CORVINUS UNIVERSITY OF BUDAPEST

DOCTORAL DISSERTATION

Bogáromi Eszter

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Examining consumer acculturation as a function of social and cultural capital among Chinese living in Hungary

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Tartalom

1 Introduction

Apart from extreme global political situations, Hungary is not characterised by intensive immigration (Immigration statistics 2020). According to the Personal Data and Address Registration and Administration Department of the Ministry of Interior, in 2020 the total number of persons with valid residence permits issued by Hungary was 357 788, including all refugee statuses such as settlement permits, registration certificates, temporary residence permits. Of these, the number of applications for residence submitted in 2020 was 23 415. Many of our arrivals choose our country as a transit country, so their objective is not permanent settlement. The initial purpose and motivation of the people arriving in our country may be different, and as a result there are significant differences in their behaviour. Among the newcomers we find adventurous single people, invited company executives, people fleeing war, and people interested in or admiring Hungarian culture. Thanks to globalisation, they also include travellers who consider themselves citizens of the world, and thus have an identity with an element of identity distinct from their national identity. This short list also shows that immigrants cannot be considered as a homogeneous group, and that the response of Hungarian society requires different patterns. As with immigrants, the host community cannot be considered homogeneous. Nevertheless, distinct patterns can be detected in the impressions, reactions and acculturation strategies of visitors to our country, and also of the behaviour of the host society, which we have also examined in our preliminary research.

Our analysis *aims* to understand the consumer acculturation of Chinese people living in our country. In examining the process of consumer acculturation, we focus on the social and cultural capital of individuals, and we are interested in the impact of Chinese social capital and Hungarian social capital on the acculturation and consumer acculturation processes. In this paper, we formulate several theses, the evaluation of which is part of the quantitative analysis.

To answer the research question, it is necessary to understand the relationship between acculturation and consumption, which leads to the literature on consumer acculturation. People from other cultures perceive culture shock at some level, which leads to acculturation strategies. The interdisciplinary nature of culture shock and acculturation has led to a large body of research highlighting and exploring the psychological and sociological characteristics of the concepts. In addition, the frequent impact of these

processes on consumption is also reflected in the literature. Along the acculturation processes, consumption also changes (Salant and Lauderdale 2003, Faber et al. 1987, Cleveland et al. 2009a), and it is this change that is the focus of our paper. The research question is not only important and worthy of analysis because of the immigrant groups, but also because of the impact of culture within consumption, through understanding subcultural behaviour, it touches upon broader areas of consumer behaviour. Not only do we change cultural groups when we leave a country and move to another, but also when we join another religious group or become part of another culture/group because of our economic activity. Our research focuses on the Chinese community, but we consider it worthwhile to extend our results to other cultural groups - after further confirmatory research.

1.1 Positioning the research topic in the theoretical and practical domains

This research is concerned with people who change their cultural environments. As Hungary is also home to people from many countries of the world, heterogeneity of the motherland is also reflected within the immigrant group. For this reason, we had to narrow down the target group of our research, a decision was brought based on the number of groups living in our country. Among non-Hungarian immigrant groups in Hungary, the Chinese group is the largest in terms of numbers, with 8,852 Chinese citizens living in Hungary according to the 2011 census data (Census 2011). In the census data, the group of persons of Romanian nationality was larger in terms of numbers (38,574 persons), yet this group is not considered to be prominent, which can be explained by the fact that they are in fact mostly Hungarians, which can be explained by the historical peculiarity of Hungary. According to the KSH 2020 statistics, there are 9,909 Chinese foreign citizens living in Hungary (KSH Nationality of Foreign Citizens 2020). For a number of reasons, it is difficult to give an accurate figure on the number of Chinese persons living in Hungary - foreign citizens, or people from China who have been granted citizenship - but it is clear that their proportion among immigrants is significant.

The degree of consumer ethnocentrism may vary by product category and even by product item, and the proportion of available Hungarian products within each product category is not the same. These two points alone, among many other factors, have led us to narrow down the range of products that affect consumer behaviour. In our preliminary research, we conducted qualitative interviews to investigate the perception of culture shock and the

question of adaptation for each product category. Our results showed that food, including beverage consumption, is the area where interviewees perceive differences most, which they can link to specific cultures and identity types. Meals are used as a way to remember, as well as to connect with a new group, or to preserve their cultural and family traditions. For them, remembering means both remembering the previous period of their lives - childhood, youth - when they lived in the other culture, and remembering the other culture itself. Finally, we have also focused on food and drink in the planned research, as there are diverse changes in eating habits, the possibility for consumers to 'make' their own products - baking, cooking. Not only shopping but also eating itself is culture-specific (Wit et al. 2015). While in China it is considered important to eat a hearty and cooked meal at breakfast, in our country breakfast is often omitted, and if consumers do eat something, it is often a bread-based, cold meal. In our research we look at the differences in detail.

Studies published so far (Penaloza 1989, Berry 1997, Hui et al. 1992, Cleveland et al. 2015, Jamal 1998, Chai and Dibb 2014) have shown that members of immigrant groups are a heterogeneous group, which is true for their identity, acculturation strategies and consumer behaviour. This heterogeneity in turn justifies the use of differentiated marketing strategies in their marketing activities. The literature on consumer acculturation dates back to the 1980s, yet in Hungary the concept remains unmentioned in publications. In our research, we introduce a new framework and conceptualisation in the field of consumer behaviour.

The results of the topic can be used directly and indirectly in a wider range of marketing, such as retail chains, food brands or private label products. Horvat and Ozretić Došen (2020) gave store loyalty as one of the three psychological factors identified in the consumption of private label products. Our results suggest that store loyalty can be strengthened by its association with language acculturation, and thus indirectly influences the consumption of private label products.

The novelty of the research topic is enhanced by the interdisciplinary perspective, which links the factors influencing the process of consumer acculturation to the theory of triple capital from sociology. Bourdieu's theory of capital is used to explain identity types and to analyse consumption patterns. The types of capital possessed reinforce each identity type, thus defining dimensions which, by increasing their emphasis, can help integration and increase the consumption of Hungarian products. The presence of Chinese culture is

not a one-way process, the economic presence of the Chinese ethnic group is strong in restaurants and retail outlets, which is why the consumption of Chinese products can be observed among the Hungarian population. The existence of a two-way process is only mentioned, and later research on the food consumption of Hungarian consumers will be considered as a future research direction.

1.2   The structure of the essay

The paper is divided into three main parts: a literature review, a presentation of the primary research and an interpretation of the results of the study.

The literature review starts with an examination of the concept of culture (Chapter 2.1), and it was considered essential to understand culture in relation to the research question, both to understand acculturation and to understand the evolution of definitions of culture, and in order to use the research findings later it is necessary to understand the presence of culture in many areas of life and in the theoretical aspects of consumer behaviour. In presenting the definitions of culture, we have not adopted a linear approach, but have used an integrative approach to outline the dimensions along which each definition can be placed, based on the differences and similarities between the definitions.

The literature review continues with a discussion of the literature on culture shock (Chapter 2.2) and acculturation. At the end of each chapter, summary tables and paragraphs are provided to illustrate the development and changes in the field. The literature on acculturation is not only about psychological and sociological research perspectives, many acculturation studies are about explaining and understanding consumption. These researches are presented in a separate chapter (chapter 2.3.4), so that the impact on consumption, and thus the economic consumption trends, can be seen. This leads us to the literature on consumer acculturation, in which, as in the previous chapters, we present the definitions, methodologies and contexts used. We conclude the chapter (section 2.4) with an intergrated model in which all research results that have used Penaloza's model are presented. The aggregate model illustrates the diversity of the field and the complexity of the process.

The last chapter of the literature review describes Bourdieu's theory of capital, not only to introduce Bourdieu's ideas but also to discuss the subsequent practice of its use (chapter 2.5).

The paper will then cover the primary research, starting with a detailed description of the methodology. The primary research consisted of two main research legs, on the one hand, we conducted a qualitative baseline survey with two waves of data collection, and on the other hand, we conducted a quantitative survey among the Chinese target group. Based on the results of the qualitative research, we defined the main target group of the research and the consumption area (food consumption). The qualitative research results helped us gain a better understanding of the perceptions and acculturation of foreigners living in Hungary and the factors that influence acculturation the most. Among the influencing factors, social relations were emphasised, a phenomenon that introduced the concept of social capital into the model.

The main analytical part of the PhD research was the quantitative research, which is described in detail in the second half of the primary chapter. The subsections include the distribution of the variables included in the model, the methodology used to construct the scales, and the PLS-SEM model itself, which was used to evaluate the hypotheses.

The final chapter of the thesis summarises the results of the research, evaluates the hypotheses, presents the limitations of the research, possible future research topics and directions, and discusses the possible applications of the results.

2 Literature review

In this chapter, we will present a theoretical overview of concepts related to the research question, divided into three sections: getting to know the definitions used, the models formed, and presenting the methodological tools used to measure the given concept. We shall touch upon five large topics before arriving to the model needed for the research question, which topics include culture, culture shock, acculturation and consumer acculturation, and capital types.

2.1 Defining culture and models of culture

Alfred Lang, in his study of the concept of culture, concluded that defining culture is futile (Lang 1997 cited in Jahoda 2012) and that it is simply a concept to be used and not defined. However, in an academic work it is essential to define concepts; therefore the study starts with an understanding of the concept of culture.

In order to understand our research question, our research area, it is essential to understand the concept of culture, to see what we mean by two different cultures if we want

to investigate the possible effects of switching. In this chapter, we will not present all the definitions of culture, as there are hundreds of definitions of the term, with Kroeber and Kluckhohn (1952) listing 165 definitions in their book. The origins of the concept of culture go back a long time and over the centuries it has had different meanings. Theories from Cicero to the present day are presented in relation to the specific issues. The question areas and dichotomies emerged from the heterogeneities observed when understanding of the concept. The differences in definitions are reflected in dimensions such as the interaction between the individual and culture, learnability, and the relationship between cultures. This study follows the anthropological and sociological tradition and works with a broader definition of culture, covering all aspects of life, including social institutions, language, eating habits, rituals, etc. Accordingly, we consider an interdisciplinary approach to the definition of the word culture important, so our review includes definitions and theories from the fields of sociology, anthropology, philosophy and consumer behaviour.

After examining the definitions of culture, six dimensions emerged, along which the individual definitions are separated. In the following chapters, the seven dimensions are presented, along which the various conceptions of culture are presented.

The first relates to the concept of nation, the question being whether culture is a phenomenon that is linked to nations or whether it is higher than nations.

2.1.1 From the individual to the single universal culture, the emergence of the dimension of levels in definitions of culture

Different definitions interpret culture at different levels, some interpret it at the level of the individual, others talk about subcultures, others link culture to nations, and finally, some definitions refer to a single universal culture.

The first mention of the word as culture appears in **Herder**, who always used the word in the singular and understood it to refer to universal human culture, in which variations are inevitable, writes Márkus (1992). "For Herder, 'culture' denoted all that distinguishes man's way of life from animal existence" (Márkus, 1992, 37).

According to Parsons, one of the greatest normativist sociologists, the elements of culture include the values, rules and roles specific to a given society. In his theory, personality is a central element, part of which is conformity or nonconformity to expectations. According to **Parsons**, we learn the rules and the roles that go with them through socialisation and

personality is an ever-changing, evolving thing. In his theory, culture appears as an integrating factor (Parsons cited in Farkas, 2005).

Hofstede, a Dutch anthropologist, defined culture as "the collective programming of the mind that distinguishes members of one group or category from another" (Hofstede, 1997, p.5). The author did not emphasize nations, but clearly linked culture to groups.

Like Hofstede, **Hong** does not emphasise the universality of culture, but links different cultures to different groups. Hong interprets culture as networks of shared knowledge, which implies - and the author emphasises this - that culture cannot be confused with ethnic or national groups, although it may overlap with them to a greater or lesser extent (Hong, 2009). This definition brings us to the next issue, categorisation, the levels of culture.

At the end of the 19th century we find a turning point in the history of the concept of culture. **Tylor** then formulates the first *anthropological* definition of culture: "Culture or civilisation, in the broader ethnographic sense, is the complex whole which includes knowledge, faith, art, morals, law, custom and all the other capabilities and characteristics which man acquires as a member of society" (Tylor 1871/1997:108. cited in Sipos, 2016). In this definition, contrary to what is presented in the sociological approach, there is no relation, but only a delimitation of the things that fall under culture. In its definition, the coexistence of several cultures is clearly visible.

Exchange is at the heart of another renowned sociologist-anthropologist's conception of culture, **Lévi-Strauss** says: "Exchange takes place in all societies at least at three levels: exchange of women; exchange of goods and services; exchange of communications. Consequently, the study of kinship, economic and linguistic systems provides certain analogies. All three are committed to one and the same method; they differ only in the strategic level they choose for themselves in the common world. We might even add that kinship and marriage rules define a fourth type of exchange: that of genes among phenotypes. *Culture*, then, does not consist exclusively of the forms of exchange specific to it (like language), but also, and perhaps above all, of *rules applicable to all forms of exchange, in the domain of nature as well as in that of culture*" (Lévi-Strauss 1967, 322 cited in Morel et al. 2000). In Lévi-Strauss's theory, society and culture are mutually presuppositional and interlocking concepts.

Sociologists belonging to the *creationist* conception focus on the situation and say that values, roles, expectations are only formed in the given situation as a reaction to action, and that they are always valid only for that situation.

Eliot speaks of three levels of culture: the individual, the group and society. The three levels are interlocked, the culture of the group depends on the culture of society, while the culture of the individual depends on the culture of the group. Eliot puts it simply - in addition to listing in detail later in the text what is included in culture - when he defines culture, he sees in it the meaning of life, that is, what is worth living for. The author emphasises the how in the actions (Eliot, 2003).

It is obvious that the level of culture can be interpreted in many ways, from universal culture to situational culture, and the discipline determines the level of interpretation of culture. Where there are multiple levels of culture, the question arises as to the relationship between the different cultures. Here too, there are differences between the definitions of different eras and disciplines.

2.1.2   Hierarchy and equality in definitions of culture

Another dimension of cultural definitions and perceptions is the relationship between cultures. Some authors consider that there are less developed and more developed cultures, i.e. a kind of subordination. Other theories emphasise the equality of cultures and analyse differences in a value-free way.

Boas, a German-born American anthropologist, uses the word 'culture' in many of his texts as a synonym for civilisation, and also to distinguish between primitive and modern societies. The author's 1911 definition emphasises irrationality, describing culture as the habits and actions that determine everyday life, whose existence is not conscious and which determine the activities of everyday life. Boas cites the encounter of cultures as an example of how we perceive elements of our own culture (Boas, 1911).

At first glance, Taylor has only defined the field of culture, but his definition is questionable as to whether it is a value-free formulation. **Stocking** (1963), analysing Taylor's texts, concludes that the concept of culture is used in a normative sense and that he does indeed think in terms of pluralism, but that Taylor nevertheless presents an evolutionary framework that assumes degrees of development.

Nowadays, equality or coordination has become the dominant idea, the most recent definitions do not use subordination, they aim at objective observation and the definitions

themselves no longer contain any element that would suggest subordination between cultures. Thus Niedermüller's concept of culture, which reads as follows: 'culture must be seen rather as the ever-changing "fragile" product of an indefinite and indefinable process of construction. Culture is not an object, a kind of "value" that man must preserve or protect, but a symbolic instrument that is constantly being created, "produced", and at the same time constantly being shaped, changed, exchanged, etc., i.e. used in a wide variety of social situations' (Niedermüller 1999, 107).

2.1.3   The education dimension in the definition of culture

In understanding and examining the concept of culture, it is essential to define and understand whether culture is something we are born with or something we learn throughout our lives. In terms of the dynamics of the concept, this is one of the biggest differences between certain definitions. In the majority of definitions, learning and the continuous acquisition of elements of culture appear.

Boas believes that culture is not given and known from birth, it has to be acquired. The author defines imitation, as opposed to teaching, as the main form of transmission of the elements of culture (Boas, 1911).

Schein discusses the appropriation of cultures when he writes about the layers of culture, in his opinion we are not able to fully appropriate another culture (Schein 1991 cited in Malota - Tóth 2015).

Culture is defined by **Geertz** (1997) as a set of meanings in symbols, which are passed down through history. Knowledge and attitude are also present in the author's explanation of the concept. At the heart of Geertz's definition is 'an organized system of symbols carrying meaning' (1988b: 69).

Similarly, learning is the focus of the concept for Ágnes **Hofmeister-Tóth**, who defines culture as "the set of learned beliefs, values and habits that guide the behaviour of consumers in a given society" (Hofmeister-Tóth 2003, 17). The author further emphasises that culture does not include instinct.

Konczosné defines culture as a behavioural model: 'Culture is a behavioural model that is acquired by the participants of culture as a collective experience, as a body of knowledge and traditions in a community, through cognitive and communicative processes' (Konczosné, 2005, 100).

As mentioned above, **Parsons** emphasizes learning in his theory, which is a never-ending process, so that the acquisition of culture is the result of a lifelong learning process (Parsons cited in Farkas, 2005).

In his definition of culture, Hong emphasises the transmission from generation to generation, i.e. he stresses the intergenerational link in learning (2009).

2.1.4 The interaction of man and culture in definitions of culture

Another dimension of differences in cultural perceptions is the impact of humans. We find definitions in which the individual plays a passive role and others where he or she is an active participant.

Mead's theory includes the constructed self and the reactive self, the interaction and relationship between which enables the transition between human nature and culture. Mead also emphasises that the individual also influences social processes - and thus culture (Mead, 1973).

In the sociological approach, **Farkas** distinguishes between normativist, normativist-creativist - which is related to the border between normativist and creativist -, structuralist and creativist-rationalist - which is located on the border between creativist and rationalist - approaches when analysing different conceptions of culture (Farkas, 2005). According to the *normativist* conception, individuals act according to commonly constructed and accepted cultural phenomena - norms, rules, beliefs, etc. - and thus social phenomena are determined by culture. This view sees the individual in a more passive role.

Farkas cites Goffman as an example when discussing the normativist-creativist conception of culture (Farkas, 2005). **Goffman** is the first to mention the role theory of disengagement; according to his theory, an individual can both play a role and express that he does not identify with the role. Goffman understands actions as a co-creation of the individual and his audience, he believes that in all cases we play for the audience, which brings with it the need to conform to expectations. We are constantly in a theatre where we are both spectators and actors. This detachment from the role also means that the individual has freedom to act out, play and create roles (Goffman, 1981).

According to *structuralist* theories, the influence of culture on action is the influence of social structures.

In the rationalist conception, the rational actions of individuals are assumed and through them the formation of culture is examined (Farkas, 2005).

A general definition can be read from **Hall** (2005), who states that "Culture is a set of symbols, collectively formed over history, that make our world intelligible" (Hall, 2005:4 cited in Malota 2015).

Kondor claims: "the notion of 'culture' encompasses the 'set of works' of a community, the creation and maintenance of which enables the members of that community to acquire the attitudes and mentality of that community" (Kondor 2003). In addition, she highlights three further characteristics of the concept: the inseparability of value from culture, its social character, and the fact that it is the members of society who create culture, which also has an effect on individuals, i.e. Kondor assumes a two-way effect.

It can be seen that no simple dichotomy emerges, but that the different transitions from a completely passive to an active role are also reflected in the definitions.

2.1.5 The emergence of the everyday to high culture dimension in definitions of culture

As we study the descriptions of culture in turn, we notice that from the completely ordinary actions to the high culture, elements appear that define the concept. As we have seen with Hall (Hall, 2005), culture is a tool for everyday life and covers a wide range of activities.

Kluckhohn (1951, 1961 cited in Józsa 2018) defines culture by focusing on everyday life, separating the elements of high culture from the concept, and emphasises problem solving in national culture. **Trompenaars** (1995 cited in Józsa 2018) also captures the definition of culture through the problem solving of the individual and defines the concept as a method that belongs to it. Trompenaars argues "in fact, all human is in some way a cultural process" (Trompenaars 1996, p. 51).

This latter way of thinking is more prominent in the definitions of the last decades.

But where do we start when we say that we are working through the most significant definitions, and in which era which interpretation has emerged? The term culture appeared in antiquity, the Latin word *colere* meaning to cultivate, attend to, which referred primarily to the cultivation of the land, from there it spread first to the cultivation of the human mind, soul, culture, and then to the lasting things created by cultivated man (Elter et al. 2005; Kondor 2003). Kondor (2003) identifies Cicero's text *Tusculanae Disputationes* as a milestone in the development of the word, in which the author refers to the cultivation of the soul in the phrase 'cultura animi ... philosophia est'. **Kondor** also mentions that, moving

from the metaphorical level, in the 17th century 'cultura' was already in everyday use associated with the cultivation of the mind. In the 19th century, the distinction between *cultured* and *uncultured* is already widespread and cultivation is part of social status. The classification of 'culturedness' then shifts from the individual to the *group* and, with the birth of the word society, a new definition of culture emerges (Kondor, 2003).

2.1.6 The emergence of the dimensions of excellence and everyday actions in definitions of culture

The heterogeneity of definitions can also be observed in the different emphases. Culture covers a wide range, almost everything, so it is possible to use and experience culture in different ways. Some authors emphasise and analyse human creation and outstanding activities, while others focus on the everyday actions of ordinary people.

In Kondor's formulation of Bruckhardt, he "limited it to 'what is spontaneously created to support material things and as an expression of intellectual-ethical life', and thus separated it from 'what takes the force of coercion', i.e. the state and religion" (Bruckhardt cited in Kondor 2003). In the description, the product of creation already appears as an objective product.

Tóth uses an individual-centred definition of culture and, according to him, culture is used to support personal choice: "Culture helps the individual to decide what he can be, what he can feel, what and how." (Tóth, 2009:44).

Malota (2013) classifies definitions of culture into four types: (1) general definitions, (2) definitions based on a set of values and behaviours, (3) orientation-focused definitions and (4) definitions based on layers of culture. Orientation-focused definitions include those definitions that define culture as a guide, such as Hofstede, Thomas, Usunier and Lee, Trompenaars' definitions, which lead to the following definition: "people who would most likely give the same or similar answers to a given problem belong to a given cultural group" (Malota and Tóth 2015, 124).

Overall, the definitions of culture have changed over the centuries, with the emphasis on different aspects. In defining a concept, it is important to define the define the field, and the variability of its content.

In the previous section we have presented the different concepts by subject area, and in the following table we present a brief chronological overview of the previously described definitions of culture. This allows us to see what innovations are characteristic of each definition.

1.Table An overview of culture definitions from the beginning

Who	When	What is the difference
colere	Ancient Rome	cultivate land: cultivate, attend to
Cicero – cultura	i.e. 106-43	cultivation of soul
Bacon – cultura	1561-1626	education of the soul (ethics) - practical application
Hobbes	1588-1679	in Leviathan: education of a child
	18th century	distinguishing between culture and illiteracy
Rousseau	1712-78	two meanings of the word '': education in case of an individual distinction between cultured and barbarian in case of society
	19th century	distinction not only in case of individuals but also peoples – similar to society
Herder	1744-1803	all that makes us different from animals
Bruckhardt	1860	in *Kultur und Renaissanse*: creation and its products such as law, religion, arts, language, etc.
Tylor	1871	Educated; complex (beliefs, morals, customs, behaviour); evolutionist
Boas	1911	Based on imitation; habits and patterns of behaviour that determine the actions of everyday life; expression sometimes related to civilisation
Kluckhohn	1951, 1961	lifestyle; problem-solving ways of members of society
Lévi-Strauss	1967	forms and rules of exchange
Bourdieu	1979	"legitime culture" – "popular" or "vulgar culture"
Habermas	1981	
Geertz	1988	symbols with meanings
Schein	1991	other cultures cannot be fully apprehended; layers
Hofstede	1997	collective programming; differentiation
Niedermüller	1999	continuously evolving – permanent impact – in use
Kondor	2003	all work of arts
Eliot	2003	reason to live for; three levels
Hofmeister-Tóth	2003	directs consumer behaviour
Hall	2005	system of symbols; makes the world understandable; jointly developed
Konczosné	2005	behavioural model; cognitive and communicative processes
Tóth	2009	what the individual can become; help in understanding

Source: own table

2.1.7 Culture models and adaptation

In the field of cultural research, a number of cultural model theories have been developed, and we would like to briefly present a selection of them in order to give a sense of the diversity of both the range of research methodologies used and the range of results they produce.

In addition to gathering definitions of culture - analysing hundreds of definitions and theories - Kluckholhn and Strodtbeck concluded that each culture seeks answers to five questions and that the answers to these questions can be used to understand and characterise the given culture. The first question concerns the basic nature of human beings. There is a straight line between cultures, some believe that people are basically good, some believe that people have a mixed basic nature, others believe that people are essentially bad. The possibilities given by the straight line mean that transitions can be observed between the grades. The dimension is strongly linked to religion. The second question concerns the relationship between man and nature - adaptive, dominant, harmonious - while the third question concerns the time horizon - human activities: past, present, future. The fourth dimension, which like the previous ones can be thought of as an axis, with all the transitional features, shows the relationship of people to activity. There are large differences in what individuals consider to be the meaning of life, in the way they value their lifestyle. There are cultures in which development is the goal, the valued behaviour, described by the authors under the heading "belonging". In other cultures it is the quality of life, the enjoyment of life, the mere existence that is the greatest value, while still others see the meaning and value of life in activity, in action. Finally, the last question to be answered in order to analyse cultures is the characterisation of the relationship between people. For this question, three typical answers emerge: hierarchical, collectivist and individualist (Malota and Mitev, 2013).

Perhaps the best known culture model is **Hofstede**'s (1991) dimension identified by the theory of cultural differences. Hofstede continued to develop his theory and the initial four dimensions were expanded to six dimensions by 2010. Each dimension covers an index with country-specific values, so that the cultural distance between pairs of countries can be determined. The six dimensions are (1) power distance, (2) individualism-collectivism, (3) masculinity-femininity, (4) uncertainty avoidance, (5) future orientation - short-term orientation and (6) indulgence vs restraint. (Hofstede 2008).

The power distance index shows the extent to which individuals with less power in a given group are willing to accept the unequal distribution of power, and to defy their superiors. Low values of the index indicate a low power distance: autocratic leaders are not typical in such societies, and those in lower positions of power, both in and outside the workplace, dare to voice their possible displeasure. In case of high power distance - with high values of the index - are groups and societies where those at lower levels unconditionally accept the actions of their more powerful peers. Examples of low power distance are Denmark and New Zealand, while high values of the index are found in Malaysia and Slovakia.

The individualism-collectivism index - true to its name - shows whether the thinking of individuals in a given group is characterised by individualism or collectivism, i.e. the relationship between the individual and the group. Low values of the index are found in more collectivist societies, while high values are found in more individualistic societies, with Hungary having one of the highest index values (80).

The masculinity-femininity dimension shows the type of values that a given society values, whether it values masculine values such as power, material goods, strength, or feminine values such as caring, relationships, modesty, compromise, quality of life. The most masculine countries with high index values are Slovakia, Japan and Hungary.

The fourth dimension explores the avoidance of uncertainty, which in fact shows an acceptance of life, of the changeability of nature. In countries with a high index value, the way of life is to deny and avoid variability, i.e. they apply and follow many rules and the display of emotions is not typical. In contrast, countries with a low index score, such as Singapore, Jamaica and Denmark, have low stress levels, fewer rules, a greater sense of the emotions in individuals, and a high social value of creativity and innovation. Hungary tends to be one of the uncertainty-avoiding countries.

The fifth dimension is future orientation, which indicates whether a society is more pragmatic or normative.

Finally, the last dimension, the indulgence index, shows that countries with low values tend to be more restrictive, while those with high values tend to be more permissive towards desires and impulses. In more permissive cultures, there is a greater need to experience feelings and desires, so freedom, optimism, fun and leisure are more valued. Conversely, restrictive cultures tend to be more pessimistic, controlling and do not prefer indulgence (Malota and Tóth, 2015).

Along Hofstede's dimensions, Hungary and China have the values shown in the following figure. There is a similarity between the two countries in the indulgence dimension, where the two countries have almost identical scores (Hungary 31 and China 24). The largest difference between the two countries was in the dimension of individualism, with Hungary scoring 80, while China is clearly a collectivist country, with a score of 20.

1. Figure Comparison of Hungary's and China's scores on Hofstede's six dimensions

Source: own table based on **https://www.hofstede-insights.com/product/compare-countries/**
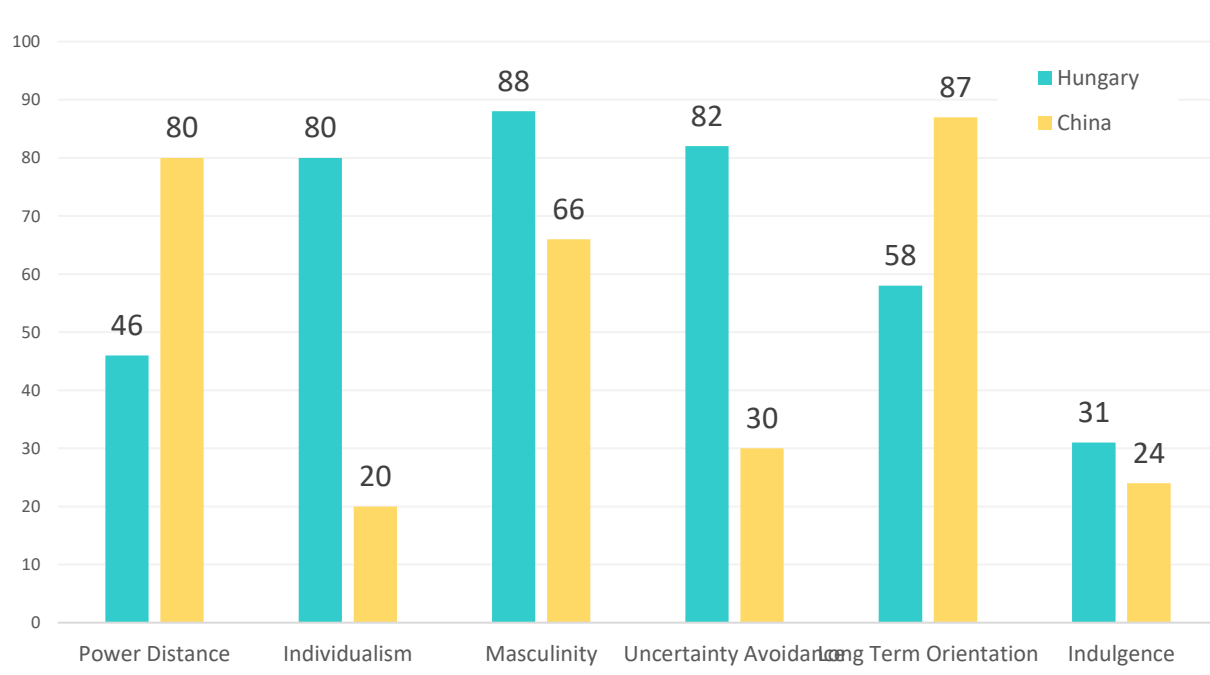
Our research focuses on food consumption and healthy eating. **Hoe** et al. (2019) linked Hofstede's culture dimensions to **Schwartz**'s culture values in search for causes of obesity. The regression analysis resulted in a significant association between obesity rates (WHO data) and Hofstede's individualism index and uncertainty avoidance dimensions, with the association showing a positive direction. Schwartz culture scores showed no correlation with the obesity variable. According to Schwartz, differences in value preferences of individuals can be detected, and the differentiation of values has an impact on the beliefs and behaviour of individuals. Schwartz identifies three dimensions of cultural values: embeddedness - autonomy, hierarchy - egalitarianism and mastery - harmony. Based on these dimensions, he identifies ten value types, which are self-direction, universalism, stimulation, benevolence, power, hedonism, tradition, security, conformity, and achievement (Hoe et al. 2019).

Hall, who is also an anthropologist, spent decades researching differences between cultures and explored three fields in detail during his career. Hall's conceptualisation includes the word proxemics, which refers to the distance maintained between persons and, according to Hall, is a good way of distinguishing between cultures. Distance was divided by Hall into eight types: very close, close, relatively close, close neutral, distant neutral, public, across the room and distance. He defined distance along eight dimensions:

"1) postural-sex identifiers

2) sociofugal-sociopetal orientation

3) movement factors

4) kinesthetic factors (touching)

5) retinal combinations

 6) thermal code

7) olfactory code (smelling)

8) voice loudness" (Hall, 1963, 1006-1007).

For each dimension, he has defined precise code instructions, an example of which is shown in the following figure.

2. Figure Hall's calculation of distance

Postural - sex identifier: two men standing -> 55

Orientation of badies: facing each other directly -> 0

Kinesthetic factor: close enough so that hands can reach almost any part of the trunk -> 101

Touch code: touch does not play any part -> 0

man speaking looking at, but not in the eye, partner only viewing speaker peripherally -> 23

Thermal code: close enough so that radiant heat would have been detected-> 2

Voice loudness scale: voice very soft -> 1

Source: own table based on Hall, 1963, p1021

Proxemics was important to Hall because he believed that different cultures have different distances, which determine how people perceive and thus interpret the world. In describing distances, he places the individual at the centre and places the distance of different factors in concentric circles around him. He divided distances into four major categories and each category into two further categories, close and far. He described each circle or distance in terms of what is perceived by which sense organ. Hall illustrated his theory through the American culture and pointed out, for example, that the American sense of smell is almost non-existent, which suggests poor memory, because smell is the best of the senses to recall memories. The first of the four distances is the intimate distance, which ranges from 0 to 0.5 m, and within this distance the intimate distance is a maximum of 25 cm. At this distance, you can smell every scent, smell, feel the other person, and hear even the softest sounds. The second distance is the personal distance, which is between 0.5 and 1.2 metres. At the personal distance, it is still possible to touch the other person with the hands, three-dimensional perception is emphasised and the other person's head no longer seems too big. At this distance, the body heat is no longer perceptible, the volume used is still moderate and it is used to discuss topics with personal involvement. The third distance is the social distance (between 1.2 metres and 3.6 metres), where touch is no longer present, no one wants to touch another and no one assumes that the other person does. Facial features are now harder to make out and the volume is normal. Finally, the fourth distance is the public distance (between 3.6 metres and 7.5 metres), where not only the volume should be increased, but all other means of communication, such as facial expressions and posture should be enhanced. Posture and spatial movement are of great importance, the pace of speech is slowed down. The distance maintained between persons is an inference of the social relationship between persons, and culture must be taken into account. (Hall, 1987).

Hall's other famous theory is the distinction of cultures according to the importance of context. He classifies cultures into two groups, the high context group and the low context group - of course there are degrees. According to Hall, there are cultures in which a significant part of the information is contextual, so-called hidden codes in the culture, which are difficult for the foreigner to navigate without knowing. Asian cultures in particular are among these cultures, according to Hall. Conversely, in low context cultures, the non-verbal elements, the context, do not have a high informational value, the spoken or written word itself contains all the information that is to be conveyed (Malota and Mitev, 2013).

The third theoretical theme Hall developed was the relation to time, for which he defined a scale with two endpoints: monochronic and polychronic cultures. Briefly, individuals in monochronic cultures tend to prioritise time and deadlines more than those in polychronic cultures. The former are more characterised by a preoccupation with one thing at a time, strict adherence to deadlines, quick action, short-term relationships and strict adherence to plans. In contrast, in a polychronic culture, individuals tend to be multi-taskers, trying to meet deadlines but not always succeeding, focusing on human relationships, and therefore typically having long-term relationships. Different conceptions of time favour different types of work, so that monochronic time conception favours industrial production, while polychronic time conception is best suited to the arts, research and other creative activities, and to close, warm human relationships (Hall, 1983, 1987).

Trompenaars' model of culture, co-authored with Hampden-Turner, focuses on nature and time, and develops a seven-dimensional system for characterising human relationships. The author conducted a survey of organisational culture in more than 50 countries in corporate settings, working with a total sample of 15,000 people, and developed his seven dimensions by taking the work of Hofstede and Kluckholhn-Strodtbeck further. The first dimension is the dimension of universalism-particularism, which shows attitudes towards rights and rules. Whereas the first idea is that we should act according to the rights and rules in all circumstances, the particularist view makes the observance of rules depend on the situation and the social circumstances. The second dimension is individualism-collectivism, already known from Hofstede's theory. The specific-diffuse dimension relates to the relationship between personal and work space, the boss-subordinate relationship in specific cultures does not appear in personal, leisure events. The affective-neutral dimension covers the willingness to express emotions; in neutral cultures people suppress and typically do not show their feelings. The fifth dimension is related to status, whether in the culture status has to be earned or is based on some attribute - age, gender, religion, origin. The sixth dimension is related to the concept of time and is concerned with understanding the relationship of members of a culture to time. Finally, the last distinguishing dimension is the relation to nature, along which cultures that see themselves as part of nature are separated from those that see themselves as above nature (Trompenaars - Hampden-Turner, 2002).

The iceberg model is a model used in many fields, and the idea originated from Freud. The theory is to imagine an iceberg with only a very small part of it above the water level

and visible to humans, but with the larger and more pedestal-like part of the mountain below the water, which is invisible. The idea also implies that the visible elements are all due to the invisible elements, which form the basis of the invisible elements and determine the visible elements. Visibility is important because it questions the process of knowing the invisible elements. Several authors use it in their studies of culture, where it is unanimously emphasised that culture has both visible and invisible elements, such as language, dress, food, as well as beliefs, history and values. Among the iceberg models, some define and describe each level, others deal with issues of visibility and valuation (Sipos, 2016).

Similar to the iceberg model, the onion model also distinguishes between visible and invisible elements of culture. The onion model appears in works of several authors. Hofstede (1997) uses **the onion analogy** to distinguish four shells, the outermost shell being the circle of symbols visible from the outside. Symbols include words, language, jargon, dress, gestures, objects, hair style. The meanings of these are known only to those who belong to the culture, or to those who assimilate the culture. The copying of symbols occurs between groups. The second onion skin is the group of heroes, which includes both living and dead persons, as well as real or fictional heroes. Hofstede notes that in the age of television, appearance becomes increasingly important for heroes. Examples of contemporary heroes include heroes from the Marvel film studio in America and other parts of the world where superheroes are popular, and famous sportsmen and women such as Katinka Hosszú in Hungary. Hofstede emphasises the representation of values specific to the culture and the personality and behaviour of the group's characters that are worthy of emulation. The third layer of the onion is rituals, which the author defines in the following sentence: "Rituals are collective activities that are technically superfluous to the achievement of desired goals but are considered socially indispensable within a culture" (Hofstede 1997, p 9). Good examples of rituals are greetings, religious rituals, business correspondence, food rituals, gift giving, celebrations, etc., which are also present in everyday life. Finally, the innermost part of the onion, the values part of the culture, is actually the point of orientation, it is the core of the culture. The values show what a culture prefers, and Hofstede shows the classification of things along 11 pairs of opposites. The pairs of opposites include the dimensions of evil and good, unnatural and natural, forbidden and permitted.

The onion model is also described by Trompenaars (1995), who distinguishes between explicit and implicit parts of culture, the implicit part being the very core of the onion, the

basic assumptions and axioms, which determine the onion, i.e. the rest of the culture. The explicit part is divided into two parts in the author's theory, the group of norms and values close to the implicit part and the most external, most perceptible part, which is the group of material products.

Schein (2004) also moves from the visible elements to the invisible core in his description of culture. The visible elements of culture include all things that a person encountering the culture can perceive through the senses, such as language, dress, food, art, etc. Then the next group includes goals, philosophies and strategies, which are in fact the set of beliefs and values that culture represents. The third level is the set of underlying assumptions, which is in fact the source of both other levels. This includes things that are taken for granted, beliefs, feelings. The three levels can and should be separated in every culture when we want to learn about a new culture. Schein summarises that the third level determines the first two levels, so that if we understand the third level in a culture, we can easily know and understand the other two levels.

As a synthesis of the research on culture, Ronan and Shenkar developed cultural clusters in (1985), a synthesis of eight major studies. Based on the eight studies, they identified four sets of issues, (1) work goal importance, (2) need deficiency, fulfilment, and job satisfaction, (3) managerial and organizational variables, and (4) work roles and interpersonal orientation, and used these to form clusters. There was only one study in which all four sets of questions were included. With integration, they separated eight groups of countries and placed four countries in the independent class - Brazil, Japan, India and Israel. The significance of their work is that the separation and characterization of regions makes it easier for companies to adapt their organizational structure and workflow when changing regions.

3. Figure Ronan and Shenkar – A synthesis of country clusters

Source: Ronen - Shenkar 1985, p. 449

The Anglo-Saxon cluster has a medium index score on uncertainty avoidance and a high score on masculinity and individualism. The Middle East and Arab cluster were reported in only one study each.

Bridges (1986) distinguished change from transition - the adaptive response to change is transition - thus developing the **transition model**. According to his description, every new situation, be it a new job, a new family relationship, a change of residence, presents the transition model, which is associated with losses and gains alike. Three phases take place simultaneously in the individual: endings, neutral zone and new beginnings. Transition begins with the end, that is, it begins when individuals are confronted with the fact that something is coming to an end. For example, when a child is born, the time when there were just the two of them ends. Then they take stock of what is passing, what is retained, what is kept, what losses characterise the situation. The second phase is the neutral zone, when the old no longer exists and the new has not yet begun, a transitional phase, followed by the beginning of the new, when a new identity is established, during which new values, new goals, new roles are defined.

The concept of **cultural metaphor** comes from **Gannon**, who believes that a culture can be captured by a phenomenon, institution or activity with which people in the culture can identify. The extent to which a cultural metaphor works depends on the degree of cognitive

or emotional attachment and the number of people involved in the attachment. Nielsen and co-authors (2009) demonstrated the validity of cultural metaphors using a Portuguese example, the fado. Gannon distinguishes four phases of metaphor creation - learning about the society and history; naming the metaphor; examining the elements of the metaphor; and testing the validity of the metaphor (Nielsen et al. 2009).

Culture models include Kim's stress-adaptation-growth theory and the U and W curves, which will be discussed in later chapters.

In summary, the definition of culture appears in many ways in the literature and the authors' understanding of the differences between cultures also appears along many dimensions. In addition to the diversity and complexity, it can be seen that there are great differences between cultures, some of which are easily visible and immediately perceptible, while others can only be understood after a long study. Everyone is part of a culture, we can be part of several cultures at the same time, we can learn and adopt unfamiliar customs and beliefs, and there are elements that we are unable to understand if we come from another culture. The diversity of cultures is most evident when cultures meet, and encounters can be both joyful and fraught with stress and conflict.

2.2   The Phenomenon of Culture Shock

Inextricably linked to the theme of acculturation is the concept of culture shock, which has its origins in anthropology. The term is believed to have been first used by **Oberg**, who described culture shock as "an occupational disease that occurs when a person is posted abroad, caused by the tension (anxiety) caused by the loss of signs and signals familiar in social interaction. It has specific symptoms and requires treatment." (Oberg 1960,16). In fact, culture shock was defined earlier verbally, in 1951, by the American anthropologist **Cora Dubois,** when she spoke of the phenomenon in the fieldwork of anthropologists. Dubois defined culture shock as a state of emotional distress that occurs upon encountering a foreign culture (Goldstein, 2013). Oberg's formulation and use of the term was more general, not only for the work of anthropologists, but also for any person. Dupon (2011) reports in his study that the first mention of the term culture shock was in **1931** in the Economic Journal. This publication was a review of a book by the American sociologist **Niles Carpenter** (Carpenter 1931). Carpenter observed and researched workers moving from rural to urban America. He found that many of them entered into a bad mental state, which he called culture shock, characterised by criminality, alienation from religion and

stress. Carpenter likened the concept of culture shock to shell shock when examining the mental state of workers. Carpenter thus says that families moving from the country to the city - he writes throughout that the whole family moves with their children or grandchildren - are in a state of cultural shock, which he details as: „That is to say, he is transferred suddenly from one sort of culture to another one, and the experience imposes a serious strain upon him, especially as regards the habituations in thought and attitude which he has derived from his rural heritage" (Carpenter 1931, 272). **Holt** reports a similar story of rural-to-urban movers (Holt cited by Dupon 2011). **Gamio**, in his 1929 analysis of Mexican immigrants, mentions culture shock as a reason for moving home. **Adler** defines culture shock as "primarily *a series of emotional reactions* associated with the loss of perceptual grip on one's own culture and the total or partial incomprehension of new cultural stimuli and misunderstanding of new and varied experiences. This may include feelings of helplessness, irritability; and fear of being deceived, infected, offended or ignored. (Adler 1975 p. 13 cited in Gaw 1995).

    Pendersen uses a similar phrase when he defines culture shock in his book: „the process of initial adjustment to an unfamiliar enviroment", the process is in „any situation where an individual is forced to adjust to an unfamiliar social system where previous learning no longer applies" (Pendersen, 1995, p 1).

Mumford (1998) in his review of culture shock draws attention to the emergence of other terms in the literature, such as Guthrie's use of `*culture fatigue'*, Smalley's use of `*language shock'* which focuses on language difficulties, or Byrnes' preferred term of `*role shock*' (Mumford 1998).

Three weeks after their arrival, the volunteers completed a culture shock questionnaire and returned it to the UK in the research associated with **Mumford** (1998), which reports the responses of UK volunteers visiting 27 countries - 372 in total. The culture shock section of the questionnaire is mainly based on Taft's dimensions and three factors were constructed, two culture shock variables and one interpersonal stress level variable.

5. Figure Relationship between the culture shock measure and cultural distance
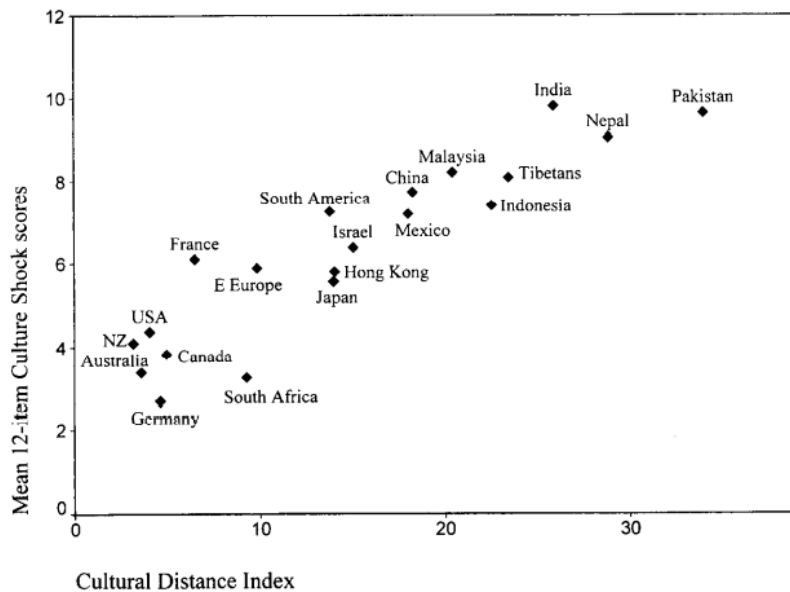
Source: Mumford 1998, p 152

The results showed that the highest levels of shock was experienced by workers in India (9.80), Pakistan (9.63) and Nepal (9.05). In other words, the greater the cultural distance between the destination country and the home country, the stronger the culture shock manifested.

Samovar and his co-authors give the following definition of culture shock: „culture shock is a mental state caused by the transition that occurs when you go from a familiar cultural environment to an unfamiliar one and discover that your normative, established patterns of behavior are ineffective" (Samovar et al., 2000, p 10). The feeling of culture shock is described by the authors as a psychological and mental fatigue, when we feel that everything is difficult, even food is unpalatable.

The positive aspect of culture shock is highlighted by **Schein** (2004). The author highlights two ways of building norms and learning, one is *positive problem solving* and the other is *anxiety avoidance*. Both types determine later developmental potential. In the first case, thinking develops about why change what has been successful, while in anxiety avoidance, there is a wariness of making changes that have hurt the individual or group in the past. He also reports on the degree of emotional maturity of groups, where the similarity of members is no longer necessary for them to live and work well together, because they believe in the

fact that the diversity and individual growth of individuals contribute to the group's more effective functioning. Schein sees the importance of culture in survival, which manifests itself in two ways, on the one hand in adapting to the external environment and on the other hand in integrating the internal process (Schein, 2004).

Culture shock as stress is described by **Li** (2012) when he describes the stress of the process of adapting to a new environment when cultures meet. The author argues that the concept does not necessarily have to be associated with negative connotations, and that the stress that is experienced is a contributing factor and part of the process of development.

As with the concept of acculturation, the concept used in the first half of the 20th century is fundamentally the same as the concept used today, but differs in its subtlety. Over the years, its meaning has changed from a disease to a disorder. Our research describes it as an adaptation difficulty that arises when encountering a new culture for the first time (Hidasi 2004, 2014).

