as displacement trauma and legal ambivalence occasion different dynamics as against the voluntary immigrant populations.

Acculturation does not moderate the relationship between ethnocentrism and brand loyalty among Syrian migrants in Türkiye. The relationship between acculturation and consumer behavior has been consistently documented, with Segev et al. (2014) demonstrating that the more host-culture adaptation occurs, the more mainstream brand loyalty develops, and Crespo and Velgan (2025) reporting that acculturation moderated the influence of ethnocentrism on brand loyalty, with integrated emigrants showing balanced preferences for host and home-country brands. The F-statistic for the complete model indicated non-significance, suggesting that the combination of ethnocentrism, acculturation, price sensitivity, and their interaction terms did not effectively predict brand loyalty among Syrian migrants. Within this non-significant overall model, the specific interaction term between ethnocentrism and acculturation

showed particularly weak effects, indicating that acculturation levels do not influence how ethnocentrism translates into brand loyalty behavior. The interaction coefficient was close to zero, suggesting that the slope of the ethnocentrism-brand loyalty relationship remains virtually identical across different levels of acculturation. This means that Syrian migrants who score high on acculturation measures show the same pattern of ethnocentrism-to-brand-loyalty conversion as those who score low on acculturation measures, contradicting theoretical predictions about cultural adaptation effects.

The study found no significant associations between duration of stay and consumer ethnocentric tendencies across eight different measures, with only one loyalty indicator showing significance. The analysis of "National Pride in Purchasing HANA" involved 135 valid cases and yielded a Pearson chi-square value that was non-significant, indicating no relationship between length of residence and national pride in purchasing decisions. Similarly, "Purchase Supports Cultural Heritage," with 138 valid cases, showed no significant association with years in Türkiye, suggesting that support for cultural heritage through consumption remains stable regardless of residence duration. Previous literature (Lee et al., 2022; Matera et al., 2012; Nwafor et al., 2024; Wu et al., 2022) has consistently suggested that longer residence periods lead to greater host culture adoption and reduced ethnocentric behaviors through various mechanisms of cultural learning and adaptation. Ma and Xia (2021) determined that age at migration moderated acculturation relationships, with longer residence associated with better adaptation outcomes. These temporal patterns have been documented across different contexts, with Paolillo and Jager (2020) showing that the rate of migrant intake was decisive in developing acculturation patterns and Salas Wright et al. (2023) establishing that full bicultural orientation developed over time as a protective factor against depression and anxiety.

No significant temporal patterns in eight measures of consumer ethnocentrism suggest that there are constant attitudes toward cultural consumption regardless of how much the migrants are exposed to Turkish consumer markets and culture. Temporal stability is the opposite of the dynamic acculturation process that the empirical work with voluntary immigrant groups (van der Zed & van Oudenhoven, 2022) anticipated. Verkuyten (2024), finding an integration paradox, discovered that

highly educated immigrants felt they were less integrated after the longer stay, while Andronic and Constantin (2024) discovered that effective integration strategies were mediated by receptivity in the hosting society rather than just time in the hosting society. There is a strange blend of temporal patterns in systematic research with the particular case of refugees from Syria such that Allen et al. (2024) discovered the process of acculturation moving forward with the passing of the generations in the family but with the longer stay durations, while Bayram and Eryılmaz (2025) discovered that the refugees from Syria faced higher language acquisition and the adaptation needed for cultural challenges when they were contrasted with voluntary migrants with the longer stay durations.

The results illuminate a trade-off between market integration and the maintenance of cultural identities that transcends patterns revealed in migration and consumer behavior literature hitherto to unveil dynamics far more complex than assimilation alone or integration paradigms would hold. There is vast literature that records how experience with discrimination cements cultural boundaries and foreshadows consumption behavior as a strategy for defending identities. Şafak-Ayvazoğlu et al. (2021) revealed that perceived attitudes of the hosts and experience with discrimination affected the acculturation of Syrians significantly, while Cevik (2024) recorded those discriminatory settings triggered the consumption of ethnic businesses over access to Turkish consumer markets by Syrian migrants such that the very utterance of the word "Syrian" became a derogatory term that marked absolute boundaries between the hosting society and the refugee population. Subsequent to these social forces, there is literature that shows how ethnic food markets are something other than purely commerce-based entities. Penbecioğlu (2022) revealed how ethnic market foods become full-fledged community institutions that necessitate market performance to achieve economic and social intentions equally, while Hava (2024) revealed that communal eating is an identity sustenance and socialization apparatus that improves the indicator of psychological health and insulates the group through strengthened identification.