The related literatures are organized around three main themes collected by Zhou et al. (2008), which are stress coping adaptation, culture learning and identity. According to **Hall**, there are three modes of learning: *formal, informal and technical* (Hall 1959 cited in Erskine 2009). Formal learning is mediated by rules, values and principles, such as in school settings. In this type, the transmitted elements are accepted almost without reservation. In informal learning, observation and copying are dominant, the learning of guiding rules and principles does not take place, the individual is often assimilated without being noticed. Between generations, knowledge acquired informally may take on a formal form at the point of transmission. Finally, technical learning requires direct contact between teacher and student (Erskine 2009).

2.2.1 The causes of culture shock

In addition to defining culture shock and identifying possible causes, the authors also identified six aspects of the phenomenon of culture shock, **Taft**:

- Strain due to the effort required to make necessary psychological adaptations
- A sense of loss and feelings of deprivation in regard to friends, status, profession and possessions
- Being rejected by and/or rejecting members of the new culture

- Confusion in role, role expectations, values, feelings and self-identity
- Surprise, anxiety, even disgust and indignation after becoming aware of cultural differences
- Feelings of impotence due to not being able to cope with the new environment. (Taft 1977 idézi Mumford 1998 pp 149).

Juffer (1987) distinguishes five triggers. The first is the *foreign environment* and the author assumes that all individuals experience some level of shock in a foreign environment. The second cause is *misunderstanding*, resulting from intercultural communication. *The threat to emotional well-being* is itself the third cause of culture shock. The fourth cause is *behaviour* - modification is required to obtain positive feedback from the new environment - while the last is the growth experience, which is a positive characteristic of culture shock, triggering development (Juffer 1987 cited in Li 2012).

Hidasi (2004) categorised the triggers into three groups, namely (1) loss of familiar attachments, (2) difficulties in communication and (3) identity crisis.

Chaney and Martin grouped the sources of culture shock into six categories: cultural stress, social alienation, social class differences, financial problems, family and relationship problems, and social and individual self-image (Chaney et al, 2011).

According to the *ABC model of* culture shock, we can experience culture shock on three levels: affective, behavioural and cognitive. At the affective level, there are factors that affect emotions, which can lead to anxiety, depression, aversion, homesickness, euphoria. In the behavioural dimension, disturbance occurs in actions, communication and identity. Problems at the cognitive level are related to thinking, this is where tolerance and stereotypes are born. The three dimensions mutually interact (Ward et al 2005, Malota - Mitev 2013, Zhou 2008).

Among the sources of stress, **King** et al (2017) identified social disconnection, lack of understanding of the host culture, unemployment and the host culture's unfamiliar legal system in their qualitative research among African immigrants in Canada. The research involved the expression of emotion and the transmission of information through photographs. Among other things, they identified the traditional Ethiopian coffee ritual as a way of reducing stress, which also helps to strengthen social relationships. The wearing

of clothing belonging to one's own culture and the use of furnishings from home were justified as a way of preserving identity.

It is clear that culture shock affects the individual from several directions and is due, among other things, as much to dysfunctionality in communication as to difficulties in understanding at the level of actions.

2.2.2 The stages of culture shock

The stages of culture shock are described by **Lysgaard** (1955 cited in Black and Mendenhall 1991) in his theory of the U curve - based on interviews with 200 Fulbright scholars. He calls the first phase the *honeymoon* phase, because in this phase the individuals are enjoying the novelty of the new cultural environment, the level of adaptation is high, they are fascinated by the novelty of the other culture. Then comes the *culture shock*, also known as the *crisis,* when the differences intensify the conflicts. The third phase is *adaptation*, when the individual gradually gets to know and learn the customs and meanings of the other culture and begins to adapt to the new environment. Finally, the fourth stage is the phase of *feeling at home, of acceptance,* when the person is able to live effectively in the new cultural environment. **Black and Mendenhall** (1991) analysed the U curve studies and reported that the memory of returning students is problematic and none of the initial studies used a statistical procedure to verify the theory, but they did still confirm its existence.

The U-curve does not include the pre-departure period, which **Lewis and Jugman** (1986) had already incorporated into their theory when they presented the stages. The first stage is the pre-departure period, followed by the contemplation period, which typically lasts for a few weeks or months after the trip. In the third phase, the individual becomes increasingly involved in the life of the host culture, interacting more and more with people from the new culture. Then comes the period of culture shock, followed by a period of adaptation, and finally the return to the home culture.

Winkelman describes 4 summary phases of adaptation, the first he calls the *honeymoon or tourist* phase, the second *the crisis or culture shock phase*, the third the *"adjustment"* and *gradual recovery phase*, and finally the fourth the *adaptation, acceptance and acculturation phase*. The phases are seen as successive but also cyclical, as new crises can manifest and we can return from the fourth to the second level while living through them.

At the same time, he mentions that one can become 'multicultural' permanently, in which case the fourth is the permanent level. The pleasant wxperience of the honeymoon phase arises from the fact that during this period tourists and business people typically only encounter institutions 'created especially for them' (e.g. hotels, resorts, airports, offices) and do not really get to know the real local culture (Winkelman 1994).

Rhinesmith distinguished 10 stages of culture shock and in his theory the stages describe a sine curve with all odd stages at the bottom of the curve and all even stages at the top of the curve. In practice, the model includes ten waves in the process of intercultural adaptation. The succession of stages over time can be seen, with the sixth stage being the adoption of the host culture. The first five stages are about leaving home and discovering the new culture, while the last four stages are about adapting to the home culture and leaving the host culture. The ten stages are: (1) initial anxiety, (2) initial fascination, (3) initial culture shock, (4) superficial adjustment, (5) mental isolation, depression, frustration, (6) acceptance/integration into host culture, (7) recurrent anxiety, (8) recurrent fascination, (9) return shock, (10) reintegration (Rhinesmith 1985 cited in Chaban et al 2009, p12).

Pedersen (1995) also divided the phases of culture shock into five stages, the first of which, like the U-curve, is the *honeymoon* period, when individuals are hopeful, both excited and elated. This is followed by a phase of *disintegration*, in which confusion and falling apart characterise the state of mind, with the individual becoming less and less aware of what is expected of him or her and what he or she can expect from others. This is a phase of homesickness, misunderstandings with people in the host culture, language difficulties, the fatigue from increasing information flow and often a sense of shame and isolation in one's behaviour. Pedersen mentions the development of culture shock illnesses at this stage. The third phase is *reintegration*, when the psychological state of dislocation begins to recover, the individual learns more and more and the number of unpleasant situations decreases, while at the same time he or she builds up more and more close and qualitative relationships with members of the host culture. Practically, this is a period of development and regeneration. The fourth phase is the *autonomy* phase, characterised by empathy and caring. The individual begins to understand differences as non-threatening, while at the same time developing a way of life in which he is more conscious of his concept of self, and his dependency is significantly reduced. The individual realises that he is part of both cultures

and needs both. This phase is followed by a phase of *interdependence*, when the individual's identity becomes increasingly multicultural, and he develops a particular way of life and identity, which becomes his new home and his new identity. The fifth phase is not the last phase, a continuous learning and development is present in this phase, the individual is able to adapt, to continuously build himself. In his book, the author highlights that culture shock manifests itself with varying timing and intensity from individual to individual, he summarises the results of a qualitative methodology in her study, which is difficult to research using statistical methods. Pendersen's theory is further developed by **Cupsa** (2018), who invented the term we walk and juggle to the last phase. In particular, she emphasised that we can be successful in the process of intercultural encounter if we feel safe, open to others and accept that we are part of a larger group and that learning about and integrating differences makes us more flexible and more willing to learn.

Gorda describes the process of culture shock in practically four steps, and in her summary diagram she also provides the factors influencing the process.

6. Figure The process of culture shock
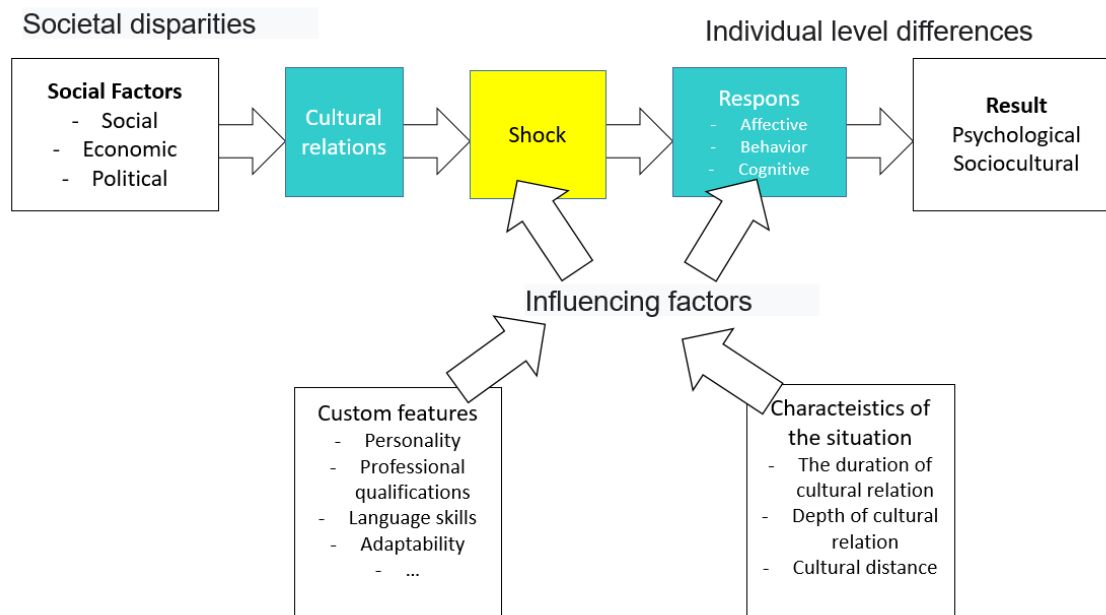
Source: own editing based on Gorda (2009) pp. 54

Culture shock research is taking place in many countries and we are learning more and more about the phenomenon. In contrast, there are far fewer studies on reverse culture shock. Thanks to student programmes and temporary work, more people than we think face

difficulties at returning home. **Gaw** defines it as "Reverse culture shock is the process of readjusting, reacculturating, and reassimilating into one's own home culture after living in a different culture for a significant period of time" (Gaw, 1995, p2). The origins of the concept date back to the Second World War, when it was experienced by returning soldiers (Scheutz cited in Gaw 1995). Reversed culture shock is also referred to by **Gullahorn and Gullahorn** (1963) when they publish an addition to Lysgaard's U curve adding an additional U shape, which is characteristic of individuals upon returning home. In describing the W curve, the authors mention the differences between the two U-shapes. The main difference is that while everyone assumes differences and some level of difficulty before moving to another culture, on returning home they assume that home is the same as it was and that they themselves have not changed. **Rhinesmith'**s theory of ten waves, like the W curve, describes the two waves of adaptation in an individual's life quite similarly.

Christofi and co-author (2007) explored the main differences between culture shock and reverse culture shock. While when moving to another country individuals anticipate difficulties and cultural differences, when returning home they anticipate little or no difficulties. A second difference mentioned between the two phenomena is the age specificity, i.e. students move out at a time when they are developing their values and building their adult lives. As this happens in another country, the values of the other country are reflected in their way of life and they feel like strangers when they return home. Finally, their research points to the imperceptibility of change, in that expatriates often do not perceive the changes that have happened in them, and so do not have a prior sense of how different they have become. The authors identify four types of adaptation to the home environment: proactive, alienated, re-socialised and rebellious (Christofi & L. Thompson 2007)

Akhtar and colleagues (2018) developed a 70-item measure of reverse culture shock among expatriates. In their research, 194 recently returned Pakistanis were interviewed. The sample included those who had lived abroad for at least one year and had been back in Pakistan for at least 4 weeks but no more than 5 years. The included variables were sorted into one factor in their factor analysis work, which showed that it is not possible to separate problems and stressful situations into different dimensions, they are intertwined and sorted into one dimension. The factor indicates the degree of perceived reverse culture shock. In

their qualitative research, they detected problems such as the volume of traffic, invasion of privacy - they cannot be alone -, different attitudes at work.
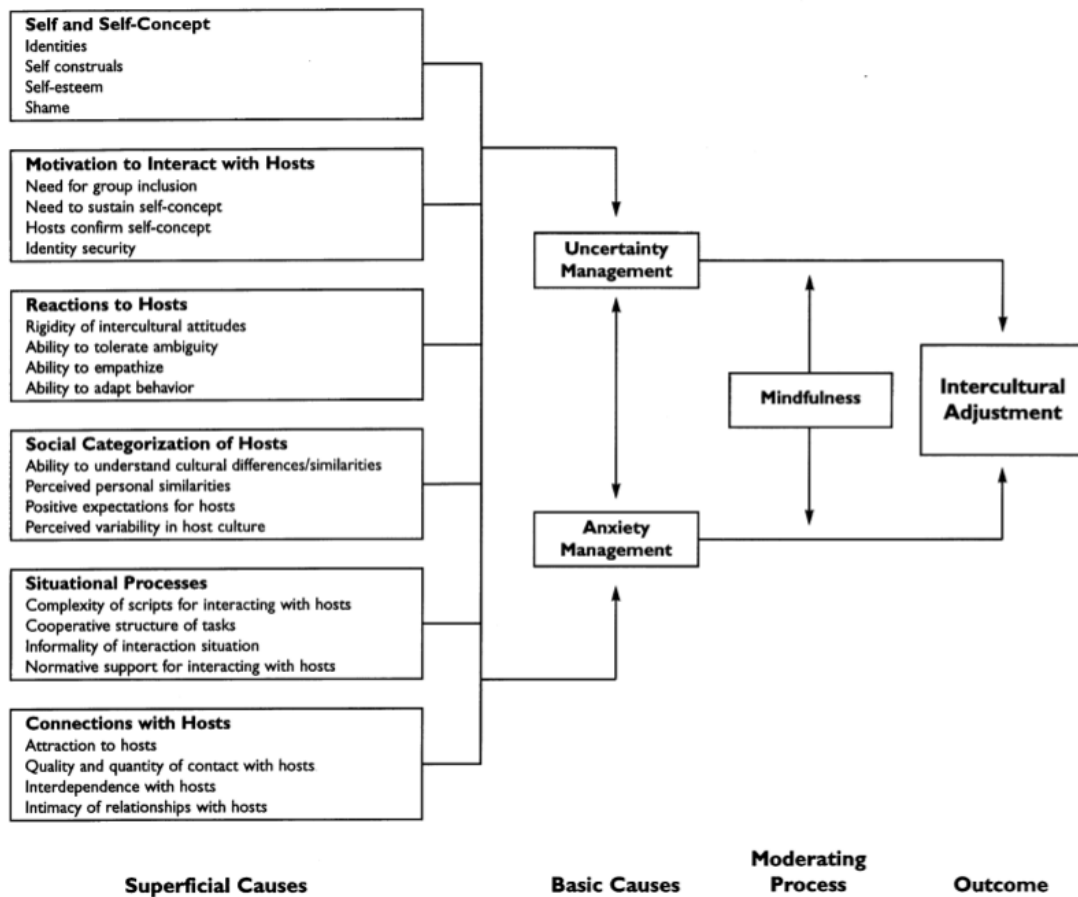
Overall, the literature on the phases of culture shock all report similar dynamics regardless of the number of steps. The first phase of arrival in a new cultural environment is always a joyful, hopeful period, when the individual enjoys the differences and trusts that life will go well in all areas. When the differences caused by diversity and the information they are embedded in reach a saturation level, the individual becomes tired and goes into a kind of stressful, shocked state, at which point it is common to become ill, isolated and to consume products of one's own culture and to have stronger relationships with people of one's own culture. Continuous learning and adaptation then produce results and the individual is able to develop a daily routine with fewer conflicts, misunderstandings and disliked dishes, becoming more comfortable, and finally reaching a stage where he has established his own life in the new cultural environment, developing a specific identity and consumption. On one hand, the process is cyclical and can be repeated later, but with a lower amplitude, and on the other hand, according to the W curve and the 10 steps, it is repeated after returning home.

2.2.3 Adaptation models

The concept of culture shock includes the topic of adaptation models, in which each author describes how immigrants adapt to a new cultural environment.

The Anxiety/Uncertainty Management (AUM) model was developed by Gudykunst (1998), in which the author describes the priority of reducing uncertainty. For newcomers it is difficult to predict how the host culture's people will behave, so there is a need to understand and learn the host culture, which process triggers anxiety. One important source of stress is misunderstandings and ambiguities in intercultural communication; reducing these misunderstandings will result in a reduction of stress. Furthermore, Gudykunst mentions that immigrants with high stress and anxiety may not be able to communicate well, which can further increase anxiety levels. Conversely, if anxiety levels are too low, then individuals are not motivated to communicate with people from the host culture. To reduce anxiety, Gudykunst recommends information gathering, which helps to anticipate possible problems.

6. Figure Gudykunst AUM model representation

Self and Self-Concept
Identities
Self construals
Self-esteem
Shame

Motivation to Interact with Hosts
Need for group inclusion
Need to sustain self-concept
Hosts confirm self-concept
Identity security

Reactions to Hosts
Rigidity of intercultural attitudes
Ability to tolerate ambiguity
Ability to empathize
Ability to adapt behavior

Social Categorization of Hosts
Ability to understand cultural differences/similarities
Perceived personal similarities
Positive expectations for hosts
Perceived variability in host culture

Situational Processes
Complexity of scripts for interacting with hosts
Cooperative structure of tasks
Informality of interaction situation
Normative support for interacting with hosts

Connections with Hosts
Attraction to hosts
Quality and quantity of contact with hosts
Interdependence with hosts
Intimacy of relationships with hosts

Uncertainty Management

Anxiety Management

Mindfulness

Intercultural Adjustment

Superficial Causes   **Basic Causes**   **Moderating Process**   **Outcome**

Source: Gudykunst (1998), p 231

According to the author, factors influencing insecurity and anxiety include self-esteem, self-image, flexible attitudes, motivation in intercultural communication, situational processes, quality of relationships with people in the host culture.

Ward's theory also includes a critique of the U-curve, in which he distinguished between two types of adaptation, **psychological and sociocultural adaptation**. According to Ward, stress is higher at the beginning of the process, and a different curve can be drawn for the two types of adaptation. At the psychological level, stress is highest after arrival and there is a ripple in the curve, with a further increase after 12 months. For the social adaptation, no increase in stress levels is observed after six months, i.e. different stress levels are observed at the psychological and socio-cultural levels at a given time, with the gap between the two adaptation domains increasing over time. The range of factors influencing the two levels is also different: while the first level of stress is more influenced by personality and social relationships, the second level is influenced by language skills, time

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spent, cultural distance and the amount of contact with members of the host society. Furthermore, the relationship between the two domains of adjustment is also different, with the relationship between the two domains being smaller for cultural groups who are less culturally distant and settled than for those who are only temporarily present in the cultural environment or where the distance between the two cultures is large (Ward - Kennedy, 1999).

According to Kim's **"stress-adaptation-growth" dynamic**, a spiral-like cyclical process can be identified, starting with stress - the culture shock itself - followed by adaptation, which is about the individual starting to learn new cultural norms. This stress-adaptation is continuously repeated and the upward spiral shows that the continuous stress-adaptation alternation causes an increase in the individual (Kim, 2001).

Culture-learning is intrinsically linked to the theme of adaptation. According to the culture-learning theory, in order to avoid and eliminate shocks, it is necessary to learn specific skills related to the new culture, which are necessary to successfully participate in the new cultural environment in certain interactions. This term can already be found in Argyle's 1969 work (Argyle, 1969, 2017).

2.2.4   A The extent and mitigation of culture shock

A significant body of academic work on culture shock focuses on the measurement, categorisation and identification of mitigating factors (Gullahorn - Gullahorn 1963, Chaney et al 2011, Malota 2013, Mumford 1998). **Gullahorn and Gullahorn** (1963) approached the issue from the side of emotions and interaction, highlighting *the similarity of values and goals* as a reason for reducing conflict. In addition, their research showed a significant relationship between the number of professional interactions and the success in coping with problems. They also highlight that the academic atmosphere embodies culture-independent values such as research and the evaluation of collaborative work.

Malota took the factors that influence the degree of culture shock and classified them into five categories - cultural distance factor, biological factors, experiential factors, personal and personal skill characteristics, and control factors (Malota, 2013).

Zhou et al. (2008) take a critical approach to the different theories and for the ABC model it is mentioned that it is too complex and difficult to separate the branches and estimate their effects.

According to **Toffler** (1970 cited in Winkelman 1994), technological progress can also produce similar phenomena, as can major social transformations. Different perceptions of culture shock result from individual differences such as previous experience with other cultures, cultural adaptation, the degree of difference between the new culture and one's own culture, the degree of preparedness, the supportive strength of the community and differences in personalities. Winkelman attributes the favourable nature of the honeymoon phase in part to the limited exposure to the new culture. This phenomenon is highlighted by **Bogáromi and Malota** (2017), in which they describe spaces in which international cultural elements predominate as bridges, providing a safe environment for individuals from a variety of countries and cultures. Such spaces include, for example, university campuses, especially for students.

In the development and extent of culture shock, **Adelman** (1988) states that the collectivist-individualist dimension of the cultural background is an important factor.

According to **Winkelman** (1994), the duration of a crisis varies from person to person, ranging from 2 days to a month. During the "adjustment" phase, the problems are still present, but the individual's attitude to the problems changes. Winkelman mentions several factors that can reduce the degree of culture shock and thus increase the sense of security. It is beneficial for the individual to prepare in advance for a culture, to become mentally aware of the possibility of discrimination in the country and in order to further reduce the shock, to consume products and engage in activities related to one's own culture in the other cultural environment, such as consuming media, keeping in touch with friends at home or reading books.

One source of culture shock is **Dervin's** (2013) theory of "intercultural pygmalionism". The notion of intercultural Pygmalionism, which is the backbone of the analysis, is the author's word creation: the ancient Greek myth immortalizes a sculptor, Pygmalion, who falls in love with a statue, that is, with the ideal of womanhood of his own making. In the process of intercultural Pygmalionism, the self wishes to become part of another cultural medium desired. However, the author also uses the concept to point out that our perceptions and 'dreams' of the host culture can be different from reality - in the case of immigrants, they are usually much more positive.

Lin (2006) studied student organisations and looked at the impact of the domestic safety net and cultural differences on culture shock and adaptation. The author showed that contact with people from one's own culture, across countries and within countries, has a positive impact on the level of shock and facilitates adaptation. An interesting aspect of the research is that it highlights the fact that some of the students had already experienced symptoms of stress before they went there, when they had to organise their travel and their hostel and faced difficulties. For those students who were supported by the student organisation - in terms of accommodation, travel arrangements and presentation of student life - there was a lesser degree of culture shock.

2.3 Acculturation

The concept of acculturation is intrinsically linked to the theme of culture shock. Acculturation has been discussed in many different ways, and many concepts have been developed over the years, the most important of which we consider to be essential to highlight.

Acculturation is the process by which a person living in a foreign culture for a long period of time acknowledges and adopts the values and mindset of the host culture over time, through a process of cultural and psychological change. As mentioned above, we use Niedermüller's concept of culture.

Acculturation as a process has existed for as long as there has been more than one culture in world history. In his discussion of the legislation of the Sumerian rulers of Mesopotamia, Gadd (Gadd 1971 cited in Rudmin 2003) notes that as early as 2370 BC, laws were written to protect Sumerian culture because of the cultural influence and transformation brought about by trade.

For the first appearance of the word "acculturation" we have to go back in time **to 1883. Powell** first used the word acculturation in the following quoted passage, „Objective activities arise from designs. The vast course of evo- lution through which the human mind has passed in its highest estate has been due to the reaction of activities upon the mind itself, i. e., the mind has grown through exercise in objective activities. Man is impelled to this exercise by his desire for happiness, and thus he invents arts, institutions, languages, and philosophie. The initial steps in this process are original inventions, and these are taken by the leading minds. Then others follow in these steps by imitation, selecting such

inventions as will increase happi- ness. By this process they re-invent for themselves and, to a large extent exercise the mind in the same psychic activities. This is accultu." (Powell, 1883, p. 206). The meaning of the word in the 2000s differs fundamentally from the meaning of the first mentions, but in many respects the two meanings are similar. We can see that **happiness** appears as a driving force at the birth of the word. The study of happiness is becoming a recognised and widely preferred topic in the 21st century, just over a hundred years after the text was first published. **Imitation** is an important element in the meaning of the first appearance of acculturation. This imitation and adoption of behaviour, as we shall see, remains a prominent element until the end of the 20th century, and is reflected in the preference for assimilation. A further element of meaning to be emphasised is the distinction between the **lower and the higher.** Until the concept of acculturation was strengthened by the concept of integration, the idea of a relationship of subordination and superiority among cultures was present. It can therefore be said that the first appearance of the term does not correspond to the later meaning, but that its strongest meaning has remained for almost a hundred years, such as imitation and the relationship of subordination. In the first texts, the term was so weakly present that the word 'acculturation' is used only three times.

But where did the word "acculturation" acquire its contemporary meaning? **Park** approached the process of contact from the side of the melting pot theory, when he observed immigrants arriving in the United States from 1914 onwards, he clearly described the absorption of American culture (Padilla - Perez 2003).

One of the most common definitions of acculturation is given by **Thurnwald**, who identifies it as "the process of adapting to new living conditions" (1932:557 cited in Teske - Nelson 1974).

As early as **1936**, the term acculturation appears with a meaning very similar to its present meaning in the work of **Redfield** and colleagues (Redfield et al. 1936). According to Redfield, acculturation is a set of phenomena that are „Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups." (Redfield et alii, 1936, p.149). We can see that in this definition, the link between cultures is already present and the concept is limited to the effects of first

contacts. The author stresses that acculturation must be distinguished from culture change, assimilation and diffusion.

Linton interprets acculturation at the level of groups, and in his interpretation even the cultural traditions of both groups can change when the two groups meet (Linton 1940 cited in Teske - Nelson 1974). In a subsequent work, **Linton** draws attention to the perpetuative-rational nativist movement, which emerges when a smaller group that has undergone acculturation sees its way of life and values threatened by the larger group. The movement is a conscious action to preserve one's own values and to draw boundaries, whether it be the observance of traditional rituals or the consumption of traditional foods (Linton 1943 cited in Freed 1957).

Transformation is the focus of **Gillin and Raimy's** definition: „those processes whereby the culture of a society is modified as the result of contact with the culture of one or more other societies" (1940: 371 idézi Teske – Nelson 1974).

Graves (1967) refers to the transformation that occurs when different cultural groups live together in contact as acculturation, where he points out that the adoption of lifestyles and values clearly leads towards the dominant group. The aim of his writing is to make the transition smooth, to integrate into the urban-industrial way of life.

Berry is one of the most, if not the most, famous researchers on acculturation today. Berry examined the phenomenon from a psychological perspective and stressed that within groups there are differences between individuals and that acculturation strategies should be examined at the individual level (Berry, 1988). Berry describes acculturation as a cultural transformation that takes place at the meeting of two cultures and involves both mental and emotional changes at the individual level (Sam and Berry, 2010).

The following table shows the main milestones in the conceptualisation of acculturation, highlighting the new perspective and model.

2.Table Evolution of the phenomenon of acculturation in literary texts

Author	A new perspective	Model
POWELL (1883)	first appearance of the concept	happiness - imitation - subordinate-superior relationship
PARK 1914	irreversible process; one-dimensional; melting pot	contact, adaptation and assimilation
REDFIELD (1936)	continuous contact between two cultures; first contact; both groups may change	acceptance - adaptation - reaction
GILLIN and RAIMY (1940)	there are stages of acculturation	
BROOM and KITSUSE (1955)	can be carried out at the level of the individual and the group	
GRAVES (1967)	there may be differences between individuals within a cultural group	
CHANG (1972)	introduction of the concept of bicultural	
KIM (1979)	linear process of acculturation	examine at a given moment
O'GUINN (1984)	different levels of acculturation in different roles	
KEEFE & PADILLA (1987)	can not only be a linear process	simple, continuous - matrix - multidimensional model
BERRY (1988)	psychological perspective; acceptance of two cultures; the impact of an inclusive society	integration - assimilation - marginalisation - segregation
JUN & BALL & GENTRY (1993)	separating attitudes and behaviour	cultural identity

Source: own editing

The table also shows that the concept of acculturation is becoming more and more detailed, with the level of acculturation showing heterogeneity in more and more elements: within the group, within the individual's life, between the roles of the individual. In the following

subsections, we will examine the characteristics of acculturation as dimensions of the process, possible outcomes, influencing factors, and describe the methodologies developed to measure it.

2.3.1 The evolution of acculturation theory according to the dimensional concept

There are different approaches in research on what type of process acculturation can be considered, whether we move from one culture to another or whether the change is multidimensional. In this chapter, we present what different perspectives have emerged in research.

There are studies that describe acculturation as a *one-dimensional* process, such as Park's analysis of a linear process in his observation of immigrants in the United States. In his theory he established the process of assimilation in *three steps*: contact, accomodation and assimilation. In Park's theory, adaptation to the dominant American culture is clearly the only path of contact, a process that the author considered irreversible (Padilla - Perez 2003).

Herskovits (1937) applied acculturation to the study of the interaction of cultural groups. He mentions the new technology, besides beliefs and norms, as a source of impact shock in the event of group encounters.

In the article by **Gillin and Raimy** (1940, cited in Teske - Nelson 1974), the authors already mention the stages of acculturation, but no detailed description is given of the dimensions of the process or its outcomes.

Redfield examines the concept of acculturation as a concept specific to groups, not as the choices and connections of individuals. **Graves** was one of the first to point out that acculturation can occur to **varying degrees within a group** and that different outcomes can occur within a group (Graves 1967). While one individual may have adopted almost all the elements and values of the new culture, another individual in the group, even in the same household, may adopt and adapt the new elements to a much lesser extent. As Graves describes it, the immigrant's life is characterised by **contacts** with the new culture and it is through acculturation that the immigrant is able to develop new values, behaviour and identity. It is important to underline that in Graves' theory, the culture that contrasts with the values and culture of the ethnic group is the urban-industrial lifestyle. Furthermore, Graves creates a one-dimensional theory where assimilation is seen as the goal, but if not

properly addressed, the process can be reversed and the ethnic group will not adopt the culture and value system of the dominant group (Graves, 1967).

In their analysis of acculturation, **Broom and Kitsuse** (1955) argue that acculturation can take place at both the individual and group levels, with interaction between the two. When an ethnic group has been living in a different cultural environment for a longer period of time, different levels of acculturation of members within the group can be observed. Furthermore, the authors introduce the concept of *parallel ethnic institutions*, which implies the change of certain institutions of the ethnic group, while certain institutions begin to resemble the institutions of the host culture. The authors describe three main advantages of the concept of parallel ethnic institutions, which may be important for the acculturation process. On the one hand, they reduce the stress that results from the encounter of groups, and on the other hand, they „ They provide criteria of acculturation for the less acculturated and more isolated members of the ethnic group" (Broom & Kitsuse 1955, p 45). Thirdly, parallel ethnic institutions legalize the status system of the ethnic group, a kind of separation of statuses takes place.

Several authors have attempted to nuance the picture, **Kim** (1979) drawing attention to the linear process at a single point in time, while **O'Guinn et al** (1984) have pointed to the different levels of acculturation in different roles.

The writing of **Keefe and Padilla** (1987) describes *processes with different patterns.* In their article, they present three models related to acculturation: the simple - continuous model, the matrix model of two cultures and the multidimensional model. According to the first model, acculturation is a simple linear process, by the end of which a person is fully acculturated. In the linear process, three stages are distinguished: in the first stage the individual is not acculturated, in the second stage two cultures are present in the individual's life, behaviour and way of thinking, and in the third stage the individual is acculturated.

In their research, **Faber** et al. defined acculturation as the adoption of the values, behaviours, customs and beliefs of the dominant culture, which clearly implies a one-way process (Faber et al. 1987).

In contrast, in the matrix model, the two cultures are seen as two axes and phases are distinguished along the two axes, similar to Berry's theory. The fourfold classification given by the two cultures is drawn in the matrix model, where there are non-acculturated

individuals, fully acculturated individuals, marginal individuals and individuals who encompass the two cultures (Keefe and Padilla 1987).

Berry and Kim distinguished three phases of the acculturation process: preliminary contact, conflict and adaptation. The transition phase involves contact, conflict and crisis. The individual enters adaptation phase when the relationships between dominant and non-dominant groups are stabilized (Berry and Kim 1988 in Maldonado and Tansuhaj 1998).

The linerality of acculturation is denied and two-dimensional acculturation is supported by **Phinney** et al. (2001).

In their summary, **Celenk and Van de Vijver** (2011) point out that there may be a difference between the preferences of the immigrant group and the host society in terms of one-dimensional and multi-dimensional acculturation theory.

From the early years of acculturation research, it was noticed that immigrants do not only experience culture shock once, they are not only forced to adopt an acculturation strategy once, but that they may also experience discomfort situations when returning to their culture of birth. In their study, **Gama et al.** point out that Brazilian women had greater difficulties in returning than men (Gama et al, 1977). Difficulties vary in different areas of life, with students returning to Brazil experiencing most difficulties in the vocational area (Gama and Pedersen, 1971). Differences were found in the satisfaction of those returning to their home country along the gender, age, type of residence and relationship with the people back home (Rohrlich and Martin, 1991).

Multidimensional acculturation is described by **Mashau** (2012), which is defined as the coexistence of at least three cultures rather than two. This can be the result of the specificities of multicultural societies, but also of the presence of a global, or transnational, culture.

Overall, when the concept first emerged, theories tended to be one-dimensional, mostly ending in assimilationist outcomes, and then the picture became more nuanced. Later on, not only was it pointed out that elements of one's own culture could be retained in the process of acculturation, but it was broken down into phenomena understood at the level of the individual and the group, and later the distinction appeared at the level of roles. Acculturation is a process whereby elements of a culture are transformed by the influence

of one or more cultures in contact, the diversity of the transformation, both in terms of its dynamics and its direction or level of interpretation, is becoming increasingly known.

2.3.2 Possible outcomes of acculturation strategies

We can now see that we are not talking about a linear process of moving from one culture to another, but a much more complex process. As a consequence, the outputs and events can be diverse, and these are presented in this chapter.

Already in the early works, several possible outcomes of the acculturation process are presented. Already in Redfield's work, the triple classification of acculturation strategies, which was later also seen in Berry's work - in Berry's work, the fourth type appears as an artificially created situation. Redfield identified three outcomes of the process, such as (1) **acceptance**, where at the end of the acculturation process, the adoption of a major part of another culture is observed. Redfield emphasizes that the adoption is not limited to behaviour and behavioural traits, but also includes the adoption of values. This process involves the loss of the original culture, the loss of most of its elements. The second possible outcome (2) **is adaptation**, when elements from the original culture are retained and elements from the foreign (host) culture are adopted and the resulting mosaic, the whole, forms a harmonious whole. The contradictions and tensions between seemingly contradictory elements can be resolved by the individual through individual interpretation or by the alternating application of the elements used in a situation. Finally, the third possible outcome of acculturation (3) **is reaction**, when counter-acculturation movements develop, the group refusing to adopt elements of the new culture. The reasons for this can be various. They may arise from the group having a higher social status in the original cultural environment than in the new, host cultural environment and being unwilling to accept the social position of the new culture. Another reason mentioned is compensation for inferiority (Redfield et al. 1936).

Redfield not only identified the different outcomes that are typical of acculturation, but also listed the situations in which acculturation can occur. We will not discuss each of these situations in detail, but it is important to point out that the author distinguishes between situations in which the **two groups are equal partners** and situations in which **one group is subordinate to the other** in the process of coupling. Thus, here we no longer observe only the higher and lower relation, as in Powell (Redfield et al. 1936).

In the process of acculturation, Green highlights **the limitations** of adopting a new culture, which arise from the attitudes of both the host society and the immigrants - whether they want to learn about their culture or learn the other culture. The consequence of this is different outcomes of acculturation as a process (Green 1952, cited in Gordon 1964).

Rose sees *assimilation* as one possible outcome of acculturation, and defines it as the process or final state when one individual or group fully adopts the culture of another group and no longer maintains contact or identification with its original culture (Rose 1956, cited in Gordon 1964).

Gordon (1964) describes the case of *ideal assimilation* subject to the fulfilment of seven conditions, these seven conditions also draw the possible variants of assimilation, some of which are referred to by the author in special terms - as shown in the Table 3.

3.Table The Gordon version of assimilation

Subprocess or Condition	Type or Stage of Assimilation	Special Term
Change of cultural patterns to those of host society	Cultural or behavioral assimilation	Acculturation[19]
Large-scale entrance into cliques, clubs, and institutions of host society, on primary group level	Structural assimilation	None
Large-scale intermarriage	Marital assimilation	Amalgamation[20]
Development of sense of people-hood based exclusively on host society	Identificational assimilation	None
Absence of prejudice	Attitude receptional assimilation	None
Absence of discrimination	Behavior receptional assimilation	None
Absence of value and power conflict	Civic assimilation	None

Source: Gordon 1964, p 71

Gordon not only maintains that assimilation has stages, but also points out that the seven sub-stages are different in degree (Gordon 1964).

Chang (1972) introduced the term 'bicultural' to describe people who are part of two cultures at the same time.

In their third model, described by **Keefe and Padilla** (1987), they present selective acculturation, i.e. they point out that the dominance of two cultures may differ according

to life situations and product types, so that one may retain the culture of birth in one's eating and the culture of the host in one's dress or music consumption.

Berry has successfully developed a quantitative attitude inventory that can be used to identify processes and stages at the individual level. He examines adaptation as part of acculturation along two dimensions, similar to Keefe and Padilla's matrix model, one dimension showing the extent to which an individual is willing to adopt elements of the new culture, the other showing the extent to which he or she retains elements of his or her own culture. Along these two dimensions, Berry distinguishes four different acculturation strategies (Berry, 1988).

7. Figure Acculturation strategies
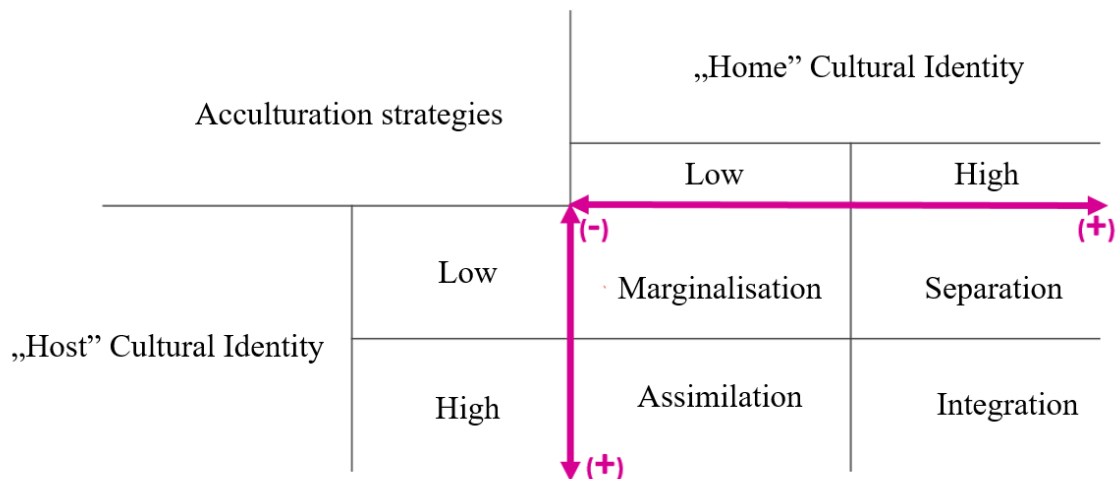
Source: own editing based on Berry (1988)

If the immigrant adopts and retains both cultures, the process can be described **as integration.** When the immigrant lives in a culture that preserves his or her own and denies the host culture, it is segregation. The third possible acculturation strategy is **marginalisation**, which is a more serious situation **than segregation**, where the immigrant does not feel a sense of belonging to either culture, rejecting both. In this strategy, it is important to stress that this situation can arise when there is an external pressure. The fourth group is made up of immigrants who **assimilate**, i.e. who reject their own culture and accept the host culture. It is not only the individual's choice of acculturation strategy but also the attitude of the host society. He also divided the strategies of the majority societies into four groups, which correspond to each acculturation strategy one by one. The societies most

supportive of integration are those characterised by multiculturalism. Following the same logic, Berry linked segregation to separation as a characteristic. Berry's theory was complemented by **Jun et al** (1993) with a distinction between attitudes and behaviour - cultural identity and the level of acculturation.

The structure and measurement system developed by Berry has since been used by many researchers in their analyses (Birman and Tyler 1994, Penaloza 1994, Bourhis et al 1997, Ward 2001). Classification and the detection of the degree of acculturation have been used to understand which factors are most influential. In understanding acculturation, it is essential to examine the distance between cultures, and over the years a number of culture pairs have been presented. Berry's four type theory have not only been used but also critiqued over the years, with a symposium entitled "A Critical Appreciation of Berry's Model" in 1998 (Rudmin 2003). In their analysis, **Rudmin and Ahmadzadeh** (2001) made the following critical remarks: marginalization is misconceived and flawed. Their calculations and analyses show that the statistical calculations for the four typologies are in many cases incorrect and biased. **Rudmin** (2003) also criticises the fact that the fourfold typology assumes that the host culture is static, with too much isolation in the models.

The difference between men and women was highlighted by **Birman and Tyler** (1994), who found that women were more likely to be assimilated or segregated, the former being related to length of stay. For men, they also observed the development of integration, also increasing with length of stay. Their results showed that while women's sense of identity was related to interpersonal identity, men's was related to autonomy. They attribute the higher assimilation rate for women to interpersonal identity, believing that it is more important for women to conform to the expectations of the host culture and to build social relationships.

The results of **Phinney** and colleagues (2001) showed that integration is not the acculturation strategy most characteristic of immigrants, and their research finds many mixed identities, due to the variation in attitudes of immigrant groups across countries and ethnic groups, and to differences in the policies and attitudes of host societies towards immigrants in different countries.

It has been shown that while cultural knowledge of Mexican culture among Mexican immigrants decreases between the first and fourth generations, ethnic loyalty is almost the

same, i.e. they know less and less about Mexican history and culture, but still retain the food, customs and friends of their original cultures in their daily lives (Padilla - Perez 2003).

Chia and Costigan (2006) used cluster analysis to identify six types of acculturation strategies among Chinese immigrants living in Canada. In line with what is known so far, they identified the group of the integrated, the group of those characterized by segregation and the assimilated. A new group was the *integrated without Chinese attitudes*, characterized by a strong Canadian identity, positive attitudes towards Chinese culture, but with a vague behavioural presence of Chinese culture in their lives. The average age of the group was 22.5 years, the proportion of men and women was the same, and half of the group was born in Canada. The fifth cluster group is *a marginalised group with Chinese behaviour*. This group had the lowest average value for all cultural orients, while the average value for Chinese behaviour was the highest in this group. There were no persons in this group who were born in Canada, 84 percent of them arrived in the country after the age of 12, and the language dominance of Chinese was prevailing in this group, with low English proficiency. This group seems to include people who live a lifestyle close to Chinese culture not because of a preference for Chinese culture and identity, but because there is no strong orientation towards either culture and the culture of birth prevails in everyday life, such as language use, food, etc.

In their joint study of young people in New Zealand, **Stuart and Ward** (2011) develop the concept of acculturation further, using a graphic representation of identities.

Multicultural competence has been attributed by **Ratts** et al. (2016) as an unattainable state due to the sheer number of different cultures and the myriad of factors that exist within them.

Attention is drawn to the changing acculturation outcomes in Western societies by **Adams and van de Vijver** (2017), who link three levels of identity to measures of acculturation. They argue that the multicultural existence of African societies differs from that of Western societies, and that their analysis can be used to further build acculturation theory. The authors propose a three-dimensional model of identity as a key to understanding acculturation, believing that different motivations and attitudes may emerge for each of the three elements of identity - personal, relational and social.

**8. Figure. Adams and van de Vijver: a three-dimensional model of identity**
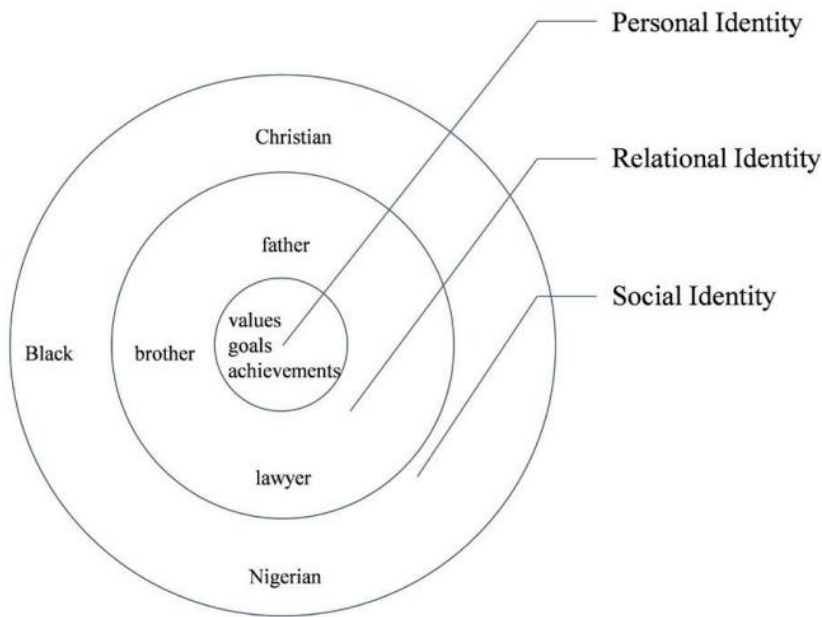
Source: Adams and van de Vijver 2017, p 119

There is a strand in the acculturation literature that examines the situation of children in the light of acculturation. The study of this group is justified by their specific situation, which is due to the dominant presence of parents in their lives. Research on the second and third generations is also closely linked to this theme.

Marsiglia et al. (2018) investigated the relationship between parent-child conflict and differences in acculturation levels among Mexican-American youth. In their research, they examined the impact on deviant behaviours using the acculturation gap model.

9. Figure. Marsigila et al. model
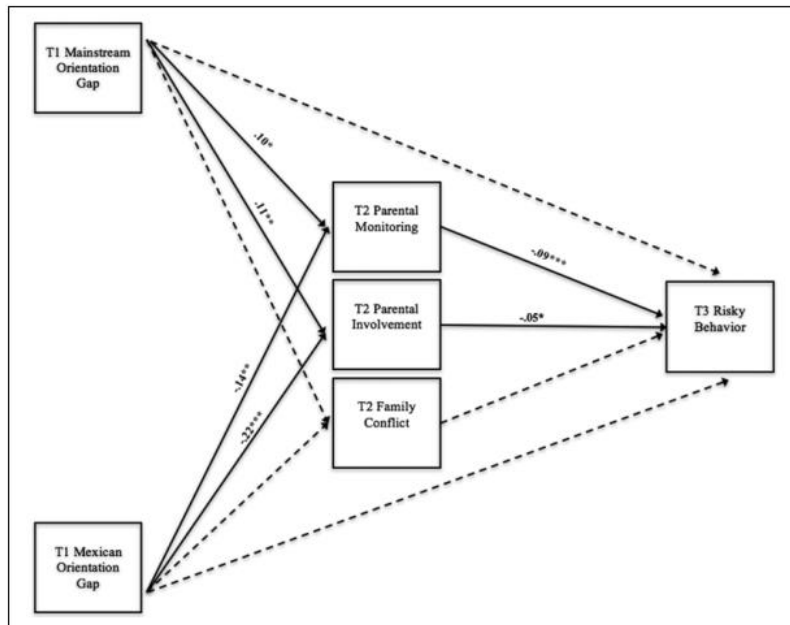
Source: Marsigia et al 2018, p 593

It can be seen that the triple theory of acculturation, the most famous researcher of which is Berry, lives on in the literature of acculturation from the very beginning, with minor and major modifications. The initial one-dimensional conceptions have been replaced by theories that treat the two cultures as equals, with a diversity of identities, but retaining the larger identity groups of assimilation, integration, marginalisation and separation.

2.3.3 Factors affecting the acculturation process

As we have seen in the previous chapters, there are significant differences within cultural groups, with different adaptations leading to different outcomes. In this chapter, we review the factors that influence the process of acculturation and along which researchers have found significant variation within the groups studied.

Gordon (1964) linked the most rapid achievement of assimilation to *close, intimate relationships,* i.e. family relationships were the fastest way to achieve assimilation. Furthermore, the author explains that the *greater the proportion of* people from the host culture in *the place of residence*, the more assimilation can take place.

Graves (1967), a psychologist, approached the subject by pointing out that the objective environment is used differently by individuals depending on *their personality,* thus creating

different opportunities. The behaviour observed in communication and interaction, whether it be language skills or other communicative skills and attitudes, is an important influencing factor for the author. He stresses that it is not enough to create opportunities for disadvantaged groups, because negative feedback can also lead to a negative process (Graves 1967).

Stereotypes were investigated in the field of acculturation by **Triandis** and colleagues (1986), who showed in their study that stereotypes reinforce ethnicity. According to their results, more acculturated Hispanics were more likely to associate positive attributes with Latinos, i.e., a revaluation of their native culture was observed. The authors also point out that the value judgments about a group depend on the extent to which the other group is perceived as different. In other words, the adaptation to the other group depends on the role perception, which determines the behavioural intention, i.e. those cultural groups that feel more powerful - along some capital lines - are less likely to adopt the customs and cultural traits of the other group.

Berry et al. (1987) distinguished five groups of acculturated individuals, to which they assigned a stress score based on their research, as shown in the following figure. Their study included 1197 individuals: Korean immigrants (150), Vietnamese refugees (72), sejourners - 72 Malay, 71 Chinese, 97 from other countries -, native people (534), with the remaining sample consisting of ethnic groups. The statements used in the questionnaire were related to mental health (including anxiety and depression), from which stress scores were calculated. In presenting their findings, they drew attention to both the differences in the investment expected from different groups and the opportunities offered by a pluralistic, multicultural society. In terms of expected investment, the situation of one group can be considered unique: indigenous people, who are not expected to adapt to the dominant culture or to adopt certain elements of it. However, as the results show, they have the highest average acculturation stress.

10. Figure Relationship between immigration and health status
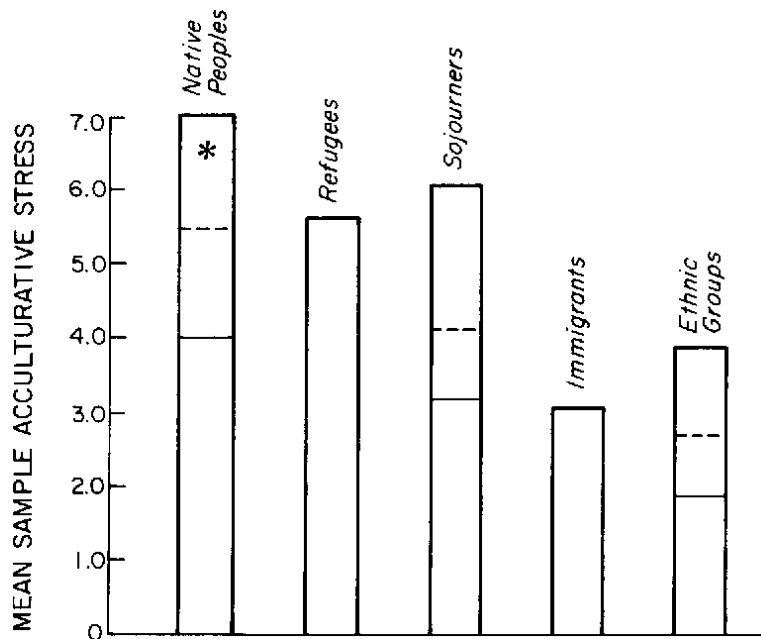
Source: Berry et al 1987, p 501

Lee and Tse studied the process of acculturation among Hong Kongers arriving in Canada. They found that exposure to the media - both of the host country and the culture of birth - affects acculturation outcomes. Furthermore, they demonstrated that individuals who had lived in Canada for more than 7 years used Canadian media more than the media of their country of origin. Acculturation was found to be influenced by individuals' income, length of stay in Canada, number of trips to Hong Kong, use of English, education and age (Lee et alii, 1994).

The *impact of an inclusive society* is illustrated by the findings of **Nguyen** et al (1999), who report high stress scores among Vietnamese people living in a white environment - a survey of 182 young Vietnamese in English-speaking areas. In their opinion, the long distance between the two cultures and the host society's attitude caused the high stress levels among Vietnamese immigrants when experiencing their own culture.
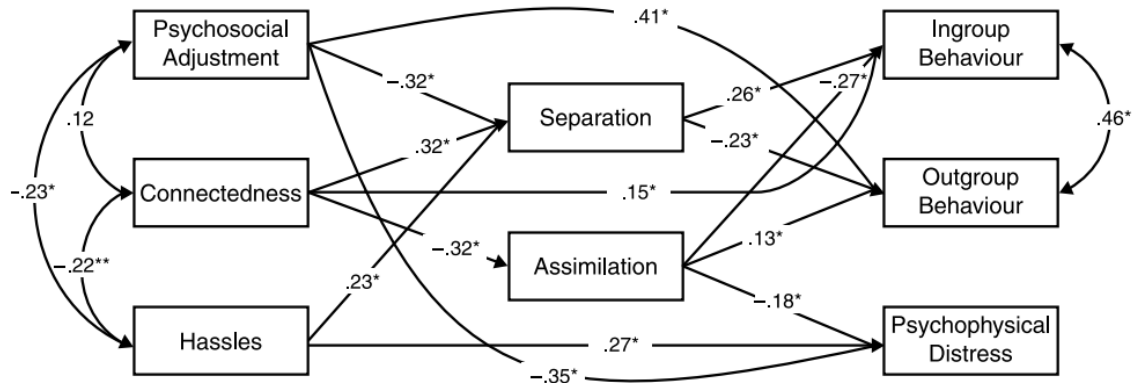
Cheng (2000) examined value orientation and body image in the light of acculturation. In their analysis, they stressed the timelessness of values and attitudes acquired in the culture of birth, even in a new cultural context. When measuring acculturation, value orientations - in their study, the values of individualism and collectivism - showed a stronger correlation in their research with first-generation immigrants than, for example, relationship

orientation. Cultural values are related to consumer behaviour, such as satisfaction and shopping orientation, but in addition, a strong correlation with body image, fashion and beauty care is also found, which is why a strong relationship emerges in explaining the acculturation variable. **Tharp** et al (1968) drew attention to the changing roles within marriage when examining acculturation. **Sabatier and Berry** (2008) linked acculturation to young people's self-esteem, presenting two countries - Canada and France - and two generations in their quantitative research. Others have investigated the impact of acculturation level on shopping habits (Ownbey and Horridge, 1997).

The impact of demographic variables was examined by **Cleveland** and colleagues (2009) in eight countries, focusing on one dimension of acculturation to global consumer culture, cosmopolitanism. They also examined the impact of two other demographic variables on consumer values: materialism and consumer ethnocentrism. The eight countries included in the sample were Canada (n = 241), Mexico (n = 231), Chile (n = 192), Sweden (n = 329), Greece (n = 317), Hungary (n = 332), India (n = 236) and South Korea (n = 137) (Cleveland et al 2009). Their results showed that *age* was the strongest predictor variable, followed by *sex* and *education level of the* respondent. *Income* is mentioned as the weakest predictor variable. Differences between countries can be seen, demonstrating the differences in cultures and refuting the homogenisation of the world due to global culture. Their results showed that the young are more materialistic than the elderly. However, older people and those with lower incomes showed consumer ethnocentrism. In explaining **cosmopolitanism**, it can be seen that those with **higher education** tended to score higher on the cosmopolitanism index and that more educated respondents tended to be less likely to be consumer ethnocentric. In three countries - Hungary, Sweden, Korea - a negative relationship between *age* and cosmopolitanism was found. Furthermore, in four samples - Hungary, Greece, Sweden, Canada - there was a significant difference by gender, with *women* more likely to score high on the scale (Cleveland et al 2009, p 132-133).

Safdar et al. (2003) used SEM to analyse the effects of the new variables they included on acculturation, *psychosocial attitudes*, *attachment, and talk*. Their research was novel in that it examined the combined effect of several variables and thus, they obtained results contrary to previous studies (Berry and Kim, 1988) on the stress variable.

11. Figure Research results of Safdar and colleagues

Psychosocial Adjustment — .41* — Ingroup Behaviour

−.32*

.12

Separation — .26* — −.27*

−.23*

.32*

Connectedness — .15* — Outgroup Behaviour — .46*

−.22**

−.32*

Assimilation — .13*

.23*

Hassles — .27* — −.18* — Psychophysical Distress

−.35*

Source: Safdar et al. 2003, p. 572

The factor *individualism-collectivism* (Yeh and Inose, 2003; Cook and Sim, 2015) appears as a factor influencing acculturation, which can be interpreted not only as two poles, but also as a quadruple value by introducing the horizontal-vertical dimension. Horizontal societies emphasize and value equality, while vertical societies emphasize and value hierarchy. Thus, individualistic societies can also be divided into two groups, horizontal and vertical. However, it is important to note that there are also horizontal and vertical societies among collectivist countries. The horizontal-vertical distinction is strongly related to power distance, conformity, performance. In horizontal individualist countries, individuals prefer juxtaposed status, emphasising uniqueness and self-confidence - e.g. Denmark, Norway. In contrast, in vertical individualistic societies, individuals value and aim for excellence alongside individualistic values - e.g. United States, France. Vertical collectivist countries are characterised by the creation of group cohesion and well-being, even at the sacrifice of their own individual goals - e.g. India, Japan. Individuals in horizontal collectivist countries place a high value on community and the group, but emphasise coexistence, such as the Israeli kibbutzim society (Shavit et al., 2006).

In addition to the acculturation outcomes outlined, researchers have also distinguished processes along the lines of the types of residence in a foreign culture. **Ward** et al (2001) distinguished two types, one **between societies** and the other **within society**. The first type includes tourists, temporary residents in another cultural environment. The second type includes refugees and immigrants. The distinction is important because tourism is not only

a form of mobility, but also an important determinant of acculturation, reducing the extent of culture shock (Bardhi et al., 2010; Bengtsson et al., 2010).

In their analysis of acculturation, **Arrighetti** and colleagues (2017) present the process of acculturation by analysing ethnic resource-based companies founded along ethnic lines. In their research, they show that acculturation is not absent in these enterprises, with business partners and employees from the target country's culture forming a kind of ethnic hybrid enterprise.

A third type of time spent was also investigated by many people, so-called short stays, also during seasonal work and study trips. **Lee and Negrelli** (2018) have written about acculturation and its effects during short-term stays. **Chao and Yen** (2018) investigated the correlation of acculturation among Chinese students studying in Taiwan: the more time students spent in Taiwan, the more they were integrated and the less they were segregated.

In their research, **Chao and Yen** (2018) found that Chinese (mainland) students studying in Taiwan who experienced negative characterisations of Chinese culture from their teachers moved towards segregation. Assimilation is facilitated by societies that are described as "melting pot societies". These are characterised by their aim to create a uniform, homogeneous image. Finally, marginalisation strategies develop at high rates in places where the majority or host society is exclusionary.

On the topic of acculturation, **Payne** et al (2018) draw attention to the mispronunciation of immigrant children's names in the classroom. **Lashari** et al. investigated the impact of acculturation stress on academic achievement and mental health in a university setting, with the social environment as a moderating factor. To measure the social environment, they used the Multidimensional Scale for Perceived Social Support (MSPSS), a 12-item questionnaire that includes family, friends and other important people in the respondent's life. From this group of questions, only statements related to friends were asked in the survey, the rationale being that friends are the people who are most easily contactable in a learning situation and can provide the most information and emotional support. Their results showed that acculturation stress has a negative impact on both academic performance and mental well-being. Peer environment as a moderating variable has a positive effect on both dependent variables (Lashari, 2018).

The direction, pace and outcome of acculturation are influenced by a number of variables in addition to hard demographic variables. Self-esteem, identity, possession of different types of capital, roles, personality, attitudes of the host society, stereotypes, cultural distance, cultural dimensions, social relations, marital status, economic status, media consumption, etc. all influence the process of acculturation.

2.3.4 The relationship between consumption and acculturation

There are also analyses in the acculturation literature that examine the consumption of each cultural group as a function of the acculturation level and adaptation outcomes of its members (Kizgin et al. 2018, Cleveland et al. 2009b).

In an analysis of health and health care, Salant and Lauderdale (2003) reviewed 64 studies, all written in the context of acculturation. In conclusion, the authors point out that acculturation **can change the concept of illness and objective health**, and that the acculturation effect differs between the sexes, and that changed socio-economic status also affects consumption, lifestyle and health, so that the gender difference is significant.

Faber et al. examined the values assigned to products by ethnic group members in four product categories. During the **purchase decision process** they asked Hispanic immigrant respondents about the values they associate with the purchase of laundry detergent, coffee, television, and automobiles. The results of the research showed that **perceptions of income** and applying for a credit were where the effects of belonging to an ethnic group were most evident. At the same income level, different perceptions of income were observed at different acculturation levels and with different group identities, the effect of which emerged as a phenomenon similar to the concept of subjective poverty (Faber et al. 1987).

By examining the shopping habits of Indian women in Rome, regression analysis has shown that ethnic identity, identification with the norms of the Indian ethnic group and past behaviours determine current shopping habits and consumption of ethnic food. Women who scored high on the Indian ethnic identity variable were more likely to purchase **traditional foods** than their counterparts who scored low on the ethnic identity variable (Carrus et al 2009).

Cleveland et al. (2009a) relate values of **cosmopolitanism** as a dimension of acculturation to global consumer culture to the consumption of food and other products and the propensity to own certain products. For food, a positive relationship was found for all

categories except for traditional food, hamburgers and pizza. Cosmopolitanism had the strongest effect on the consumption of **tea, wine, champagne and coffee.** For preferred possessions, cosmopolitanism showed a high positive relationship with **washing machine, refrigerator, laptop and bicycle** items. For other goods, cosmopolitanism had a positive effect on the purchase of: perfume, cosmetics, jewellery, expensive wine/champagne and boxed chocolates, jeans, sports shoes, business clothing.

Similarly, research led by Cleveland (Cleveland et al. 2009b) investigated the relationship between acculturation and consumption among Lebanese immigrants in French-speaking Quebec. The **impact of ethnic identity and acculturation** on food consumption was analysed. They were able to separate the effects of ethnic identity and acculturation, finding evidence of the complexity of the relationships rather than a linear relationship. Four phenomena are presented. The first case, where the shift away from Lebanese consumption is not due to acculturation - i.e., the shift away from Lebanese consumption is not due to a move towards Canadian identity and values, but merely to a decline in Lebanese identity - is true for two consumption categories, soups and side dishes. The second pattern, where Lebanese identity is stable and acculturation is linked to a shift in food consumption away from Lebanese food. Four food categories show this pattern: **bread, main dishes, pastries/cakes and dairy products.** In the third pattern, there is a decrease in Lebanese identity and an increase in acculturation, which is explained by the consumption of seven food categories: cheese, syrups, chicken sandwiches, alcoholic beverages, coffee, meat sandwiches and breakfast products. Finally, in the fourth pattern, the shift from Lebanese food to Canadian food is explained by an increasing acculturation level – for vegetable salads and meat dishes - in addition to a growing Lebanese identity.

The frequency of consumption of two products was relatively independent of both variables - identity and acculturation - these products are not considered to belong to either culture, two products were **coffee and wine**.

12. Figure Map of consumption of Lebanese and Canadian products
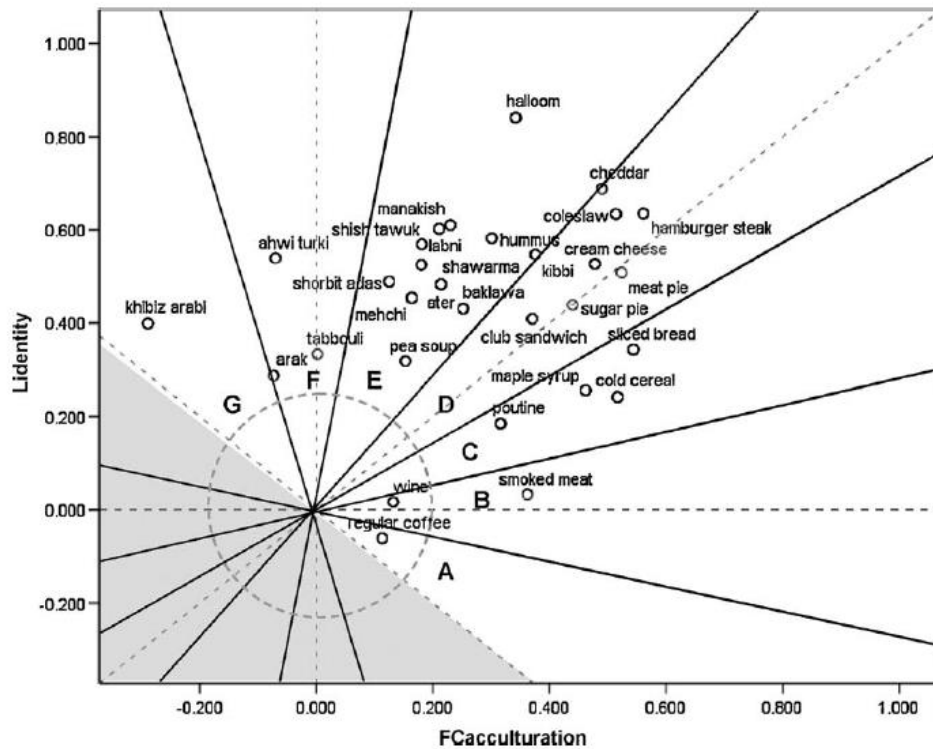
Lee et al. (1999) used Gordon's matrix model to determine the level of acculturation in their study of food consumption by Koreans living in the U.S. The four dimensions that emerged in the sample were American structural, American cultural, Korean structural, and Korean cultural. The food items surveyed were categorized into three groups, American, neutral, and Korean. Changes in food consumption were correlated with acculturation. **Consumption of American foods** was **higher** among those who had left Korean culture and who also had increased American structural acculturation. The most important motivating factors for American food consumption were food preparation, healthy eating and willingness to change. In parallel, consumption of Korean food decreased as the Korean structural dimension decreased and familiarity with American culture increased. Individuals who cooked were more likely to prepare American food, which was presumably related to food availability, as there was a significant correlation between availability of Korean food and preparation of Korean food. The results suggest that the consumption of American food was associated with **American structural adaptation** and not American cultural acculturation, i.e., participation in American life forces the consumption of American food and not the adoption of American culture (Lee et al. 1999).

Chouldhary et al. (Choudhary et al. 2019) investigated the relationship between **social media**, acculturation and food consumption, based on 24 qualitative interviews with Indian, British Indian and British consumers. They found a clear relationship between social media information acquisition, acculturation and **sustainable food consumption**, with the message that social media information sharing influences consumption.

4.Table Acculturation on social media - typical thoughts

Residence	Illustrative quote	Acculturation themes
India	"The best part of learning about and trying out new cultures on social media is that we have the full freedom to choose what we want…"	Acculturation in social media
UK	"I browsed recipes on YouTube and customised my own recipe by replacing beef with paneer and chicken, which came out really delicious."	Food acculturation in social media
UK	"I have learnt to cook authentic Indian chicken curry from YouTube. The best part of this learning is that, no stress involved and I can make it as hot as I like to have."	Food acculturation in social media
UK	"I never understood the concept of recycling leftover food that I used to bin…I have tried to recycle and store my leftover food…. after watching videos showing hunger and malnutrition in many countries around the world."	Information diffusion and acculturation to sustainable behaviour
UK	"I never had this notion of eating food items after the 'best before date'. …Now I don't mind eating as long as it looks good to eat."	Information diffusion and acculturation to sustainable behaviour

Source: Choudhary et al. 2019, p. 488

In a study of food consumption, Almohanna and colleagues (2015) observed a shift towards the American diet in the diets of students from abroad, with a consequent **weight gain** in the individuals concerned. They predicted that maintaining the adopted diet and continuing to adopt American eating habits could lead to significant weight gain, which could lead to health problems. The same questionnaire was asked at each of the three data collection waves. For food, significant increases were observed for hamburgers, pies, pizzas, diet fizzy drinks and ice creams. Decreases were seen in consumption of beef, hotdogs, brownies and macaroni and cheese (Almohanna et al. 2015).

In the study by Arandia and colleagues, **healthy eating index** scores did not differ significantly by acculturation outcome, but the integrated individuals had higher consumption of whole grains, indicating some shift in diet. However, **first and second generation youth** had higher healthy food index scores than third generation youth. This suggests a contradiction or a cyclicality (Arandia et al. 2018).

Pérez-Escamilla and Putnik (2007) studied the impact of acculturation on **type 2 diabetes** among Hispanic immigrants in the United States, including an examination of their consumption patterns. Their results showed that acculturation is **associated with a risk of obesity** due to the absence of breastfeeding, low consumption of fruit and vegetables, high sugar intake, increased consumption of soft drinks, and increased alcohol and tobacco consumption. In addition to poor diet, an increase in physical activity has been shown in acculturation.

The health status of immigrants and hence their dietary and physical activity habits was investigated by Osypuk et al (2009). **Neighbourhood** composition - a census was used to construct the indicator - plays an important role in the research as a factor influencing lifestyle and consumption. Immigrants - whether Latino or Chinese - who prefer to live among immigrants are observed to have significantly higher proportions of immigrants who do not speak English at home, lower educational attainment and lower incomes. Both Hispanic and Chinese groups had **lower** consumption of **high** fat/processed foods among those living in immigrant environments. In addition, both groups showed that those living in neighbourhoods with high immigrant populations had healthier diets, but all other indices showed that they lived in poorer environments - safety, trust, social cohesion. A clear correlation was found between living environment and the diet followed - (Osypuk 2009).

Healthy food consumption may be linked to the **availability of shops**, which further reinforces the impact of the ethnic composition of the neighbourhood. Morland et al (2002) show that in the US, supermarkets offering cheaper, more choice and thus healthier goods are more numerous in neighbourhoods with a higher concentration of wealthier people and lower immigrant populations.

The acculturation paradox - Latino immigrants have lower socioeconomic status, yet lower mortality rates - was explained by Abraído-Lanza and colleagues (2005), who showed that Latino immigrants **smoke and drink less alcohol** than their white counterparts, but have

lower physical activity levels. Latino immigrants with higher acculturation showed higher mean scores on the variables of alcohol consumption, smoking and hypertension.

Similarly, the prevalence of addictions in the context of acculturation has been investigated by Bryant and Kim (2013) among Asian and Latino immigrants aged 60 and over living in California. They secondary-analysed a large sample health survey with 1,264 Asian and 571 Hispanic respondents. Since they were unable to edit the questionnaire, they used the variables available, with acculturation levels being replicated from language proficiency and language use. For the measurement of **alcohol consumption,** the amount of alcohol consumed in the previous year and the number of days with excessive alcohol consumption were available. Their results show a significant relationship between alcohol consumption and the number of days of excessive drinking and acculturation for both ethnic groups. In the regression model, acculturation was associated with a positive value in the explanatory equation for alcohol consumption, i.e. the more high levels of acculturation are present, the more alcohol consumption is associated with high levels of alcohol consumption. A positive relationship also emerged for days of excessive alcohol consumption.

The relationship between acculturation and consumption was investigated by Li and colleagues (2013) when they studied smoking among four immigrant groups. Among all immigrant groups, it was true that men had higher rates of smoking than women. The level of acculturation was captured by two dimensions, firstly, the language spoken at home variable and secondly, the generation variable (place of birth). Asian-American women who spoke English at home had higher smoking rates than their male counterparts, indicating adaptation to American culture - in China, women's **smoking is** even less accepted.

Analysis of a questionnaire **on drug use in the** previous year found that drug use was significantly higher among Asian-Americans who were born in the United States, who were proficient in English, male, younger, and had depression (Bersamira et al. 2017).

Cobas et al (Cobas et al. 1996) investigated **low birth weight** (less than 2500 g) as a function of acculturation, and their results show that acculturation has a negative effect on **nutrient intake**, which causes low birth weight. Moreover, the direct effect of acculturation on low birth weight in their model was substantial. They used Cuellar's abbreviated scale

to measure acculturation. The following figure shows the direction and strength of the effects in the model.

13. Figure Relationship between variables explaining birth weight - SEM model
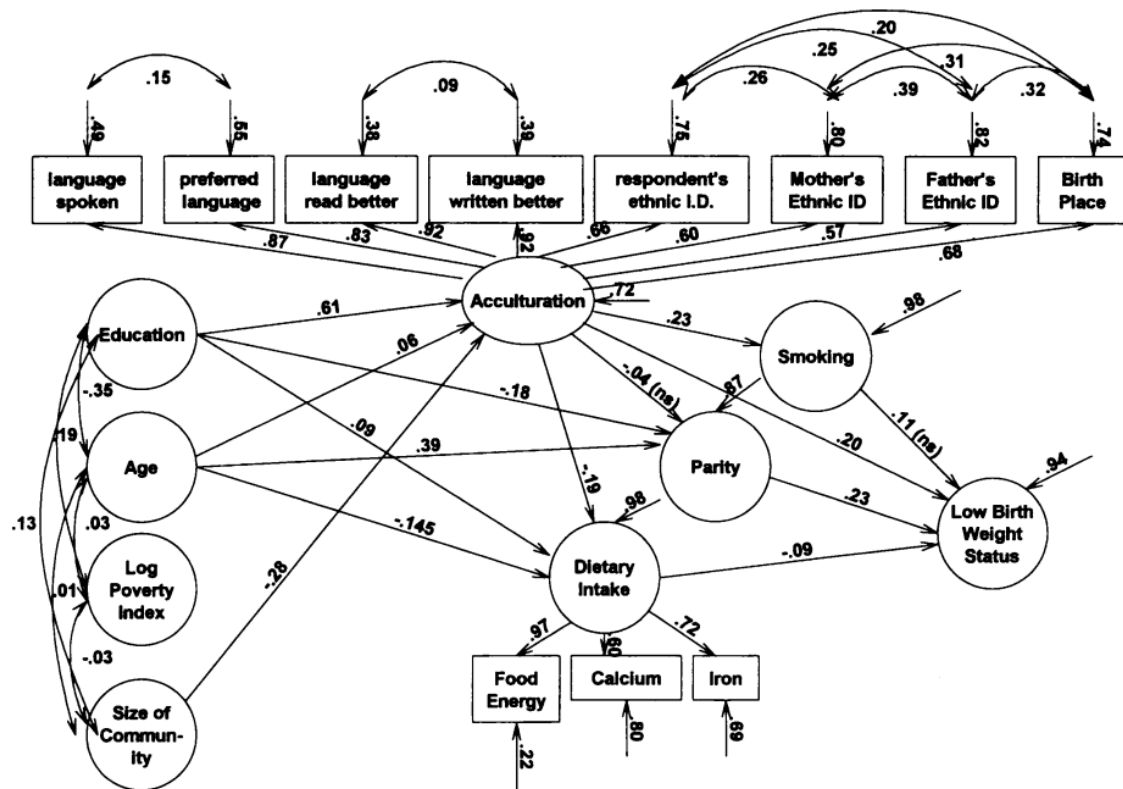
Note. Standardized coefficients are shown; all paths are significant unless otherwise indicated ($\chi^2 = 392.87$, $df = 101$, n = 1424).

Source: Cobas et al. 1996, p 395

Research by Schnettler et al. (2013) shows differences in food consumption in Chile between Mapuche (the most populous indigenous group in Chile) and non-Mapuche people along the acculturation pathway. Differences were detected for fish, seafood, fruit, "mate", soft drinks and restaurant consumption in a representative sample of 400 people. Consumption patterns similar to those of Chilean culture were more prevalent among those **younger** than 35 years, of **higher socioeconomic** status and living in **urban** areas (Schnettler et al. 2013).

In a study of immigrant children aged 14-17, it was found that those who **were more acculturated** (based on Unger's 8-item test) consumed **more sugar**. The authors also found

a significant relationship between acculturation and impulsivity, with more impulsive acculturated youth consuming more sugary drinks (Johansen et al., 2019).

Weatherspoon (2017) conducted qualitative research on changes in food consumption among Indian immigrants, showing that as they moved to **healthier diets**, started to pay attention to salt intake, eat salads and reduce portions, in parallel with their time in the United States and acculturation. However, many fast food restaurants, the high price of fruit and vegetables, and the availability of sweets were cited as factors that made healthy eating difficult. Poorer groups are more likely to eat at fast food outlets because of the high price of healthy food - fruit and vegetables. It can be seen that arrival in the US has brought about a shift in mindset towards a healthy diet, but the availability of food has made it more difficult to implement (Venkatesh - Weatherspoon, 2017).

A study of the **food consumption of** Jamaican immigrants in Florida showed that the number of years of immigration had an effect on diet and not acculturation variables. Consumption of traditional foods was more prevalent among those with 12 or fewer completed classes, those with less mobility, and those who were divorced (Oladele et al 2018).

He and colleagues (2016) investigated the association between acculturation and alcohol consumption in China, interviewing 977 individuals aged 12-35 years. While enculturation had a direct effect on **alcohol consumption,** acculturation had an indirect effect. Their results showed that women showed a lower risk than men, with a non-linear relationship for acculturation, with the lowest risk of high alcohol consumption at low levels of acculturation and the highest risk at medium levels of acculturation (He et al. 2016).

In their study of environmentally conscious attitudes and behaviours, Romero et al (2018) showed that Brazilians living in Canada - compared to Brazilians living in Brazil - show environmental awareness along attitudes and perceptions - selective waste collection, replacing single-use bags with **sustainable solutions** - but not yet at the level of actions and behaviours.

It can be seen that there is a relationship between acculturation and consumption, sometimes direct, sometimes indirect. The life and consumption patterns of immigrants are complex, so that on the one hand, due to their marginal position in society, less acculturated people are more likely to have mental health problems, which have a negative impact on

their health, but on the other hand, those who retain their original ethnic values tend to have lower consumption of harmful substances such as smoking, sugary drinks, etc.

2.3.5   Az Methodological tools for acculturation research

The chapter on the literature on acculturation concludes with a description of the methodological tools used in the studies. The first scale to measure acculturation was developed by **Chief** in 1940 (Celenk and Van de Vijver 2011).

One scale for a two-dimensional concept of acculturation is the Vancouver Index of Acculturation (VIA), which includes ten statements for ethnic group preference (rituals, marriage, entertainment, values, etc.) and ten statements for host culture – these are the same statements, just different cultures. Thus, He et al. include two indices in the SEM model, an acculturation scale and an enculturation scale (He et al. 2016).

Already in the 1960s, quantitative research on the subject can be observed, with Graves (1967) developing an index of 10 statements that indicate the extent to which a person has adopted the dominant American urban-industrial culture. It illustrates the mindset of the time by interpreting acculturation as a one-way process and building on the values of the time. The ten statements are:

„ 1. Respondent lived in town rather than in the countryside.

2. Respondent had had military service experience.

3. Respondent owned a TV set.

4. Respondent reported a close Anglo friendship.

5. English was spoken as the main language in respondent's home of orientation.

6. English is spoken as the main language in respondent's present home.

7. Respondent has membership in a formal group, club, or organization.

8. Respondent had lived in two or more other communities.

9. Respondent voted in the 1960 election.

10. Respondent lived in a nuclear rather th" (Graves 1967, p 343). It is important to visualise that there are two elements of the list that are still part of acculturation scales

today, namely the **language spoken in their home** and the **contact with members of the host cultural group** (in this case, club membership).

Cochrane and Stopes-Roe (1979) used a set of 16 questions to measure acculturation when interviewing Irish immigrants in the UK. In addition to the Acculturation Index, their research also used the Migration Difficulties Index (6 items), the Social Isolation Index (5 items) and the Family Contact Index (8 items). The Acculturation Index addresses issues such as visiting Ireland, owning property in Ireland, time spent in England, planned stay, imagined future (place of residence) for children, place of work, ethnicity of employer and immediate supervisor, ethnicity of social environment, ethnicity of pub visiting companions.

Padilla (1980, 1987 cited in Padilla - Perez 2003) and Keefe and Padilla developed a multidimensional quantitative research method using cultural knowledge and ethnic loyalty. Padilla's hypothesis is that immigrants who have more knowledge - language skills, knowledge of the nation's history, knowledge of the arts - of the host culture are more acculturated, while those who have significantly more knowledge of the culture of birth are typically not acculturated. Ethnic loyalty includes leisure activities and friends (Padilla - Perez 2003).

Cuellar et al (1995) developed the **ARSMA** scale to measure the acculturation of Mexican immigrants. The scale consists of six subscales, representing three dimensions, with two variables in each dimension - Mexican and English orientation. The original ARSMA measure distinguished five groups of Mexican immigrants based on a linear model: very Mexican orientation - Mexican orientation balanced bicultural - more English orinated bicultural; strong English orientation; strongly assimilated. This linear concept was transformed into a two-dimensional theory using Berry's fourfold classification - integration; assimilation; segregation; marginalisation.

Two groups of immigrant mothers were compared by **Cote and Bornstein** (2003), when their children were between 5 and 20 months old. In total, 86 Japanese-American and South American mothers were studied. Their results showed that South American mothers were more collectivistic than their Japanese counterparts and that South American mothers were more satisfied with their role as mothers. Separate scales were used to measure acculturation for the two groups (**Japanese** American Acculturation Scale (**JAAS**) and

South American Acculturation Scale (**SAAS**)), consisting of 21 items covering language use, friendship, attitudes, and attendance at national events. During the 15 months of observation, there was no detectable change in the acculturation level and individualism-collectivism scores, which illustrates the slow change in group-level processes. The authors hypothesise that mothers already had a static bicultural identity when their child was 5 months old.

In their study of the impact of acculturation on health, Salant and Lauderdale (2003) compared 64 articles in the literature. In their collection, they also discuss the measurement of acculturation, listing the following variables and measurement aspects that appear in the 64 studies:

- iskolai végzettség a generációs szinteken
- generációk száma
- születési hely
- spoken language (at home; writing; speaking; reading)
- time spent in a new cultural environment
- westernisation - behavioural patterns (actions linked to the development of coronary heart problems)
- westernisation - diet and activity, obesity, smoking
- material goods
- social relations
- cultural activity
- ethnicity
- age at immigration
- interview language
- beliefs related to cancer, participation in screening tests
- acculturation-specific daily exchanges
- number of Caucasian friends
- acculturation stress index value
- ethnic identity scale based on Gordon (1964)
- Suinn-Lew Asian Acculturation Scale
- Cuellar Culture and Work Scale
- two cultures matrix model

- return indicator, social inclusion
- ARSMA II
- cultural orientation scale
- Padilla acculturation scale
- Ghuman's acculturation scale.

The most commonly used indicators to measure acculturation were the number of years spent in acculturation, the language used and the place of birth. This shows that the measures used tended to support the two-dimensional concept of acculturation.

Chung et al. (2004) validated and developed the **AAMAS** (**Asian American Multidimensional Acculturation**) scale to measure acculturation, revealing that four factors emerge in the three cultural dimensions - culture of origin, Asian American and European American - cultural identity, language, cultural knowledge and food consumption. The questions on food related to the frequency or preference for eating a particular ethnic food.

On the measurement of acculturation, **Arends-Tóth and Van de Vijver** (2006) distinguish three dimensions: one-dimensional, two-dimensional and fusion models. They divide the study of acculturation into three broad categories: acculturation context, acculturation orientation and acculturation outcomes.

In examining the impact of **acculturation level and ethnic identity** on consumption, Cleveland and colleagues (2009b) developed two item lists that are almost identical, with Lebanese cultural items appearing in the ethnic identity index and French-Canadian cultural items in the acculturation index. The Lebanese ethnic identity index includes subscales on media consumption, identity and pride, language use, family roles and social relations. The acculturation index is constructed using French-Canadian identity and pride, gender roles, language use, and French-Canadian media consumption.

The phenomenon of adaptation to a global consumer culture - factors influencing cosmopolitanism - was investigated in eight countries by Cleveland and co-authors (2009b) using the seven-dimensional AGCC model developed by Cleveland and Laroche (2007 cited in Carpenter et al. 2013). The seven pillars were *cosmopolitanism, exposure* - to the marketing activities of multinational corporations, use of *English*, *social interactions* - travel, contact with others, *openness* to the consumption of products of global consumer culture, and identity elements (Carpenter et al. 2013).

To investigate the process of adapting to global consumer culture (AGCC), **Carpenter** et al. (2013) used a questionnaire with a block of 64 statements to measure this phenomenon (Carpenter et al. 2013).

The work of Veresiu and Giesler (2018) is characterised by extensive data collection, not only from interviews with immigrants living in Canada, but also from interviews with politicians, researchers and economists. They also used content analysis to analyse various documents related to the topic. Their theory is that it is in the political sphere that ideas about ideal citizens and behaviour are generated. These are used as the basis for examples and test cases, which are tested and developed in the marketing research sphere. Successfully tested ideas are then transferred to the market sphere, followed by implementation in the consumer sphere. On the basis of the implementation, policy makers create new ideas and the cycle starts all over again. All four steps have an impact on the behaviour of ethnic groups.

Differences in consumption were calculated along the odds ratio (OR) using the Pérez formula of Schnettler et al. (2013). The OR is defined using a formula, which is a quotient with a quotient in both the denominator and numerator. The numerator contains the fraction of consumption of assimilated individuals, while the denominator contains the fraction of consumption of bicultural individuals. The consumption quotient is constructed so that the numerator contains the group of goods consumed and the denominator contains the group of goods not consumed.

Acculturation of adolescent immigrants in Italy was measured by the Relative Acculturation Extended Model (RAEM) developed by Navas. In addition to the responses of immigrants, there were also Italian respondents, and the results showed that while immigrants prefer integration into the periphery and separation from the central area, Italian respondents prefer assimilation (Mancini - Bottura, 2014).

2.4   Consumer acculturation

As we have seen in the previous chapter, the literature on acculturation covers a wide range, part of which is the analysis of consumption patterns in the light of acculturation. Consumption-related research has developed into a distinct and unique field of scholarship that examines the name of consumer acculturation. After a definition of consumer

acculturation, we will look at the factors that influence the process and the methodologies used in the research.

2.4.1 A Definitions in the literature

The notion of consumer acculturation has evolved from Berry's theory of acculturation, and thus has a strong psychological basis. Consumer acculturation focuses on consumption within acculturation, and in the last twenty years, researchers of analyses on the subject have used Penaloza's definition from 1989 in their research. Thus, we can consider Penaloza's definition as the clear common denominator in contemporary research. In this chapter, we will look at the definitions and studies whose researchers have already used the term consumer acculturation.

Even before the above definition and work, we can find articles on consumer acculturation. **Berger and Luckman** in 1967 distinguished consumer acculturation from the second socialization according to its scope and subject matter. Furthermore, **Brim had** already pointed out that changes in consumption habits are not only characteristic of adulthood, but can be observed at all life-cycle transitions (Brim, 1966).

In his 1974 work, **Ward** argued that consumer acculturation (here also referred to as consumer socialisation) involves a whole learning process, so that individuals in a new culture learn not only the consumption and buying habits specific to that culture, but also understand the whole consumer milieu, learning the meanings that consumers associate with particular products (Ward, 1974).

Luedicke used Berry's definition in his initial works (Luedicke, 2011) and later created his own definition of consumer acculturation: „I use the term "consumer acculturation" for those phenomena that occur when consumers (immigrants or indigenes) adjust their established consumption practices, brand relationships, territorial claims, status hierarchies, and (collective) identities to their evolving relationships with consumers from unfamiliar national, social, or cultural backgrounds." (Luedicke, 2015, pp 111) The author justified the research of consumer acculturation in the study of acculturation by the consumer-oriented values of Westerners (Cross 2000 cited in Luedicke, 2011).

The first works all sought to answer the question of how the consumption patterns of immigrant groups differ and how the extent of the differences is related to assimilation. (Khairullah (1995), Lee (1993) and Kara (1996) cited in Maldonado, 1998) They measured

the distance to a general consumption pattern and thus sought to explain the extent of assimilation.

Schiffman et al (1981) studied the behaviour of Nigerian students, including their willingness to buy American products and adopt American attitudes. They used three dimensions in their study: consumer acculturation (5 questions), culture and personality. For the cultural dimension, they focused only on religion in their questionnaire. For the personality, they used openness to the unknown - Rokeach Dogmatism Scale. For the three dimensions, they formulated four hypotheses according to the relationship of the effects. Their results showed a significant relationship between dogmatism and religion and a significant relationship between dogmatism and acculturation. They point out that, despite the relationship not observed for the other relationships, there may be an effect from religiosity.

Lee, in defining consumer acculturation, emphasizes that it is a socialization process, which involves the learning of consumption habits different from those of the culture of origin (Lee, 1988).

Already in the early 1980s, the idea that there could be different consumption patterns **within the same ethnic group**, not only between individuals of different groups (Hirschman (1981), Desphande et al. (1986)), was put forward. The explanatory variable behind different consumption patterns within the same ethnic group was identified as the **ethnic identity of individuals.** Garrison (1987) carried out quantitative research along the lines of newspaper reading habits, which showed that a distinct group of Cubans living in the Americas, the "yuppie/yucca" group, was more similar to American "yuppies" than to Hispanics in terms of attitudes and consumption habits. This suggests that their acculturation dynamics were different from those of their counterparts from Cuba living in Miami.

In addition, the works published in the eighties also reveal that the authors noted the complexity of consumer acculturation, and thus that the relationship between consumer acculturation and assimilation is not necessarily linear. They also drew attention to the wide range of identities experienced by the individuals they observed and highlighted the strong influence of the media on acculturation, which is even more pronounced in consumer acculturation (O'Guinn 1986, Hirschman et al. 1981). **O'Guinn and Faber** (1985) also

constructed general acculturation factors using the origin of the respondent's ancestors, the language preferred in certain situations - at home, in conversation, when reading. Interestingly, in their study they did not use a definition of consumer acculturation, but represented it as a variable as a standardised sum of two variables: preferred language for shopping and preferred language in consumption situations. In their dataset, the general and consumer acculturation variables showed a correlation ($r = 0.22$). In their study, they investigated the correlation of the two acculturation variables with consumption and advertising (attitudes towards Spanish-language advertisements). It was shown that more integrated individuals are more sceptical about advertising in the host culture, due to their experience in English-language advertising. Furthermore, for beer purchase, the consumer acculturation index showed a stronger correlation than the general acculturation index. The acculturation index showed a correlation only for the brand and taste variables, with more acculturated individuals attaching less importance to product attributes than their less acculturated counterparts.

We use Penaloza's definition of consumer acculturation, which belongs to the post-assimilation era: „Consumer acculturation is a term used to describe the acquisition of skills and knowledge relevant to engaging in consumer behavior in one culture by members of another culture" (PENALOZA, 1989: 110). Penaloza created the structure shown in Figure 1, which was further developed by later authors.

## 14. Figure Consumer acculturation model
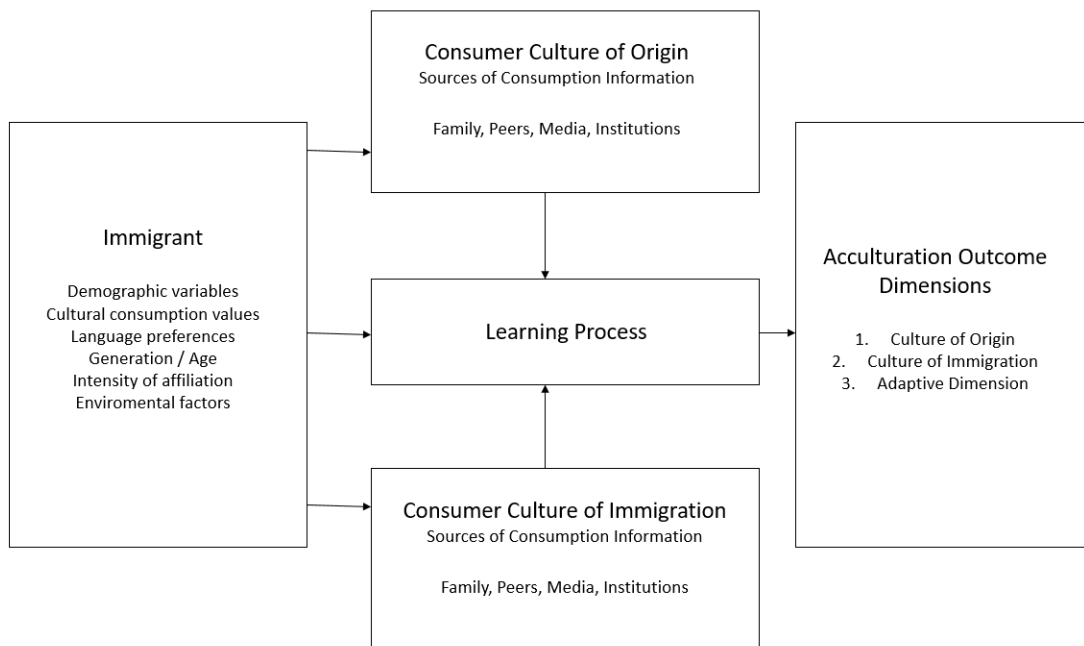
Source: own editing, based on Penaloza, 1989 pp 115

Penaloza described consumer acculturation as a learning process, with the factors influencing it grouped into three categories: the characteristics of the immigrant, the age of the consumer's sources of information in his or her own culture, and (as a third category) the host culture. For the outputs that emerge as a result of this process, he identified three dimensions (home culture, host culture, adaptation dimension).

Penaloza (1994) also investigated the acculturation of Mexican immigrants in his ethnographic work, conducting 23 interviews in 14 households. The interviews were preceded by several phases of research in which he conducted observations and a mock interview.

15. Figure Penaloza's designed model
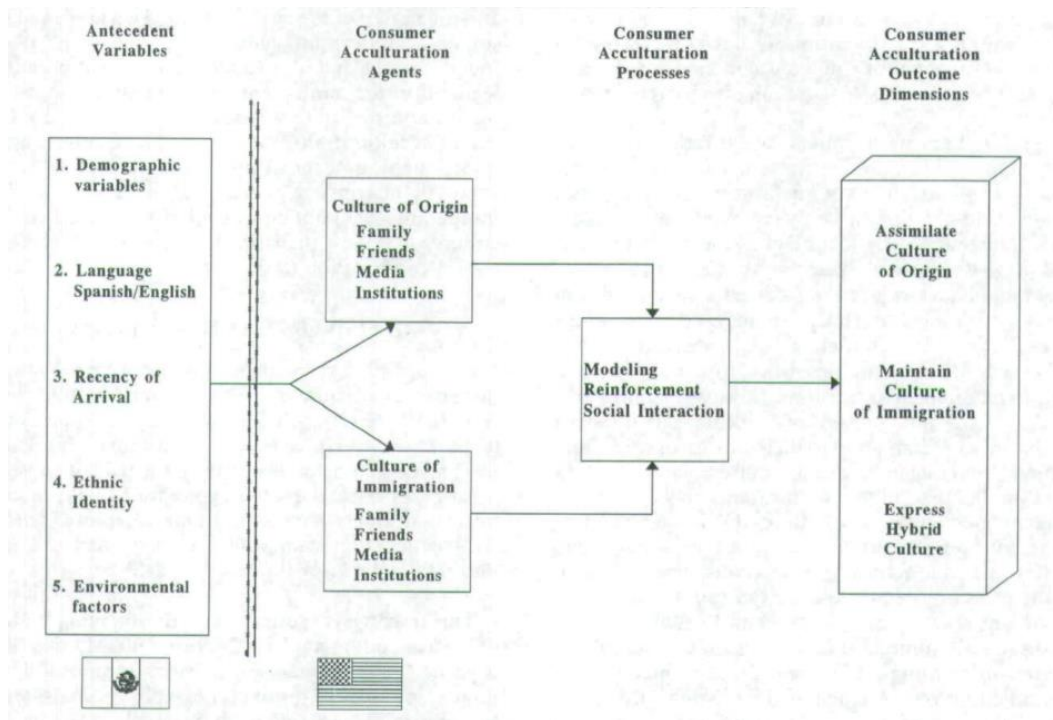
Source: Penaloza 1994, p 36 alapján

Research has shown that an important part of consumer acculturation is **'social learning'**, the way people see each other, the social categories they place themselves and others in. An example of this is when Mexican immigrants are confronted with the stigmatization of Mexicans in the United States.

Penaloza's study points to the combined effect of language skills and material goods. The process of consumer acculturation also involves the frequency of observation and purchase, where wealth is associated with an increase in frequency. Mexicans who spoke English well and had substantial material wealth shopped more frequently, and thus progressed more rapidly in their acquisition of American consumer culture. The following figure shows the theoretical model augmented from the interviews, where acculturation outcomes have now been varied into four types - well aligned with Berry's acculturation strategy model.