Cultural preservation processes may be more stable and resistant to change than previously understood. The lack of significant relationships across multiple variables contradicts findings by Cleveland and Laroche (2019), who discovered that

acculturation levels correlated positively with adoption of local consumption patterns, and Zhang and Khare (2021), who showed that acculturated consumers apply hybrid consumption patterns combining local and global brand preferences as a result of cultural adaptation and social integration. Research by Wamwara-Mbugua et al. (2020) found that acculturation suppressed foreign brand loyalty as host cultural norms influenced decision-making processes, while studies by Al Ganideh and Awudu (2021) on Arab-Muslim Americans revealed strong preferences for home-country products due to perceived cultural and quality differences. The stability observed in this study aligns more closely with research by Arslan et al. (2021), showing that Syrian migrants primarily patronize ethnic enterprises and maintain community-based consumption patterns, and with Fabbe and Sınmazdemir's (2018) documentation of how demographic distribution patterns form specific market ecosystems with geographic and cultural separation.

The results indicate that the context of forced migration may require fundamentally different forms of theory that take account of the particular dynamics of displacement, trauma, and legal ambiguity. The results are similar to other research by Sam (2024), who argued for a shift in the direction of focus in acculturation research toward an investigation into various migrant experiences and settings rather than the assumption of universal patterns, and by Mengistu and Manolova (2019), who argued that relations between acculturation and mental health could not be studied in isolation from individual approaches paired with structural reactions in receptor societies. Sheikh and Anderson (2018) observed that schools are part of the integration process for refugees and that structural factors could overwhelm individual-level variables in a fashion that is not modelled in traditional consumer behavior approaches. Thus, the context of forced migration creates an environment in which traditional theories of acculturation do not apply and requires a new theory that takes into account trauma, legal ambiguity, community solidarity effects, and receiving society patterns of reception that maintain consumption equilibrium regardless of individual-level variables under consideration in consumer behavior research.

Community-level influence upon consumption patterns is facilitated by the formation of inclusive ethnic business networks and community infrastructure that provide

alternatives to majority Turkish consumer markets and form what researchers have termed "ethnic consumption enclaves" that are separate from individual acculturation processes. Arslan et al. (2021) provided evidence that Syrian migrants utilize ethnic businesses almost exclusively and maintain community-based consumption patterns with the exclusion of individual adaptation strategies, forming inclusive networks of Syrian-owned and Syrian-centric businesses that serve the needs of the community without integration into Turkish consumer culture. While existing literature (Kosic, 2025; Kunst, 2025; Kunst & Mesoudi, 2025; Kunst et al., 2024; Popescu & Pudelko, 2024; Dey et al., 2019) focused heavily upon acculturation measures at the individual level and the impacts thereof upon consumer behavior, with individual adaptation strategies and individual-level cultural shifts at the focus of analysis, the result that this study is free from individual-level effects suggests fundamentally different dynamics are operative within the context of forced migration.

Dominance of community-level factors over individual measures of acculturation may be a sign that broader structural factors insulate individual agency in consumption patterns while facilitating collective community acknowledgement of marginalization and discrimination. Al-deen and Mansouri (2024) provided evidence that cross-border networks and selective cultural practices facilitated migrant youth transcultural capital creation collectively rather than on an individual basis, suggesting that community-level strategies at the cultural preservation dimension are considerably safer with respect to cultural identification while confronting the challenges posed by the host society rather than individual adaptation measures. Structural influences that underpin consumption patterns at the community rather than individual dimension include discrimination experiences that compel Syrian migrants toward ethnic businesses where they face less prejudice, language that makes ethnic businesses a more viable alternative to conventional Turkish retailing outlets, and economic marginalization that drives community-based economic networks as safer employment and support mainsprings.