16. Figure Penaloza empirical test model
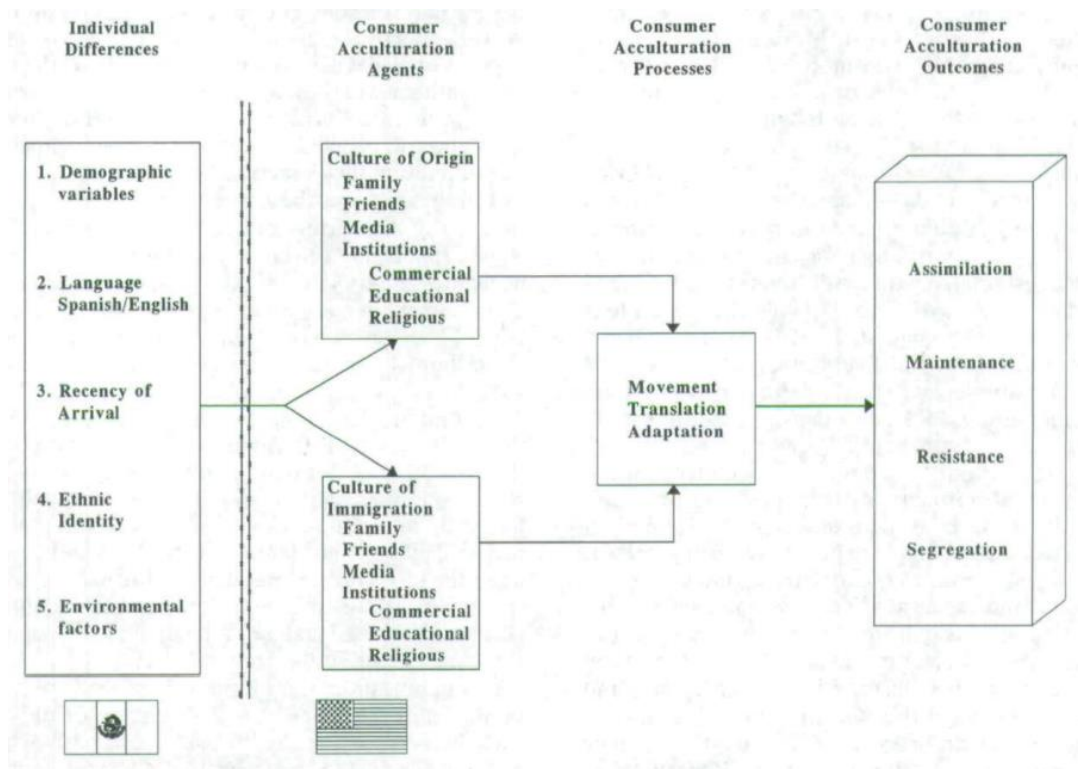
Source: Penaloza 1994, p 48 alapján

An important added value of the research is that consumption as a possible cause of migration is included in the empirical results.

In their research, **Jamal and Chapman** (2000) point out that there is not one final outcome of acculturation - they use Berry's fourfold classification in their research - but that individuals may be assigned different classifications in specific situations. There are individuals who can be said to fall into the category of assimilation, yet their consumption habits -food- show a strong attachment to the culture of birth. Furthermore, they point out that consumers have constantly changing feelings towards their ethnic identity, which in turn affects the effectiveness of campaigns tailored to specific ethnic groups.

Overall, there are not many definitions of consumer acculturation, and in many articles the concept itself does not appear, but simply the acculturation and the changes in consumption are examined.

2.4.2 A description of the influences and relationships in the process of consumer acculturation

Following **Penaloza'**s research, several researchers have drawn attention to the instability of acculturation elements (Oswald, 1999, Askegaard et al., 2005, Üstüner and Holt, 2007). Furthermore, confirmation of elements of the original model also appears in subsequent works, with **Sobol** et al. (2018) focusing on the effect of age, showing that younger people are more open to unfamiliar products than older people.

Early research already points to the impact of the media. **O'Guinn** et al (1986) point to the safe and easy existence of mass media, which results in a mass behaviour. Immigrants can observe the consumer behaviour of the host culture from the safety of their 'armchair' while watching television. Therefore, the authors considered it important to review the role of media in consumer acculturation models.

Wallendorf and Reilly (1983) studied the consumption of Mexican immigrants as a function of assimilation and concluded - comparing the consumption of Mexican immigrants to that of Mexican and American individuals of the same income level - that the consumption of the two cultures should not be conceived as a straight line, somewhere on which the consumption patterns of the immigrants lie, but that the immigrants develop a unique style of consumption. In food consumption, unexplained volumes were found, with immigrants having the highest consumption of caffeine products in tea and coffee consumption, followed by Mexicans and then Americans. As before, for sugary drinks, immigrants were the biggest consumers - followed by Americans and Mexicans.

Lee (1989) drew attention to the role of the media in the process of consumer acculturation, examining television viewing habits in line with the media consumption trends of the time. His results showed that the group most exposed to the perception of consumer reality is those who watch a lot of television. He studied three groups, Taiwanese, Taiwanese persons living in the United States, and native-born Americans living in the United States. Lee's study focuses on the social recognition and symbolism of consumption. To get a picture of the American reality, she included 12 products and services in her questionnaire, asking for percentages of the US population that owns a product or uses a service - for example, a European vacation, a sports car, a house with a swimming pool. 10 variables showed significant difference among the values of the three groups. The values for the immigrant group were between those of the Taiwanese and American groups. The immigrant group

was divided into two groups, those who watch a lot of television and those who watch little television. There was a significant difference between the consumption rate scores of the two groups for five items: owns a house, owns a computer, goes on an annual holiday to Europe, owns more than one car, owns a CD player. Those who watched a lot of TV had a worse estimate, i.e. their picture of US consumption was distorted by media consumption.

Mehta and Belk (1991) studied Indian immigrants and they also observed hyper-identity, i.e. they emphasise their Indian identity more strongly than those who live in India and buy more items that reinforce it. The authors add to the theories already published that none of this would be possible without the strong status and financial position of the immigrants studied. Better-off immigrants were more likely to resist change.

When examining the consumption of Korean immigrants in the United States, **Lee and Um** (1992) found a significant difference. They examined four product categories in their sample of 400: automobiles, stereo systems, laundry detergents, and coffee. They examined the relationship between acculturation level and product evaluation. To assess acculturation level, a group of 15 variables - media consumption, language used in situations, time spent in the US, number of visits to Korea, where they would like to live in the future, restaurant preference, ethnicity of neighbours and friends - was indexed. Their findings include that the more acculturated individuals adopted the American perspective when choosing coffee and abandoned the traditional family choice criteria. In evaluating the stereo system, the study draws attention to a group of Koreans who are 'overacculturated', that is, they become Americans that are not typical of everyday Americans, but rather an imagined image among early immigrants.

Croft (1994) introduced the concept of "culture swapping", which means that individuals borrow or buy cultural symbols from other groups in order to shape their identity.

Consumer acculturation is not uniform, with different difficulties and reactions due to the colourful background. Older people find it harder to adapt to a new environment, middle class members have had an easier time than working class members, despite. Similarly, difficulties were more pronounced for those with no English language skills and those from a rural background. Tensions between men and women arose from women entering the workforce (**Penaloza**, 1994).

Empirically proven relationships in the model used by Jun et al. (1993) are shown in the following figure. There is a significant relationship at the p=0.005 level between direct-indirect relations and acculturation level, the more intense the contact with members of the host culture, the more high acculturation level is observed.

17. **Figure SEM model on the relationship between cultural identity and acculturation level**
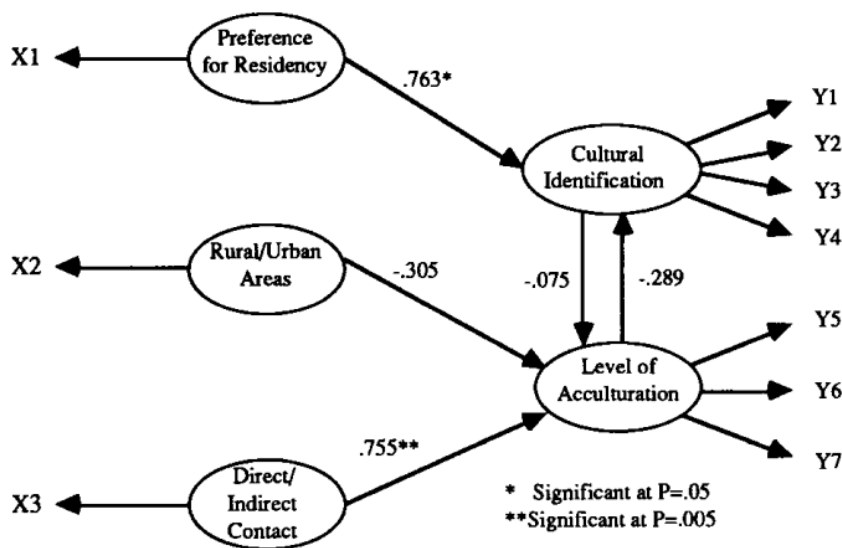
The degree of interaction with the host culture was identified by economic activity (student, full-time worker and homemaker). In their research, they have shown that cultural identity and acculturation level are well distinguishable and that both are influenced by different factors (Jun, Ball, and Gentry (1993)).

Houston and Venkatesh's (1996) research on health preparations concerned how Asian immigrants' consumption is influenced by culture; what health beliefs related to birth culture they hold and why; how their beliefs are integrated with the health practices of the host culture.

Jamal (1996, 1998) investigated the phenomenon of consumer acculturation among British Pakistanis through qualitative research (37 interviews, mainly with first generation men). In the communities he studied, the preparation and consumption of Pakistani food never ceased. They considered it important to keep traditional Pakistani food because they found it nutritious, tasty and spicy. Hunger was reported on days when they did not eat Pakistani

food. They identified the British diet with the children's diet because the children adopted British food consumption habits. Males were the most likely to abstain. For women, openness to British cuisine was not through personal interest or orientation, but as a result of compromising for the love of their children and family cohesion. In other words, for women, love and belonging are the main motivating forces in the process of consumer acculturation. For young people, on the other hand, the motivation was convenience, preference for a varied diet and fitting in. In the average British food consumption habits, there is a strong preference for avoiding cooked food and eating constantly - biscuits, chocolates, crisps.

In their 1999 work, **Maldonado and Tansuhaj** based their theory on the Berry and Penaloza models and focused on the transition period. During the transition phase, symbolic consumption is important for identity stabilization.

In addition to the broadening of acculturation outcomes and identities, the work of the 1920s also saw the refinement of the definition and description of the factors influencing the acculturation process.

Furthermore, we can learn that it is not only classical groups such as family, media, peer groups, organisations that influence the consumer acculturation process, but also the people and groups who explain and present the knowledge related to consumption. Such persons include shop assistants, other customers involved in the shopping process, various employees, brand fans. Since the publication of the results, the number of these individuals and groups has been constantly increasing and their characteristics have been changing due to new trends in lifestyle and consumption as a result of technological developments. The learning process of immigrants is influenced today by the activities and individuals associated with a particular brand or product category that are widely found on the Internet, such as YouTube vloggers, Facebook and other channel-related groups, both content producers and consumers. Each influencer group is homogeneous to a different extent and their impact can vary in intensity and quality.

Askegaard (2005) mainly analysed the work of Penaloza and Oswald and built on their findings in her research, in which she conducted qualitative interviews with Greenlandic immigrants in Denmark. Her results highlight that it is not a matter of a startegy of choice when it comes to the formation of identities, but of a contextual formation. Moreover, the

model already incorporates both the host culture and the culture of birth, as well as the global consumer culture. The author identifies four identities as outcomes: assimilation, integration, 'hyperculture' and fluctuating. In their summary, they stress that we are not talking about preformative cultural exchange, but about changes linked to life situations. Hyperculture identity is a kind of romantic vision of birth culture in which it is important to maintain authenticity, a kind of 'more Greenlandic than any Greenlandic' situation emerges. Fluctuating identity is also a new type, not present in previous models. In this identity type, seasonality is observed, with immigrants having a need to consume the products of their culture of birth from time to time, and then, after having "replenished their batteries", this desire to consume does not appear for a while.

### 18. Figure Acculturation and acculturation results
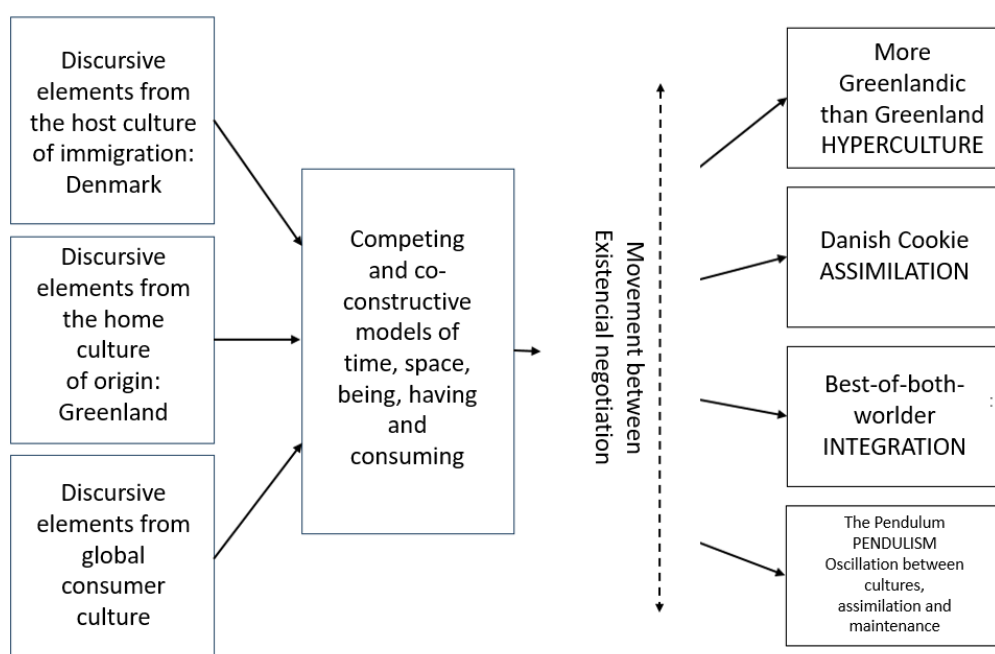
Source: own ed. based on Askegaard 2005, pp168

Üstüner and Holt (2007) outline an event space showing the process of consumer acculturation (Üstüner and Holt, 2007). In their theory, they emphasize that the formation of hybrid identities requires a minimum level of all three types of Bourdieu's capital (economic, cultural, social). They examine the role of social class in acculturation - what happens if one does not have sufficient capital. They also work with the concept of postmodern consumer culture, whereby the dominant culture legitimises the minority culture. In their theorizing, they use the concept of '*deterritorialization*', which they borrow

from the literature of globalization, using Garcia-Canclini's phrase: „the loss of the natural relation of culture to geographical and social territories" (Garcia-Canclini 1995, 229 quoted by Üstüner and Holt 2007). This emerges strongly in second-generation women, who feel both the peasant culture of their mothers' socialisation and the consumer culture of their distant past. According to the couple, deterritorialisation creates a kind of identity vacuum that immigrants must somehow fill. The vacuum is created because immigrants do not feel that they themselves are building and shaping the culture around them.

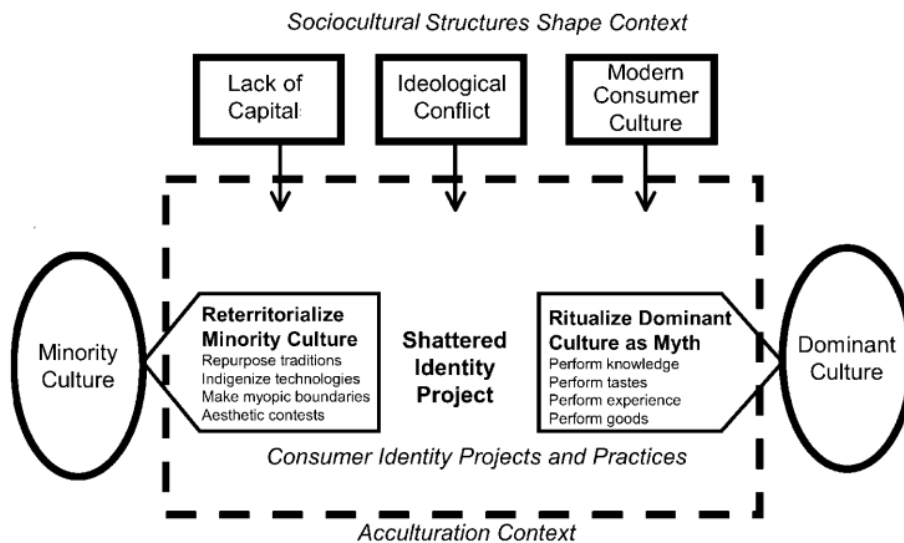**19. Figure Postmodern consumer acculturation**
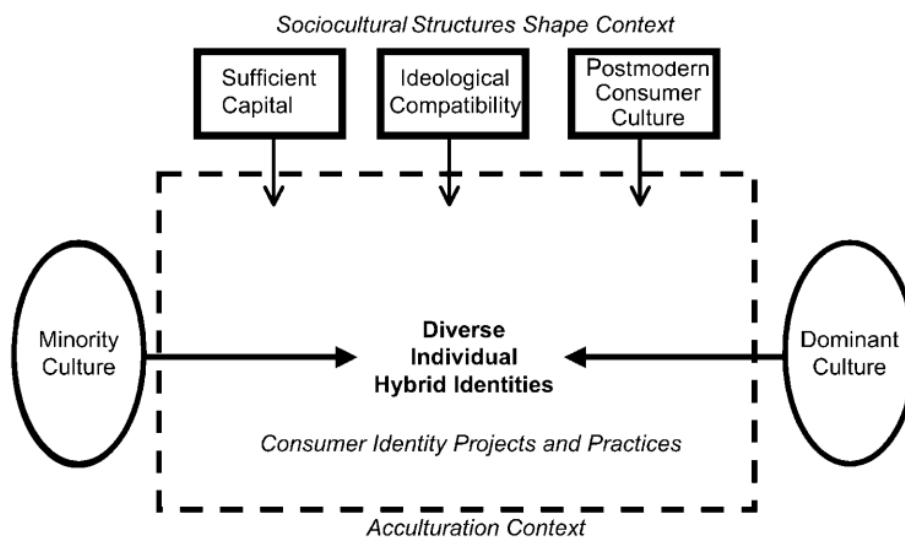
Source: Üstüner és Holt 2007, pp 43

Their results show that in the absence of adequate capital, they develop shattered identities, resulting from a desire to leave their old identity behind and fail to achieve the desired identity during acculturation. The results are presented as a model in the following figure. In addition to the lack of capital, the problem of ideological conflict and modern consumer culture are also at the root of these shattered identities.

In the case of the dominant consumer acculturation, *a reterritorialisation of minority culture* can be observed in first generation immigrant women and mothers. This is a communal, or not individual, action, whereby the old, peasant culture is established in the new environment. It is from this communal action that the mothers' identity construction stems.

20. Figure The dominant consumer acculturation

Sociocultural Structures Shape Context

| Lack of Capital | Ideological Conflict | Modern Consumer Culture |

Reterritorialize Minority Culture
Repurpose traditions
Indigenize technologies
Make myopic boundaries
Aesthetic contests

Shattered Identity Project

Ritualize Dominant Culture as Myth
Perform knowledge
Perform tastes
Perform experience
Perform goods

Minority Culture

Dominant Culture

Consumer Identity Projects and Practices

Acculturation Context

Source: Üstüner és Holt 2007, pp 53

Girls have always set assimilation as a goal, which they have never achieved because of the gap between them and the middle class. Therefore, the dominant culture was present in their lives as a myth. Interviews conducted in the fifth year of observation revealed that most of the girls were in *an anaemia of transition*, knowing that assimilation could not be achieved, but that they despised their mother's identity to the point of being unable to take it on, thanks to consumer acculturation (Üstüner and Holt, 2007).

In their study, **Coble and Jimenez** (2008) drew attention to the influence of government decisions in understanding consumer acculturation.

Epp and Price (2008) investigate the relationship between family identity and consumption and mention synergy between identities as a moderating variable.

Askegaard and colleagues (2011) have pointed out that, in addition to the influences of the home and host cultures in Penaloza's work, a so-called transnational consumer culture is present in the twenty-first century. In this way, the two-pole system has been extended to three poles.

Cleveland and colleagues (2013) studied the impact of religion on consumption among Muslim and Christian respondents in Lebanon. They wanted to understand the impact of globalization on culture among the two ethnic groups. In their complex research, they included in a model the acculturation to global consumer culture index, Lebanese ethnic

identity, religiosity, and the Schwartz measure of individual and consumption-related values. Significant differences between the two religions emerged in their attitudes towards global culture, with Muslim respondents perceiving the adoption of global consumerism as a threat to the loss of Lebanese identity, while Christians did not make such a link between global consumerism and identity. When measuring global food and beverages, they were asked about: pizza, sushi, hamburgers, croissants, baguettes, alcoholic beverages, cold cereals, tea, soft drinks, coleslaw, hotdogs, Asian restaurants, European restaurants, American fast food restaurants.

Cayla and Eckhardt (2008) examined the impact of brands in building cultural proximity among Asian immigrants. In their research, they conducted interviews with marketing professionals (23 participants) to learn about the process of brand building. They examined Asian cultural products - e.g. songs, films. Their findings include the finding that globalisation is not a one-way process (the rise of the West), but that there are several hotspots in the world and that Eastern cultural products are spreading. Furthermore, they are able to reshape the image of Asia through branding.

Later works also show the effects of acculturation strategies. **Chai-Dibb** (2014) draws attention to the influence of the acculturation level of individuals. According to the author's results, individuals with high acculturation - a linear relationship is assumed in the work - focus on cognitive factors such as expertise and knowledge when making purchases and product choices. In contrast, individuals with low acculturation tend to focus on affective factors, such as personality, in similar situations. When processing their results, it should be taken into account that their research was conducted on Chinese immigrants in Western societies. If the research had been done in the opposite direction - European immigrants in China - their findings would have been reversed, which is due to the different perceptions of trust in the two cultures. **Chai et al.** (2012) set up an SEM model on banking - examining an individual's level of acculturation and the trust and attachment developed in the banking environment - and their results showed that for high consumer acculturation, there was no moderating effect of acculturation on the degree of attachment.

Cleveland and colleagues (2015) highlight foreign language proficiency as an influential factor in consumer acculturation. On the topic of culture shock, we have already seen that the degree of shock is strongly influenced by the knowledge of the other language and the knowledge of English. In their research, Cleveland's team (2015) found that English-

speaking immigrants were more likely to consume products related to global culture. The adoption of global products also implies a relationship with consumer ethnocentrism, with an inversely proportional relationship (Celeveland et al. 2016). The authors highlight that openness to global products does not necessarily imply rejection of products related to one's own culture.

In culturally pluralistic societies, groups with different cultural traits live side by side, different groups have common institutions and cultural values. By living together, they influence each other and as a result individuals' values and cultural characteristics are constantly changing. In culturally plural societies, the concept is interpreted very narrowly and assimilation is not encountered. **Demangeot and Sankaran** (2012) theorise that four strategies for experiencing cultural pluralism can be distinguished: cultural experimentation, cultural extension, cultural purity and cultural passivity. The four types differ in a number of dimensions, for the topic of this research, the description of two dimensions is essential to describe the motivations and product consumption dimensions. The main motivation of the *experimenters is to* experience diversity. For those who are characterized by *cultural extension*, the search for similarities, staying in the comfort zone and convenience are the main motivations, which they achieve by making the consumption of products belonging to a different cultural group their own. In the case of *cultural purity*, individuals focus on the values of their own culture and aim to maintain their own culture. A strong, entrenched set of habits is observed in *cultural passivity*, which becomes more prevalent in adulthood.

5.Table Four ways of experiencing cultural pluralism

| Characteristics	Experimentalism	Extensionism	Purism	Passivity
Intensity of culturally plural consumption	**High**	Initially low, but constantly increasing over time.	**Low**. Products are restricted by careful selection and choice.	**Low**. Few culturally cued products besides own culture's are adopted.
Persnal values	**Openess**	**Mostly irrelevant**	Strong values about own culture(s)	**Mostly irrelevant**
Personal traits	**Stong exploratory** tendencies.	**Low or average** exploratory tendencies.	No conclusion drawn	**Low** exploratory tendencies.
Motivation for adoption	Aim is diversity	Lose their foreignness	Consumption decisions based on values	Strong stable habits

Source: own ed. based on Demangeot and Sankaran 2012, p. 771-772

When looking at consumption patterns, we can also observe the differences between the four strategies. Cultural passivity is characterised by a narrow range of products consumed, with no consumption of products associated with different cultures. Consumption habits are also characterised by the traditions that individuals bring from their socialisation environment. The highest propensity to consume products related to different cultures is observed among experimenters. They are proud and enthusiastic about consuming products from different cultures. The consumption of certain products is not constant as soon as the person moves to a new environment, seeks a new direction, searches for new products. Since the strategy of cultural expansion is characterised by a negation of the need to learn about different cultures, the person is not motivated to consume products from other groups. He proceeds step by step in trying and consuming new products. For the individual, predictability and convenience are important, and products that fit in well with his or her own product range are accepted and retained for a long time. He/she is slow to change the range of products he/she consumes and does not switch to consuming the products of another group completely. The strategy of cultural purity is characterised by the preservation and protection of one's own values, so the primary consideration in the choice of products consumed is belonging to a group in the case of products with cultural meaning. Certain products are avoided because of their cultural association, and only very slowly is a change observed in the purchase or use of a product.

Bebek (2017) studied the behaviour of Turkish consumers for a year and a half using focus groups and ethnographic methods. The focus of the research was the ethical consumer as a value system and behaviour clearly linked to Western culture. In line with Berry's theory, four distinct groups were identified and workable marketing strategies were formulated in his study.

The combination of **openness to global products** and the possibility of retaining products belonging to one's own culture is also highlighted by **Kizgin** et al (2018). Bicultural product consumers were prominent in their research, with the majority of immigrants wanting to keep their own traditions while being tolerant of the host culture.

21. Figure SEM model of Kizgin et al.
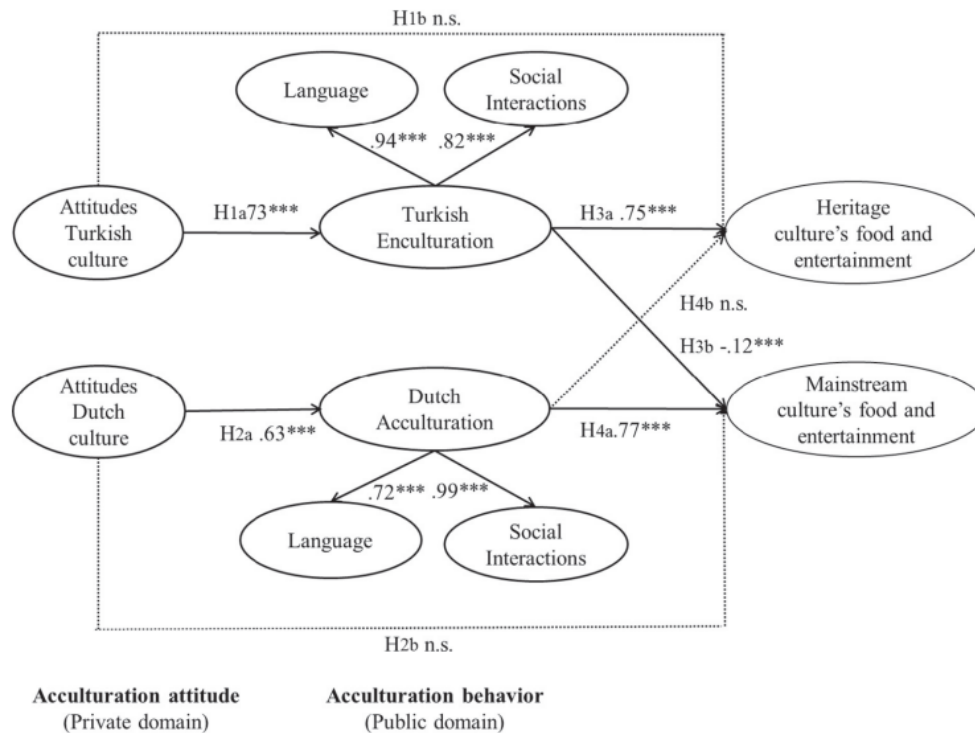
*** Significant at the $p < 0.001$; ** Significant at $p < 0.01$; *Significant at $p < 0.05$

Source: Kizgin et al. 2018, pp. 326

Their results show that acculturation attitudes are a better predictor of acculturation behaviour than consumption. Their results show that acculturation positively influences the purchase of host culture products (Kizgin et al. 2018).

Ai-Wan Yen et al (2018) also used a qualitative method to investigate the circumstances of changes in food consumption, following the daily food consumption of 21 Chinese in the UK. The results showed that the identity of individuals changes during their stay and that there is also a significant difference between days of the week, with many individuals transforming from being a weekday worker or student to a classic tourist at the weekend. Another valuable finding is the differences between rural and urban areas. Four cuisines were distinguished in everyday consumption: Chinese, global, British, other nations. In terms of types of meals, it is divided into ordinary (everyday) and special meals, with celebrations, explorations and tourist meals being included among the special meals. The average, ordinary meal is found to be almost identical to everyday consumption. For everyday consumption, the first group included homemade Chinese food, which is the

preferred meal for them. Most of the students cook at home because the quality, price and authenticity of Chinese restaurants are not suitable for them. Rural students found no suitable restaurants at all, while urban students found a larger selection of restaurants. The results of the research show that subjects spend a lot of time and effort preparing and eating Chinese food. After initial difficulties, they quickly find places to buy and learn to substitute unavailable ingredients, thus developing a distinctive cuisine. The preparation of Chinese food is clearly a symbolic consumption, a way of meeting and interacting with their Chinese counterparts and an important element of identity preservation, as well as a source of strength in the face of struggles in a new environment. In their consumption of global brands such as McDonalds, KFC, Starbucks, Café Nero, the authors also highlight the safety and shelter from connection to British culture. British cuisine is mostly present in their daily lives as food in canteens, which they have tried but not loved. The reason for eating British food is convenience and not symbolic consumption. The cultural distance - too big a difference between Chinese and British food - makes them avoid the canteen. Food eaten on special occasions is very different from everyday consumption, with a preference for Chinese restaurants, global brands and other cuisines, which is caused by the tourist's identity and the special nature of the occasion. Students are both tourists and immigrants and their identities and consumption change in particular ways depending on the situation. Through rapid transformations and identity shifts, they send a message of their independence from their gender, history and culture (Ai-Wan Yen 2018).

Similarly, **Ranta and Nancheva** (2019), who conducted their research among Bulgarian immigrants living in the UK, investigated immigrants' identity change by observing food consumption. As in other research, the authors found the existence of an idealised birth culture and identity, a culture that may never have existed. The preparation of Bulgarian food is an important tool in the preservation of Bulgarian identity, which is imperceptibly transformed into so-called immigrant food, i.e. not necessarily authentic, but already with transnational traits. The interesting aspect of the study is that it raises the question of what is national food, because there can be significant differences between national food prepared by immigrants in other countries and food prepared within the national borders. Yet, the 'national food' builds a national identity among immigrants, so it can in fact be considered national (Ranta - Nancheva, 2019).

Dey et al. (2019) investigated the food consumption of immigrants in London on the topic of acculturation, with a colourful research design in their qualitative research. It is found in the study that immigrants' food consumption patterns are related to their acculturation strategies. The authors divided the subjects into four groups along their acculturation strategies: rebellion, rarefaction, resonance and refrainment. Dey et al. draw attention to the need for multidirectional, multidimensional acculturation and the role of consumer cosmopolitanism in consumer acculturation.

2.4.3 The concept of consumer ethnocentrism

In the literature on consumer acculturation, we have seen that the central idea is the country origin of products, a phenomenon captured by consumer ethnocentrism. In this chapter, we briefly discuss the concept of consumer ethnocentrism in this context.

The concept of consumer ethnocentrism can be derived from the concept of *ethnocentrism*. One of the first appearances of ethnocentrism can be traced back to **Summer**'s work of 1906 (Summer 1940). Malota summarises the concept of ethnocentrism based on Summer as "the universal tendency of people to regard their own group as the 'centre of the world', to judge other social groups from the point of view of their own group, and to evaluate negatively those who are culturally different while blindly accepting those who are culturally similar" (Malota 2003, p. 38).

Ethnocentrism affects the quality of human relationships, with ethnocentric individuals emphasising and maintaining in-group relationships and neglecting relationships outside the group (LeVine and Campbell 1972 cited in Hammond and Axelrod 2006).

The concept of ethnocentrism was transposed to the field of consumption by **Shimp** (1984), when he coined the concept of *consumer ethnocentrism*, according to which the ethnocentric consumer believes in the superiority of the products of their own group. The basic difference between ethnocentric and non-ethnocentric consumers is given by **Shimp and Sharma** (1987) as the criteria taken into account in the choice of products. The non-ethnocentric consumer chooses between foreign and domestic products on the basis of quality and usability. The ethnocentric consumer, on the other hand, approaches the choice of foreign products as an ethical issue, and considers that the choice of foreign products endangers the domestic market and should therefore be avoided.

Shimp and Sharma (1987) linked ethnocentrism to consumption and developed a measurement method, CETSCALE, to measure ethnocentric consumption.

Malota (2003) collected factors that influence consumer ethnocentrism. The factors positively associated with the concept are: patriotism, conservatism, collectivism, dogmatism. Older people, people with lower income, people with lower education and women are more likely to be ethnocentric consumers.

It can be seen that consumer ethnocentrism is a concept intrinsically linked to product choice, influenced by factors that are also prominent in the study of cultural differences, such as collectivism, and thus a set of interacting variables can be observed in the study of consumer behaviour.

2.4.4 The practice of measuring consumer acculturation

In the next chapter, we present the measurements and methodological tools used in the research on consumer acculturation.

An acknowledged trio of authors (Jun et al. 1993) researched the acculturation of Korean immigrants based on Penaloza's theoretical framework and used 10 items to explore cultural identity and 6 items to determine the level of acculturation. For the measurement of cultural identity they considered:

- the desired recognition (Korean or American)
- American first name preference
- pride in Korean cultural heritage
- the wish for United States citizenship.

For defining the level of acculturation:

- watching American television programmes
- use English in mixed-ethnic company
- reading American newspapers.

Most of the research on consumer acculturation is qualitative, taking into account the time spent in the host country and the sociodemographic factors of the subjects (Dey et al. 2019).

In an attempt to develop a quantitative measure of consumer acculturation, Ogden et al (2004) used the following simple diagram.

**22. Figure The theoretical model of Ogden et al.**
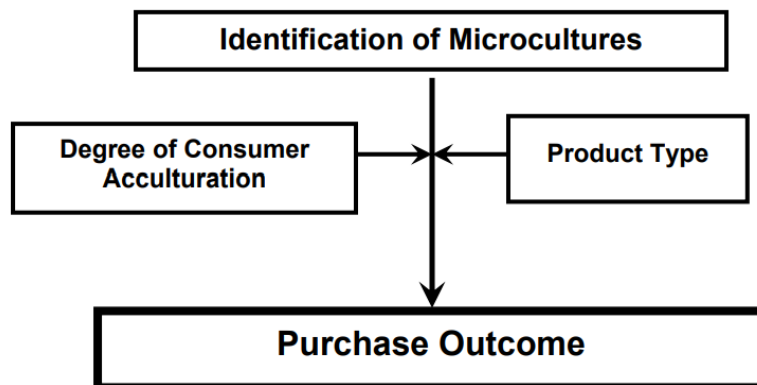
Source: Ogden et al. 2004, pp 5

To develop a suitable methodology, the authors have identified four steps:

- identification of microculture(s)
- determining the level of acculturation
- product type definition
- determine whether differences in purchase outcomes exist (Ogden, Ogden & Schau, 2004).

In 2007, **Cleveland and LaRoche** developed the AGCC (Acculturation to Global Consumer Culture) measure, which seeks to understand how consumer acculturation is manifested among consumers. In addition to the acculturation index, another attitude variable included in the model is EID (ethnic identification), which the authors define along seven dimensions. A scale of attitudes was developed to measure the following model.

23. Figure The impact of acculturation to global consumer culture and ethnic identity on consumption
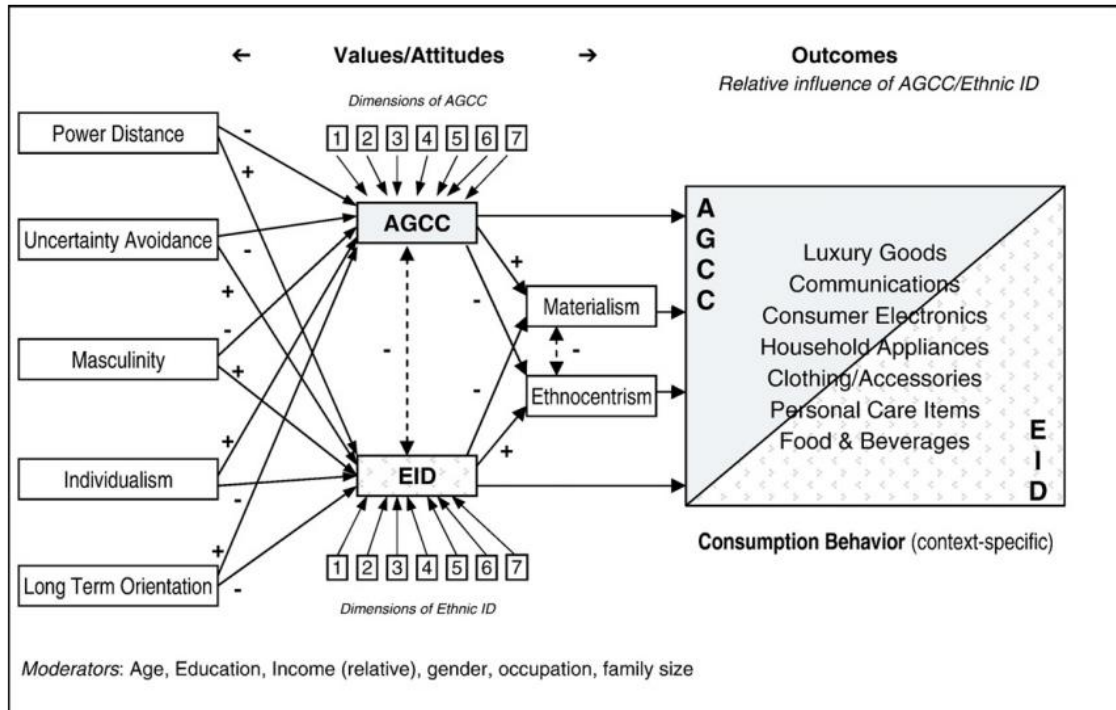
Source: Cleveland és Laroche 2007, p 8

Each of the Hofstede dimensions has an effect on the two indices under study (acculturation and ethnic identity), with the effects being opposite in each case for the two indices. Both the AGCC and the EID have effects on ethnocentrism - all with opposite signs according to the indices - and materialism, which have effects on consumption. The seven dimensions of AGCC are: (1) cosmopolitanism, (2) exposure to the marketing activities of multinational and global corporations, (3) English language proficiency and use, (4) community interactions (primarily travel), (5) global mass media exposure, (6) openness, and (7) identification with global consumer culture. A 7-point Likert scale is used for the statements in the questionnaire. (Cleveland and Laroche, 2007).

The measurement of Cleveland and Laroche was used by **Durvasula and Lysonski** (2015), who shortened the original 57-question survey to reduce non-response and response fatigue. They tested their measurement in four countries: China, the United States, New Zealand and Nigeria. For each dimension of the acculturation measure, only three statements were retained, those that carried the most information.

Ali and Chaw (2002) investigated the conceptual pair of acculturation and ethnic identity using quantitative tools. They selected a sample of 6000 Chinese immigrant households in Birsbane and used a telephone survey (in English, Cantonese and Mandarin). The number of completed questionnaires was 133. Factor analysis was used to classify 37 attitudes into the following 7 dimensions (source Ali and Chaw 2002, pp 2724):

1. Family cultural orientation (F1) - 7 statements - Rotated factor eigenvalue 4.11

   having a Chinese spouse for your child; cooking Chinese food; preferring Chinese food; living by Chinese values; proud to be Chinese

2. Cultural reservation and affiliation - 6 statements - Rotated factor eigenvalue 3.47

   values; respect for customs; the power of contact with the Chinese, etc.

3. Cultural identity - 6 statements - Rotated factor eigenvalue 3.16

4. Inclusive culture acculturation - 5 statements - Rotated factor eigenvalue 2.98

   Australians accepting them; sense of belonging to Australia; pride in Australian history; comfortable dealing with Australians; intermingling of cultures

5. Cultural acculturation - 2 statements - Rotated factor eigenvalue 2.50

   the need and benefits of learning Australian culture

6. Interaction with ethnic group members - 2 statements - Rotated factor eigenvalue 1.83

   close friends; general contact

7. Host country integration - 3 statements - Rotated factor eigenvalue 1.81

   preference for English-language films; desire to conceal Chinese identity; disrespect for Chinese cultural values (Ali and Chaw 2002, pp 2724).

The purchase of toothpaste, stereos and cars by Chinese immigrants in Australia - 288 Chinese respondents - was investigated qualitatively in the light of acculturation by **Quester and Chong** (2001).

Kim et al. studied the consumption behaviour of immigrant children in Canada, comparing two groups, Chinese-Canadian and Caucasian-Canadian families. Examining socialization context, using a quantitative technique to analyze 107 Chinese-Canadian questionnaires

and 510 Caucasian-Canadian questionnaires, they found that young people in Chinese-Canadian families perceived both of their parents as more socio-oriented than those in Caucasian-Canadian families. In addition, Chinese-Canadian children, compared to their peers, exhibited stronger utilitarian and consumer decision-making, while impulsive decisions were less prevalent. The effect of children was also examined across the two product categories. There was no detectable difference between members of the two groups for durables. For FMCG products, however, there was a greater effect on purchasing among Chinese-Canadian youth. The following factors emerged from their research:

1. Prudent and considered decision making (5 statements; $\alpha = .88$; M = 3.50)
2. Well-informed decision-making (5 statements; $\alpha = .85$; M = 3.41)
3. Perfectionism or high level of awareness (4 statements; $\alpha = .86$; M = 3.64)
4. Learning from product labels (3 statements; $\alpha = .80$; M = 3.01)
5. Recreational, hedonic shopping orientation (3 statements; $\alpha = .92$; M = 3.34)
6. Brand status awareness (3 statements; $\alpha = .77$: M = 2.98)
7. Confused by too many choices (4 statements; $\alpha = .81$; M = 2.64)
8. Impulsiveness (3 claims; $\alpha = .68$; M = 2.75) (Kim et al. 2009, p. 958).

The *cultural priming effect* is the process that occurs when a consumer encounters an iconic symbol of a culture and as a result has greater cognitive access to the practices of that culture. When a person encounters symbols from two cultures at the same time, we can speak of a bicultural priming effect, where the cognitive representation of both cultures occurs. Li et al. list three important consequences of this phenomenon for consumers: a stronger perception of the difference between cultures; a stronger cohesion of the intrinsic attributes of the cultures; and difficulty in achieving integration. This is partly due to the phenomenon that we compare things differently when they are presented one after the other or at the same time. (Li et al. 2015).

Cleveland and colleagues (2015) developed a scale related to *global consumer culture* in their model, and an index related to *national ethnic identity*, which they adapted for Japanese culture in their research. By looking at acculturation, national identity and product consumption (examining 71 products), they distinguished four acculturation outcomes - integration, assimilation, segregation, marginalisation - or four consumer groups.

Cleveland et al's approach to measurement focuses on the how, whereas **Gupta**'s approach is to measure the development of the consumer through ACC (Acculturation of Consumer Culture). ACC measurement consists of two main parts: (1) measuring behaviour along the elements of culture and (2) measuring attitude. A total of 13 statements are included in the measurement, each statement was measured using a 5-point Likert scale. The dimensions associated with attitude include preferred language, language spoken, preferred music, preferred movie, preferred food at home, preferred food outside home, preferred clothing, preferred language in writing and reading, and observance of holidays (Gupta 2012 cited in Gupta 2016).

Gupta discusses the impact of globalisation on consumption when measuring consumer acculturation and proposes the simultaneous use of the previously presented AGCC and ACC measures in his 2016 study. He describes a mix of qualitative and quantitative techniques in methodology, which he considers essential for measuring consumer acculturation (Gupta 2016).

As a continuation of Cleveland's research, he examined the Chinese community using scales he had previously developed, complementing the multiple identities that coexist: Chinese, Canadian, South Asian, global. For food consumption, they distinguished between Chinese (8 types of food), global/Canadian (8 types of food) and South Asian (7 types of food). The relationship between acculturation and each identity was demonstrated, and different food consumption was associated with each identity (Cleveland and Xu, 2019).

Overall, the measurement of consumer acculturation and the measurement of the relationship between acculturation and consumption are similar. To date, the documentation and methodological measurement of the process of consumer acculturation have not been carried out due to their complexity and resource requirements. However, by representing the levels of acculturation and consumption in a single model, it is possible to infer the dynamics of the process from the difference in the consumption of those at each level.

2.4.5 Complementing Penaloza's model of consumer acculturation based on the literature used

The process of acculturation is much more complex than it was in the 1980s. Not only have the two cultures been complemented by a third - global culture - but the model has also changed. The additions to the model and recent results published have been collected and integrated in the following figure. This allows us to see clearly, in comparison with Penaloza's figure, the areas in which the model has evolved and the variables that research questions on the subject should take into account.

24. Figure Penaloza's theory of consumer acculturation, extended version based on the literature review
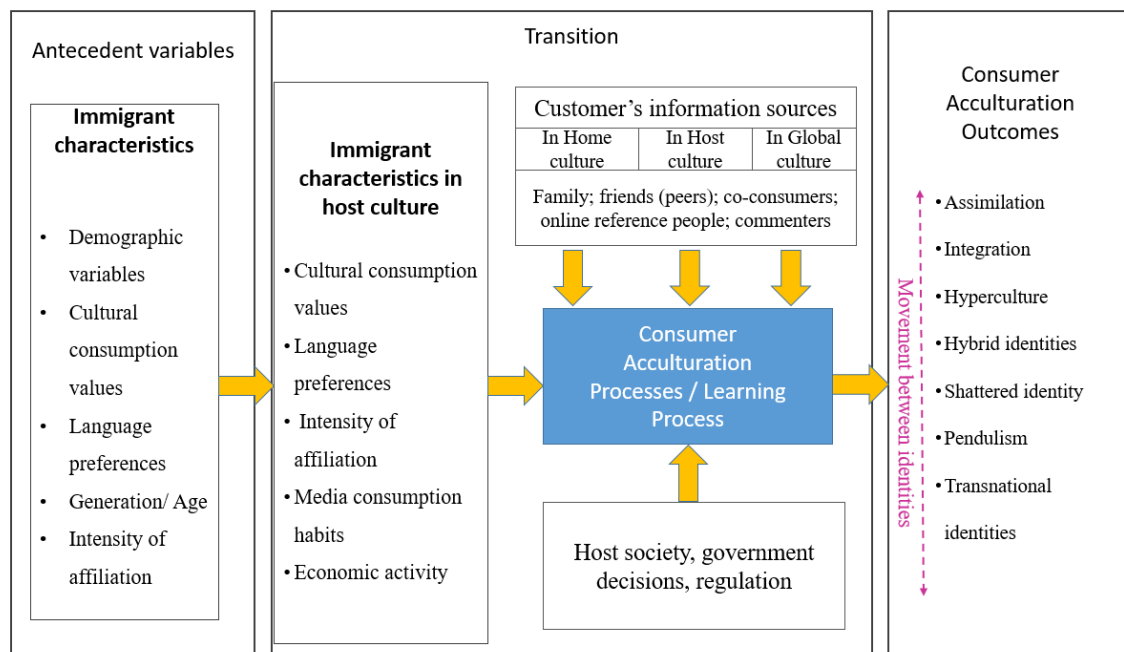
Source: own table

Consumer acculturation itself is a dynamically changing process, with only temporary identities that can change as the life cycle changes and any influencing factor in the model changes significantly. In addition, the model shown above is situation-dependent: individuals may have different identities at work or at home, and in the family context, weekdays may need to be distinguished from holidays. We use this model in the rest of our research.

2.5   Bourdieu's theory of capital

The interdisciplinary nature of the topic invites anthropological, sociological and psychological theories for each of the concepts; therefore the theory from the field of sociology is not alien, still, we believe that it needs to be justified.

In the discussion of culture shock, acculturation and consumer acculturation, we have all seen that the explanatory variables of the process include, among others, *financial status* (Penaloza 1989, Arrighetti et al. 2017, Üstüner and Holt 2007), *language proficiency* (Cleveland et al. 2015), *knowledge of the host culture* (Winkelman 1994, Malota 2013), *education* (Cleveland et al. 2009), *media consumption* (Lee and Tse 1994, O'Guinn et al. 1986, Lee 1989) and a wide range of *social relationships* (Gordon 1964, Winkelman 1994, Malota 2013, Lin 2006, Nguyen et al. 1999, Lashari et al. 2018, Lee and Um 1992, Jun et al. 1993). When taken together, our list of explanatory variables from many studies shows that each factor fits Bourdieu's field theory and types of capital. We will therefore briefly review Bourdieu's work and use his theory of capital for our model.

"We can only judge the structure and functioning of the social world correctly if we introduce the concept of capital not only in the form familiar from economics, but in all its manifestations" (Bourdieu 2010, p. 156). In addition to economic capital, the author introduces two other types of capital, *social capital* and *cultural capital*.

"*Social capital* is the set of actual and potential resources that are linked to the possession of a durable network of more or less institutionalised relations of mutual acquaintance or recognition, or, put another way, resources that are based on belonging to a group" (Bourdieu 2010, p. 160). In another publication, the author states that "social capital is built up of relations and relationships that must be preserved and reproduced through specific labour" (Bourdieu 2018, p. 4). Bourdieu underlines that labour in this case is sometimes entertaining, think of the participation in various balls and receptions. The author gives a good illustrative example of the two ways of experiencing university life - looking at it from two perspectives. At university, through study and proper preparation, a student can gain cultural capital. And, in addition, or instead, through active participation in the social life of the university - sports, entertainment, membership of student clubs, gift-giving, etc. - the individual can acquire significant and long-lasting social capital (Bourdieu, 2018). According to Bourdieu, the reproduction of social capital requires the ongoing creation of relationships, which costs time and energy, i.e. economic capital.

Along this logic, it is worthwhile to maintain contact if the social relationship in question brings some benefits (Bourdieu, 2010).

Social capital can also be institutionalised, where members indicate their membership of the group by adopting a name, whether it be a noble title, a tribal name or a family name. Exchanges of social capital - symbolic goods and material goods - can only take place if the relationships are recognised, so that the amount of social capital is in fact measured by the number and quality of the relationships. The connective tissue of social capital is solidarity. Bourdieu stresses in this type of capital that it is not always conscious to build capital and thus to grow prospective economic capital. Furthermore, social capital also involves chance; certain people are met by chance through geographical proximity, marriage or employment. Networks are maintained through continuous exchanges. The exchange process can be gift giving, marriage, communication.

In conceptualising *cultural capital*, Bourdieu defines the concept in terms of its threefold form of manifestation: (1) cultural capital can exist in the embodied state, (2) in the objectified state, (3) in the institutionalised state.

Embodied, or internalised, cultural capital is the knowledge that is somehow acquired and internalised by the individual, i.e. it is the type of capital where inheritance, exchange, gifting does not appear as a short-term mode of transfer. Since everyone has to work on acquiring embedded capital himself and cannot outsource this task to others, a lot of time is needed to acquire capital, so the individual primarily invests time in acquiring capital. Bourdieu stresses throughout that not only the time spent in education should be counted, but also the time spent learning within the family and any time spent in self-education. But it is not only time that pays, the commitment and the choice to learn is fraught with difficulties. Basically, all types of capital growth bring changes in the individual, but it is the embedded capital that also changes the individual, as Bourdieu puts it "from 'ownership' to 'property'" (Bourdieu 2010, p. 158).

The author uses the term 'scarcity value' to refer to the phenomenon where an individual is placed in an environment where the embedded capital he possesses is not possessed by the majority.

The author considers this type of capital to be the most hidden type of capital transfer, due to the fact that the processes taking place in the family environment are less visible, conscious and comparable. Bourdieu's idea of the reproduction of social inequalities is

already present in the family, and it is partly thanks to him that the difficulties of acquiring embedded capital are understood through an understanding of the social structure and the family environment. Bourdieu draws attention to the loss of time suffered by children who grow up in families where the transfer of capital is not cumulative, where there is a lack of transmission of embedded capital.

Objectified cultural capital includes everything that is tangible in some way, that can be transferred in a tangible form, such as books, paintings, sculptures. In Bourdieu's theory, there is a strong link between embodied cultural capital and objectified cultural capital. Objectified cultural capital can, to some extent, be possessed and used alongside the possession of embedded cultural capital. If one cannot read, even if one has many books, they are worth nothing to that person, beyond their transformation into a form of capital. But the right choice and acquisition of materialized cultural capital requires the embedded cultural capital. Here, in contrast to the acquisition of embedded cultural capital, we can delegate the task, we can entrust others with the use of some of our capital, to decide for us which painting is the right choice to buy. Thus, to obtain these goods, either the individual needs his own embedded capital, or economic capital to use the embedded capital of others, or he needs to use his social capital to use the embedded capital of others (Bourdieu 2010). The third form of cultural capital is institutionalised cultural capital, the group of titles and educational qualifications. Bourdieu speaks of a kind of magic that allows for persons with different levels of embedded capital behind the titles.

The convertibility of capital is a key part of his theory; Bourdieu considers that social capital can be transformed into economic capital in certain cases (Bourdieu 1986 cited in Albert and Hajdú 2016). Each type of capital can be converted into economic capital at different costs, in the case of economic capital into money. Economic capital is the easiest to convert into money, while social capital and cultural capital can only be converted into economic capital in certain cases and in a high proportion of cases at high cost (Bourdieu 2010).

Understanding the relationship between different types of capital is important for understanding social relations. "Economic disadvantage is associated with relational disadvantage, i.e. the poor are less integrated into social networks than the wealthy" (Albert and Hajdú 2016, p. 50) – consluded Albert and Hajdú's research in Hungary, where they sought to understand the direction of the relationship between economic capital and good

connections. Their result is remarkable because it highlights a negative spiral resulting from the mutually weakening effect of the two types of capital.

In the case of our research topic, it is particularly important to examine social capital and cultural capital in addition to economic capital, since a family with considerable capital can become completely penniless when changing cultural environments if the education they received in their country of birth is not accepted, if they do not know the elements of the host culture and if all their social capital is linked to their country of birth.

2.5.1 The appearance of capital types in later research

Certain capital types appear in several studies following Bourdieu's theory. James S. Coleman (1988) examined social capital in connection with dropping out of high school to start with, in the which he used individual action – the choice of schools, getting ahead, educational career – as a contributing factor to social capital resulting from interpersonal relationships. Coleman differentiated between three types of social capital: (1) obligations and expectations, (2) information channels, and (3) social norms.

Putnam (2000) examined social capital from a collectivist perspective, and believed it to be a cultural phenomenon, characteristic of a nation, resulting from the level of collectivism and the trust invested in various institutions among other things. Carpiano (2006) compares Putnam's theory with the notions of Bourdieu and examines neighborhoods. In his model, Putnam's concept of social capital is defined as social cohesion, which includes culture specific elements, such as social interactions and values. This social cohesion reveals, for example, ways trust can be developed. In this theory, Carpiano uses Bourdieu's concept of social capital, and examines social cohesion and social capital together.

In reviewing how social capital is measured, Alvarez and Romani (2017) worked with both Coleman's and Putman's approach, and set up three levels of measuring: macro, meso, and micro. The macro level includes countries and states, the meso level includes neighborhoods, church communities, and workplaces, and the micro level includes the relationships of an individual. Ihlen (2005) developed the concept of social capital further, in relation to public relations. Ihlen calls attention to risks in relation to social capital – we can rely on others, but others can also claim our help –, and mentions time invested as an important momentum. Certain products and services are accessible only with the use of social capital, which must be established before they could be attained, and this is

substantial time investment comes into the picture. According to the authors' definition, social capital can be both a result and a cause.

It is also important to note that another type of social inequalities emerged in the last decade, in relation to a digital gap. The presence of this digital gap made it necessary to identify a fourth type of capital type, in addition to the already existing three, which we call Digital Capital. Ragnedda et al. (2019) define digital capital as '"a set of internalised abilities and aptitudes" (digital competencies) as well as "externalised resources" (digital technology) that can be historically accumulated and transferred from one arena to another' (Ragnedda – Ruiu – Addeo 2019: 2). They developed a Digital Capital Index (DC) to measure digital capital, with merging two indexes, Digital Access, and Digital Competence. The DCI had significant correlation with several demographic variables in the research of Ragnedda at al., a negative relation with age, and the highest average value among the 25–34-year-old people. There was a positive relation with income, the higher income respondents have, the higher the DCI value tended to be. Average value was higher among men, and larger settlements had higher DCI upon the examination of settlement types.

In the study of capital types, not only joint connections were researched, but the effects and attributes of certain types of capital. Papers were also published that examined and criticized Bourdieu's theory.

Swanson et al. (2020) examined the role of social capital in organizational structure, highlighting the positive effect of social capital, detectable in the increase of individual performance, and the improvement of organizational performance as well. They consider the leaders' social capital, their networking within the organization to be a leadership competence.

Several researchers proved that social capital influences getting a job and building a career, which manifests itself in getting information and references. The study of career building also revealed that the knowledge of people on higher organizational levels contributed to more effective career building, thus salary raise and promotion, which was due to information access in a direct way.

Roth (2018) proves the reproduction of social inequalities when examining the influence of the social capital of parents on the higher education and job placement of teenage children. The results of the unique longitudinal study reveal that the social networks of the parents are especially important in the smooth work and school transition of teenagers.

Kraaykamp (2002) pointed out the concentrated appearance of cultural capital and economic capital in the Netherlands. With cultural capital, groups were formed along cultural consumption. With culture consumption, the attendance of events – architecture, classical music concerts, theater, museum –, reading habits and television viewing habits were examined. Three social classes were distinguished: high, medium, and low. In the high class, the level of both cultural and economic capital appears with a minimal temperance, and three subclasses were formed – both on a high level, or on a mixed one capital type high, the other low. In the medium class, both capital types appear with maximal temperance, and thus three subgroups appear (both capital types are temperate, low economic capital along temperate cultural capital, and temperate economic capital along low cultural capital). In the low class, both capital types appear on a low level. Social values, food consumption, detailed culture consumption, financial products, food preparation methods and the consumption of four dishes were examined along the three classes. The four dishes were: fried potato, white bread, fried egg, and mushroom. Food and drink consumption and preparation also revealed significant differences along the classes that were formed. In line with other studies, healthy food and drink appeared in higher proportions at the higher classes, and the consumption of white wine among alcoholic beverages was negligible in the lower classes.

Several researchers examined the relationship between the ownership of capital types and eating habits, including Øygard (2000), who studied the relationship between taste social standing among 23–26-year-old people. In their study, social standing was established along economic capital, cultural capital, and the gender of the respondent. In economic capital, they took the income of both the individual and the household into consideration, and in cultural capital, they not only asked about the educational level of the individual, but that of both parents as well. They identified two appearances of food, food as a form, and food as a function. The former included exotic and healthy food, and the latter was made up of filling, inexpensive, and traditional dishes. It is important to know that the traditional Norwegian dishes are rich in fat and sugar, and thus they are filling, but also less healthy. They detected a significant relationship with both capital types. Filling and inexpensive dishes were connected to low economic capital. People with a low cultural capital tended to prefer filling dishes. The father's level of education indicated a significant relationship as well, and thus the authors detected a clear relationship between food choice and cultural capital.

Rojas-Rivas et al. (2019) used the theory and capital types of the Bourdieu habitat to examine amaranth consumption. Using the dimensions of Food Choice Questionnaire, they identified the consumers' factors in relation to amaranth consumption. Based on these, they created three consumer groups, in which they detected a significant relationship along cultural capital. In one of the groups with a high cultural capital, health as a connected value appeared with emphasis in the case of amaranth. By contrast, amaranth consumption appeared as functional food among people with a low cultural capital, the main motive being convenience and the ease of hunger. In the first group, the identity forming function was clear to see, with values and associated social groups assigned to consumption goods. In the second consumption group with a high cultural capital, changing to a healthy lifestyle was detectable. In their case, high cultural capital meant eminent information obtaining, they had the most accurate knowledge about amaranth. Thus, it is clear to see that high cultural capital did not appear in only one way at the consumptions. On the one hand, this can result in symbolic consumption, and on the other hand, it can be associated with a high level of obtaining information.

Pachucki (2014) examined the influence of networks on food consumption and food selection in a French environment. By examining several food types, they found significant differences in the consumption of women and men. These differences can be due to diverging energy needs between the genders, while others are of cultural origin. For example, exceptional white wine consumption can be detected among women, while men tend to consume more beer and red wine.

De Morais Sato et al. (2014) also detected a relationship between food consumption and cultural, as well as economic capital by examining the food preparation and food purchase practices of Brazilian mothers. In this study, the detection of individual dishes is an important added value.

3 Characteristics and results of the primary research

Following the review of literature, the subsequent chapters will present the characteristics of the research and its results.

3.1 Theoretical framework of the research

Based on the review of literature, we narrowed our research down to cultural shock, acculturation, and consumer acculturation concepts. During the primary research phase, we used the definition of Samovar at al. as a starting point, according to which „culture shock

is a mental state caused by the transition that occurs when you go from a familiar cultural environment to an unfamiliar one and discover that your normative, established patterns of behavior are ineffective" (Samovar et al., 2000, p 10). In examining acculturation, we went with the theory of Phinney at al. (2001), a two-dimension one, so we had separate questions and scales for both the culture of origin and the host culture. With the topic of consumer acculturation, we used the model put together at the end of the literature review chapter, which includes the results of all who contributed to the literature processed (Penaloza 1994, Askegaard et al. 2005, Cleveland és Laroche 2007, Cleveland et al. 2015, Gupta 2016). Movement can be observed in the types resulting from the process of consumer acculturation, so we do not consider the outputs of consumer acculturation final with the respondents, consequent shifts are possible, and our interpretation takes that into account.

Both the target group and the host culture proved to be unique factors, and thus we considered preparing a preliminary research essential, aiming to discover the local peculiarities. Based on the research, we wanted to define the product category of the examination and planned to put together the model of the quantitative research on that base. After the qualitative research, we prepared our quantitative research, in which we examined our hypothesis with the SEM model.

Structural equation modeling has two prevalent types, covariance-based (CB-SEM) and variance-based (PLS-SEM). During our research, we used the PLS-SEM method, a choice supported by several parameters. One reason was that using PLS-SEM does not presuppose normal distribution on any levels of measuring (Henseler et al., 2009). Another reason was that while CB-SEM can only be used on larger samples – of several hundred – , PLS-SEM can be used for samples with lower item numbers (Henseler et al., 2009). Given the target group of our research, the prerequisite of several hundreds of items for CB-SEM was not possible.

3.2 Research questions and hypotheses

The primary research was a quantitative survey, which used the theoretical framework presented in the chapter on literature and focused on the product scope described in the introductory qualitative research. Accordingly, questions on the different capital types and on the acculturation and consumer acculturation of the respondents appear, the latter focusing on food consumption. In this chapter, the research question, the target group and the hypotheses of the quantitative research are presented. The following

figure shows a schematic diagram of the theoretical model for the research, which helps to isolate the main concepts and to provide a simplified representation of the research process. In our proposed model, the interrelated concepts are capital types, acculturation and consumer acculturation. The main research question concerned the relationship between acculturation and capital types and the relationship between acculturation and consumer acculturation. The research was conducted among the previously described target group of Chinese living in Hungary.

25. Figure Planned model – schematic figure
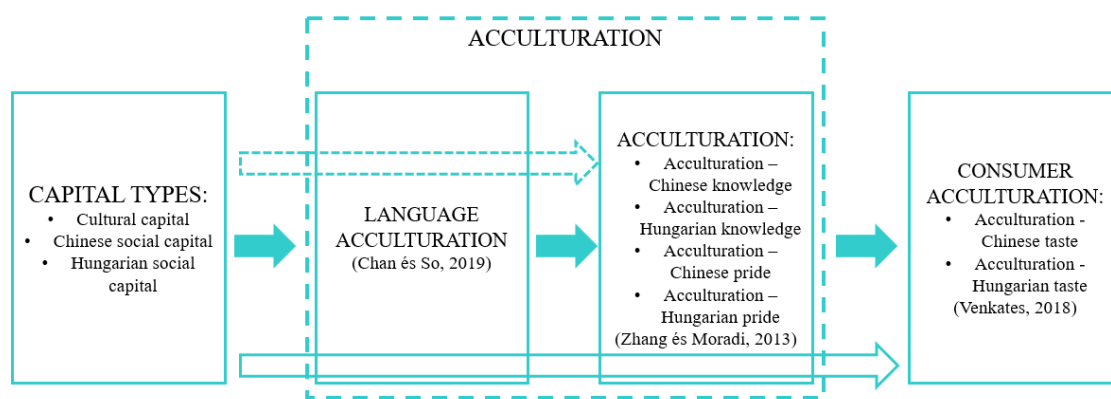
Source: own editing

As can be seen in the schematic diagram (25. Figure), the acculturation was divided into two parts, based on the results of our baseline research. Each of the baseline surveys showed that language proficiency and language use were the key factors in starting the acculturation process. On the one hand, this is due to the fact that Hungarian is one of the most difficult languages to learn, so that many people have difficulties in acquiring a minimum level of knowledge. The other reason is the low level of foreign language skills among the Hungarian population, which prevents them from connecting in other languages, thus closing the paths to knowledge and connection.

Furthermore, it is important to note that consumer acculturation is also represented by two variables, the preference for Chinese cuisine in taste and the preference for non-Chinese cuisine in taste. Even at the theoretical level, we did not consider it possible to merge the two factors - which would have assumed their complementary nature - since one type of acculturation strategy, integration (Berry, 1989), involves the preference for both cultures

simultaneously. The theoretical idea was supported by the analysis, as we will see in later chapters.

The order of acculturation and consumer acculturation is also based on Bourdieu's theory that differences in taste may appear to be personal characteristics, but Bourdieu argues that they are the result of differences in class. In his theory of consumption, Bourdieu uses the concept of habitus to characterise taste, a habitus that determines the worldview and behaviour of individuals (Simányi 2005). The class position referred to in the theory, broadly interpreted, can also be applied to acculturation, the place occupied by the majority and minority in society.

3.2.1 Hypotheses related to Chinese social capital

To formulate the hypotheses, we have created partial diagrams to make the assumed relationships transparent. All hypotheses refer to direct relationships. The sub-diagrams are drawn along the main hypotheses, along which main and sub-hypotheses are formulated and presented below.

The first main hypothesis is related to *Chinese social capital* (26. Figure). The results of our baseline research showed that social capital affects the level of acculturation. Furthermore, we could also see from the qualitative survey results that social capital is not uniform, Chinese and Hungarian social capital have different effects on acculturation processes. Accordingly, we formulated the following hypotheses for the impact of Chinese social capital:

H1_1: Chinese social capital has a negative effect on language acculturation levels, i.e. those with stronger Chinese social capital are more likely to use Chinese.

H1_2: Chinese social capital has a negative effect on the acculturation - knowledge of Hungarian culture factor, i.e. those with stronger Chinese social capital typically have lower levels of knowledge of Hungarian culture.
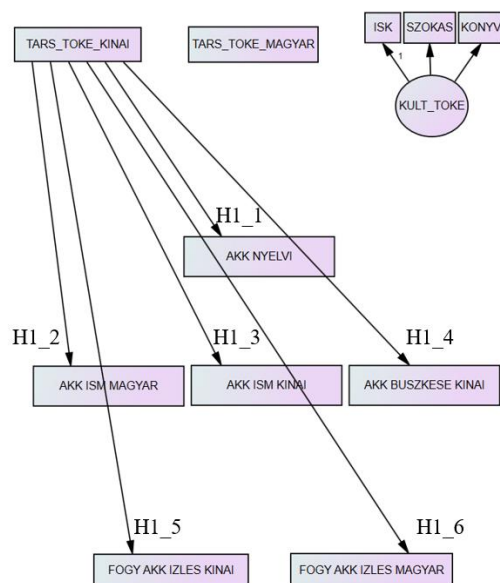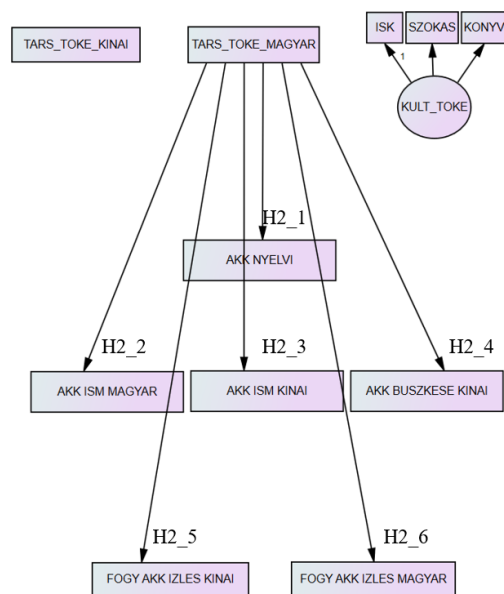
H1_3: Chinese social capital has a positive effect on the acculturation - knowledge of Chinese culture factor, i.e. those with stronger Chinese social capital have higher levels of knowledge and skills related to Chinese culture.

H1_4: Chinese social capital has a positive effect on the acculturation - Chinese pride factor, i.e., those with stronger Chinese social capital have higher Chinese cultural pride.

H1_5: Chinese social capital has a positive effect on the consumer acculturation - Chinese taste factor, i.e., those with stronger Chinese social capital are more likely to prefer Chinese food as their meals.

H1_6: Chinese social capital has a negative effect on the consumer acculturation - non-Chinese taste factor, i.e., those with stronger Chinese social capital are more likely to dislike non-Chinese food as their meals.

26. Figure: Hypotheses related to Chinese social capital

TARS_TOKE_KINAI   TARS_TOKE_MAGYAR   ISK SZOKAS KONYV

KULT_TOKE

H1_1
AKK NYELVI

H1_2   H1_3   H1_4
AKK ISM MAGYAR   AKK ISM KINAI   AKK BUSZKESE KINAI

H1_5   H1_6
FOGY AKK IZLES KINAI   FOGY AKK IZLES MAGYAR

Source: own editing

3.2.2   Hypotheses related to Hungarian social capital

The second set of hypotheses includes those related to Hungarian social capital, which are:

H2_1: Hungarian social capital has a positive effect on the level of language acculturation, i.e. those with stronger Hungarian social capital are more likely to use Hungarian.

H2_2: Hungarian social capital has a positive effect on the acculturation - knowledge of Hungarian culture factor, i.e. those with stronger Hungarian social capital tend to have higher levels of knowledge of Hungarian culture.

H2_3: Hungarian social capital has a negative effect on the factor acculturation - knowledge of Chinese culture, i.e. those with stronger Hungarian social capital have lower levels of knowledge of Chinese culture.

H2_4: Hungarian social capital has a negative effect on the acculturation - Chinese pride factor, i.e. those with stronger Hungarian social capital have lower pride in Chinese culture.

H2_5: Hungarian social capital has a negative effect on the consumer acculturation - Chinese taste factor, i.e. those with stronger Hungarian social capital tend to dislike Chinese food for their meals.

H2_6: Hungarian social capital has a positive effect on the consumer acculturation - non-Chinese taste factor, i.e. those with stronger Hungarian social capital are more likely to prefer non-Chinese food for their meals.

27. Figure: Hypotheses related to Hungarian social capital

Source: own editing

3.2.3   Hypotheses related to cultural capital

In the third group of hypotheses are those related to cultural capital, which are:

H3_1: Cultural capital has a positive effect on the level of language acculturation, i.e. those with stronger cultural capital are more likely to use Hungarian.

H3_2: Cultural capital has a positive effect on the acculturation - knowledge of Hungarian culture factor, i.e. those with stronger cultural capital typically have higher levels of knowledge of Hungarian culture.

H3_3: Cultural capital has a negative effect on the acculturation - knowledge of Chinese culture factor, i.e. those with stronger cultural capital have lower levels of knowledge of Chinese culture.

H3_4: Cultural capital has a negative effect on the acculturation - Chinese pride factor, i.e. those with stronger cultural capital have lower pride in Chinese culture.

H3_5: Cultural capital has a negative effect on the consumer acculturation - Chinese taste factor, i.e. those with stronger cultural capital are more likely to dislike Chinese food for their meals.

H3_6: Cultural capital has a positive effect on the consumer acculturation - non-Chinese taste factor, i.e., those with stronger cultural capital are more likely to prefer non-Chinese food for their meals.

28. Figure: Hypotheses related to cultural capital
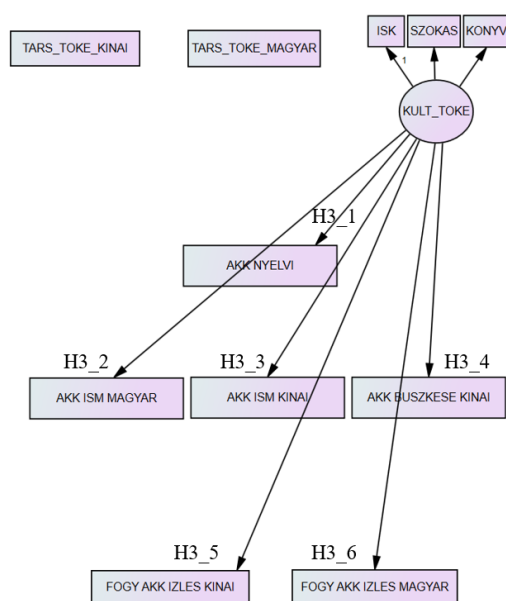
Source: own editing

3.2.4   Hypotheses related to language acculturation

The fourth set of hypotheses includes those that assume the effect of language acculturation.

H4_1: Language acculturation has a positive effect on the acculturation - knowledge of Hungarian culture factor, i.e. those who prefer to use the Hungarian language have a higher level of knowledge of Hungarian culture.

H4_2: Language acculturation has a negative effect on the acculturation - Chinese culture knowledge factor, i.e. those who prefer to use Hungarian have lower levels of Chinese culture-related knowledge.

H4_3: Language acculturation has a negative effect on the acculturation - Chinese pride factor, i.e. those who prefer to use Hungarian have lower pride in Chinese culture.

H4_4: Language acculturation has a negative effect on the consumer acculturation - Chinese taste factor, i.e. those who prefer to use Hungarian tend to dislike Chinese food for their meals.

H4_5: Language acculturation has a positive effect on the consumer acculturation - non-Chinese taste factor, i.e. those who prefer to use Hungarian prefer non-Chinese food for their meals.

29. Figure: Hypotheses related to language acculturation
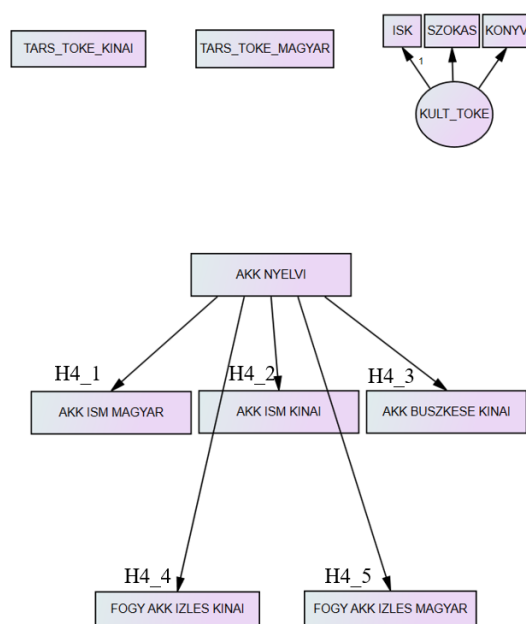
Source: own editing

3.2.5   Results related to knowledge and pride acculturation

The fifth group of hypotheses includes hypotheses related to the knowledge and pride acculturation scales

H5_1: The acculturation factor of knowledge of Hungarian culture has a negative effect on the consumer acculturation - Chinese taste factor, i.e., those who are more familiar with Hungarian culture are less likely to prefer Chinese food for their meals.

H5_2: The acculturation factor of knowledge of Hungarian culture has a positive effect on the consumer acculturation - non-Chinese taste factor, i.e., those who are familiar with Hungarian culture are more likely to prefer non-Chinese food for their meals.

H5_3: The acculturation factor of knowledge of Chinese culture has a positive effect on the consumer acculturation - Chinese taste factor, i.e., those who know Chinese culture well are more likely to prefer Chinese food for their meals.

H5_4: The acculturation factor showing knowledge of Chinese culture has a negative effect on the consumer acculturation - non-Chinese taste factor, i.e., those who are well-versed in Chinese culture tend to dislike non-Chinese food for their meals.

H5_5: The acculturation factor showing pride in Chinese culture has a positive effect on the consumer acculturation - Chinese taste factor, i.e., those who are proud of Chinese culture are more likely to prefer Chinese food for their meals.

H5_6: The acculturation factor showing pride in Chinese culture has a negative effect on the consumer acculturation - non-Chinese taste factor, i.e., those who are proud of Chinese culture tend to dislike non-Chinese food for their meals.

30. Figure: Hypotheses related to knowledge and pride acculturation factors
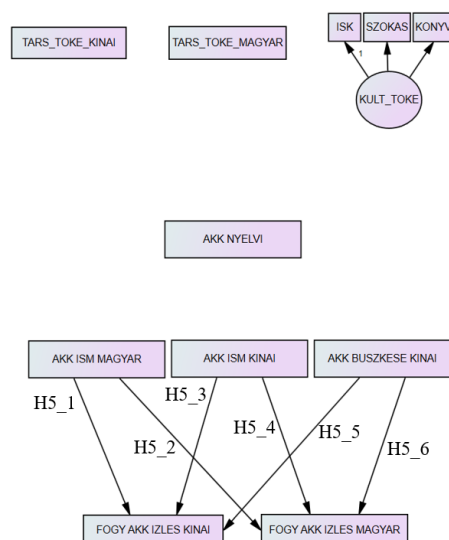
Source: own editing

3.3 Presentation of validated scales used for measurement

In the following paragraphs, we present the validated scales used in the questionnaire to measure the dimensions and constructs included in the model. The methodology and validity of the factor design will be discussed in the presentation of the results.

3.3.1 Scales used for capital types

The **measurement of cultural capital** is based on Bourdieu's theory (Bourdieu, 2010), which further disaggregates cultural capital. The author defines threefold manifestation, and in our research we wished to represent cultural capital in all three states, so we linked questions to its incorporated, objectified and institutionalized states. To measure tangible cultural capital, we used the number of books owned, which was presented as a single question related to the respondent's household. The community - family - ownership of books justified the wording of the question. For books, we did not separate electronic and classic books, due to the low proportion of the former and their easy deletion. The question resulted in a ratio scale variable, which shows the total number of books owned by the respondent's household.

For the measurement of incorporated capital, we used cultural consumption, a type of leisure activity, which appears in the literature as a measure of incorporated cultural capital (Albert et al. 2017, Kovách et al. 2016). For this question, we asked about the frequency of visits to seven cultural sites, each of which required a response on a scale of one to six, with each value of the scale labelled. A value of one indicates if the person has not visited the venue, a value of two indicates once a year, and a value of six indicates a frequency of visits of one or more times a week. The cultural venues surveyed were the following: Museum, exhibition (1), Theatre, standup (2), Ballet, folk dance and other dance performances (3), Opera (4), Cinema (5), Concert of classical music (6), Concert of pop music (7).

Last but not least, to measure the institutionalised status of cultural capital, we used the traditional variable of education. To get a more accurate picture, we not only looked at the respondent's education, but also at the education of his/her parents and the education of his/her spouse or partner. In the model, we present cultural capital as a latent variable, with three forms of representation.

To measure **social capital**, we used several questions, one of which used three questions to assess the extent and strength of the respondent's circle of friends. First, we asked how many friends they had, then how many people they had to talk to about their problems, and finally the number of people they could turn to for help. For these questions, we did not look at the nationality of friends, our aim was to look at the extent of the network of contacts.

For the measurement of social capital, we used familiarity with representatives of each profession based on professional literature (FORRÁS); for 18 professions the respondent had to state how many people in the profession they knew who could be of help or advice to a greater or lesser extent if needed. The number of acquaintances was given in three possible answers: none, 1-2 people or at least 3 people. An innovative part of the research is the inclusion of nationalities in the measurement of social capital. For each occupation, three nationality groups were selected when the number of acquaintances was asked, Hungarians, Chinese living in Hungary and Chinese living in other countries. This allows us not only to know the social capital of the respondents in aggregate, but also to calculate separate social capital values for each nationality. For acculturation purposes, it is essential to know what nationality people the respondent is typically associated with. The breakdown of social capital by nationality allows us to examine the influence of Chinese and Hungarian capital in the relationship between acculturation and consumer acculturation.

3.3.2 Consumer acculturation scales

In addition to capital types, the research worked with two other constructs, acculturation and consumer acculturation.

Within the topic of **consumer acculturation**, food consumption was examined, so the dietary acculturation measure used in the questionnaire was the Asian Indian Dietary Acculturation Measure (AIDAM) scale (Venkates, 2018). In the wording of the scale, the Indian nationality was replaced with Chinese, thus adapting the scale to the research question. In the AIDAM scale, 10 statements refer to food preparation, 3 statements refer to food purchase, 3 statements refer to religion and culture, and 13 statements refer to taste. For each topic, the statements cover both ethnic and non-ethnic foods. The statements can be answered using a Likert scale, where a value of one indicates a response of "strongly agree" and a value of five indicates a response of "strongly disagree".

3.3.3 Scales for the different acculturation constructs

Several validated scales were used to measure **acculturation**. We used Chan and So's (2019) Short Acculturation Scale-Urdu version (SAS-U) for assessing language preferences. The instrument consists of three parts, two of which were adopted into the questionnaire, one for language use and the other for media. For the language use section, there were 5 statements, while the media section had 3 statements. Each statement was accompanied by a five-point scale indicating the language preference for the activity. A score of one indicated if the respondent only used Hungarian for the activity, a score of two if the respondent used Hungarian rather than Chinese for the activity, a score of three if the respondent used both languages equally, a score of four if the respondent used Chinese rather than Hungarian, and a score of five if the respondent used only Chinese for the activity.

In addition to language use, we used two elements from another measurement instrument (Zhang and Moradi, 2013), focusing on pride and knowledge, to measure acculturation. To measure pride, there are 11 statements twice, the measure looks at pride related to the culture of birth on the one hand, and also at pride related to the host culture along the same statements. Likewise, for knowledge, the measure looks at knowledge related to both cultures, so the knowledge measure shows 14 statements twice. The statements can be answered using a four-point scale, with a value of one indicating strongly agree and a value of four indicating strongly disagree.

3.4 Research methodology

3.4.1 Methodology of the qualitative research

Two phases of data collection were carried out for the qualitative research, as our aim was to arrive at the results of the groundwork research in two stages. The two phases of research were justified by the need to understand the local and culture group specific elements of culture shock and acculturation, which could be used as a basis to focus on consumption area and target group, using the funnel principle. The following chapters present the methodology and main findings of the introductory research.

The two phases took place in two consecutive years. For our first baseline research, we looked at culture shock and consumer acculturation. Our research "raw material" consisted of 107 semi-structured interviews with foreigners of European, American and Asian origin living in Budapest for at least one year, conducted by students of the

intercultural communication course at the Corvinus University of Budapest. We defined a stay of at least one year in Hungary because we wanted to exclude from our research people who had planned to stay for a short period of time - e.g. Erasmus students - because in their case, the short duration of stay does not allow us to talk about acculturation strategies that presuppose a longer period (Berry, 1997). For the sampling procedure, we used quota sampling, with each quota group being a continent, and the number of items in the sample was divided into thirds according to the three continents - America, Asia, Europe. We defined arbitrary sampling within quotas (Horváth et Mitev, 2015). Quota sampling is more commonly used in quantitative research - although there the problem of representativeness arises - yet we chose this for our qualitative research. Our decision was made due to the specific nature of the data collection, as data collection was performed by 107 students simultaneously. Accordingly, we could not use a sampling procedure for the data collection that would involve the content of the interviews (e.g. theoretical saturation). For quota sampling, we chose continents as a factor because the availability of products from the country of origin, the cultural distance between the country of birth and Hungary (Hofstede, 1980) and the physical distance between countries - the possibility of traveling frequently - are important factors for the research topics mentioned.

By validity, we mean that the researcher is actually measuring what they intended to measure. Measurement in qualitative research does not mean a quantifiable measurement, but the understanding and description of a situation or behaviour. And validity in this situation is in effect 'eyeglasses'. What are the factors that skew the cognitive process, what colour lens we have in our glasses. Weber's theory of objectivity is considered to be correct, that there is no real objectivity in qualitative research, that for every researcher there is some subjective point of view that affects the results (Weber, 2002). A researcher can do well if he or she is aware of the subjective elements and influencing factors that are present in his or her research and presents them to the reader. In our sampling procedure, the arbitrary selection within the quota was left to the interviewer, which influenced the selection of the individuals and thus the validity. They preferred to choose a person they already knew or a person whose personality was likeable. This influences the results because it is typically expected that more reserved people will have a different acculturation strategy, and will be influenced in different ways by the influencing factors in the model. This threat to validity was partly offset by the exceptionally high number of items and the diversity of the participants in the data collection (interviewers), both in terms of

personality and life history. Even in quantitative research, a high number of items cannot guarantee reliability and validity if the sampling is not accompanied by a factor ensuring representativeness. In qualitative research, we do not usually aim for a high number of items, as quality is the most important aspect in this type of research. During the interviews, it is important to open up the space and mindset as much as possible and to go deeper into the subject, to understand the interviewee's motivations, values, etc. A high number of items can contribute to better research results by including interviews of varying depth, which can help to gain a deeper insight. The interviewers included people who were introverts as well as people who were on the opposite side of the introvert - extrovert dimension. Furthermore, differences in familiarity also meant that some interviewers contacted strangers, while others asked people that they knew.

The second phase of the research was conducted in 2017and included 113 semi-structured interviews conducted by students of the intercultural communication course at Corvinus University of Budapest. Based on the first research results, we decided to change some of the features of the survey. We made two changes to the sample composition of the 2017 survey. The patterns in our results – the availability of products with different origins and the significant differences in eating habits between countries – and the characteristics of the target group related to our research topic justified narrowing the country of birth of the people included in the survey. In this research phase, quota sampling was also used, with arbitrary selection within the quota groups. A previously unused quota criterion, the length of time the interviewee lived in our country, was included as a primary criterion in the definition of quotas. One of the results of the first research phase was the impact of length of residence. Taking this into account, two time intervals were defined: living in Hungary for 1-3 years and living in Hungary for more than 3 years. Our research topic is about the consumer acculturation of people arriving in Hungary from China. The topic of consumer acculturation encompasses all product categories, which makes modelling so difficult that a reduction of product categories is justified. The focus of the research is on food consumption, which is complemented by other categories mentioned by the interviewees for comparative purposes.

As both the 2016 research and the 2017 research are pilot studies, the aim is to explore borderlines. By "borderlines", we mean the specific phenomena resulting from the specific situation of Hungarian culture, geography and economy. This includes the role of a transit

country, which seems to be decreasing in the last few years. But Hungarian peculiarities include the low level of language skills of the population, the spa culture rich in thermal waters favoured by Asian people, the high alcohol consumption among young Hungarians and the high level of smoking among women, or the scarce availability of Asian spices and the coffee culture. Therefore, we kept the 2016 Asia quota and as a next step, we highlighted Chinese people as our main target group in the 2017 sample. Among other things, we were also interested to see what differences were observed within the region. The quota table for the 2017 survey included a separate group of persons from China and persons from other Asian countries outside China. This made the group homogeneous due to the availability of products from the country of origin and the very strong presence of consumption patterns, and allowed us to focus on minor differences and patterns when interpreting responses. Among the 113 interviewees, the four subsamples were as follows: one sub-sample included those who came from China and had been living in Budapest for 1-3 years. The second sub-sample included people from China who had been living in Budapest for more than 3 years. The other two sub-samples included non-Chinese Asian persons - living in Budapest for 1-3 years and living in Budapest for more than 3 years respectively. The aim of settlement was still not a criterion when selecting the respondents.

The division between China and other Asian countries was due to the prominent position of the immigrant group identified in the research question. The length of residence was also justified by the results of the first survey, with a minimum of one year of residence required to study acculturation, and a cut-off point can be found at 3 years where there is a significant difference in both attitudes and actions. Both in terms of the history of Hungary and the life histories of the persons, we felt a difference between those who had been here for a shorter period of time and those who had been here for a longer period of time. We wanted to investigate this difference, which is why we further split the sample. In addition, the identity element already mentioned, which is linked to acculturation, showed a different pattern for those who had been here for 1-3 years - they had a higher rejection of acculturation as an identity element for themselves.

The following table summarises the main features of the two studies.

6.Table Characteristics of preliminary research

	First phase	Second phase
Date of data collection	February – April 2016	February – April 2017
Number of elements in the sample	107 persons	113 persons
Sampling	Quota sampling	Quota sampling
Population	persons who have lived in Hungary for at least 1 year and were born on the three continents indicated	Asian-born persons living in Hungary for at least 1 year
Quotas	number of elements divided by three by the three continents: America, Asia, Europe	quarter of the sample: Chinese person who has lived here for 1-3 years; Chinese person living here for at least 3 years; Person from an Asian country who has lived here for 1-3 years; Person from another Asian country who has lived here for at least 3 years;
Topics covered	culture shock, consumer acculturation, identities, language use	consumer acculturation, food consumption change, communication, media consumption, identities

Source: own editing

3.4.2 Methodology of the quantitative research

The **data collection method** for the quantitative research was a hybrid method, on the one hand we used online data collection (CAWI) with online questionnaire link distribution, on the other hand we used a drop off pick up survey recruited by interviewers. In the latter case, interviewers asked people who belonged to the target group to fill in the questionnaire, left the questionnaire with the respondents for completion, checked the completion and asked the respondents to complete the questionnaire if there was a data gap. As a result, the respondent was not influenced by the interviewer's responses (), but the positive effect of the interviewer's presence was realised in supporting and inviting the respondent to complete the missing questions. The hybrid method was necessary due to

the complexity of the questionnaire and the difficult accessibility of the population. The length of the questionnaire could not be reduced due to the analytical requirements, so voluntary completion was encouraged by the use of interviewers. Regarding data collection methods, while the data collection time and cost of online interviewing is the lowest among the data collection methods, missing data and abandoned questionnaires are more typical than in case of face-to-face interviews. Furthermore, the online questionnaire forwarding allowed the questionnaire to be forwarded using the snowball method. By combining the two methods of data collection, we aimed to ensure the widest possible coverage, with the online method providing an opportunity to reach those who were more reserved and willing to complete the questionnaire by recommendation, as well as those who preferred the online interface. And by using the interviewer assisted approach, we were able to ensure spatial heterogeneity and the inclusion of more open-minded individuals.

Due to the small population size, the difficulty of knowing the exact number of items and the difficulty of free migration within the European Union, it was not possible to construct a sampling frame for the Chinese population in Hungary that would have allowed the use of random sampling. For populations where the IR is less than 10 percent of the total population, in this case the population living in Hungary, random sampling can only be performed if a sampling frame is available for the whole population that includes all persons in the population and there is no one in the sampling frame who is not a member of the population. The number of the Chinese immigrant population is less than 10 per cent and sampling frames can only be produced at very high cost. A non-random **sampling procedure** was used, more specifically snowball sampling. We did not want to be satisfied with omitting any heterogeneity in the sampling, so we sought to ensure heterogeneity in the sample at the starting points of data collection of the snowball sampling. Thus, we started the online data collection using the interfaces in Annex 3. This allowed us to represent the different groups in the sample along economic activity and other demographic variables. As mentioned above, the survey was launched by interviewers to ensure heterogeneity by area, i.e. by capital city and regions. The data collection lasted for two months. The hybrid data collection included a total of 340 questionnaire completions, from which all cases of missing data were deleted for analysis, resulting in a final database element count of 162.

The questionnaire was structured around the research questions, so the following topics were covered in the questionnaire:

- demographic issues
- immigration-related issues
- issues related to cultural capital
- issues related to Chinese social capital
- issues related to Hungarian social capital
- issues related to economic capital
- issues related to acculturation
- food consumption consumer acculturation issues.

The questionnaire was available in two languages (at the first question the respondent could choose between the language of the culture of birth and the language of the host culture), so the questionnaire could be completed in Chinese (modern Chinese) and Hungarian. The availability of a bilingual questionnaire was essential so that everyone could read the questions in the language in which they had a better understanding of the text. Due to duplication, a total of 99 questions were included in the questionnaire. The questionnaire was originally drafted in Hungarian, later translated into Chinese by Chinese translators, and the Chinese version was translated back into Hungarian by a sinologist, allowing us to test the quality of the translation. We found an error in one question in the translation, which was subsequently translated and re-translated, thus getting the final version of the questionnaire. The planned time for completing the questionnaire was 25 minutes.

4 Research Results

4.1 Qualitative research

4.1.1 Presentation of the sample

We present the first phase sample along three demographic characteristics of the sample. The interviewees cover 38 countries in terms of their origin, with 19 countries from which only one person was interviewed. On average, three persons were from the same country. The countries with the highest number of items in the sample are the United States of America (20%), China (10%) and Vietnam (8%).

The gender distribution of the interviewees was balanced, with 58 percent of the interviewees being male and 42 percent female.

The sample was also heterogeneous in terms of the age of respondents, with participants ranging from 18 to 70 years old. The average age is 31 years.

In the second phase, the gender, age and country of origin of the respondent were used to characterise the sample.

4.1.2 Description of how the interviews were conducted and analysed

In the chapter introducing the methodology, we will describe the issues covered in the interviews, the circumstances of the data collection and the process of analysis.

The interview guidelines were written by the researchers for both research phases and the interviewers - the students - were given detailed training on how to conduct the interview. This ensured the homogeneity of the data collection conditions.

The main topics of the interview framework used in the first phase included culture shock, the motivations of the immigrant before arriving in Hungary and nowadays, and product consumption in the light of culture. Not only the sample composition but also the question blocks were changed for the second phase. The change was due to a more harmonious fit with the theoretical framework of consumer acculturation. For consumption habits, we focused on food consumption and captured the difficulties of the process by addressing the issues found in the literature. We asked our interviewees to recall one positive and one negative event related to their consumer acculturation in the topic of food consumption.

The results of the first phase of research emphasised language use and different communication practices and media consumption. As there was no question block on this topic in the first data collection, we could only explore this area in the field of culture shock and acculturation - not for all interviewees.

In the second outline of the interviews, in order to gain a more in-depth understanding of the topic, we looked at media use - with a particular focus on the nationality of the media - and the tools used in everyday communication. It is not only relevant for acculturation strategies, consumer acculturation, but also for understanding practices related to food consumption.

The informative content of the interviews was enriched by the fact that the interviewers spoke foreign languages at a high level, so communication was facilitated by the selection of interviewers. Furthermore, the specificity of the course was that the students were open to other cultures, so that they could provide a supportive atmosphere during the interviews. Also, their cross-cultural travel - whether it be participating in an exchange programme, travelling, etc... - promotes a compassionate attitude, which helps to create the conditions for asking questions that help better understand the situation. Overall, prejudices on the part of the interviewers and the existence of a closed social environment was noticeable, and a partial breakdown of these prejudices was observed during the interviews. They sought to understand and empathise with the interviewee's life and motivations for action. A higher proportion of quotations appear in the reports. The interviewers were pre-assigned to each sample group and each interviewer was required to conduct one interview. The low number of items - one interview per person - helped to address the boredom factor on the part of the interviewers. In both qualitative and quantitative research, it makes sense to limit the number of interviews because the interviewer, if not experienced enough, tends to overlook subtle differences when they feel that they are hearing the same answer after many interviews. Interviewers have received training on both how to select the person, how to conduct the interview and how to write the report. They had to prepare the interviews based on a pre-written semi-structured interview outline (both interview outlines are attached in the annex). Due to regulatory reasons - we were not given permission to request and analyse the audio recordings - , we were not able to request the audio recordings, which reduced the validity of the analysis, hindered the analytical work and introduced a factor - the interviewer's subjective narrative - that could influence the results. To reduce this error, we designed the mandatory inclusion of quotes. This change can only reduce the validity problem, it cannot eliminate it, as the selection of quotes is already a selection process over which we had no control. In the analyses, we focused on the quotations, and thus examined the interviewees' use of words and emphasis. We plan to resolve the validity problems in a future study, which we will describe in the final chapter. Despite the data collection problems, we consider the results valuable because no Hungarian research has been conducted on the topic of consumer acculturation so far, and thus no research has been published on the products and influencing factors involved. Our aim was to understand the product consumption changes of people from other countries living in Hungary and the factors influencing them.

In all cases, the interviews were face-to-face interviews in the interviewee's home or in a pleasant public setting. There was no requirement for the interviewer and the interviewee not to know each other. It was reported that, already during the first phase of data collection, there was a more intimate atmosphere with more emotional expressions when interviewing acquaintances, which helped to better understand the process. Each person explained the need for the interview at the time of contact and at the beginning of the interview with the same frame story - they explained that they were students at Corvinus University of Budapest and that the interview was related to their studies. A verbal briefing was held to explain the recommended method and the main rules for conducting interviews.