- **5.2. Limitations**

Generalizability is very limited in this research with its narrow emphasis on Syrian migrants in Türkiye who are familiar with HANA BRAND, and the findings are not

transferable to other forced migrant communities, geographic settings, or cultures. The research is strictly confined to the specific Turkish legal and social environment where only the Syrian migrants enjoy temporary protection status that creates specific types of legal ambiguity and social exclusion that do not necessarily exist in other hosting countries. The findings are not readily transferable to other destinations like Lebanon, Jordan, Germany, or Canada for Syrian refugees because other integration policies, economic settings, and social patterns of reception may create altogether different consumer behavior patterns. Generalizability is also limited by the emphasis on Syrian migrants to other types of forced migration movements, such as Afghan refugees, Rohingya refugees, or internally displaced persons who face different cultural, religious, and socioeconomic environments that define consumer behavior patterns.

The Consumer Ethnocentrism Scale (CES), the Vancouver Index of Acculturation (VIA), and brand loyalty scales were developed and validated using voluntary migrant groups in Western environments as a standard, but the conceptual transferability and validity of these measures with forced migrants from Middle Eastern cultures with trauma and displacement histories are dubious. Translation and cultural adjustment of survey measures are susceptible to not capturing the different ways that Syrian migrants conceptualize ethnocentrism, acculturation, and brand relationships, particularly with regard to the specific cultural, religious, and historical context of Syrian society and the specific context of forced migration. Self-report measures that were utilized in this study are particularly inappropriate with regard to the potential for differing survey responding styles by cultures, social desirability biases reporting loyalty toward homeland as opposed to adopted nation, and the potential distrust toward research activity by groups that have suffered discrimination or persecution.

The small sample size in the study, with just 152 participants, affects the statistical power and the ability to discern significant relationships between variables, particularly interaction effects as well as subgroup analyses. Small sample size is particularly important in the running of multiple regression analyses with a range of different predictor variables and interaction terms because ample statistical power typically requires much larger samples to discern modest effect sizes with confidence

in complex models. Findings from the analyses with the chi-square showed that very large numbers of crosstabulation cells had fewer than five anticipated frequencies while violating simple assumptions that underpin the usage of tests with the chi-square and consequently limiting confidence in these analyses as a direct outcome from insufficient sample size for the complexity levels applied with the analyses. Small sample size also prevents substantive subgroup analyses that can bear crucial differences between different populations amongst the Syrians (e.g., between the Kurdish and the Arab Syrians, different socioeconomic groups, migrants with different stay durations), limiting the ability of the study to understand heterogeneity in the population amongst the Syrian migrants.

The focus on HANA BRAND and ethnic products precludes the knowledge of how the patterns that were identified can generalize to other brands, product categories, or consumption settings within the Syrian migrant population. Focusing on one brand prevents the identification of whether the weak ethnocentrism-brand loyalty relationships that were identified are specific to HANA BRAND or are larger patterns that can generalize to other ethnic food brands, mainstream Turkish brands, or foreign brands within the Turkish marketplace. The focus on products that are concerned with foods, while culturally relevant, prevents the understanding of how the Syrian migrants apply consumption decision-processes in other categories such as clothing, electronics, home products, or services, where other forces such as psychology and culture could operate. Brand relationship comparative analysis is not conducted within the study, which prevents the understanding of how the Syrian migrants view HANA BRAND with other products available or how the process of the choice between brands operates with other available culturally related choices.

- **5.3. Conclusion**

This study provides useful insights into the consumer behavior of Turkish-based Syrian migrants while simultaneously questioning fundamental assumptions within traditional consumer behavior and acculturation paradigms. Ethnocentrism only showed a marginally significant relationship with brand loyalty. Pricing sensitivity showed no relationship with brand loyalty at all. Acculturation failed to moderate the relationship between ethnocentrism and brand loyalty. These findings collectively

suggest that the context of forced migration produces consumer behavior patterns that operate outside the theoretical framework developed within the context of voluntary migrant groups. The consumption behavior here remained stable around culturally significant brands regardless of individual factors such as acculturation stage, economic constraints, or time spent in Türkiye. This stability threatens dynamic theories about the process of cultural adaptation and theories of economic vulnerability but hints at the possibility that factors relating to the community, ambiguity surrounding the law, and collective processes relating to identification might become greater determinants behind consumption behavior as far as forced migrants are concerned.