Participants agreed to take part in the research beforehand and did not receive any gifts or other incentives for their participation. All respondents were assured that participation was anonymous, so that their personal information would not be disclosed to third parties, aggregate results are presented in the analysis, and only key demographic characteristics are given for verbatim quotes. The language used in the interviews was optional, the interview was conducted in the language preferred by the interviewee. The high level of language proficiency of the interviewers allowed for a high number of languages used during the data collection.

Our analysis for the first phase was carried out using MAXQDA, a qualitative data analysis software. For the second phase, we performed a content analysis. The different analysis methods for the two phases were due to the different research questions. For the first phase, we used the funnel principle, so that for the first analysis we identified main areas and phenomena - the use of MAXQDA was more appropriate - while for the second phase we focused on a narrower area and context, such as food consumption and the network of relationships and communication tools related to them.

For the first analysis, we used the grounded theory method. The unstructured interview better fits the GT, where there are no predefined questions or topics, the interviewee and the interviewer actively interact and co-create reality. This situation was considered dangerous due to the range of interviewers, based on the minimal experience of the students in interview situations. Furthermore, this also introduced the issue of validating, in a more open situation the interviewer's influence would have been even stronger. We also did not consider the use of semi-structured interviews to be a procedure excluded from the methodology because of Corbin and Strauss' definition. As Corbin and Strauss put it:

"Although sampling in the GT framework can in principle cover a wide variety of data types (such as texts, observations, statistical databases, images), the majority of social science research using the GT methodology is based on the processing of semi-structured interviews and in-depth interviews" (Corbin - Strauss, 2015, p. 14). Grounded theory uses analytic induction, which appears at every minor textual element. Three main schools of grounded theory are known, Glaser's classical grounded theory, which has the most rigorous procedural approach and a positivist outlook. Strauss-Corbin's qualitative data analysis method, which is more permissive in its coding method, and finally Charmaz's constructivist concept, which assumes that there is no objective reality (Kenesei - Stier, 2015). Of the three methods, we have used the Strauss-Corbin method despite agreeing with the constructivist idea that the researcher himself has an impact on the research and coding. However, we could not apply the constructivist concept because it requires the participation of the researcher in the data collection process and the codes start to be developed during the data collection process. In the Strauss-Corbin method, the authors also emphasise that the design of codes should begin after the first interview, video recording or picture has been taken; we did not have the opportunity to do this (Corbin - Strauss 2015, p. 211). We consider it important to keep this aspect in mind for a future research. We did not participate in the data collection, so we were only able to analyse the completed studies. For the coding technique and research, we followed Stauss-Corbin's procedure, so that the codes were designed continuously (open coding, axial coding and selective coding), with several researchers participating in the design of the codes due to the personal triangulation, and then, after the texts were read, the codes were interpreted and a kind of recoding was performed. In addition to coding, memos were also created using a dedicated module of the MAXQDA program, and the re-reading and analysis of the memos provided the primary basis for the theory building. The results of a long and iterative work are presented in the following chapters.

The validity problems were partially solved by using person triangulation (Sántha, 2017) when analysing the data from the first phase of data collection. This method was not used for the results in this study - due to the purpose of the study. The analysis was performed by three researchers - some of them working in different disciplines - during the person triangulation, which was easily done in practice in MAXQDA. All three researchers were present for the code design, and then two colleagues collaborated on the memo and code reading and theory generation by performing certain tasks separately and in parallel. The

methodological triangulation was only partially achieved, which involved the quantitative analysis of the codes associated with the texts and the simultaneous analysis of the interrelation of the codes and the qualitative analysis of the interpretation of the memos. In the first phase of data collection, all three researchers read all texts in order to comply with the personal triangulation. (In the second phase, only two persons read the texts and only one person performed the analysis.) A code structure was then developed based on the literature, which was freely supplemented at the discretion of the two researchers who performed the MAXQDA analysis. The code structure developed on the basis of the literature corresponded to open coding, which can be considered as a kind of brainstorming session. All the possible directions were briefly outlined, in order to follow up on those that could be found in the texts. In addition to providing the codes, we also included personal comments in the texts to give a deeper insight to the topic. The memos also included questions, points of comparison and other comments. After the texts were coded, a meeting of the researchers took place, during which the research dimensions and concepts were formulated, resulting in a final code structure. Based on this final design, the texts were re-read and, where necessary, re-coded. During the research meeting, which took more than one session, the memos were reviewed and compared as a first phase, and then the codes for each topic were compared and the first impressions observed under each acculturation strategy, the subjects' reactions in pleasant and unpleasant shopping situations. The presence and absence of language proficiency was a prominent issue and was the primary basis for theory building. The range of different interpretations and identities associated with food consumption was the second focus area, which set the stage for the second analytical pathway.

In the second phase, we used content analysis, with both researchers reading through the essays and then formulating research questions based on these. Based on the research questions, codes were developed and a content analysis database was created.

4.1.3 Results – Examining the acculturation process as a function of food consumption habits

The interview structure included a block asking about the interviewees' food consumption habits, with a special focus on the country of origin of the products.

Our research question related to the change in food consumption was whether there is a relationship - and if so, what are its characteristics - between different acculturation strategies and preference for Hungarian products.

The qualitative interviews revealed three important factors that determine people's consumption in our country. One factor is the *tastes* of people coming to our country. In the area of food, we often encountered the answer that it was easy to get used to and like Hungarian food because it is very tasty. Closely related to this theme was the high quality and frequency of gastronomic festivals for many subjects, which helps them to get to know Hungarian food and recipes better. The effect of taste was also observed in the opposite direction. In particular, American respondents reported that they miss the delicacies found in Canada and the USA and even find it difficult to accept "túró rudi" (chocolate covered cottage cheese dessert).

The second factor was the availability of *products from the home country*. The main reason given by respondents was that, thanks to globalisation, many different national ingredients and foods are now available in our country. However, the unavailability of products was the main reason given by people from Asian countries in particular when asked why they do not consciously seek out products from their own nationality. Typical respondents included people from Pakistan, Mongolia and the former Soviet states.

Country-specific consumption habits refer not only to the products that are consumed frequently, but also to those that are not consumed at all or only moderately. Such products are mainly those linked to harmful addictions, as alcohol and tobacco consumption habits and regulations may differ from one country to country. Young Asian interviewees reported that they started to consume more alcoholic beverages and with higher alcohol content after moving to Hungary, mainly due to the influence of the peer group. The possibility of women smoking in public in our country was also reported by Asian women. An increase in the consumption of illicit or moderately consumed products appears as an element of assimilation. There are both biological (such as the digestion of alcohol) and social (such as regulation) reasons behind this factor.

> *"Now I party like the Hungarians. I drink a lot more than I used to, and I can drink stronger drinks, which I certainly wouldn't have done in Vietnam. Maybe it's not the answer most people were expecting, but my partying habits have really changed in these few years." (Vietnamese man)*

Yet the primary element of consumption patterns in a culture is not the consumption of specific products, but the place of food and eating in the culture. In case of Eastern interviewees, it can be observed that they attach greater importance to eating, considering it a more sacred activity than those from Europe or America. The latter mentioned

individualistic elements in relation to eating, indulging themselves and satisfying their desires, while their Eastern counterparts emphasised communal elements, such as belonging to a family and showing love.

"India has a strong food culture, sending food is one of the best expressions of love and care." (Indian man)

The third important factor for the origin of the product was the existence of *specific consumption habits* in each country. One such specific consumption pattern is tea consumption in Asian countries. Both the types of teas and the characteristics of their preparation and consumption are very different from those practised in Hungary. Several of them reported that tea consumption is part of their daily life, they did not give it up and did not switch to coffee. When asked what products they bring with them when they visit their home country, they mostly mentioned sweets, teas and products specific to the country. The idea of "tastes of home as a feeling of home" also appeared in the responses. Food consumption is a very specific area that is difficult to research. Based on the interviews, it is reasonable to think that taste cannot be influenced and that the resulting differences cannot be linked to assimilation. However, the openness of people to a different culture can be seen in the closed or open attitude towards gastronomy. Taste is an important aspect, but it is also influenced by a number of factors. Isolation and a lack of opportunities are strong influences. The interviewees who arrived in our country in the 1980s or 1970s came to a closed market system where they had no opportunity to consume products from their own countries. They have completely switched to eating Hungarian products, Hungarian cuisine and, according to them, they have grown to like it. Ever since they have the opportunity to travel and buy products from far away countries, they have still not changed their habits and are satisfied with Hungarian products.

When it comes to food consumption, all interviewees in the interviews mentioned which products were missing from their home menus and which they still kept for their meals. As mentioned above, Asian respondents mentioned difficulty in accessing products most frequently, so their responses were analysed separately. The most persistent element was the use of rice, with all respondents highlighting the type of rice specific to their country. Next to rice, the second most often mentioned type of product is spices, which is inextricably linked to a preference for local flavours. There was unanimous agreement that domestic flavours are due to spices and specific vegetables and fruits.

Another important aspect of the process of assimilation and integration is the observation of cooking habits. In particular, cooking as a daily routine appeared in the Vietnamese interviewees' responses. They reported that there are several good quality Vietnamese restaurants in Budapest where they like to eat. They can buy almost all the ingredients in Budapest, so they run a Vietnamese kitchen at home.

Hungarian food and eating habits also featured in the interviews, with products from tourist catalogues being the first to be tasted and liked. Asian cuisine is rich in vegetables and fruits, this element was mainly missed in Hungarian cuisine and spices also appeared in the acceptance of Hungarian food. Several people mentioned that Hungarian food contains few spices, with red pepper being an exception. Hungarian sweets and alcoholic beverages were the most popular among those from Asian countries.

The reasons given for choosing Hungarian products were that they were tasty, fresh and of good quality.

4.1.4 Results – Different identities

The analysis of interviews with people arriving in Hungary from Asian countries has shown that in the acculturation process, the meal is the area where different identities and cultural elements are most easily experienced. Accordingly, the study of the interviewees' meals associated with each cuisine was a suitable way to analyse the consumer acculturation process and its associated outputs. Due to the high number of items and the segmented sample, we found a wide spectrum of acculturation strategies and outputs. The primary influencing factors were time spent in the host culture and language proficiency. As a result, we found that it was the relationships of the person, their nationality, the language used and the communication channel used that had a significant impact on the process. It is not only the size and quality of the network of contacts, but also the nationality of the network that determines which elements of the culture are typically represented in their meals. Our results suggest that Bourdieu's theory of capital is related to the consumer acculturation model, with the cultural capital element of language knowledge highlighted, while the nationality breakdown of social capital is visible.

The research has placed particular emphasis on the issue of identity. In all interviews, respondents were asked to describe in their own words what nationality or identity they considered themselves to be. The definitions and the corresponding explanations provided an insight into the interviewees' attachment to the two cultures and their position in the

encounter between the two cultures. In our research, we also covered consumption habits and products associated with certain cultures, which we linked in our analysis to those of visible identities.

For the identity question, the interviewees gave the importance and place of each culture in the answers – the attachment seen in the acculturation literature.

The length of time spent in Hungary was emphasized at the identity question: regardless of the country of origin, the country of origin was dominant in the identity question for persons who had lived in our country for 1-3 years, with all but a few persons giving their original nationality as their identity. The reasons that they gave emphasised the distance between the two cultures and the difficulty of overcoming this distance, which they claimed was impossible in such a short time. The different nature of Hungarian values and customs and the complexity of the Hungarian language were named as reasons for the difficulty of integration.

In addition to cultural distance, personal characteristics and habits also strengthened the identity of the culture of birth. A strong preservation of the birth culture identity was pronounced among persons who maintained close contact with relatives and friends who stayed at home, or who spent their daily life with non-Hungarians. The closeness of persons belonging to their birth culture and persons belonging to other non-Hungarian cultures was equally strong in determining the retention of birth culture.

The distance between cultures and personality traits were mutually reinforcing, so that people who had not even begun to learn Hungarian or had stopped learning it became even more isolated from their host culture, and the preservation of their native culture became even more pronounced.

Two types of definitions beyond the identity of the culture of birth emerged, one being the addition of 'temporarily living in Hungary' to the nationality of birth, and the other being the predefined mixed identity associated with the life course.

In addition to the adjective "living in Hungary", they felt it important to mention that they live here temporarily, so they consider themselves even further away from the Hungarian identity than their counterparts who do not mention their residence here. It is also clear that their identity reflects living in a foreign culture. One of them justified this by saying that living abroad had changed their personality, that they were more open-minded, not like a

Chinese person. This latter idea also appears in the literature on culture shock as a prior experience that can reduce the degree of shock (reference).

Preliminary identities were also prevalent, with one woman reporting that she considered herself to be a Filipino Chinese, and a girl from China reporting that she was an "international person". The Chinese woman from the Philippines lived in nearly 40 countries and speaks three languages as a native speaker. The other respondent had lived in the Netherlands before coming to Budapest, which is why she feels that her identity is no longer tied to any one nation. In both cases, future plans are also intrinsically linked to identity formation, they do not plan to stay in one country for more than a few years in the future, so the attachment to one nation does not appear.

We met a very small number of people during the interviews who reported dual identities. The Hungarian Vietnamese girl feels that she has weak ties to Vietnamese relatives and friends and that she can rely more on her current network of contacts.

Among people who have lived here for more than three years, we found a more diverse range of responses regarding their identity. The identities given were grouped into four categories:

– nationality of country of birth

– temporarily resident in Hungary, belonging to another nationality

– dual identity

– Hungarian.

The most common was the dual identity. In the case of dual identity, one pair of concepts emerged regularly, namely the home-roots pair. They insisted on dual identities, such as Chinese-Hungarian, Hungarian-Indian, because they consider Hungary as their home, but they do not want to lose their roots, so they keep their original nationality. In Berry's theory, integration corresponds to their feelings and behaviour because they consider both cultures important (reference).

"It's a difficult question, because I wouldn't say I'm either of them. (...) My ancestry, my ancestors and relatives all go back to China. At home, we use Chinese cuisine every day and we communicate with each other in Chinese in the family, so a big part of me belongs

to China. However, I have completely adopted the Hungarian culture, which is reflected in my habits, my way of thinking, my values, my dress, etc." (G2 man from China, arrived as a young child)

"I feel like a Georgian, but I am at home here". (40-year-old woman, arrived in Budapest 14 years ago)

Only a few consider themselves Hungarian, they have lived in our country for decades and all major life events have taken place here, such as getting married, having children, building a career. It is important to underline the historical background of these people, their arrival in a new culture at a time when both communication and possible travel did not allow for close contact. Furthermore, for some, there was a significant gap between the two countries in terms of economy or peaceful lifestyle. As a result, they found themselves in a migratory situation where environmental influences and circumstances reinforced assimilation.

The use of temporary as a word also appears for people who have been living in Hungary for more than 3 years. Its use is associated with the indication of their plans for the future. All respondents reported that they were planning to move to another country, or at least not ruling out the idea of moving to another country, which is why they say they are living here temporarily. This line of thinking shows both a distancing from Hungarian identity and a mindset that does not reflect the possibility of identity transformation. They do not think that a person who declares himself to be a Hungarian Chinese now will feel himself to be a German Chinese, or a German Hungarian Chinese in five years' time.

Planning for the future emerged in almost all interviews as a strong influence on identity. Planning for the future is also inextricably linked to the acquisition of citizenship. In several interviews it appeared that the respondents could imagine themselves as Hungarians by acquiring citizenship. Acquiring Hungarian citizenship is a difficult task, so many people do not plan for it, thus feeling isolated from their Hungarian identity. In Bourdieu's theory, the institutionalised form of representation appears in cultural capital; a similar condition is linked to citizenship (reference).

Whatever national identity, in addition to citizenship, it was reinforced by important life events. They changed their identity, or switched to a dual identity, when they experienced

a significant life event in that country or in relation to that culture. Such life events included ordination, marriage, having children, or even singing around a campfire at a school camp.

Overall, the time spent in the host country significantly determines the range of identities that are formed. For those who have been living here for a few years, an identity element other than that of the culture of birth emerges only for those who have strong links with members of the host culture, who have previously lived in another country or who have had a major life event in the host country. Connectedness to the host culture is strengthened by language acquisition, regardless of the time spent, and frequent contact with local people, whether it be shopping, work, leisure or family contacts. For those arriving in primary or secondary school, teachers and fellow pupils could be effective in helping them to overcome culture shock and acculturate successfully. The university environment is now considered a multicultural environment, where frequent and quality use of English tends to keep individuals in a kind of cross-cultural bubble. It is clear that relationships with individuals from different cultures sometimes determine and sometimes shape the process of acculturation.

4.1.5   Results - Different consumption patterns related to different identities

The study of identities was necessary to understand consumption patterns, and the aim of the research was to understand consumer acculturation. Accordingly, our questions covered consumption items related to culture shock, as well as the consumption of products of both the host culture and the culture of birth.

All the respondents reported that food consumption is the area where they keep their identity the most, and where they can connect the most. They most strongly associate local tastes and cultural traditions with holidays, so those who have been living in Hungary for several decades also preserve their Chinese, Mongolian, Afghan identity through traditional Chinese, Mongolian, Afghan holidays. Due to the emphasis on food consumption, the following analysis of consumption patterns will focus on food consumption.

The majority of respondents had a mixed consumption pattern. Mixed consumption also occurs across a broad spectrum, from people living among the Chinese, buying Chinese ingredients and producing their own food, through those who also eat in Chinese buffets, to those who consume mostly Hungarian food, and who still consume products imported from their home country in certain food categories, such as tea.

It is clear from the interviews that for people with a mixed identity or with the identity of the host culture, there are certain product categories and products that they would definitely choose from the host country. For the majority of the products chosen, the quality due to the short distance is the reason for the country of origin aspect. In the case of vegetables, fruit and meat products, respondents mention that they do not prefer products from outside the host country because of the long distance between countries. Because of travel, the products are harvested at an inadequate state of ripeness and chemical treatment is more common. One product category that really owes its popularity to preparation and brands was dairy products. Cheeses and sweet milk desserts, which are tastier and cheaper in the host country, were mentioned, as well as product types that are not found in other countries.

Preference for Hungarian products is also found among those who have only lived in the country for a few years and have not experienced any change in their identity. They tend to use the language of the host culture and have strong links with people from the host culture. Furthermore, the fresh ingredients mentioned above are used when cooking, i.e. home cooking is strongly present in their case.

Even among those who are open to and use Hungarian products, certain products that can be linked to their country of birth remain, and the big differences in food culture between the two countries can be seen here too. Oriental foods that are frequently consumed by consumers of Hungarian products are tea, rice, seafood and a variety of spices. These are easy to transport, and can be purchased either by remote ordering or in local ethnic retails. One category of food that has emerged that is difficult to obtain is special oriental fruits. The delivery of the fruits is either of poor quality or the price is very high, both of which were obstacles for the interviewees to purchase the products.

Consumption of food from the culture of birth is strong among those who have strong links with people from their culture of birth living in the host country. What mattered most was who they lived with in the household. For people from Asia, cooking at home is a daily activity, so living together determines the nationality of the cooking. Persons who have lived in Hungary for up to 20 years, living with a person of their birth culture, be it their parents, spouse or partner, keep the food of their birth culture. For those who live with people of other nationalities - partners, life partners - typically eat the food of the host culture or cook international cuisine.

Among those adhering to their culture of birth, the consumption of food from their culture of birth was prominent, with some people who had not learned to use cutlery in recent years, eating only with chopsticks and eating only Asian food. The group of people who retain their birth culture identity is not homogeneous, and experimentation and mixed eating can also be observed.

When consuming food, the avoidance of the host culture's products is typically reported by people who do not speak the language of the host culture, their contacts being limited to people of their own culture and, thanks to the international environment - universities, multinational companies - to people of other nationalities. The main reasons given for avoiding food from the host culture are taste and unhealthiness. Both reasons exclude cultural openness and the possibility of further experimentation. The adjective 'unhealthy' was often accompanied by the adjective 'fatty, heavy'. Some people reported having had to see a dermatologist because of the symptoms they had developed as a result of eating Hungarian food, so this aspect could be seen as a biological one.

The analysis of the interviews also reveals another influential aspect, namely the use of language. Several of the respondents reported that there were only very few English signs in Hungarian shops and markets, which made it very difficult for them to shop. They also reported that the shop assistants did not support them when they tried to shop in Hungarian, so they used English, which hindered their language learning.

"Salespeople don't like it when I speak bad Hungarian, so they automatically reply in English." (P6)

So we cannot only talk about biological factors, or the tastes and cultural openness of the immigrants, but also about the attitude of the host country and the shopping environment, which hindered the interviewees' connection to the products of the host culture. Since the interviewees in this group did not have close Hungarian connections and did not speak the language, they closed down after the first attempts and returned to their own products. Penaloza's model also includes sales people and physical elements as influencing factors, so our results are inextricably linked to previous findings.

The consumption of products is associated with identity and the network of relationships. In the network of relations, we cannot only distinguish individuals by the culture of birth and the host culture. Persons of other nationalities emerged as an

influencing factor in the interviews - typically reinforcing the consumption of international cuisine - and an important finding was the separation of persons of birth culture in the host country from persons of birth culture in other countries. Strong ties to persons of one's own culture are important in retaining elements of birth culture, but strong effects are exerted by persons living in the same household or in the same country. To examine the strong influence of the network of relationships, we propose to introduce Bourdieu's theory of capital, in which three types of capital are identified: economic capital, cultural capital and social capital. The relationships seen above can be linked to social capital. Our research results justify a breakdown along nationalities, so in the research on consumer acculturation we propose a further breakdown of social capital as follows:

– people living in country of birth

– people of the culture of birth living in the host country

– people from the host country

– other nationalities.

4.1.6 Results – Media consumption as a factor influencing consumer acculturation

For individuals in respondents' lives, we asked not only about the existence of the relationship, but also about the means used to maintain contact, and we also included a block of questions about the media consumed. The aim of including these topics was to show how immigrants see any media and what information and news they receive. We also aimed to analyse the relationship between media consumption and consumer products.

The identities given in the interviews could also have been described by analysing their media consumption, so strongly did the interplay between each nation's media consumption and identity emerge. On the one hand, we can talk about content consumption and on the other hand, communication channels, which are difficult to separate in social media products.

In terms of content consumption, two trends emerged from the analysis of the interviews: on the one hand, a kind of international phenomenon, a move away from classical media - television, radio, print - towards social media and streaming services. This phenomenon can be seen as independent of the change in cultural medium. On the other hand, there is a decline in consumption due to language barriers. There is a feeling of exclusion among

non-Hungarian speakers, who are unable to follow Hungarian media because of their language skills. In the case of larger immigrant groups, such as the Chinese, there are media written in their mother tongue, but for other nationalities this is not the case. The latter trend, i.e. non-consumption due to language barriers, is clearly linked to the issue of culture. The degree of language proficiency was also a determining factor: only those who said that they were Hungarian when asked about their identity read Hungarian media such as Index and Blikk. This is partly due to the fact that few people speak Hungarian, and even fewer speak Hungarian at a level where they read news.

However, news consumption is not dismissed, only the source differs according to language skills. Those who were characterized by the preservation of their birth culture and identity tended to retain their original media consumption and to consume content from their home country. Those with a multinational, global identity tended to consume content in English, such as the BBC.

The reach of content is influenced by the circle of acquaintances. Nowadays, thanks to the ease of online content delivery, it is possible to share media content from other parts of the world in a second. Interviews have also shown that people who maintain close contact with people from their country of birth - relatives, friends - on a daily basis or several times a week are more likely to access news from their country of birth.

The means of communication have thus become the determinant of content consumption, thus creating a new relationship between cultural capital and social capital. What sites are accessible depends on the regulation and content delivery practices of each country. In China, access to Western products is restricted, for example Google, Facebook, Instagram. In our interviews, we found that this specificity is a strong indicator of acculturation, an important influencing tool for consumer acculturation.

The most mentioned media brands were Facebook, Instagram and WeChat. People with mixed identities or host country identities are in contact with people in their country of birth by phone, videophone or Messenger, and the products of their country of birth were not mentioned. On the one hand, this is because they left home many years ago, so social media products were not present in the lives of many of them when they arrived, and the telephone they used initially remained as a means of contact. On the other hand, the fact that they

moved here many years ago also means that the people they know at home are older and their use of the phone is more suited to their use of devices.

For those who have retained their original identity, the language of their personal devices remains their mother tongue and they use products from their country of birth, such as WeChat, Weixin, to communicate. The channel they use is due to both the different restrictions between countries and the fact that their contacts are typically people from their culture of birth who use these products, so there is no reason to switch to another product. There was also a strong correlation between the means of communication used and identity, and hence food consumption patterns.

Of course, there is also a certain heterogeneity in the use of communication tools. Some people were eager to use Facebook, here it is the restriction that can be seen as an influencing factor. Or people who came to an international environment - either going to university or working for a multinational company - switched to Facebook or Instagram because of their contacts in the host country. The latter channels are used to connect with people in the host country or in other Western countries. It is clear that the connections and social capital built up in the host country also determine the means of communication.

"I keep in touch on a daily basis with my fellow MBA students, friends in other countries, and family members who also live in different countries globally." P9

And why does it matter what communication tool we use? Because we are fundamentally changing the way we consume content and we are now using communication channels for content consumption. We share content depending on the channel we use to communicate, and thus influence others. In terms of research methodologically, the difficulty is that the interviewees only mention social media sites when asked about media consumption, not the specific content, making it difficult to understand content consumption. They do not remember which pages they navigated to via a link that was forwarded to them or shared with them on the social media site. This also makes it difficult to estimate the proportion of content types consumed, such as public content, fashion. It is suggested that future research should expand on this issue.

Language proficiency and media consumption belong to Bourdieu's cultural capital, and our research results have thus further strengthened the incorporation of Bourdieu's theory of capital into the model of consumer acculturation. The importance of the relationship

between these capitals is also highlighted by our finding that the means of communication, because of their content supply and content-transmitting nature, affect individuals' social capital, taste, identity and thus consumption.

4.1.7   Conclusion of the qualitative research

The results of the first phase of research have shown that food consumption is the area where identity types and cultural attachments are most expressed. Furthermore, in the study of food consumption, there was a marked differentiation between people from Asian countries, both in terms of the role of the meal, the availability of products and the specific consumption items that could be considered as fixed items. This is why the filtering aspect of Asian countries appeared in the design of the second phase quota and why food consumption became a prominent element in the interview guide. The importance of examining consumption within the field of acculturation was further confirmed, with interviewees being able to verbalise their experience and feelings related to culture shock and acculturation through their consumption patterns.

Our second research confirms the interdisciplinary nature of the topic, and our results complement Penaloza's model with Bourdieu's theory of capital. Bourdieu's notion of social capital requires a national breakdown due to the cultural context. Not only the dichotomy of birth culture and host culture should be reflected in subsequent research, but also a residential breakdown of birth culture into two groups of persons living in the country of birth and persons of birth culture living in the host country is recommended. As we have already seen in Penaloza's extended model, a third cultural element, global culture, has appeared alongside the two cultures. Our research also demonstrates that, thanks to globalisation, persons belonging to other cultures, and even elements of global culture, appear as a separate group in addition to the two cultures. In future research, we propose this type of breakdown and use of social capital.

The demonstration of the impact of social capital is important because it links the different theories in the different disciplines. On the other hand, it is valuable because of the two phenomena in Bourdieu's theory of capital, which are also manifested in the process of consumer acculturation. The two phenomena are the convertibility of capital types and the transmission of social inequalities. When examining the consumption and status of persons who change cultural medium, we cannot ignore the phenomenon of the conversion of social capital into economic capital, i.e. each person can only convert his or her own social capital

into economic capital, into money, at certain conversion costs, which determines the economic empowerment of persons and thus their consumption. Furthermore, the possession of capital types, according to Bourdieu's theory, reconstructs social inequalities. Nowadays, due to globalisation and other social processes, Bourdieu's thesis needs to be revised. As a research question, we propose to investigate social inequalities as a function of social capital in the case of second and third generation immigrants, focusing on the breakdown proposed in our research.

Based on our qualitative research, we finalised the target group of the quantitative research - Chinese people living in Hungary - and the conclusions of the introductory research were used to design both the quantitative research model - social capital and cultural capital - and the consumption aspect - food consumption.

4.2 Quantitative researchs

4.2.1   Presentaion of the sample

A total of 340 people completed the questionnaire, but the questionnaire drop-out was emphasised during the research, so the final database on which the analysis was carried out was 162 people, where all questions were answered.

The average age was 31.75 years, with a standard deviation for the age variable of 12.85. The age of the participants in the study ranged from 19 to 88 years.

The gender distribution of respondents is balanced: 42 percent of respondents are men and 58 percent are women.

When recruiting, we tried to reach not only people living in the capital. The fourth value of our four-valued settlement type variable does not appear in the sample, and there is no respondent living in a village. The highest proportion of respondents living in the capital was 49.4 percent. The proportion of respondents living in the county seat cities was 37.3 percent, while the proportion living in other cities was 13.3 percent.

7.Table The composition of the sample (percentage)

Variable values	Proportion in sample (%)
Sex:	
Male	42.0
Female	58.0
Type of city/town:	
Capital city	49.4
County seat	37.3
Other city	13.3
Main business activity:	
Employed full time	38.3
Employed half time	8.3
Seeking a job	1.2
Studying	50.0
Child care leave (Gyes/Gyed)/full time mother	1.2
Other inactive	0.6
Family status:	
Single	37.5
In a cohabitant relationship	24.4
Married	37.5
Divorced/widow	0.6
Education:	
Primary school	1.9
Secondary school without a final exam	15.4
Final exam	22.2
BA degree	31.5
MA degree	24.1
PhD or above	4.9

Source: own editing, based on own research

In terms of economic activity, slightly more than half of the sample is inactive, with 50 percent of respondents still studying, 1.2 percent looking for work, 1.2 percent in inactive status due to child care leave and a further 0.6 percent inactive due to other reasons. 38.3 percent of respondents work full-time, while another 8.6 percent work part-time as their main activity.

There is also heterogeneity in marital status, with 37.5 percent of respondents being single, 24.4 percent living in a cohabitant relationship, 37.5 percent married and 0.6 percent widowed.

In terms of education, the sample is dominated by those with higher education, with only 1.9 percent of participants have merely primary school education. 15.4 percent of the

respondents have completed secondary school without a final exam, while 22.2 percent have the secondary school diploma as their highest completed level of education. Those with a degree were broken down by degree level, with 31.5 percent of respondents holding a BA degree and 24.1 percent holding an MA degree. The highest level of education (PhD or higher) was indicated by 4.9 percent of respondents.

The difference in the education attainment of the father and the respondent shows whether there is an upward or downward shift or stagnation in educational levels. It is important to underline that those who are still in education are likely to have a higher level of education than at present. The difference in the education of the father and the child shows that upward mobility is typical among the respondents. 40.1 percent of the sample have the same educational attainment as the father. Only 13 percent of the sample had lower education. One grade higher education is found for 21 percent of the respondents, while a difference of two grades appears for 16 percent of the respondents.

4.2.2 Capital types – Cultural capital

As regards cultural capital, we asked several questions to show both the institutionalised, internalised and tangible manifestations of this type of capital.

To capture institutionalised cultural capital, we asked about educational attainment for four individuals: the respondent, the respondent's father, the respondent's mother and his/her partner. The distribution of educational attainment was described in the previous chapter.

For tangible cultural capital, we asked about the number of printed and electronic books owned by the household. The minimum number of books was 0, while the maximum was 5,000. The average number of books is 229.35 and the standard deviation value for this variable is 561, showing a high degree of heterogeneity. No significant correlation was found between the number of books variable and the demographic variables.

Cultural capital was measured by a third type of question, asking about the consumption of several cultural products. The figure 31 shows the frequency of visits to the individual cultural sites.

31. Figure Event visit frequencies (percentage)

	Never been	Once a year	Several times a year	Monthly	Several times a month	Weekly, or more often
Popular music concert	57,4	28,4	11,1	2,5		
Classical music concert	52,5	27,8	16,7	2,5		
Cinema	20,4	16,0	33,3	13,6	11,1	5,6
Opera	57,4	28,4	9,9	4,3		
Ballet, folk dance, or another dance performance	59,9	24,1	12,3	3,7		
Theater, standup	44,4	27,2	19,1	4,9		
Museum, exhibition	27,8	19,1	43,2	6,2		
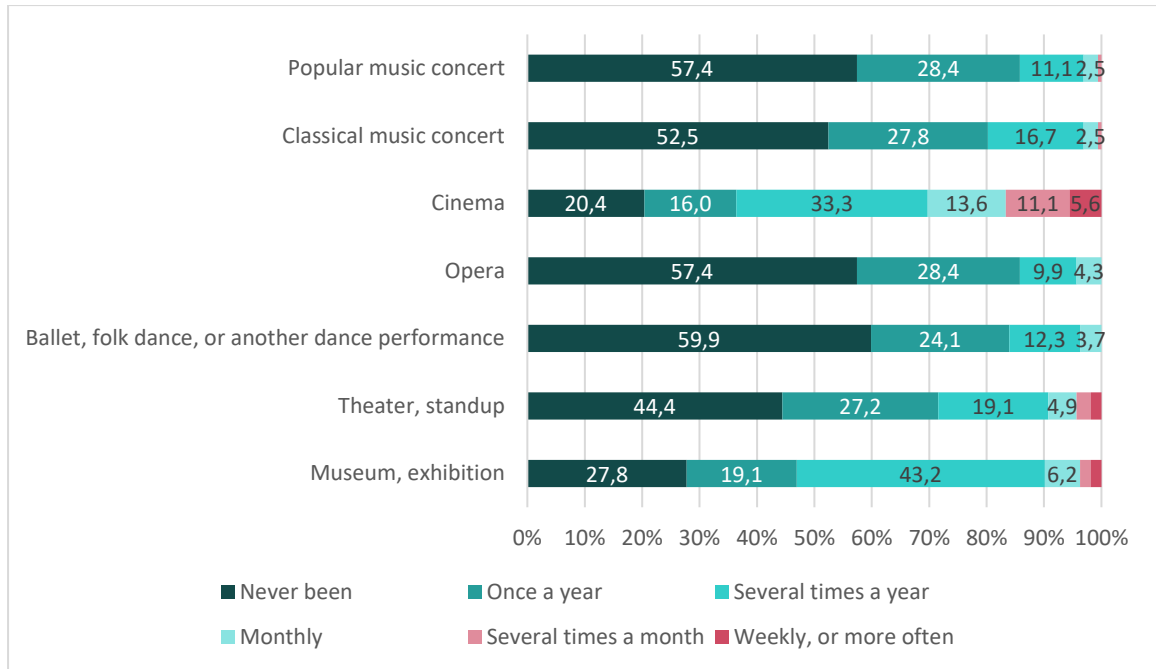
Source: own editing, based on own research

When it comes to visiting cultural venues, the trend in Hungary is reflected, with cinema being the most frequent place to go, with only one fifth of respondents (20.4%) not having been to the cinema in the past year. The second most visited place is museums and exhibitions, with 72.2 percent of respondents visiting an exhibition at least once a year.

4.2.3 Capital types – Social capital

Social capital is measured along a number of variables, and the design and distribution of the composite variables associated with capital are described in the next chapter. In this chapter we show the distribution and behaviour of the variables that capture social capital.

We used three sets of questions on social capital: we assessed Hungarian social capital, Chinese social capital and the number of strong relationships. When measuring Chinese and Hungarian social capital, we asked for 18 professions whether they had a good friend working in the profession 'from whom they could ask for more or less help or advice when needed'. This variable set was presented as a tabular question, separately for Hungarian and Chinese acquaintances. For the answers, not only yes-no answers were marked, but also 1-2 acquaintances and 3 or more acquaintances were separated. A new variable was created from the variables, where the response 'no acquaintances' was assigned a value of zero, '1-2 acquaintances' a value of 1.5, and '3 or more' a value of 3. Accordingly, the value of the variable could range from 0 to 3. The table 8 shows the mean values and standard

deviations for each profession for both Chinese and Hungarian good acquaintances. The table is sorted by the number of good Chinese acquaintances. There is not a single profession for which, looking at the average values, it could be said that respondents have more good Hungarian acquaintances than Chinese. The most frequent contacts are tradesman, cook, IT specialist and accountant. The largest difference in the average number of good Chinese and Hungarian acquaintances is observed for influential entrepreneurs, with almost no good acquaintances with influential entrepreneurs. It is also important to highlight the professions of bricklayer and electrician, which appear with very low average values for both nationalities.

8.Table Mean and standard deviation of the transformed variable Good acquaintances

the transformed variable Good acquaintances	Chinese*		Hungarian*	
	Mean	SD	Mean	SD
trader	1,44	1,23	0,78	0,90
cook	1,22	1,21	0,65	0,91
computer scientist	1,12	1,19	0,57	0,85
accountant	1,07	1,15	0,58	0,82
physician	1,02	1,12	0,67	0,92
university teacher	0,91	1,21	0,88	1,07
lawyer	0,90	1,09	0,62	0,83
hairdresser	0,87	1,09	0,50	0,80
upper-level manager	0,82	1,08	0,43	0,83
influential entrepreneur	0,81	1,15	0,21	0,60
kindergarten teacher	0,77	1,06	0,36	0,69
engineer	0,74	1,07	0,44	0,78
cosmetologist	0,73	1,02	0,47	0,77
electrician	0,68	1,00	0,46	0,77
upper-level policeman	0,54	1,00	0,31	0,71
mason	0,54	0,93	0,34	0,67
politician on a national level	0,41	0,90	0,16	0,49
politician on a local level	0,37	0,84	0,17	0,47

Source: own editing, based on own research (*: variables could have values between 0 and 3, 0 if no contacts and 3 if 3 or more contacts)

In addition to each profession, we also looked at how many friends respondents have, using three questions. We first asked how many friends the respondent had, including friends with a looser connection. Here the mean was 42.93 and the corresponding standard deviation was 78.78, showing that the sample is not homogeneous in terms of the number of friends, with some people having only one or two friends and others having more than

100. In the next question, we asked how many people they have in their lives with whom they can talk about their problems. Here the average was 6.67, which is a high number. The standard deviation for this variable was also high at 10.92, so the sample is still heterogeneous. Finally, in the third question, we asked how many people there were who could be relied on to carry out everyday tasks and minor renovations. This question had the lowest mean, 6.41, and the lowest standard deviation, 8.9. As with all variables, we examined the relationship with the basic demographic variables, finding significant relationships for two variables in total. The number of friends who can help with everyday tasks variable showed a significant ($p=0.037$) relationship with the sex of the respondent, with women typically having more of these types of friends than men. Women reported an average of 7.65, compared to 4.69 for men. The relationship was associated with a low Eta squared index (0.027), indicating a weak relationship. The education indicator showed a significant relationship with the second and third friends variables, with the extreme values typically for those with primary education, but this relationship is not examined in more detail due to the low number of items in the sample.

Overall, the people in the sample tend to have more Chinese social capital than Hungarian social capital, and higher levels of education. In terms of their social contacts, they have a high number of friends and close friends – with whom they can discuss their problems. Women tend to have a wider circle of friends who they can rely on to help them with everyday tasks. The latter may be due to the fact that women still have a greater share of household and childcare tasks, where mutual help is still needed. Future research is needed to validate this claim.

4.2.4   Presentation of constructed variables – capital types

In *constructing cultural capital*, we followed Bourdieu's theory, in which he distinguishes three types of cultural capital. The first constructed variable is linked to institutionalised cultural capital. In the questionnaire, we asked both about the respondent's educational attainment and the educational attainment of his/her parents, which gave us the opportunity to get to know the respondents' cultural milieu. Each of the three variables could take six values, with value one representing up to eight years of primary school and value six representing a PhD or higher. We needed to know the educational attainment of the parents in terms of the cultural socialisation of the individual, i.e. to see what cultural capital the respondent was brought up with. Along these lines, we differentiated

respondents and separated respondents with the same educational attainment based on the educational attainment of the parent. In differentiating, the average educational attainment of the parents was reduced by one to ensure that individuals did not move up a grade merely because of parental background. The resulting value was then divided by six, showing the difference within the category. This adjusted parental value was then added to the respondent's educational attainment. The scale thus ranged from 1 to 6.83. The variable can be considered as a high measurement level variable and can therefore be used in the SEM model. The variable is called KULT_TOKE_ISK. The mean value of the variable is 4.03, i.e. a BA degree, and the standard deviation is 1.26.

Another variable of cultural capital is cultural consumption. In the questionnaire, seven cultural venues were named and respondents were asked how often they visited them in an average year. As the survey was conducted during and after the third wave of the COVID epidemic, we could not use the classic question of how often the venue was visited in the last year. Due to the epidemic situation, cultural sites were closed for months. The seven venues were: The seven places were the following:

- Museum, exhibition
- Theatre, standup
- Ballet, folk dance and other dance performances
- Opera
- Cinema
- Classical music concert
- Pop music concert.

We did not use a Likert scale for the frequency responses related to the venues because this would have reduced the comparability of the responses. Respondents would have judged their own frequency of visits based on their own habits and those of people in their neighbourhood, which might have led to the same frequency - for example, going to the cinema every month - being interpreted by one respondent as a five and another as a three. For this question, there were six response categories to choose from, which were:

The scale values were determined by frequency, so we could work with interval measurement level variables. Those who stated that they 'had not been' to a particular cultural site were assigned a value of 1. Those who had been to the cultural event 'once a

year' or 'several times a year' were considered to be 'infrequent' attendees, with a value of 2 for the new variable. Those who attend the venue at least monthly were assigned a value of 3 for the response category 'often'. For all cultural venue variables, the recoding was performed and then cultural consumption was captured using factor analysis with the inclusion of cultural venues in a variable called KULT_TOKE_FOGY.

Several questions were used to define **social capital.** On the one hand, we asked how wide the circle of people is whom they consider their friends or on whom they can count for spiritual or financial support. In addition to these, social capital was defined in terms of the people to whom the person could turn for advice and professional help in case of problems, as this shows the range of people who could help the person in case of a problem. In an innovative way, we have duplicated the professions by nationality, so that we can see how much Chinese or Hungarian social capital a person has.

To create a constructed variable, the questionnaire responses were weighted, with 'no acquaintances' being marked as zero, 1-2 acquaintances as 1.5, and 3 or more acquaintances as 3. Since there is no study available that can provide the relative weights of the professions in Hungarian and Chinese society in relation to Bourdieu's theory, the weight of each profession was equal for the constructed variable. The constructed variable was expressed as the average of the occupations included, so that the values of the constructed variable could fall between 0 and 3.

People in the sample are more likely to have relationships with Chinese people where they can ask for help if they have a problem, with an average value of 0.8313 (standard deviation: 0.77991) for Chinese social capital and 0.4779 (standard deviation: 0.52333) for Hungarian social capital. When comparing the standard deviations, we see that greater heterogeneity appears for the Chinese relations. Significant differences were found only along a few variables for the two social capital variables. The place of residence of the respondent - type of settlement - is significantly related to Hungarian social capital, with those living in the capital having a lower average value of Hungarian social capital, only 0.32, while both in the county seats and in other cities the average value is above 0.6. This is probably due to the fact that there is a larger Chinese community in the capital, so they are better able to secure Chinese contacts in different areas of life.The Eta squared indicator for the relationship between settlement type and Hungarian social capital is 0.098, which shows weak explanatory power.

There is also a significant relationship between the variables of main economic activity and social capital (p=0.049 for Chinese social capital and p=0.000 for Hungarian social capital), with a stronger relationship for Hungarian social capital (TABLE 10).

9.Table The explained ratio between economic activity and the two social capital variables

	Eta	Eta square
Chinese social capital and main economic activity	0,261	0,068
Hungarian social capital and main economic activity	0,442	0,196

Source: own editing, based on own research

10.Table Average values of social capital variables along the response categories of economic activity

Economic activity	Chinese social capital* (mean)	Hungarian social capital* (mean)
Working full time	0,91	0,66
Working part time	1,32	0,90
Looking for work	1,13	0,42
Studying	0,69	0,26
Childcare/full time mother (GYES, GYED)	0,21	0,71
Other inactive	1,33	0,83

Source: own editing, based on own research (: constructed variable, variables could have values between 0 and 3, a high value means extensive social capital)*

The table shows the average values of each social capital along economic activity groups. Women staying with their children at home tend to have higher Hungarian social capital and lower Chinese social capital. For both social capital types, part-time workers have the highest values. The opposite tendency is observed for jobseekers than for mothers on child care leave (GYES, GYED); jobseekers are more likely to say that they know Chinese people well.

The Hungarian social capital variable was significantly related to the marital status variable (p=0.004), with married persons having the highest Hungarian social capital, with an average value of 0.66. The relationship between the two variables is not very strong here either, with an Eta squared value of 0.083.

The educational attainment variable showed a significant correlation only with the Hungarian social capital variable (p=0.000). Since very few people in the sample have only primary education or a PhD degree, we do not analyse these two educational levels.

When examining the mean values, we see that the higher the educational attainment of a person, the more likely he or she is to be in a narrow social circle and to have low Hungarian social capital.

11.Table Relationship between respondent's educational attainment and Hungarian social capital

Completed education	Hungarian social capital* (mean)
Elementary school	0,53
High-school without graduation	0,82
High-school graduation	0,48
BA degree	0,35
MA degree	0,32
PhD ot higher degree	0,99

Source: own editing, based on own research (*: constructed variable, variables could have values between 0 and 3*, a high value means extensive social capital)*

Furthermore, we developed a ratio scale indicator for Chinese and Hungarian acquaintances by counting the number of professions from which the respondent has acquaintances. This variable indicates the breadth of the social capital of the respondent, i.e. whether he/she has contacts in only one profession or in several fields. The latter provides help and a safety net for problems in many areas of life, which can be useful when converting into economic capital. The former, depending on the professions it covers, can secure a place in a particular social group. On average – considering the 18 professions – the respondents have Chinese contacts in 7.3 professions and Hungarian contacts 5.1 professions. The standard deviation for the two variables is different, 5.87 for the former and 5.21 for the latter, indicating that there is slightly more heterogeneity in the number of Chinese professions. As with the social capital variables, only a few demographic variables show significant differences. For example, between the variable type of settlement and the variable number of Hungarian professions, where it can be seen that the smaller the settlement, the more likely one is to have good acquaintances in more than one profession (TABLE 12). This relationship further supports the finding that in smaller settlements, respondents tend to build good relationships with Hungarians due to the smaller Chinese population. The Eta squared value for the relationship is 0.133, which shows weak explanatory power.

12.Table How many professions do good Hungarian acquaintances represent? (average values)

What type of settlement do you currently live in?	How many professions do you have good Hungarian contacts in? * (average value)
Capital city	3,2821
County seat	6,6949
Other city	7,9048

Source: own editing, based on own research (*: constructed variable, minimum value 0, maximum value 18)

The main economic activity - similarly to the social capital variables - shows a significant correlation for both nationality variables, with a higher explained ratio for Hungarian acquaintances, with an Eta squared value of 0.255 (for Chinese acquaintances, the Eta squared value is 0.084). The nature of the relationship is similar to that for the social capital variable, for students Chinese acquaintances represent more professions (6.10) and Hungarian acquaintances represent much fewer (2.64). Those working part-time have acquaintances from the most professions, with an average of good Chinese acquaintances in 11.71 professions and good Hungarian acquaintances in 10.36 professions. Only for those raising their children are there more Hungarian than Chinese acquaintances in professions (Table 13).

13.Table Average values of the variables "in how many professions do you have good Chinese/Hungarian contacts" by main economic activity variable groups

Main economic activity	How many professions do you have good Chinese contacts?*	How many professions do you have good Hungarian contacts?*
Working full time	7,87	6,97
Working part time	11,71	10,36
Looking for work	8,50	5,00
Studying	6,10	2,64
Childcare/full time mother (GYES, GYED)	2,50	6,50
Other inactive	10,00	9,00

Source: own editing, based on own research (*: constructed variable, minimum value 0, maximum value 18)

4.2.5   Presentation of constructed variables – language acculturation

Several scales were used to measure acculturation, as described in the previous chapters. The language acculturation scale consisted of eight items, the mean scores and standard deviations of which are shown in the Table 14. For each variable, a scale from one to five was used to indicate the language used in the given situation. A value of one indicated if only Hungarian was used to perform the activity, a value of two indicated if Hungarian rather than Chinese was used to perform the action. The middle value indicated equal emphasis on the use of both languages. A value of four indicated if Chinese was used rather, while a value of five indicated if the action was performed only in Chinese.

14.Table Language use (means and standard deviations)*

Item	Mean	SD
In what language(s) are the TV programmes you usually watch?	4,23	1,15
What language(s) do you usually speak at home?	4,21	1,23
In what language(s) do you usually think?	4,18	1,25
What language(s) do you usually speak with your friends?	4,15	1,18
What was the language(s) you used as a child?	4,15	1,27
In what language(s) are the radio programmes you usually listen to?	4,13	1,21
In general, what language(s) do you read and speak?	4,12	1,24
In general, in what language(s) are the movies, TV and radio programmes you prefer to watch and listen to?	4,07	1,24

Source: own editing, based on own research (*: values: 1 – only Hungarian, 2 – Hungarian better than Chinese, 3 – both equally/about half and half, 4 – Chinese better than Hungarian, 5 – only Chinese)

Respondents typically tend to use Chinese more, with an average score above 4 for all activities. The most common activities in Chinese are watching television, using the language at home and thinking. The latter shows best language use and language acculturation. The standard deviation for the variables is between 1.15 and 1.25.

Correlations are found for all variables along the type of settlement (p=0.000 for all variables), and the Table 15 shows the average values by type of settlement. For all language use questions, the smaller the settlement, the higher the prevalence of Hungarian language use. For the variables, the Eta squared indexes range from 0.233 to 0.322, the former for cinema and listening to radio and the latter for home language use.

15.Table Average language use by settlement type categories (average values)

Nyelvhasználat* és településtípus	capital city	province seat	large city
read and speak	4,68	3,88	2,57
used it as a child	4,69	3,93	2,62
usually speak at home	4,74	4,02	2,62
used to think	4,72	3,93	2,71
usually speak with friends	4,55	4,07	2,76
watch television	4,71	4,05	2,81
listen to radio	4,62	3,88	2,86
going to the movies, watching TV or listening to the radio	4,58	3,83	2,81

Source: own editing, based on own research (*: the language usage values can be as follows: 1 – only Hungarian, 2 – Hungarian better than Chinese, 3 – both equally/about half and half, 4 – Chinese better than Hungarian, 5 – only Chinese)

The economic activity variable is also significantly related to all language variables (p=0.000 for all relationships). The Eta squared indexes are lower here, ranging between 0.179 and 0.281, and are associated with the variables talking to friends and listening to the radio. The nature of the relationship is the same for all variables, with those in full-time employment showing the highest use of Hungarian and other inactive and job seekers showing exclusive use of Chinese.

A factor was constructed from the language use questions using a data reduction method. Professional literature gives a dimension to be outlined, so we set a factor as the target for factor analysis. The KMO value for the resulting factor was 0.940, while the significance value for the Bartlett test was 0.000, indicating a well-fitting, working data reduction. The amount of information retained (Extraction) was above 0.810 for all variables included, far above the lower threshold of 0.25. After data reduction, the cumulative rate retained by the factor was remarkably high at 83.59 percent. The factor weights for the variables included are shown in Table 16.

16.Table Weights for the variables included in the Language acculturation factor

Variables	Factor weights
In general, what language(s) do you read and speak?	0,938
What was the language(s) you used as a child?	0,921
What language(s) do you usually speak at home?	0,920
In what language(s) do you usually think?	0,932
What language(s) do you usually speak with your friends?	0,915
In what language(s) are the TV programmes you usually watch?	0,923
In what language(s) are the radio programmes you usually listen to?	0,923
n general, in what language(s) are the movies, TV and radio programmes you prefer to watch and listen to?	0,928

Source: own editing, based on own research

To test reliability, we observed the values of three indicators. The Cronbach's alpha value for the language acculturation factor was 0.976, indicating an excellent fit. The CR value was 0.979, which is well above the threshold of 0.7. For the AVE indicator, the language acculturation factor was 0.925, also in the good category, with a lower threshold of 0.5 for the AVE indicator. All the three indicators show that the internal consistency of the generated scale is excellent.

4.2.6   Presentation of constructed variables – Knowledge acculturation

The knowledge acculturation is duplicated in the database due to the fact that the knowledge variables had to be asked for both Chinese and Hungarian items, so we can see the knowledge related to Hungarian culture and the knowledge related to Chinese culture on separate scales. A total of 14 statements related to knowledge were included in our questionnaire twice. The following Table 17 shows the mean values and standard deviations of the two sets of statements. Respondents were asked to indicate their agreement with the statements on a four-point scale, where a value of one indicated if the respondent strongly agreed, a value of two indicated agreement, a value of three indicated disagreement, and a value of four indicated strong disagreement. This means that low values show familiarity with the culture; the higher the values, the lower the person's knowledge in the given field. It can be clearly seen that in the area of Chinese culture, the respondents' knowledge and awareness is more displayed.

17.Table Mean values and standard deviations of statements for knowledge acculturation scales

Items*	Mean	SD
I know the history of mainstream Hungarians well	2,44	0,88
I know popular mainstream Hungarian newspapers and magazines well	2,76	0,92
I know mainstream Hungarian current affairs well.	2,33	0,80
I know Hungarian political leaders well.	2,44	0,89
I know the national heroes of mainstream Hungary well.	2,47	0,85
I know mainstream Hungarian literature well.	2,69	0,90
I know popular mainstream Hungarian actors and actresses well.	2,83	0,90
I know popular mainstream Hungarian television shows well.	2,88	0,89
I know holidays celebrated by mainstream Hungarians well.	2,34	0,85
I know mainstream Hungarian social norms and customs well.	2,33	0,80
I am knowledgeable about the history of mainstream Hungarians.	2,28	0,80
I am knowledgeable about mainstream Hungarian culture and traditions.	2,28	0,79
I often practice the traditions and keep the holidays of mainstream Hungarians.	2,33	0,79
I know how to prepare mainstream Hungarian foods.	2,47	0,96
I know the history of mainstream Chinese well	1,51	0,69
I know popular mainstream Chinese newspapers and magazines well	1,59	0,71
I know mainstream Chinese current affairs well.	1,54	0,66
I know Chinese political leaders well.	1,60	0,73
I know the national heroes of mainstream China well.	1,54	0,64
I know mainstream Chinese literature well.	1,53	0,68
I know popular mainstream Hungarian actors and actresses well.	1,56	0,71
I know popular mainstream Chinese television shows well.	1,62	0,76
I know holidays celebrated by mainstream Chinese well.	1,51	0,68
I know mainstream Chinese social norms and customs well.	1,56	0,68
I am knowledgeable about the history of mainstream Chinese.	1,58	0,74
I am knowledgeable about mainstream Chinese culture and traditions.	1,51	0,68
I often practice the traditions and keep the holidays of mainstream Chinese.	1,51	0,68
I know how to prepare mainstream Chinese foods.	1,49	0,68

Source: own editing, based on own research (values: 1 – strongly agreed, 5 –strongly disagreed)*

The standard deviation values range from 0.68 to 0.92, indicating that there are differences between respondents. The smallest standard deviation - i.e. the lowest homogeneity - is observed for Chinese historical heroes and Chinese public events. The largest standard deviation is observed for the preparation of Hungarian food and knowledge of Hungarian media.

The knowledge acculturation variable was created as two variables, one variable for knowledge of Hungarian culture and one variable for knowledge of Chinese culture. In both cases, we used factor analysis, asking for the construction of one factor each based on professional literature.

For the acculturation Hungarian culture knowledge factor, we had to remove three variables, which were eliminated one by one, and after each one, we redrew the factor. We adopted the factor structure where the amount of information retained (extraction) exceeded 0.5 for all variables included. The three removed variables were: history, customs, norms. The KMO value associated with the constructed factor was 0.926, indicating an excellent fit, supported by the significance value associated with the Barlett's test, which was 0.000. The cumulative amount of information retained by the factor was 64.24 percent, which is considered a good rate.

For the acculturation factor on Chinese culture, all variables included were retained, with the smallest amount of information retained (extraction) being 0.598, which belonged to the Chinese television programmes variable. The KMO value associated with the factor was 0.936, again showing excellent fit, with a Barlett's test significance index value of 0.000. The cumulative amount of information retained by the factor for the acculturation Chinese knowledge factor was 73.45 percent, even stronger than for the Hungarian acculturation variable.

In addition to the values of the factors already presented, we wanted to see the values of the scales related to reliability. The Tbale 18 shows the factor weights of the variables and the values of the two scales.

18.Table Evaluation of factors

Factor	Items	Factor weights	Cronbach-alfa	AVE	CR
AKK_TUDÁS_HU	I know the history of mainstream Hungarians well	0,803	0,944	0,803	0,952
	I know popular mainstream Hungarian newspapers and magazines well	0,842			
	I know mainstream Hungarian current affairs well.	0,757			
	I know Hungarian political leaders well.	0,739			
	I know the national heroes of mainstream Hungary well.	0,830			
	I know mainstream Hungarian literature well.	0,874			
	I know popular mainstream Hungarian actors and actresses well.	0,827			
	I know popular mainstream Hungarian television shows well.	0,864			
	I know holidays celebrated by mainstream Hungarians well.	0,776			
	I know mainstream Hungarian social norms and customs well.	0,743			
	I am knowledgeable about the history of mainstream Hungarians.	0,747			
AKK_TUDÁS_CH	I know the history of mainstream Chinese well	0,866	0,972	0,858	0,975
	I know popular mainstream Chinese newspapers and magazines well	0,871			
	I know mainstream Chinese current affairs well.	0,894			
	I know Chinese political leaders well.	0,858			
	I know the national heroes of mainstream China well.	0,891			
	I know mainstream Chinese literature well.	0,877			
	I know popular mainstream Hungarian actors and actresses well.	0,780			
	I know popular mainstream Chinese television shows well.	0,773			
	I know holidays celebrated by mainstream Chinese well.	0,853			
	I know mainstream Chinese social norms and customs well.	0,905			
	I am knowledgeable about the history of mainstream Chinese.	0,839			
	I am knowledgeable about mainstream Chinese culture and traditions.	0,897			
	I often practice the traditions and keep the holidays of mainstream Chinese.	0,847			
	I know how to prepare mainstream Chinese foods.	0,838			

Source: own editing, based on own research

The values of the Cronbach's alpha and the CR indicator must exceed a critical value of 0.7 for reliability to be accepted. The Cronbach's alpha for acculturation of Hungarian knowledge and acculturation of Chinese knowledge was 0.944 and 0.972 respectively, both values above 0.9, which can be considered as excellent. The CR indicator values are also above 0.8 for both scales, also indicating a good fit. Finally, we look at the explained variance value (AVE), which has a lower threshold value of 0.5, far exceeded by the AVE values of both scales, which are above 0.9. All these results suggest that the scales are well fitted and their validity is confirmed.

4.2.7   Presentation of constructed variables – Pride acculturation

The third type of acculturation measurement is related to pride. The pride scales were also duplicated in the questionnaire, on the one hand we measured the respondents' pride in Hungarian culture and society, and on the other hand we asked them about their pride in Chinese culture and society along the same items. Nine statements were used to measure pride, and their mean scores and standard deviations are shown in the Table 19. As with the acculturation knowledge statements, the response structure for the statements was a four-choice structure, with a value of one indicating if the respondent strongly agreed with the statement and a value of four if the respondent strongly disagreed with the statement.

19.Table Mean values and standard deviations of acculturation pride statements

Items*	Mean	SD
I am proud to be a part of mainstream Hungarians.	2,18	0,925
I would prefer to live in a community made up of mainstream Hungarians.	2,27	0,864
I like to identify myself as mainstream Hungarian.	2,73	1,008
I admire people who are mainstream Hungarians.	1,99	0,718
I like to interact and associate with mainstream Hungarians.	1,99	0,714
I am proud of mainstream American culture.	1,98	0,718
I relate to my partner or spouse in a way that is similar to mainstream Hungarians.	2,42	0,970
I identify with mainstream Hungarians.	1,91	0,759
I feel connected with mainstream Hungarian culture.	1,95	0,754
I am proud to be a part of mainstream Chinese.	1,54	0,651
I would prefer to live in a community made up of mainstream Chinese.	1,72	0,800
I like to identify myself as mainstream Chinese.	1,54	0,670
I admire people who are mainstream Chinese.	1,52	0,652
I like to interact and associate with mainstream Chinese.	1,60	0,682
I am proud of mainstream Chinese culture.	1,48	0,623
I relate to my partner or spouse in a way that is similar to mainstream Chinese.	1,62	0,757
I identify with mainstream Chinese.	1,52	0,642
I feel connected with mainstream Chinese culture.	1,48	0,642

Source: own editing, based on own research (values: 1 – strongly agreed, 5 –strongly disagreed)*

The acculturation-pride statements also show a pronounced Chinese pride, but the difference between the Hungarian and Chinese statements is not so marked. The largest variance, and thus the largest heterogeneity, is observed for the statement 'I like to think of myself as Hungarian', with a standard deviation of 1.008. The largest response homogeneity is observed for the statement 'I am proud of Chinese culture', with a standard deviation of 0.623.

As was the case with the acculturation knowledge factors, we created separate variables to capture Chinese and Hungarian pride. As with all scales, we conducted a factor analysis here, where we adjusted the design of a factor. For the acculturation pride Hungarian culture factor, the minimum amount of information retained was not reached by one variable, the statement related to the partner relationship, and we had to eliminate this. Accordingly, the factor contained eight statements in the final factor structure. The KMO value for the factor was 0.889, which indicates a good fit, confirmed by the significance of the Barlett test (0.000). The total amount of information retained by the factor reached 60.94 percent, which is also considered a good result.

For the acculturation pride Chinese culture factor, we could only work with eight statements, one statement had to be removed because of the predefined filter criterion. The removed statement was: I would rather live in a community made up of Chinese people. The KMO value for the final factor of eight statements showed an excellent fit, 0.949 (Bartlett test significance 0.000). The total amount of information retained by the factor was 78.68 percent, which is also considered to be an outstanding value.

The following Table 20 shows the factor weights and validity indicator values for the two acculturation pride factors.

20.Table Evaluation of factors

Faktor	Állítás	Faktor súlyok	Cronbach-alfa	AVE	CR
AKK_BÜSZKESÉG_HU	I am proud to be a part of mainstream Hungarians.	0,775	0,904	0,781	0,926
	I would prefer to live in a community made up of mainstream Hungarians.	0,807			
	I like to identify myself as mainstream Hungarian.	0,744			
	I admire people who are mainstream Hungarians.	0,752			
	I like to interact and associate with mainstream Hungarians.	0,806			
	I am proud of mainstream American culture.	0,826			
	I relate to my partner or spouse in a way that is similar to mainstream Hungarians.	0,769			
	I identify with mainstream Hungarians.	0,763			
AKK_BÜSZKESÉG_CH	I am proud to be a part of mainstream Chinese.	0,866	0,959	0,888	0,967
	I would prefer to live in a community made up of mainstream Chinese.	0,880			
	I like to identify myself as mainstream Chinese.	0,906			
	I admire people who are mainstream Chinese.	0,885			
	I like to interact and associate with mainstream Chinese.	0,934			
	I am proud of mainstream Chinese culture.	0,784			
	I relate to my partner or spouse in a way that is similar to mainstream Chinese.	0,925			
	I identify with mainstream Chinese.	0,907			

Source: own editing, based on own research

For the reliability indicators we used the same set of key figures, so for the Cronbach's alpha and CR values the scale has to reach 0.7 to be accepted as valid, for the AVE indicator the lower limit is 0.5. For both factors all three indicators are well above the critical value, so both scales can be accepted. The Cronbach's alpha values for both factors indicate an excellent rating, as they are above 0.9.

Thus, to capture acculturation, we had a total of five acculturation scales in the analysis, one variable representing language acculturation, and two variables representing pride and knowledge associated with the two cultures. In the SEM model, we intend to use these five factors to define acculturation as a construct.

4.2.8 Presentation of constructed variables – Consumer acculturation

Several subscales were used to explore consumer acculturation: food preparation, food purchasing and food taste. All scales contained duplications, which was achieved by including all statements for both Chinese and Hungarian food.

There were a total of 10 statements related to food preparation, each statement was answered using a 5-point Likert scale, with a value of one indicating if the respondent 'strongly agreed' with the statement and a value of five indicating 'strongly disagreed'. The Table 21 shows the mean scores and standard deviations for each statement. Low values indicate agreement with the statement and high values indicate disagreement with the statement. Thus, statements with a low mean are those that are more likely to be true for the sample. The lowest mean value is for the variable statement making Chinese food is easier (1.92), i.e., making Chinese food more typically appears in the responses. Preparing and storing large quantities of non-Chinese food is the least prevalent in respondents' lives, with a mean value of 3.03 for this statement.

21.Table Food preparation statements for the consumer acculturation scale (mean values and standard deviations)

Item*	Mean	SD
I/or the people who I live with know how to cook non-Chinese foods.	2,46	1,058
I/or the people who I live with often find it easy to prepare Chinese foods at home.	1,92	0,905
I/or the people who I live with often find it easy to prepare non-Chinese foods at home.	2,72	1,089
I/or the people who I live with make Chinese foods in large quantities and store them for later use.	2,28	1,155
I/or the people who I live with make non-Chinese foods in large quantities and store them for later use.	3,03	1,182
I often pick up Chinese foods from stores/restaurants when I/or the people who I live with do not have time to cook.	2,15	1,031
I often pick up non-Chinese foods from stores/restaurants when I/or the people who I live with do not have time to cook.	2,64	1,038
I have people who can make Chinese foods for me when I/or the people who I live with do not have time to cook.	2,26	1,145
I have people who can make non-Chinese foods for me when I/or the people who I live with do not have time to cook.	2,81	1,193
I am able to get all the varieties of Chinese foods/produce in the store where I shop	2,28	1,065

Source: own editing, based on own research (* values: 1 – strongly agreed, 5 –strongly disagreed)

The second list of variables in the consumer scale relates to shopping, the purchase of food. This list consists of five statements, the mean and standard deviation of which are shown in the following table. The statements were answered along the same Likert scale, i.e. a value of one indicates if the person strongly agrees with the statement. The celebration of Chinese holidays with special food is the most frequent behaviour (mean value 1.86) in the sample. The least observed behaviour is the full practice of religious customs (mean: 3.02). Apart from the latter, the average scores are below 3, so agreement is more likely to be found in the statements (Table 22).

22.Table Consumer acculturation - shopping scale (mean and standard deviation)

Item*	Mean	SD
I often buy packaged and ready to make Chinese foods.	2,59	1,199
I often buy packaged and ready to make non-Chinese foods.	2,61	1,186
I practice all the food-related beliefs of my religion in the Hungary.	3,02	1,309
I celebrate Chinese festivals by eating specialty foods for the occasion.	1,86	0,888
I celebrate non-Chinese festivals by eating specialty foods for the occasion.	2,59	1,161

Source: own editing, based on own research (* values: 1 – strongly agreed, 5 –strongly disagreed)

Finally, the third part of measuring consumer behaviour looks at specific meals and captures a sense of taste. Here we also cover both Chinese and non-Chinese food. In these

statements we talk about non-Chinese food, which typically means Western-style cuisine, including not only Hungarian food but also, for example, Italian cuisine, Greek cuisine, etc.. The scale contains 13 statements, some of which refer to specific meals, others to general characteristics such as liking a particular cuisine or if it is considered filling. Typically, the average scores here are also below three, indicating a preference for cuisines, but there is a difference between Chinese and non-Chinese cuisines for all characteristics, with a preference for Chinese cuisine (Table 23).

23.Table Mean values and standard deviations of taste statements

Item*	Mean	SD
I enjoy eating Chinese foods.	1,57	0,787
I enjoy eating non-Chinese foods.	2,01	0,895
I find Chinese foods to be very filling and satisfying.	1,65	0,800
I find non-Chinese foods to be very filling and satisfying.	2,12	0,989
I prefer Chinese foods for breakfast most of the time.	2,03	1,048
I prefer non-Chinese foods for breakfast most of the time.	2,49	1,133I
I prefer Chinese foods for lunch most of the time.	1,93	0,985
I prefer non-Chinese foods for lunch most of the time.	2,59	1,073
I prefer Chinese foods for dinner most of the time.	2,02	1,018
I prefer non-Chinese foods for dinner most of the time.	2,41	1,067
I prefer Chinese foods for a snack most of the time.	1,90	0,967
I prefer non-Chinese foods for a snack most of the time.	2,72	1,213
I like to eat at Chinese restaurants in the place where I live.	1,94	0,941

Source: own editing, based on own research (values: 1 – strongly agreed, 5 –strongly disagreed)*

Consumer acculturation - food preparation factors

As with the acculturation scales, we designed the consumer acculturation constructed variables along the lines of professional literature. The designed factors were found to have poorer values, both in terms of fit and amount of information retained, so the scales were only partially constructed or not constructed at all. In the following paragraphs, the consumer acculturation scales are presented.

Four of the statements related to food shopping clearly form a factor, but we cannot use it in our analysis because, contrary to the original purpose of the scale, they do not capture consumer acculturation but the action of shopping. This is shown by the magnitude and direction of the factor weights, both the Chinese and non-Chinese statements are in the same direction and capture one dimension. Based on these results, we drop the purchase element of consumer acculturation from our model, and analyze the observed correlation in a later paper.

For the food preparation statements, Chinese and non-Chinese culture related statements appeared, but these were not represented by a factor, both the amount of information retained was critically low - below 0.25 for several variables - and the KMO value for the fit was too low. Two separate factors emerged along these lines, one related to Chinese food and one related to non-Chinese food. Each of the two factors includes four statements, with the four and four variables showing a high correlation, with a significance value of 0.000 for Barlett's for both factors. The KMO value is 0.772 for the non-Chinese food factor and 0.765 for the Chinese food factor, indicating that both factors have a suitable factor structure and the variables included are suitable for factor composition. It can be seen that the fit is not as excellent as for the acculturation factors, as shown by the total amount of information retained, which is 71.14 percent for non-Chinese food and 61.67 percent for Chinese food, but the two factor structures can still be considered acceptable.

24.Table Consumer acculturation - food preparation factors

Factor	Item	Factor weight	Cronbach-alfa	AVE	CR
FOGY_AKK_KÉSZÍT_CH	I/or the people who I live with often find it easy to prepare Chinese foods at home.	0,807	0,788	0,786	0,865
	I/or the people who I live with make Chinese foods in large quantities and store them for later use.	0,808			
	I often pick up Chinese foods from stores/restaurants when I/or the people who I live with do not have time to cook.	0,770			
	I have people who can make Chinese foods for me when I/or the people who I live with do not have time to cook.	0,755			
FOGY_AKK_KÉSZÍT_HU	I/or the people who I live with know how to cook non-Chinese foods.	0,795	0,863	0,845	0,908
	I/or the people who I live with often find it easy to prepare non-Chinese foods at home.	0,890			
	I/or the people who I live with make non-Chinese foods in large quantities and store them for later use.	0,885			
	I have people who can make non-Chinese foods for me when I/or the people who I live with do not have time to cook.	0,799			

Source: own editing, based on own research

When examining the validity of both factors, it can be concluded that the scales are valid. All three reliability indicators show a stronger relationship for the non-Chinese food factor, so that the Cronbach's alpha is considered good (0.863), while for the Chinese food factor it is only acceptable (0.788).

Overall, the consumer acculturation food preparation scales show a good factor structure across all aspects, but the scale rating for Chinese food is considered to be acceptable rather than good.

Consumer acculturation - taste factors

The final scale of measuring consumer acculturation is taste, where all statements appear for both Chinese and non-Chinese food. The resulting factor structure includes the individual meals. Based on the KMO values, it can be said that both constructed variables have very good factor structures, with the KMO value of the consumer acculturation Chinese taste factor being 0.818 and that of the non-Chinese taste factor being 0.800. The significance value for the Bartlett test for both factors is 0.000, meaning that the variables included are well correlated. The total amount of information retained is slightly above 60 percent for both factors (Chinese taste: 63.81 percent; non-Chinese taste: 67.81 percent). Overall, we see factors that meet the criteria with a good fit. The reliability-related indicators and factor weights are shown in the Table 25.

25.Table Consumer acculturation - taste factors

Factor	Item	Factor weight	Cronbach-alfa	AVE	CR
FOGY_AKK_IZLES_CH	I enjoy eating Chinese foods.	0,840	0,901	0,8	0,925
	I find Chinese foods to be very filling and satisfying.	0,850			
	I prefer Chinese foods for breakfast most of the time.	0,740			
	I prefer Chinese foods for lunch most of the time.	0,808			
	I prefer Chinese foods for dinner most of the time.	0,775			
	I prefer Chinese foods for a snack most of the time.	0,800			
	I like to eat at Chinese restaurants in the place where I live.	0,773			
FOGY_AKK_IZLES_HU	I enjoy eating non-Chinese foods.	0,826	0,879	0,824	0,913
	I find non-Chinese foods to be very filling and satisfying.	0,828			
	I prefer non-Chinese foods for breakfast most of the time.	0,813			
	I prefer non-Chinese foods for lunch most of the time.	0,814			
	I prefer non-Chinese foods for dinner most of the time.	0,836			

Source: own editing, based on own research

The Cronbach's alpha for the Chinese taste factor is 0.901, which is excellent, consistently measures the dimension we need. For the Hungarian taste scale, the Cronbach's alpha is slightly lower at 0.879. For both scales, the explained variance (AVE) is 0.8, which gives an excellent rating for validity, as does the CR, which is above 0.9 for both. Overall, a well-fitting and reliable scale for taste has been developed.

4.4 Testing the PLS SEM model

4.4.1 The fit of the model

Our theoretical model (Figure 32) includes four main elements – capital types, language acculturation, knowledge–pride acculturation and consumer acculturation – whose interrelations define five hypothesis groups, as discussed in the hypotheses section.

32. Figure. Theoretical model
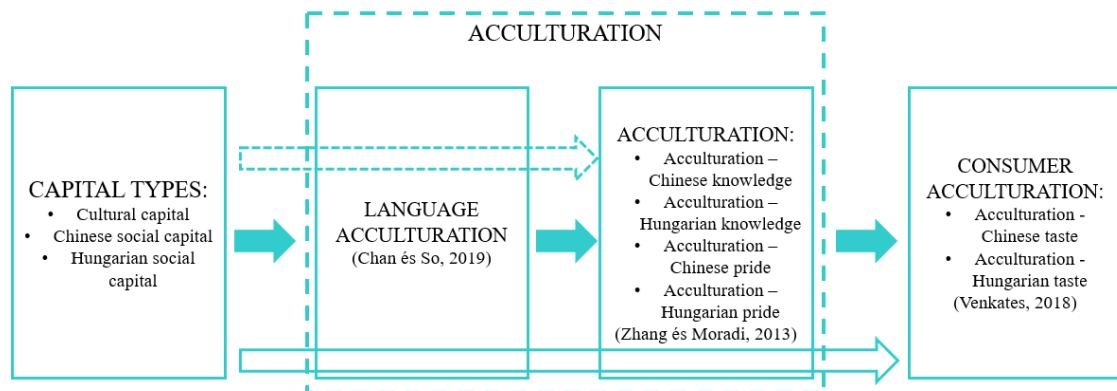
Source: own editing

Before examining the fit of the model, we had to examine the relationship between the variables. We found a correlation between Hungarian knowledge acculturation and Hungarian pride acculturation, so one of the factors had to be highlighted. The value of the correlation coefficient was 0.586. As the AVE value for the pride factor (0.781) was lower than the AVE value for knowledge (0.803), the acculturation-knowledge Hungarian culture factor was excluded from the model.

The PLS SEM testing of the model found a good fit, which allowed further investigation of the relationships. Several indicators are used to test the fit of the model, the Table 26 shows the individual indicators, their acceptance intervals and the values observed for our model.

26.Table Indicators of model fit

Index	Acceptable fit	The value in our model
CMIN/DF (Minimum Discrepancy Function by Degrees of Freedom divided)	<3 good, <5 acceptable	2,189
CFI (Comparative Fit Index)	>0,95 good, >0,9 acceptable	0,969
RMSEA (Root Mean Square Error of Approximation)	<0,8 good, 0,08 – 0,1 medium fit, >0,1 poor fit	0,086
AGFI (Adjusted Goodness of Fit Index)	>0,8	0,851

Source: own edits based on own results and acceptance interval values based on Nikkhah et al. (2018)

One of the indicators is the CFI (Comparative Fit Index), which is recommended for samples with a small number of items (less than 300). The CFI compares the fit of a model to a theoretical model showing complete independence. A model is said to fit well if the CFI is above 0.9 (Koltai, 2013). The higher the value of the indicator, the better the model fits. The CFI value of our model was 0.969, which indicates an excellent fit.

Another measure of model fit is the CMIN/DF index, where the lower the value, the better the model fits, with acceptance cut-offs of 5 and 3. If the index is below 5, the model is accepted, and if it is below 3, it is not only accepted but considered a good model (Nikkhah et al. 2018). Our model's CMIN/DF index value was 2.189, which also indicates a good model fit. Overall, following several statistical procedures, we can conclude that our model is at least moderately well-fitting, but more likely well-fitting.

When examining the model, we also cover the explained variance (R^2) of the dependent variables, which is presented for several variables. The first element of the figure where we need to display the explained variance is the language acculturation, where R^2 was 0.237, one of the highest in the model. The acculturation factors of knowledge and pride were located on the second level, the value of the explained variance belonging to them was the highest at the factor of acculturation - knowledge of Hungarian culture, 0.348, ie the scatter of this factor is mostly explained by capital variables and language acculturation. The

explained variance of acculturation - Chinese culture knowledge ($R^2 = 0.198$) was the lowest, followed by acculturation - Chinese pride ($R^2 = 0.208$). The main question of the research was related to consumer acculturation, so the value of the explained variance of the two consumer acculturation factors is important. The variables included in the model explain the consumer acculturation Chinese taste variable ($R^2 = 0.557$) rather than the consumer acculturation Hungarian taste variable ($R^2 = 0.375$).

4.4.2   Understanding the relationships in the model

After examining the fit of the model, the significance values and β coefficients for each relationship are presented. The former will help us to decide whether a significant relationship can be found between the two variables. The latter gives an indication of the direction and strength of the relationship. As in the presentation of the hypotheses, we will proceed by hypothesis group to facilitate the overview.

4.4.2.1   Direct impacts related to social capital in China

The first set of hypotheses focused on the impact of Chinese social capital; therefore the following table shows the values of the Chinese social capital relationships. Not all relationships can be considered significant, which means that some hypotheses have to be rejected. If the p value is less than 0.05, we can say that there is a significant relationship between the two variables. The significance value of the acculturation factor of knowledge related to Hungarian culture (0.001), acculturation factor of knowledge related to Chinese culture (0.035) and acculturation factor of pride in Chinese culture (0.018) fell within the acceptance interval, which means that they are significantly affected by Chinese social capital. The β values associated with the path are all negative value, and their magnitude is nearly the same. The negative sign implies that as Chinese social capital increases, the values of the acculturation factors of knowledge and pride decrease. Since low values of the acculturation knowledge and pride factors indicate knowledge of and pride in a given culture, a negative path value means that people with higher Chinese social capital typically have higher levels of knowledge of both Hungarian and Chinese culture and are more proud of the Chinese culture than their counterparts with low Chinese social capital.

27.Table P values and size of regression paths for Chinese social capital

Variable	Hypothesis	β *	P
AKK_NYELVI (language acc)	H1_1	,181	,169
AKK_TUDAS_M (knowlegde HU)	H1_2	-,374	,001
AKK_TUDAS_K (knowlegde CN)	H1_3	-,267	,035
AKK_BUSZK_K (pride CN)	H1_4	-,296	,018
FOGY_AKK_KINAI_IZLES	H1_5	,122	,209
FOGY_AKK_MAGYAR_IZLES	H1_6	-,041	,731

Source: own editing, based on own research (the magnitude of non-standardized regression paths)*

It is also noteworthy that Chinese social capital has a positive effect on knowledge related to Hungarian culture, i.e. Chinese social contacts also play an important role in the learning of Hungarian culture.

The interpretation of non-significant relationships is also an important task when testing the model. Based on the p-values of the model, we can say that Chinese social capital has no significant impact on language acculturation or on any of the consumer acculturation and taste variables. Thus, Chinese social capital does not have a direct impact on taste and consumption, only through the knowledge and pride factors of acculturation.

Overall, the more Chinese people one knows well, the more knowledgeable they are about the cultures and the more proud they are of Chinese culture.

4.4.2.2 *Direct impacts related to Hungarian social capital*

The significance and β values for the hypotheses related to Hungarian social capital are shown in the following table. The AMOS program can only display values up to three decimal places, so p values marked with *** are below 0.000 and can be considered significant relationships.

28.Table P values and size of regression paths for Hungarian social capital

Variable	Hypothesis	β *	P
AKK_NYELVI (language acc)	H2_1	-,599	,002
AKK_TUDAS_M (knowlegde HU)	H2_2	,234	,183
AKK_TUDAS_K (knowlegde CN)	H2_3	,724	***
AKK_BUSZK_K (pride CN)	H2_4	,748	***
FOGY_AKK_KINAI_IZLES	H2_5	-,074	,620
FOGY_AKK_MAGYAR_IZLES	H2_6	,058	,752

Source: own editing, based on own research (the magnitude of non-standardized regression paths)*

Hungarian social capital also shows a significant impact for three paths, but the pairs of variables do not match the pairs of variables of Chinese social capital, so not only in terms

of direction and strength can we say that Chinese and Hungarian social capital have different effects, but also in terms of the variables. There is a significant impact of Hungarian social capital on language acculturation (p=0.002), Chinese culture knowledge acculturation (p=0.000) and Chinese culture pride acculturation (p=0.000). As can be seen from the table, the number of good acquaintances in Hungary does not significantly affect Hungarian culture knowledge, nor does Hungarian social capital have a significant effect on taste - neither for Chinese food nor for non-Chinese food. In other words, Hungarian social capital has only an indirect effect on preferred foods and thus on consumption. In the same way, Hungarian social capital does not have a direct impact on the acculturation - Hungarian cultural knowledge factor is not directly affected by Hungarian social capital, only indirectly through language acculturation - we will see the relationship between the individual acculturation processes later.

The β value of the language acculturation path is -0.599, indicating that those with stronger Hungarian social capital are more likely to use Hungarian. The Chinese culture pride (β =0.748) and Chinese culture knowledge (β =0.724) acculturation variables are directly affected by Hungarian social capital, with positive β values for both variables, indicating that Hungarian social capital reduces the pride associated with Chinese culture and reduces the level of Chinese culture knowledge almost to the same extent. The amplification of these effects can lead to assimilation, where individuals turn away from their native culture and the host culture becomes the only one they perceive as important. Its moderate manifestation may show a form of integration, where a weakening of the native culture is accompanied by an opening towards the host culture, and eventually the two cultures appear together in the person's life.

4.4.2.3 *Direct impacts related to cultural capital*

The third group of theses is related to cultural capital, but before we move on to the relationship between cultural capital and acculturation variables, we need to talk about cultural capital itself. In the AMOS software, we developed a latent structure for cultural capital, which included three measured variables: the number of books, the cultural capital variable based on education and the variable based on cultural consumption habits. The model thus contained a sub-model, the characterisation of which we shall now discuss. Our latent variable - cultural capital - showed a significant relationship for all three variables included, i.e. all three variables are retained. Along the standardised β values, the most

significant impact on the development of the latent variable is education (β=0.779), followed by culture consumption (β=0.358) and finally books (β=0.341). All variables included have a positive β value, i.e. the higher the education level of the individual, the more cultural events they attend and the more books they own, the higher their cultural capital is. This was also assumed for the theoretical concept.

Cultural capital shows a significant relationship for only one path, language acculturation. In short, cultural capital has a direct relationship only with language acculturation (p=0.004) and only an indirect impact on the other variables through language acculturation. The β value for the relationship is 0.383, indicating that individuals with high cultural capital are more likely to use Chinese.

29.Table P values and size of regression paths for cultural capital

Variable	Hypothesis	β *	P
AKK_NYELVI (language acc)	H3_1	,384	,004
AKK_BUSZK_K (prode CN)	H3_4	-,050	,637
AKK_TUDAS_K (knowlegde CN)	H3_3	-,133	,234
AKK_TUDAS_M (knowlegde HU)	H3_2	,176	,102
FOGY_AKK_MAGYAR_IZLES	H3_6	,238	,052
FOGY_AKK_KINAI_IZLES	H3_5	,060	,473

Source: own editing, based on own research (the magnitude of non-standardized regression paths)*

A thought-provoking link, especially given the non-significance of other roads. It is important to refer back to the distribution of the sample to better understand this relationship. It is the type of settlement of the person in the sample that is key here. Namely, the degree of isolation, as indicated before: the smaller the settlement, the fewer Chinese persons in the environment and therefore the more forced the person is to interact with Hungarian persons. This contact also implies an increase in language skills. Furthermore, there is a significant correlation between the type of settlement and the education variable (CV=0.516), with a higher proportion of people with lower education in rural areas. This further strengthens the link between cultural capital and language use. Furthermore, part of cultural capital comes from consumption habits and in the capital city there is a greater supply of different cultural products available, making them easier to consume. In other words, it seems that the smaller the city/village one lives in, the less cultural capital one has, and also the Chinese community one lives in is smaller, which increases the contact with Hungarians. This should be further investigated in a another study.

4.4.2.4 Direct effects related to language acculturation

The fourth group of hypotheses includes the paths - and the corresponding hypothesis - that start from language acculturation, i.e. we are looking for answers to the question of what is directly affected by language acculturation. The following table shows the β values and significance indicators associated with the paths.

30.Table P values and size of regression paths for language acculturation

Variable	Hypothesis	β *	P
AKK_TUDAS_M (knowlegde HU)	H4_1	,481	***
AKK_TUDAS_K (knowledge CN)	H4_2	-,174	,043
AKK_BUSZK_K (pride CN)	H4_3	-,237	,005
FOGY_AKK_KINAI_IZLES	H4_4	,128	,088
FOGY_AKK_MAGYAR_IZLES	H4_5	,117	,202

Source: own editing, based on own research (the magnitude of non-standardized regression paths)*

Three significant relationships were found, these three were acculturation variables; consumer acculturation variables are not directly affected by language acculturation. The β values of language acculturation (the low values of this variable indicate if one prefers to use Hungarian) are negative for the acculturation variables related to Chinese culture (knowledge -0.174, pride -0.237), i.e. both knowledge of Chinese culture and pride in Chinese culture are more pronounced for those who prefer to use Chinese. The direction of the effect on knowledge of Hungarian culture is opposite, with higher levels of knowledge of Hungarian culture among those who prefer to use Hungarian actively or passively. Overall, language acculturation is a determinant of cultural awareness and pride in Chinese culture, the acquisition and use of Hungarian language helps to learn Hungarian culture and is associated with a decrease in Chinese pride, which is more of a move towards integration.

4.4.2.5 Direct effects related to the acculturation of knowledge and pride

Last but not least, we examine the impact of knowledge and pride acculturation on consumer acculturation variables, the last set of hypotheses.

31.Table P-values and size of regression paths for the knowledge and pride acculturation variables

Variable	Hypothesis	β *	P
AKK_TUDAS_M -> FOGY_AKK_KINAI_IZLES	H5_1	-,030	,688
AKK_TUDAS_K -> FOGY_AKK_KINAI_IZLES	H5_3	,532	***
AKK_BUSZK_K -> FOGY_AKK_KINAI_IZLES	H5_5	,308	***
AKK_TUDAS_M -> FOGY_AKK_MAGYAR_IZLES	H5_2	,250	,006
AKK_TUDAS_K -> FOGY_AKK_MAGYAR_IZLES	H5_4	,330	,003
AKK_BUSZK_K -> FOGY_AKK_MAGYAR_IZLES	H5_6	,159	,157

Source: own editing, based on own research (the magnitude of non-standardized regression paths)*

Four of the six relationships are considered significant, i.e. four relationships exist. Knowledge of Chinese culture has an acculturation effect on the Chinese taste consumer acculturation variable (p=0.000), with a β value of 0.532, indicating that a higher knowledge of Chinese culture is associated with liking and consumption of Chinese cuisine. The Chinese taste consumer acculturation variable is influenced by the Chinese culture pride variable in addition to the Chinese culture knowledge variable, again with a positive β value (β=0.308). According to the effect with similar (+/-) sign, those who are proud of Chinese culture are more likely to prefer Chinese cuisine. The other consumer acculturation variable - non-Chinese taste - is similarly affected by the acculturation variable of knowledge of Chinese culture (p=0.003) and the acculturation variable of knowledge of Hungarian culture (p=0.006). Both acculturation variables have positive β values. Both familiarity with Hungarian culture and familiarity with Chinese culture are associated with high values of preference for non-Chinese cuisine.

In sum, the Chinese taste variable of consumer acculturation is determined by Chinese acculturation, such as pride and knowledge, while the non-Chinese taste variable of consumer acculturation is influenced by knowledge of the two cultures. Based on these findings, it can be concluded that increasing familiarity can increase the consumption of non-Chinese products.

4.4.3 Indirect effects

In addition to the direct effects, the PLS SEM analysis also allows indirect effects to be investigated. The examination of these effects is essential for a complete analysis of the

model. Indirect effects show the effect of the explanatory variable through the paths between the two selected variables. Indirect effects through each pathway can be specified separately; for the purpose of the research question, indirect effects through each pathway are not considered, but the aggregate indirect effect is analysed.

Standardised indirect effects are a good way of comparing the impact of different types of capital in terms of their size. Hungarian social capital has the largest indirect effect on the consumer acculturation Chinese taste variable (0.335), with Hungarian social capital having a weakening effect on Chinese taste. The consumer acculturation Chinese taste variable is strengthened by cultural capital (-0.109) and Chinese social capital (-0.181), the latter having a stronger effect on Chinese taste than cultural capital.

32.Table Indirect effects of social capital types and cultural capital on consumer acculturation

Indirect effects			
Variable	Cultural capital	Hungarian social capital	Chinese social capital
Consumer acculturation - Chinese taste	-0,112	0,641	-0,232
Consumer acculturation – Non-Chinese taste	0,047	0,331	-0,203
Standardized indirect effects			
Consumer acculturation - Chinese taste	-0,109	0,335	-0,181
Consumer acculturation – Non-Chinese taste	0,046	0,173	-0,158

Source: own editing, based on own research

The consumer acculturation non-Chinese taste variable is also affected by Hungarian social capital, weakening it (0.173). Chinese social capital also strengthens the variable consumer acculturation non-Chinese taste (-0.158), which overall shows that Chinese social capital strengthens consumer acculturation towards both cultures, creating a stronger emotional attachment, while Hungarian social capital creates a kind of cultural distance and weakens both consumer acculturation variables.

The effect of cultural capital is opposite for the two consumer acculturation variables, with cultural capital strengthening the Chinese taste variable and weakening the non-Chinese

taste variable. As mentioned earlier, behind this, there is also an isolation effect, with a concentration of high cultural capital holders in Budapest.

The total effect is the sum of the direct and indirect effects of the variables, the values are shown in the following table.

33.Table Total effects of social capital types and cultural capital on consumer acculturation

Total effects			
Variable	Cultural capital	Hungarian social capital	Chinese social capital
Consumer acculturation - Chinese taste	-052	0,566	-0,109
Consumer acculturation – Non-Chinese taste	0,285	0,389	-0,244
Standardized total effects			
Consumer acculturation - Chinese taste	-0,050	0,296	-0,085
Consumer acculturation – Non-Chinese taste	0,278	0,203	-0,190

Source: own editing, based on own research

For the standardised total effect values, we see the same dynamics as for the indirect effects, which is due to the fact that direct effects between variables were not significant. Chinese social capital has a stronger effect on the consumer acculturation Chinese taste variable than on the non-Chinese taste variable. Similarly, Hungarian social capital has a stronger effect on the non-Chinese taste variable than on the Chinese taste variable. The overall effect of cultural capital is considered minimal for the consumer acculturation Chinese taste variable. Cultural capital has more of an effect on the consumer acculturation non-Chinese taste variable, weakening it.

Overall, our initial hypothesis is confirmed, both cultural capital and social capital have an impact on consumer acculturation.

5 Interpretation of results, conclusions

In the last large unit of the dissertation we cover the most important results of the research, evaluate the hypotheses and place the research in the literature, formulate the future research directions and the limitations of the research.

5.1 Main conclusions

In the previous chapter, we saw what direct effects are implemented in the model. In the following paragraphs we summarise the overall relationships and effects that can be seen and how they can be interpreted. We first focus on the novelty content of the model, the capital types, and then look at what influences consumer acculturation.

Cultural capital, as currently measured, only directly affects language acculturation, with higher cultural capital being associated with more frequent use of Chinese. There is no direct effect on other acculturation variables or on consumer acculturation, which may show that cultural capital does not determine taste. But it is not true, because an indirect effect appears through language acculturation.

Hungarian social capital has an effect on language acculturation, an opposite effect than cultural capital, and good contact with Hungarian people naturally strengthens the use of the Hungarian language. Furthermore, Hungarian social capital has an effect on both acculturation variables related to Chinese culture, and in a negative way. Good contact with Hungarians reduces both pride in Chinese culture and knowledge of Chinese culture, so that there is a distancing from Chinese culture as a result of Hungarian social capital. Since there is no direct effect with acculturation variables related to Hungarian culture, good relations with Hungarians do not necessarily lead to a better knowledge of Hungarian culture.

Chinese cultural capital only affects acculturation of knowledge and pride - not language acculturation - which, interestingly, reinforces all three acculturation values. In other words, those with extensive Chinese social capital tend to be more knowledgeable about both Chinese and Hungarian culture and more proud of Chinese culture. A kind of introversion is observed here - additional research is needed later on this - social capital itself, as such, is associated with a higher level of acculturation variables. Isolation - few good quality relationships - not only damages a person at the cognitive level, but also has a negative impact on his pride, in other words his identity. The impact of community is also evident here. It is also important to stress that Chinese social capital has no direct impact on consumer acculturation. Furthermore, the question of the cause of isolation should not be overlooked: in the case of minorities, the attitude of the majority society must always be examined, and whether this attitude is open towards others, either minority groups or the majority group.

Finally, we look at consumer acculturation, what determines taste and consumption. Only culture knowledge acculturation and pride acculturation had direct effects on consumer acculturation, all other variables had indirect effects on taste. Both knowledge of Chinese culture and knowledge of Hungarian culture positively influenced the preference for non-Chinese food. Opening up to non-Chinese products is clearly facilitated by knowledge transfer. Tastes of one's own culture is based more on emotions and knowledge of Hungarian culture has no effect on this consumption - no negative effect either - but knowledge of Chinese culture and pride in Chinese culture enhance the consumption of Chinese food. It can be clearly seen that, from the immigrants' point of view, openness to new tastes and products is determined by consciousness, while the consumption of one's own tastes is reinforced by emotion and the exercise of knowledge of one's own culture.

The overall effect analysis shows that all three types of capital examined had an indirect impact on consumer acculturation variables.

5.2   Hypothesis test results

This chapter presents the results of the theoretical framework and the hypotheses drawn from the underlying research. To evaluate the hypotheses, the results of the PLS SEM model were used, the analysis was performed using a bootstrapping method with 2000 samples, and the t-test was interpreted at the 0.95 level. The hypotheses were presented in a table, the hypothesis groups were presented in the numbering.

34.Table A hipotézisek értékelése

Hypothesis text	Number	Result
Chinese social capital has a negative effect on language acculturation levels.	H1_1	Rejection
Chinese social capital has a negative effect on the acculturation - knowledge of Hungarian culture factor.	H1_2	Acceptance
Chinese social capital has a positive effect on the acculturation - knowledge of Chinese culture factor.	H1_3	Acceptance
Chinese social capital has a positive effect on the acculturation - Chinese pride factor.	H1_4	Acceptance
Chinese social capital has a positive effect on the consumer acculturation - Chinese taste factor.	H1_5	Rejection
Chinese social capital has a negative effect on the consumer acculturation - non-Chinese taste factor.	H1_6	Rejection
Hungarian social capital has a positive effect on the level of language acculturation.	H2_1	Acceptance
Hungarian social capital has a positive effect on the acculturation - knowledge of Hungarian culture factor.	H2_2	Rejection
Hungarian social capital has a negative effect on the factor acculturation - knowledge of Chinese culture.	H2_3	Acceptance
Hungarian social capital has a negative effect on the acculturation - Chinese pride factor.	H2_4	Acceptance
Hungarian social capital has a negative effect on the consumer acculturation - Chinese taste factor.	H2_5	Rejection
Hungarian social capital has a positive effect on the consumer acculturation - non-Chinese taste factor.	H2_6	Rejection
Cultural capital has a positive effect on the level of language acculturation.	H3_1	Acceptance
Cultural capital has a positive effect on the acculturation - knowledge of Hungarian culture factor.	H3_2	Rejection
Cultural capital has a negative effect on the acculturation - knowledge of Chinese culture factor.	H3_3	Rejection
Cultural capital has a negative effect on the acculturation - Chinese pride factor.	H3_4	Rejection
Cultural capital has a negative effect on the consumer acculturation - Chinese taste factor.	H3_5	Rejection
Cultural capital has a positive effect on the consumer acculturation - non-Chinese taste factor.	H3_6	Rejection
Language acculturation has a positive effect on the acculturation - knowledge of Hungarian culture factor.	H4_1	Acceptance
Language acculturation has a negative effect on the acculturation - Chinese culture knowledge factor.	H4_2	Acceptance
Language acculturation has a negative effect on the acculturation - Chinese pride factor.	H4_3	Acceptance
Language acculturation has a negative effect on the consumer acculturation - Chinese taste factor	H4_4	Rejection
Language acculturation has a positive effect on the consumer acculturation - non-Chinese taste factor.	H4_5	Rejection
The acculturation factor of knowledge of Hungarian culture has a negative effect on the consumer acculturation - Chinese taste factor.	H5_1	Rejection
The acculturation factor of knowledge of Hungarian culture has a positive effect on the consumer acculturation - non-Chinese taste factor.	H5_2	Acceptance

Hipotézis szövege	Száma	Eredmény
The acculturation factor of knowledge of Chinese culture has a positive effect on the consumer acculturation - Chinese taste factor.	H5_3	Acceptance
The acculturation factor showing knowledge of Chinese culture has a negative effect on the consumer acculturation - non-Chinese taste factor	H5_4	Acceptance
The acculturation factor showing pride in Chinese culture has a positive effect on the consumer acculturation - Chinese taste factor	H5_5	Acceptance
The acculturation factor showing pride in Chinese culture has a negative effect on the consumer acculturation - non-Chinese taste factor	H5_6	Rejection

Source: own editing, based on own research

We had to reject three of the six hypotheses (H1_1, H1_5, H1_6) related to Chinese social capital because no significant relationship was found. Chinese social capital has a significant effect on the acculturation factors of knowledge and pride.