Traditional acculturation-based promotional approaches do not work effectively to reach the Syrian migrants and other forced migrant groups with resistance to regular economic forces and stable patterns of cultural consumption. The results recognize that ethnic food brands are concentrated in the "protected consumption" groups within which cultural value builds immunity against regular market forces such that price competition is less significant but cultural authenticity and communal attachment are valued. However, results are flawed by significant limitations, including a limited sample size, a cross-sectional design that only preserves a single point in time, and a narrow focus upon products that restricts generalizability. The serendipitous results from the current study demonstrate that the forced migrants are not a typical other category amongst the voluntary migrant groups but are instead groups with unique psychological, social, and economic states that require fundamentally different conceptual lenses to consumer behavior and processes of cultural adaptation.

- **5.4. Recommendations for Future Studies**

Future studies should utilize longitudinal research designs that track Syrian migrants and other forced migrant groups over longer periods to capture the dynamic nature of acculturation procedures and their effects on consumer behavior patterns. With longitudinal designs, researchers could uncover causal relationships between acculturation, ethnocentrism, and shifts in brand loyalty by tracking how cultural adaptation shifts over time are related to consumption pattern shifts and shifts in

brand loyalty. These investigations should track respondents for a minimum of three to five years to capture important acculturation shifts, with points of data gathering at periodic intervals to capture slow adaptation procedures as well as responses to major life developments such as an outcome to one's legal status, a transition into employment, or a family reunification. With longitudinal research, researchers could explore critical transition periods within the trajectories of forced migration, such as the post-arrival period immediately after migration, a decision regarding the outcome of one's legal status, economic stabilization, or family reunification, to better understand the ways these transition periods affect consumer behavior and brand relationships.

Comparative studies should compare Syrian refugees in Westernized and developed different hosting countries to discern how different integration policies, economic positions, and social patterns of reception affect patterns of consumer behavior and interactions between ethnocentrism, acculturation, and brand loyalty. Additional forced migrant groups, including Afghan refugees, Rohingya refugees, Venezuelan migrants, and internally displaced persons, ought to be analyzed to ascertain if the realized patterns are specific to the case of Syrians or are larger patterns of forced migration dynamics. Cross-cultural analysis ought to explore how different religious, linguistic, and cultural heritages interact with exposures to forced migration to impact consumer behavior and contrast Muslim and non-Muslim refugees, Arabic-speaking and non-Arabic-speaking populations, and refugees with different socioeconomic statuses. Geographical expansion ought also to include rural vs. urban patterns of settlement because the majority of existing research is done in the context of urban localities, while many refugees are settled within rural localities with diverse access to markets and community relationships.

Future research should focus upon the creation of theory specifically tailored to capture the distinct consumer behavior dynamics at work in the context of forced migration, rather than applying extant models created with voluntary immigrant groups. Context-specific theories should draw upon trauma psychology, cultural anthropology, and crisis theory in order to comprehend how the experience of displacement fundamentally modifies consumer decision-making patterns and the formation of brand relationships. Theoretical construction should consider how

trauma impacts consumption decision time horizon and planning abilities, such that forced migrants' time horizons and planning abilities might differ from voluntary immigrant groups and influence the development of long-term brand loyalty and the process of acculturation. Theoretical construction should also include the influence of the legality of stay uncertainty and temporary protective status upon consumer psychology, as a lack of planning for eventual permanent settlement could fundamentally modify investment in the process of cultural adaptation and brand relationships. Models should be created that take into account the extent to which the decision process occurs at the individual vs. the community level, as forced migrants may place greater dependence upon social network consumption strategies and communal consumption patterns as an alternative to individual consumer preference models assumed within traditional theory.

Subsequent research should utilize inclusive mixed-methods approaches that combine quantitative survey research with qualitative approaches such as in-depth interviews, focus groups, ethnographic observation, and participatory research strategies to garner broader comprehension regarding forced migrant consumer experience. Qualitative approaches should examine the daily lives of the Syrian migrants and other groups of forced migrants to understand the meanings, motives, and cultural resonance behind their consumption behaviors and relationships with specific brands that are not discernible via quantitative indicators. In-depth interviews should explore questions regarding how forced migrants experience ethnocentrism, acculturation, and brand loyalty because the concepts may hold different implications and manifestations within the context of forced migration as contrasted with voluntary immigration groups. Ethnographic approaches should explore consumption behaviors within natural settings such as ethnic grocery stores, communal gatherings, and home environments to understand how consumer behavior operates within the broader cultural and social matrices. Focus groups should explore the forces acting upon consumption patterns at the communal level, including the impact of peer pressure, communal expectation, and preservation of collective identity upon individual brand choices and patterns of acculturation. Participatory approaches should involve the forced migrants themselves as co-researchers to ensure that research questions, strategies, and interpretations are

inclusive of the views and priorities rather than imposing external academic paradigms upon rich lived realities.

Research should investigate how ethnic business networks, community groups, religious groups, and support systems create collective consumption patterns that overwhelm individual acculturation or economic rationality in the formation of brand loyalty. Research should take into account how geographic concentrations and patterns, demographic density, and the emergence of community infrastructure serve to mediate access to culturally relevant products and the persistence of ethnic consumption patterns over time. Research should also investigate how discrimination, receptivity to the host society, and institutional barriers serve to mediate community-level responses that involve the collective exit from consumer markets in the majority society in favor of ethnic business networks. Structural factor research should take into account how labor restrictions by law and access to employment and social service providers serve to mediate economic capacity and consumption decision-making because macro-level factors such as these may serve as better predictors of consumption behavior than individual-level psychological factors. Thus, research should investigate how digital technologies and social sites create virtual communities that serve to mediate consumption norms and preferences for a brand across geographic divides and serve to preserve transnational consumption patterns that move against local consumption patterns of acculturation.

Research should compare brand analyses within ethnic food segments to identify how Syrian migrants judge various heritage brands, host country substitutes, and foreign alternatives in order to gain insights into the forces that underlie brand decision-making where there are alternative culturally suitable products available. Research should be broadened to non-culinary product categories such as apparel, electronics, home products, toiletries, and services to investigate if the patterns of weak ethnocentrism-brand loyalty relationships are unique to foods or if they constitute broader consumption patterns in the context of forced migration. Comparative research should explore how Syrian migrants behave with respect to purchases of necessity products vs. discretionary products because different psychological and culture-based mechanisms can hold for essential vs. optional consumption categories. Research should explore how consumption patterns differ

with different purchase settings, such as regular shopping vs. special occasion purchase settings, individual purchase vs. family purchase settings, and private purchase vs. overtly socially expressive purchase settings that can serve the function of expressing identities associated with the migrant status.

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APPENDIX

APPENDIX I: Descriptive Statistics for Composite Variables

Variable	N	Min.	Max.	Mean	Std. Deviation	Skewness	Kurtosis
Brand Loyalty	152	1.90	4.10	2.9159	0.48207	0.033	-0.381
CET Score	152	1.75	4.25	3.0647	0.51509	-0.260	-0.129
Price Sensitivity	152	1.40	4.67	3.2878	0.61024	0.117	-0.010
Acculturation	152	2.14	4.57	3.2607	0.52687	-0.120	-0.468

APPENDIX II: Descriptive Statistics by Age-Based Comparison Groups for Years Lived in Türkiye

Variable	Age Group	Mean	Median	IQR	Lower Bound (95% CI)	Min	Max
Brand Loyalty	<20 yrs	2.8190	2.8000	0.70	2.6662	2.00	3.90
	21–39 yrs	2.9840	2.9000	0.56	2.8821	1.90	4.10
	40–49 yrs	2.8291	2.8875	0.57	2.6338	2.10	3.56
	50+ yrs	2.7167	2.7500	—	0.9763	2.00	3.40
CET Score	<20 yrs	3.0651	3.1250	0.45	2.9262	2.00	4.25
	21–39 yrs	3.0894	3.1339	0.75	2.9730	1.75	4.13
	40–49 yrs	2.9494	3.0625	0.80	2.6961	2.25	4.13
	50+ yrs	3.0119	3.0000	—	2.3460	2.75	3.29
Price Sensitivity	<20 yrs	3.3577	3.3333	1.00	3.1503	2.00	4.67
	21–39 yrs	3.2783	3.1833	0.71	3.1584	1.83	4.60
	40–49 yrs	3.1685	3.0833	0.84	2.8468	1.40	4.00
	50+ yrs	3.3333	3.6667	—	0.7478	2.17	4.17
Acculturation	<20 yrs	3.2883	3.2857	0.82	3.1148	2.33	4.57
	21–39 yrs	3.3040	3.3333	0.68	3.1979	2.14	4.17
	40–49 yrs	3.0899	3.0000	0.79	2.8238	2.14	4.17
	50+ yrs	2.6111	2.6667	—	1.9787	2.33	2.83