Three of the hypotheses related to Hungarian social capital had to be rejected based on the statistical tests, these were the hypotheses related to consumer acculturation (H2_5, H2_6) and the acculturation variable (H2_2) related to knowledge of Hungarian culture. In contrast to Chinese social capital, Hungarian social capital has a significant effect on language acculturation.

Cultural capital has a direct effect on only one variable, language acculturation (H3_1), the other hypotheses had to be rejected.

Of the five hypotheses related to language acculturation, three were accepted (H4_1, H4_2, H4_3), with the remaining acculturation variables being directly affected by language acculturation. The consumer acculturation variables are not directly affected by language acculturation.

Finally, the hypotheses related to the acculturation variables of knowledge and pride were tested: six hypotheses were identified, two of which had to be rejected (H5_1, H5_6), knowledge of Hungarian culture has no significant effect on the consumer acculturation variable of Chinese taste. Furthermore, pride in Chinese culture has no significant effect on the non-Chinese taste variable.

In addition to the table, we have also included a graph showing the hypotheses adopted, so that we can visualise the direct effects.

33. Figure: Significant paths in the model and their corresponding non-standardised coefficients
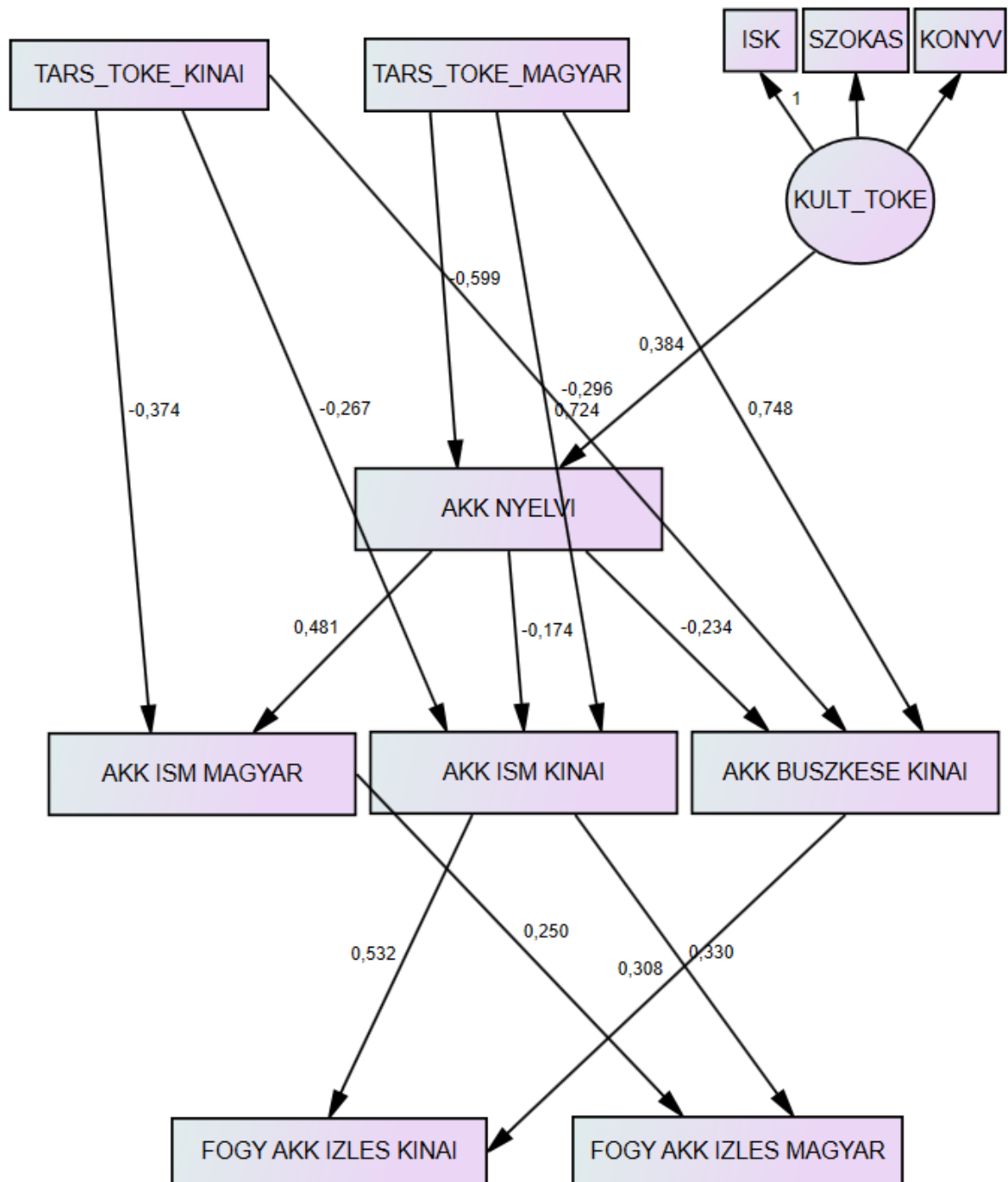
Source: own editing, based on own research

5.3 Theoretical and practical significance of the research

The study targets people from other cultures and examines their consumer behaviour through acculturation. The literature review provided a picture of how diverse the world of cultures is and how almost every culture pair has different unique characteristics. On the one hand, this makes it difficult to generalise certain research findings and, on the other hand, it provides an opportunity to study consumer behaviour in this particular situation more thoroughly and effectively due to diversity. The transfer of results to other cultural groups is possible, but requires investigation in each case. It may be questionable why the study of such narrow and specific groups can be interesting and useful. Our response is that culture is everywhere and that not only the phenomenon of culture shock or acculturation can occur across national borders, but also when subcultures meet within a country, whether due to marriage or culture change through a work environment. Culture is an indispensable factor in understanding consumer behaviour (Hofmeister-Tóth - Simányi, 2006). In this way, our approach can be used and further tested in research on other consumer behaviour concepts.

At the end of the review of the literature on consumer acculturation, we have presented an extended version of the basic model associated with Penaloza, which we have drawn up on the basis of the review. As a result of our primary research, we can say that both Chinese and Hungarian social capital have an impact on the consumer acculturation process through their direct effect on acculturation. Cultural capital also had an impact on the process. Therefore, the added value of our research in the literature is in the understanding of the process of consumer acculturation. In Figure 34, our research findings are shown in a summary chart of the literature. It can be clearly seen that we have represented social capital as two separate entities according to the nationality of the individuals. All three types of capital are located at the transition point of the figure, at the immigrant characteristics. The educational attainment of the individual appears partly in the pre-transition characteristics of the immigrant culture as a demographic characteristic. However, educational attainment may change after the culture change, or educational attainment is only one form of cultural capital, so we consider cultural capital as a separate construct appearing at the transition stage.

34. Figure. Complemented diagram of the consumer acculturation literature
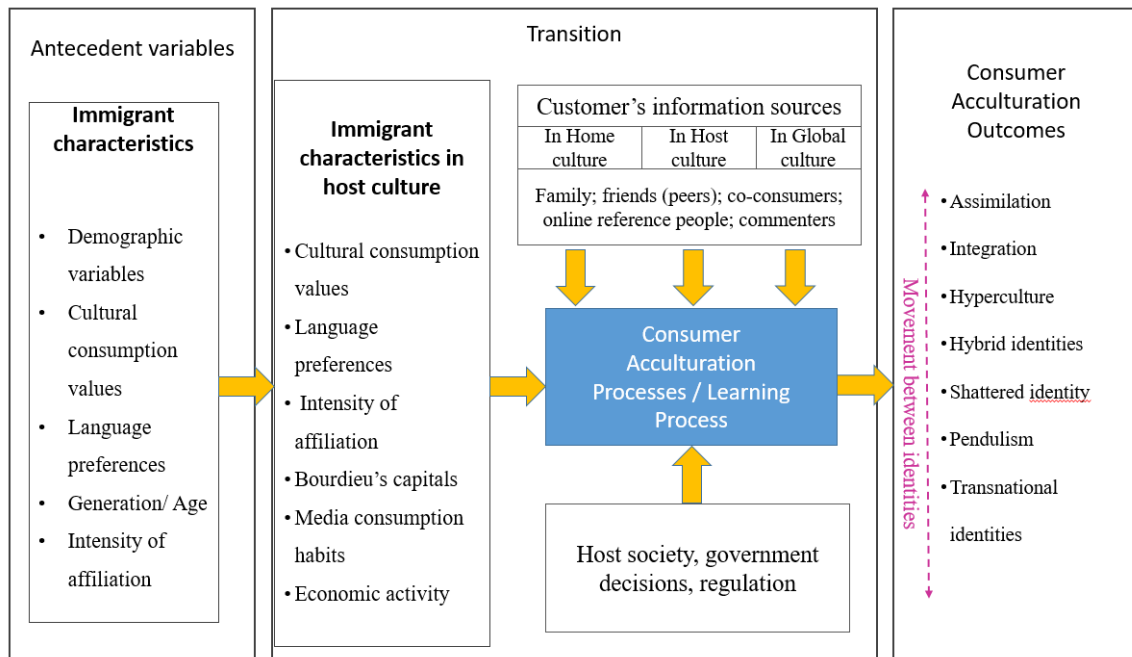
Source: own editing

The research methodology was also new, which was introduced in the measurement of social capital. Social capital was not surveyed as a whole, as it appears in the literature, but was measured along the two cultural groups in order to examine immigrant groups. This method of measurement can be applied to other cultural groups in the future, in researching some ethnic group or some subculture.

The results can also be used in practice, and our findings on language skills in the qualitative phase - few people in the retail sector speak English, making it difficult to shop, which also reduces the volume of purchases and customer satisfaction - can provide guidance for the retail sector to make the store environment more effective. Given the labour shortages and turnover in the retail sector, it is difficult to expect salespeople to be proficient in English, and acquiring language skills requires resources from both the employer and the employee. Therefore, language skills can be improved at a slower pace, but increasing the proportion of foreign language signage at the point of sale can be complementary, and digital options (apps) can be used to help consumers who do not speak Hungarian, whether they are residents or tourists. Retail innovations have an impact not only on the retail unit or brand itself, but also indirectly on private label products. The

retailer's image has an impact on the perception of the credibility of private label products, thereby influencing the likelihood to purchase private label products (Horvat et al. 2020).

The social capital effects presented in our study can be used at government level for social policy studies related to the promotion of Hungarian products.

Our results showed that the elements of acculturation knowledge and pride had different effects on each taste variable, with pride having a stronger effect on taste related to the culture of birth, while the acquisition of knowledge had an effect on taste related to another culture. This allows brand owners of different products to use knowledge and emotion elements differently. In turn, social capital plays a role in the acquisition of knowledge. Depending on the strategy that the company wants to adopt, it will need to strengthen different relationships - even favouring strong cross-cultural ties in its communication campaign - and reinforce different types of knowledge.

5.4 Limitations of the research and future research directions

In both the literature review and the design of the research methodology, we have sought to provide a broad overview. Nevertheless, our research did not cover all the factors related to the consumer acculturation process, and these will need to be complemented in the future.

Another limitation of our research is the lack of representativeness in quantitative research. Since we do not have reliable data on the Chinese population living in Hungary that would allow us to know the exact number and internal proportions of the population, it is not possible to collect representative data. If an accurate description of the Chinese minority becomes available in the future, the research will have to be repeated, and random sampling will have to be ensured. In the selection process, efforts were made to ensure heterogeneity of the sample, but population proportions could not be assured.

In the measurement of social capital, we have already indicated that there is no research available that can provide a relative weighting of each occupation for the purpose of measuring social capital, so each occupation was given equal weight in the analysis. This is also a limitation of our research, as the contribution to social capital certainly varies among occupations. In a future research, weights should be used to create social capital, further research is needed to determine the weights. It is proposed to further develop the methodology for measuring social capital by measuring the contribution of occupations.

We believe that this is culture and historical age specific, and therefore needs to be measured in both majority and minority societies, and we suggest the measurement to be repeated to identify shifts caused by social processes.

The topic is rich and there are many research opportunities and directions, but we will highlight the most important ones. In order to refine the measurement of social capital, we also propose to measure global social capital and to examine the relationship between the three social capitals in a future research project.

Based on our results related to language acculturation - barriers to product recognition and its impact - we propose important product-related information to be identified in a future research, which could reduce the cost of resolving language differences. Gönczi and Hlédik (2020) pointed out that the information available about a product influences consumer perceptions. The eye-camera methodology used in their research can provide another perspective to understand the topic.

In the literature on culture shock, we have seen that the loss of social relationships can amplify the degree of culture shock. In our research, we have shown that the Chinese group has extensive social capital. This picture needs to be nuanced, however, and a comparison of the results of a survey conducted in China and a survey of the Hungarian population may indicate whether the social capital of Chinese living in Hungary is lower or equal to, or even stronger than, that of their country of birth. This will help us understand whether they themselves perceive a weakening in social capital.

To further validate our findings, we propose the research to be repeated in other countries in their Chinese population. Alternatively, replicating the research among other cultural groups may also yield valuable results.

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Appendix
1. Appendix: Qualitative research interview topics

Topics of the first qualitative research:

personal data, migration history, recognizing cultural shock, acculturation practice, presenting a very pleasant experience, presenting a very unpleasant experience

Topics of the second qualitative research:

Personal characteristics: name, age, gender, country of origin, occupation, family status

Raw data: How long have you lived in Hungary? For what purpose did you come here, and what were your plans? Have these plans changed, and if they did, how and why? With whom do you have daily, weekly contact? How are you doing here? What are your plans for the future?

Communication: Which language do you usually speak in your everyday life? In which situations do you speak your native language, English, Hungarian, or another language? What media types do you consume (local TV channels, newspapers by name, social sites by name)?

How do you keep in touch with those living in your country of origin? In what way, and intensity? How often do you go home for a visit, and how often do your relatives and friends come to visit? Whom do you keep in touch in your everyday life: mainly Hungarians, people from your country of origin, a mixture, or people from other continents?

Integration: How would you describe your own identity (e.g.: a Chinese living here temporarily, a Hungarian-Chinese, a Hungarian, etc.)? How did you adopt to Hungarian culture? What were the initial difficulties? What are the difficulties still, which you could not get used to, or change? Which factors influenced your integration: social, economic, or other factors? When did you align your own culture, customs, way of thinking, and values with the Hungarian culture? Why? When did you notice this?

Who had an important role in the integration? What kinds of people? Why them? Which factors help (helped) and hinder (hindered) your integration?

Which customs did you keep from your culture and which ones did you adopt from the Hungarian culture?

Consumer customs: Think about all consumption situations, whether buying a product, using services, looking for information, time management, etc. Think back on the first years after moving to Budapest. In which consumption situation did you realize that you

were in another culture, with different customs? Please share a pleasant and an unpleasant situation. How did you resolve the unpleasant situation? Did you adopt to Hungarian customs, or found a place where you could be/consume according to your own customs? Has there been a situation where cultural differences made you misunderstand a sentence, gesture, consumption habit? Please describe this situation. Who helped you understand the situation, who explained to you what this action meant to Hungarians? Who helped you become familiar with Hungarian customs? Which customs or habits have you learned about, but still do not practice? Why?

Which customs do you enjoy more in Hungary and which customs do you enjoy more in your country of origin?

Are there any products that you bring or have brought back from your country of origin? Do you consciously look for products from your country of origin in Hungary? Why do you look for these products? Which types of products are important for you to come from your country of origin for you to consume? Why is this important in the case of these products, and not that important in the case of other product types?

How much do you prefer Hungarian products in your purchases? In which products do you prefer the Hungarian ones and why?

2. Appendix: qualitative research questionnaires

The questionnaire was written in Hungarian and in Chinese, and the respondent could decide which language to fill it out in.

Hungarian version (translated into English)

Q2 What is your gender?

o   Male (1)

o   Female (2)

Q3 Which settlement do you currently live in? Please provide the zip code of your residence.

_____

Q4 What is your birth year?

_____ (number-based, open)

Q5 Several economic activities can be characteristic. Which economic activity characterizes you the most? If several are true for you, please choose your main activity. You can only choose one answer.

o

Working full time	o Studying
o Working part time	o Childcare/full time mother
o Looking for work	o Pensioner

o   Other inactive

Q6 Aside from your main activity, which one is also true for you? What other economic activity is true for you? Multiple answers are also possible. Multiple answers are possible.

☐ Working full time   ☐ Childcare/full time mother

☐ Working part time   ☐ Pensioner

☐ Looking for work   ☐ Other inactive

☐ Studying   ☐ I don't have other activities

Q7 What is the size of your household, including you?

_____people

Q8 How many children under 18 live in your household?

_____people

Q9 What is your family status?

o   single

o   living together with someone

o   married

o   divorced/widow

Q12 What is your highest level of completed education?

o   Elementary school   o   BA degree

o   High-school without graduation   o   MA degree

o   High-school graduation   o   PhD or higher degree

Q14 What is your father's highest level of completed education?

o   Elementary school   o   BA degree

o   High-school without graduation   o   MA degree

o   High-school graduation   o   PhD or higher degree

Q15 What is your mother's highest level of completed education?

o   Elementary school   o   BA degree

o   High-school without graduation   o   MA degree

o   High-school graduation   o   PhD or higher degree

Q16 What is your spouse's/partner's highest level of completed education?

o   Elementary school   o   BA degree

o   High-school without graduation   o   MA degree

o   High-school graduation   o   PhD or higher degree

Q13 About how many books do you have in your household? Think of books both printed and electronic.

_____pcs

Q17 How often do you usually attend the following events? Please think of the time prior to the pandemic.

ANSWER IN A CHART – YOU CAN ONLY CHOOSE ONE ANSWER

ANSWER POSSIBILITIES IN THE COLUMNS Never been; Once a year; Several times a year; Monthly; Several times a month; Weekly, or more often

LOCATIONS IN THE COLUMNS Museum, exhibition; Theater, standup; Ballet, folk dance, or another dance performance;

Opera; Cinema; Classical music concert; Popular music concert

Q18 How many Chinese people are well acquainted with? Think of people with whom you regularly talk to or would ask for advice in case of a problem.

_____people

Q19 In several cases, whenever we face a new task or challenge, it is good to be able to turn to a friend or acquaintance who is an expert in that field for counsel or assignment. Please indicate by the occupations below how many acquaintances from China you have that you could turn to for some help or advice when needed.

ANSWER IN A CHART – YOU CAN CHOOSE SEVERAL ANSWERS

ANSWER POSSIBILITIES IN THE COLUMNS: None; 1-2 people with Chinese origin living in Hungary; 3 or more people with Chinese origin living in Hungary; 1-2 people with Chinese origin living in another country; 3 or more people with Chinese origin living in another country

IN THE ROWS: lawyer; physician; engineer; politician on a national level; politician on a local level; influential entrepreneur;

university teacher; upper-level manager; upper-level policeman; accountant; electrician; mason; cosmetologist; hairdresser; kindergarten teacher; computer scientist; trader, cook

Q21 In several cases whenever we face a new task or challenge, it is good to be able to turn to a friend or acquaintance who is an expert in that field for counsel or assignment. Please indicate by the occupations below how many Hungarian acquaintances you have that you could turn to for some help or advice when needed.

ANSWER IN A CHART – YOU CAN ONLY CHOOSE ONE ANSWER

ANSWER POSSIBILITIES IN THE COLUMNS: None; 1-2 people; 3 or more people

IN THE ROWS: lawyer; physician; engineer; politician on a national level; politician on a local level; influential entrepreneur;

university teacher; upper-level manager; upper-level policeman; accountant; electrician; mason; cosmetologist; hairdresser; kindergarten teacher; computer scientist; trader, cook

Q20 How many friends do you have? Do not limit your answer to close friendships here. Think of everyone you consider a friend, even a loose one.

_____people

Q22 How many people can you discuss your problems with?

_____people

Q23 How many people do you have in your life whom you can rely on with everyday tasks and small renovations?

_____people

Q24 In which country were you born?

o   China

o   Hungary

Q26 Which province did you live in before coming to Hungary?

▼ Beijing (1) ... Macau (34)

Q27 What kind of settlement did you live in before coming to Hungary?

o   capital city

o   province seat

o   large city

o   town or village

Q28 In which year did you first come to Hungary?

_____

Q29 A total of how many years have you lived in Hungary (in case of disruptions, please add up the years)?

_____years

Q30 What is your immigration status?

o   I am a Hungarian citizen

o   I have double citizenship (Chinese and Hungarian)

o   I have a permanent residence permit

o   I have a residence permit

o   other (please specify):_____

Q32 Do you own or are co-owner of any real estate in China (e.g., shop, farm, house, restaurant)?

o   Yes

o   No

Q33 Do you keep in touch with anyone in China through mail, chat, or phone?

o   Yes, I do

o   No, I do not keep in touch with anyone in China

Q34 How often do you keep in touch (mail. chat, phone) with people in China? Please indicate in each row how often you talk to people in that category.

	Never	Yearly or less	Several times a year	Monthly	Weekly	Daily
Members of my immediate family		o	o	o	o	
Members of my extended family		o	o	o	o	
Friends	o	o	o	o	o	o
Acquaintances	o	o	o	o	o	
Coworkers, business partners	o	o	o	o		
Other people	o	o	o	o	o	o

Q35 Do you plan to ever go back to China for good, and if so, when?

o   I do not plan to   o   I plan to, within 1,5-5 years

o   I plan to, within a half a year   o   I plan to, in over 5 years

o   I plan to, within a year

Q36 Where would you like your children to live?

o   China   o   Another Asian country

o   Hungary   o   USA, Canada, Australia

o   Another European country   o   Other

Q37 Which religion do you identify with?

o   I am not religious   o   Protestant

o   Buddhist   o   Hindu

o   Taoist   o   Muslim

o   Orthodox Christian   o   Israelite

o   Catholic   o   Other

Q39 You can give one answer per row.

ANSWER IN A CHART – YOU CAN ONLY CHOOSE ONE ANSWER

COLUMNS (ANSWER CATEGORIES): 1 – only Hungarian, 2 – Hungarian better than Chinese, 3 – both equally/about half and half, 4 – Chinese better than Hungarian, 5 – only Chinese

ROWS: In general, what language(s) do you read and speak?

What was the language(s) you used as a child?

What language(s) do you usually speak at home?

In what language(s) do you usually think?

What language(s) do you usually speak with your friends?

In what language(s) are the TV programmes you usually watch?

In what language(s) are the radio programmes you usually listen to?

In general, in what language(s) are the movies, TV and radio programmes you prefer to watch and listen to?

And in the questionnaires we asked the statements of the validated scales:

Q39-Q46: You can give one answer per row.

ANSWER IN A CHART – YOU CAN ONLY CHOOSE ONE ANSWER

COLUMNS (ANSWER CATEGORIES): 1 – strongly agreed, 5 –strongly disagreed

ROWS:

I enjoy eating Chinese foods.

I enjoy eating non-Chinese foods.

I find Chinese foods to be very filling and satisfying.

I find non-Chinese foods to be very filling and satisfying.

I prefer Chinese foods for breakfast most of the time.

I prefer non-Chinese foods for breakfast most of the time.

I prefer Chinese foods for lunch most of the time.

I prefer non-Chinese foods for lunch most of the time.

I prefer Chinese foods for dinner most of the time.

I prefer non-Chinese foods for dinner most of the time.

I prefer Chinese foods for a snack most of the time.

I prefer non-Chinese foods for a snack most of the time.

I like to eat at Chinese restaurants in the place where I live.

I often buy packaged and ready to make Chinese foods.

I often buy packaged and ready to make non-Chinese foods.

I practice all the food-related beliefs of my religion in the Hungary.

I celebrate Chinese festivals by eating specialty foods for the occasion.

I celebrate non-Chinese festivals by eating specialty foods for the occasion.

I/or the people who I live with know how to cook non-Chinese foods.

I/or the people who I live with often find it easy to prepare Chinese foods at home.

I/or the people who I live with often find it easy to prepare non-Chinese foods at home.

I/or the people who I live with make Chinese foods in large quantities and store them for later use.

I/or the people who I live with make non-Chinese foods in large quantities and store them for later use.

I often pick up Chinese foods from stores/restaurants when I/or the people who I live with do not have time to cook.

I often pick up non-Chinese foods from stores/restaurants when I/or the people who I live with do not have time to cook.

I have people who can make Chinese foods for me when I/or the people who I live with do not have time to cook.

I have people who can make non-Chinese foods for me when I/or the people who I live with do not have time to cook.

I am able to get all the varieties of Chinese foods/produce in the store where I shop.

I am proud to be a part of mainstream Hungarians.

I would prefer to live in a community made up of mainstream Hungarians.

I like to identify myself as mainstream Hungarian.

I admire people who are mainstream Hungarians.

I like to interact and associate with mainstream Hungarians.

I am proud of mainstream American culture.

I relate to my partner or spouse in a way that is similar to mainstream Hungarians.

I identify with mainstream Hungarians.

I feel connected with mainstream Hungarian culture.

I am proud to be a part of mainstream Chinese.

I would prefer to live in a community made up of mainstream Chinese.

I like to identify myself as mainstream Chinese.

I admire people who are mainstream Chinese.

I like to interact and associate with mainstream Chinese.

I am proud of mainstream Chinese culture.

I relate to my partner or spouse in a way that is similar to mainstream Chinese.

I identify with mainstream Chinese.

I feel connected with mainstream Chinese culture.

I know the history of mainstream Hungarians well

I know popular mainstream Hungarian newspapers and magazines well

I know mainstream Hungarian current affairs well.

I know Hungarian political leaders well.

I know the national heroes of mainstream Hungary well.

I know mainstream Hungarian literature well.

I know popular mainstream Hungarian actors and actresses well.

I know popular mainstream Hungarian television shows well.

I know holidays celebrated by mainstream Hungarians well.

I know mainstream Hungarian social norms and customs well.

I am knowledgeable about the history of mainstream Hungarians.

I am knowledgeable about mainstream Hungarian culture and traditions.

I often practice the traditions and keep the holidays of mainstream Hungarians.

I know how to prepare mainstream Hungarian foods.

I know the history of mainstream Chinese well

I know popular mainstream Chinese newspapers and magazines well

I know mainstream Chinese current affairs well.

I know Chinese political leaders well.

I know the national heroes of mainstream China well.

I know mainstream Chinese literature well.

I know popular mainstream Hungarian actors and actresseswell.

I know popular mainstream Chinese television shows well.

I know holidays celebrated by mainstream Chinese well.

I know mainstream Chinese social norms and customs well.

I am knowledgeable about the history of mainstream Chinese.

I am knowledgeable about mainstream Chinese culture and traditions.

I often practice the traditions and keep the holidays of mainstream Chinese.

I know how to prepare mainstream Chinese foods.

Q47 What is your net average income per month?
_____(HUF)

Q48 What is the net average income per month per person in your household?
_____(HUF)

Q49 Do you or people living in the same household with you have the following things? In each row, please indicate how many of these you have, and write 0 for none.

       pcs

Car worth more than 1.5 million HUF

Laptop

Real estate owned in Hungary

Real estate owned in China

Real estate owned in another country

Q50 If for some reason you would need 1 million HUF in one sum, would this be available to you? Please consider the possibility of loaning from friends or from a bank too, not only your own savings.

o   Yes

o   No

Q51 In the previous question, you indicated that there would be 1 million HUF available to you if needed. What source would this 1 million HUF come from? MULTIPLE ANSWERS ARE POSSIBLE

☐   Own savings

☐   Family members

☐   Friends, acquaintances

☐   Loan from a bank

☐   Other strangers as a loan

Q52 How can your household cover for the usual expenses (utilities, food, household items, etc.)? Please indicate on a scale of 1 to 6, how hard it is for you to pay for these (1 means very hard, and 6 means very easy).

o   1 - very hard

o   2

o   3

o   4

o   5

o   6 - very easy

o   99 - I don't know

Q53 How would you describe your household's financial situation?

o   we live from one day to another

o   we live from one week to another

o   we barely make it to the end of the month, but can't save

o   we have small savings at the end of the month

o   we can set aside substantial savings

Q54 Each family have different savings, and various levels of expenses each month. If one member of the household loses his or her job or source of income, for how many months could you keep up the family's present living standard?

_____ (months)

Hungarian questionnaires

Q2 Mi az Ön neme?

o   Férfi (1)

o   Nő (2)

Q3 Melyik településen él jelenleg? Kérem, adja meg lakhelyének irányítószámát!

_____

Q4 Melyik évben született?

_____ (szám alapú nyitott)

Q5 Több gazdasági aktivitás is jellemezheti. Melyik gazdasági aktivitás illik leginkább Önre? Kérem, amennyiben több is igaz Önre, válassza a fő aktivitását! Egy válasz megjelölése lehetséges!

o   Főállásban dolgozik

o   Félállásban dolgozik

o   Munkakereső

o   Tanul

o   Gyes/Gyed/főállású anya

o   Nyugdíjas

o   Egyéb inaktív

Q6 A fő aktivitás mellett melyik aktivitás igaz még Önre. Milyen egyéb gazdasági aktivitás igaz Önre? Több válasz megjelölése is lehetséges! Több válasz megjelölése lehetséges!

☐   Főállásban dolgozik

☐   Félállásban dolgozik

☐   Munkakereső

☐   Tanul

☐   Gyes/Gyed/főállású anya

☐   Nyugdíjas

☐   Egyéb inaktív

☐   Nincs más aktivitásom

Q7 Önt is beleértve, hány fős háztartásban él?

_____fő

Q8 Hány 18 éven aluli gyermek él az Önök háztartásában?

_____fő

Q9 Mi az Ön családi állapota?

o   egyedülálló

o   élettársi kapcsolatban él

o   házas

o   elvált/özvegy

Q12 Mi az Ön legmagasabb befejezett iskolai végzettsége?

o   Általános iskola

o   Középiskola érettségi nélkül

o   Érettségi

o   BA Diploma

o   MA Diploma

o   PhD vagy magasabb

Q14 Mi az édesapja legmagasabb befejezett iskolai végzettsége?

o   Általános iskola

o   Középiskola érettségi nélkül

o   Érettségi

o   BA Diploma

o   MA Diploma

o   PhD vagy magasabb

Q15 Mi az édesanyja legmagasabb befejezett iskolai végzettsége?

o   Általános iskola

o   Középiskola érettségi nélkül

o   Érettségi

o   BA Diploma

o   MA Diploma

o   PhD vagy magasabb

Q16 Mi a házastársa/élettársa legmagasabb befejezett iskolai végzettsége?

o   Általános iskola

o   Középiskola érettségi nélkül

o   Érettségi

o   BA Diploma

o   MA Diploma

o   PhD vagy magasabb

Q13 Hozzávetőlegesen hány könyv van az Önök háztartásában? A nyomtatott és elektronikus könyvekre is gondoljon!

_____db

Q17 Általában évente milyen gyakran jár a következő eseményekre? Kérem, gondoljon a járvány előtti időszakra!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOKBAN VÁLASZLEHETŐSÉGEK: Nem voltam; Egyszer az évben; Évente többször; Havonta   Havonta többször; Hetente, vagy annál sűrűbben

SOROKBAN A HELYSZÍNEK: Múzeum, kiállítás; Színház, standup; Balett, néptánc és egyéb táncelőadás;

Opera; Mozi; Komolyzenei koncert; Könnyűzenei koncert

Q18 Hány kínai jó ismerőse van Önnek? Olyan személyre gondoljon, akivel rendszeresen szokott beszélni, probléma esetén tanácsot kérhetne tőle!

Q19 Számos esetben, amikor egy új feladat, kihívás előtt állunk, jól jön, ha az adott szakmában jártas barátunkhoz, ismerősünkhöz tudunk fordulni tanácsért, vagy megbízásért. Kérem, a következő szakmák esetén adja meg, hogy hány olyan kínai származású ismerőse van, akitől szükség esetén kisebb-nagyobb segítséget vagy tanácsot kérhet!

TÁBLÁZATOS KÉRDÉS – TÖBB VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOKBAN VÁLASZLEHETŐSÉG: Nincs; 1-2 személy, aki Magyarországon élő kínai származású; 3 vagy több személy Magyarországon élő kínai származású; 1-2 személy, aki más országban élő kínai származású; 3 vagy több személy, aki más országban élő kínai származású

SOROKBAN: ügyvéd; orvos; mérnök; országos szintű politikus; helyi szintű politikus; befolyásos vállalkozó;

egyetemi tanár; felsőszintű vezető; felsőszintű rendőr; könyvelő; villanyszerelő; kőműves; kozmetikus; fodrász; óvónő; informatikus; kereskedő; szakács

Q21 Számos esetben amikor egy új feladat, kihívás előtt állunk, jól jön, ha az adott szakmában jártas barátunkhoz, ismerősünkhöz tudunk fordulni tanácsért, vagy megbízásért. Kérem, a következő szakmák esetén adja meg, hogy hány olyan magyar ismerőse van, akitől szükség esetén kisebb-nagyobb segítséget vagy tanácsot kérhet!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOKBAN VÁLASZLEHETŐSÉG: Nincs; 1-2 személy; 3 vagy több személy

SOROKBAN: ügyvéd ; orvos; mérnök; országos szintű politikus; helyi szintű politikus; befolyásos vállalkozó;

egyetemi tanár; felsőszintű vezető; felsőszintű rendőr; könyvelő; villanyszerelő; kőműves; kozmetikus; fodrász; óvónő; informatikus; kereskedő; szakács

Q20 Hány barátja van? Ennél a kérdésnél nem csak a szoros baráti kapcsolatokra kell gondolni. Gondoljon minden olyan személyre, akit akár laza szálon is, de barátjának tekint.
_____fő

Q22 Hány olyan személy van, akivel megbeszélheti gondjait?
_____fő

Q23 Hány személy van az életében, akikre számíthat mindennapi feladatok, kisebb felújítások ellátásában?
_____fő

Q24 Melyik országban született?

o   Kína

o   Magyarország

Q26 Mielőtt Magyarországra érkezett, melyik tartományban élt?

▼ Peking (Beijing) (1) ... Makao/Macau (34)

Q27 Mielőtt Magyarországra érkezett, milyen típusú településen élt?

o   főváros

o   tartományi főváros

o   nagyváros

o   község

Q28 Melyik évben járt először Magyarországon?

_____

Q29 Eddig összesen hány évet élt Magyarországon (ha megszakításokkal többször élt Magyarországon, akkor kérem, adja össze az éveket)?

_____év

Q30 Milyen bevándorlói státusszal rendelkezik?

o   magyar állampolgár vagyok

o   kettős állampolgár vagyok (kínai és magyar)

o   letelepedési engedéllyel rendelkezem

o   tartózkodási engedéllyel rendelkezem

o   egyéb, éspedig (kérem, fejtse ki mire gondolt!):_____

Q32 Tulajdonosa, vagy részben tulajdonosa bármilyen ingatlannak Kínában (például üzlet, farm, ház, étterem)?

o   Igen

o   Nem

Q33 Tart kapcsolatot Kínában élő személlyel, legyen az levél, chat vagy telefon?

o   Igen, van ilyen személy

o   Nem tartok kapcsolatot Kínában élő személlyel

Q34 Milyen gyakran tart kapcsolatot (levél, chat, telefon) Kínában élő személyekkel? Minden sorban jelölje meg, hogy az adott típusú személlyel milyen gyakran beszél!

	Sosem	Évente vagy ritkábban	Évente többször	Havonta	Hetente	Naponta
Szűk családom tagja(i)val		o	o	o	o	o
Tágabb család tagjaimmal		o	o	o	o	
Barát	o	o	o	o	o	o
Ismerős	o	o	o	o	o	o
Munkatárs, üzleti partner	o	o	o	o		
Más személy	o	o	o	o	o	o

Q35 Tervezi-e valaha is, hogy véglegesen visszatérjen Kínába, ha igen, mikor?

o   Nem tervezem

o   Tervezem, fél éven belül

o   Tervezem, egy éven belül

o   Tervezem, másfél-öt éven belül

o   Tervezem, több mint öt év múlva

Q36 Hol szeretné, hogy gyermekei éljenek?

o   Kínában

o   Magyarországon

o   Más európai országban

o   Más ázsiai országban

o   USA, Kanada, Ausztrália

o   Egyéb

Q37 Milyen vallásúnak tartja magát?

o   Nem vagyok vallásos

o   Buddhista

o   Taoista

o   Ortodox keresztény

o   Katolikus

o   Protestáns

o   Hindu

o   Muszlim

o   Izraelita

o   Egyéb

Q39 Minden sorban egy válasz megadása lehetséges!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOK (VÁLASZKATEGÓRIÁK): (1) csak magyarul; (2) inkább magyarul, mint kínaiul; (3) mindkét nyelven ugyanannyira; (4) inkább kínaiul, mint magyarul; (5) csak kínaiul

SOROK:

	(1)	(2)	(3)	(4)	(5)
Általában melyik nyelven olvas és beszél?	o		o	o	o
Melyik nyelvet használta gyermekként?	o	o	o	o	
Melyik nyelven beszél általában otthon?	o	o	o	o	
Milyen nyelven szokott gondolkodni?	o	o	o	o	
Melyik nyelven beszél általában a barátaival?	o		o	o	o
Milyen nyelven nézi általában a televíziót?	o		o	o	o
Milyen nyelven hallgatja általában a rádiót?	o		o	o	
Melyik nyelvet részesíti előnyben, ha moziba megy, televíziót néz, vagy rádiót hallgat?			o		

Q40 A következő állítások mindegyikénél adja meg, hogy mennyire ért egyet az állítással. Válaszát egy 4-fokú skála segítségével adja meg!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOK (VÁLASZKATEGÓRIÁK): (1) Nagyon egyetértek; (2) Egyetértek; (3) Nem értek egyet; (4) Egyáltalán nem értek egyet

SOROK:

	(1)	(2)	(3)	(4)
Büszke vagyok arra, hogy a magyar társadalom része vagyok.		o	o	o
Inkább egy olyan közösségben élnék, mely magyarokból áll.		o	o	o
Az identitásom meghatározásánál szeretem magamat magyarnak tartani.	o		o	
Csodálom a magyar embereket.	o	o	o	o
Szeretek kapcsolatba lépni és csatlakozni a magyar emberekhez.	o		o	o

9

	(1)	(2)	(3)	(4)
Büszke vagyok a magyar kultúrára.	o	o	o	o
A magyar párokhoz hasonló kapcsolatot tartok fenn házastársammal, párommal.	o	o		
Azonosulok a magyarokkal.	o	o	o	o
Kapcsolatban vagyok a magyar kultúrával.	o	o	o	o
Olyan helyre megyek, ahol magyarok vannak.	o	o	o	o
A családom magyar ételeket főz.	o	o	o	o

Q103 A következő állítások mindegyikénél adja meg, hogy mennyire ért egyet az állítással. Válaszát egy 4-fokú skála segítségével adja meg!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOK (VÁLASZKATEGÓRIÁK): (1) Nagyon egyetértek; (2) Egyetértek; (3) Nem értek egyet; (4) Egyáltalán nem értek egyet

SOROK:

	(1)	(2)	(3)	(4)
Büszke vagyok arra, hogy a kínai társadalom része vagyok.	o	o	o	
Inkább egy olyan közösségben élnék, mely kínaiakból áll.	o	o	o	
Az identitásom meghatározásánál szeretem magamat kínainak tartani.	o	o		
Csodálom a kínai embereket.	o	o	o	o
Szeretek kapcsolatba lépni és csatlakozni a kínai emberekhez.	o	o	o	
Büszke vagyok a kínai kultúrára.	o	o	o	o
A kínai párokhoz hasonló kapcsolatot tartok fenn házastársammal, párommal.	o	o		
Azonosulok a kínaiakkal.	o	o	o	o
Kapcsolatban vagyok a kínai kultúrával.	o	o	o	o
Olyan helyre megyek, ahol kínaiak vannak.	o	o	o	
A családom kínai ételeket főz.	o	o	o	o

Q41 A következő állítások mindegyikénél adja meg, hogy mennyire ért egyet az állítással. Válaszát egy 4-fokú skála segítségével adja meg!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOK (VÁLASZKATEGÓRIÁK): (1) Nagyon egyetértek; (2) Egyetértek; (3) Nem értek egyet; (4) Egyáltalán nem értek egyet

SOROK:

	(1)	(2)	(3)	(4)
Jól ismerem a magyar történelmet.	o	o	o	o
Jól ismerem a magyar újságokat és magazinokat.	o	o	o	
Jól ismerem az aktuális magyar eseményeket, közéleti eseményeket.	o	o		
Jól ismerem a magyar politikai vezetőket.	o	o	o	o
Jól ismerem a nagy magyar történelmi hősöket.	o	o	o	o
Jól ismerem a magyar irodalmat.	o	o	o	o
Jól ismerem a magyar színészeket.	o	o	o	o
Jól ismerem a magyar televíziós műsorokat.	o	o	o	o
Jól ismerem a magyar ünnepeket.	o	o	o	o

10

	(1)	(2)	(3)	(4)
Jól ismerem a magyar társadalmi normákat, szokásokat.	o	o	o	
Tisztában vagyok a magyarok történelmével.	o	o	o	o
Tisztában vagyok a magyar kultúrával és szokásokkal.	o	o	o	
Gyakran gyakorlom a magyar ünnepeket, hagyományokat.	o	o	o	
Tudom hogyan kell elkészíteni magyar ételeket.	o	o	o	

Q104 A következő állítások mindegyikénél adja meg, hogy mennyire ért egyet az állítással. Válaszát egy 4-fokú skála segítségével adja meg!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOK (VÁLASZKATEGÓRIÁK): (1) Nagyon egyetértek; (2) Egyetértek; (3) Nem értek egyet; (4) Egyáltalán nem értek egyet

SOROK:

	(1)	(2)	(3)	(4)
Jól ismerem a kínai történelmet.	o	o	o	o
Jól ismerem a kínai újságokat és magazinokat.	o	o	o	o
Jól ismerem az aktuális kínai eseményeket, közéleti eseményeket.	o	o	o	o
Jól ismerem a kínai politikai vezetőket.	o	o	o	o
Jól ismerem a nagy kínai történelmi hősöket.	o	o	o	o
Jól ismerem a kínai irodalmat.	o	o	o	o
Jól ismerem a kínai színészeket.	o	o	o	o
Jól ismerem a kínai televíziós műsorokat.	o	o	o	o
Jól ismerem a kínai ünnepeket.	o	o	o	o
Jól ismerem a kínai társadalmi normákat, szokásokat.	o	o	o	
Tisztában vagyok a kínaiak történelmével.	o	o	o	o
Tisztában vagyok a kínai kultúrával és szokásokkal.	o	o	o	
Gyakran gyakorlom a kínai ünnepeket, hagyományokat.	o	o	o	
Tudom hogyan kell elkészíteni kínai ételeket.	o	o	o	o

Q43 A következő állítások mindegyikénél adja meg, hogy mennyire ért egyet az állítással. Válaszát egy 5-fokú skála segítségével adja meg!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOK (VÁLASZKATEGÓRIÁK): 1 – Nagyon egyetértek 2 – Egyetértek 3 – Egyet is értek, meg nem is 4 – Nem értek egyet 5 – Egyáltalán nem értek egyet

SOROK:

	1	2	3	4	5
Én vagyok, azok közül akikkel együtt élek, aki tudja, hogyan kell nem kínai ételeket főzni	o				
Nekem vagy azoknak, akikkel együtt élek, gyakran könnyebb kínai ételeket készítünk otthon.	o				
Nekem vagy azoknak, akikkel együtt élek, gyakran könnyebb nem kínai ételeket készítünk otthon.	o				
Én vagy azok, akikkel együtt élek, nagy mennyiségben készítünk kínai ételeket és tároljuk azokat későbbi felhasználásra.	o	o	o	o	o

Én vagy azok, akikkel együtt élek, nagy mennyiségben készítünk nem kínai ételeket és tároljuk azokat későbbi felhasználásra.   o   o   o   o   o

Gyakran veszek kínai ételeket üzletekből / éttermekből, amikor nekem / vagy a velem élőknek, nincs idejük főzni. o   o   o   o   o

Gyakran veszek nem kínai ételeket üzletekből / éttermekből, amikor nekem / vagy velem élőknek, nincs idejük főzni. o   o   o   o   o

Vannak olyan ismerőseim, akik kínai ételeket készíthetnek nekem, ha nekem / vagy a velem élőknek, nincs idejük főzni.   o   o   o   o   o

Vannak olyan ismerőseim, akik nem kínai ételeket készíthetnek nekem, ha nekem / vagy a velem élőknek, nincs idejük főzni.   o   o   o   o   o

A kínai ételek/termékek minden fajtáját be tudom szerezni abban a boltban, ahol vásárolni szoktam.   o

Q44 A következő állítások mindegyikénél adja meg, hogy mennyire ért egyet az állítással. Válaszát egy 5-fokú skála segítségével adja meg!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOK (VÁLASZKATEGÓRIÁK): 1 – Nagyon egyetértek   2 – Egyetértek   3 – Egyet is értek, meg nem is   4 – Nem értek egyet   5 – Egyáltalán nem értek egyet

SOROK:

Gyakran vásárolok csomagolt, fogyasztásra kész kínai ételeket.   o   o   o

Gyakran vásárolok csomagolt, fogyasztásra kész nem kínai ételeket.   o   o

A vallásom összes élelmiszerfogyasztáshoz kapcsolódó szokását gyakorlom Magyarországon.   o

A kínai ünnepeket speciális ételek fogyasztásával ünnepelem.   o   o   o

A nem kínai ünnepeket speciális ételek fogyasztásával ünnepelem. o   o

Q45 A következő állítások mindegyikénél adja meg, hogy mennyire ért egyet az állítással. Válaszát egy 5-fokú skála segítségével adja meg!

TÁBLÁZATOS KÉRDÉS – EGY VÁLASZ MEGJELÖLÉSE LEHETSÉGES

OSZLOPOK (VÁLASZKATEGÓRIÁK): 1 – Nagyon egyetértek   2 – Egyetértek   3 – Egyet is értek, meg nem is   4 – Nem értek egyet   5 – Egyáltalán nem értek egyet

SOROK:

Szeretek kínai ételeket enni.   o   o   o   o

Szeretek nem kínai ételeket enni.   o   o   o   o

Úgy találom a kínai ételek laktatóak és kielégítők.   o   o   o

Úgy találom a nem kínai ételek laktatóak és kielégítők.   o   o   o

Reggelire inkább kínai ételeket eszem. o   o   o   o

Reggelire inkább nem kínai ételeket eszem.   o   o   o   o

Leginkább kínai ételt szeretek ebédelni. o   o   o   o

Leginkább nem kínai ételt szeretek ebédelni.   o   o   o

Leginkább kínai ételt szeretek vacsorázni.   o   o   o   o

Leginkább nem kínai ételt szeretek vacsorázni. o   o   o   o

Nassoláshoz inkább kínai ételt szeretek választani. o   o   o

Nassoláshoz inkább nem kínai ételt szeretek választani. o   o   o

Szeretek kínai étteremben enni lakókörnyezetemben. o   o   o

Q47 Mennyi az Ön átlagos havi nettó jövedelme?

_____(Ft)

Q48 Mennyi az Önök háztartásában egy főre jutó átlagos havi nettó jövedelem?

_____(Ft)

Q49 Rendelkezik-e Ön vagy az Önnel egy háztartásban élő személyek a következő dolgokkal? Minden sorban adja meg a birtokukban lévő darabszámot, amennyiben nem rendelkeznek vele, írjon 0-s értéket!

     DB

Autó 1,5 millió Ft feletti értékkel

Laptop

Saját tulajdonú ingatlan Magyarországon

Saját tulajdonú ingatlan Kínában

Saját tulajdonú ingatlan más országban

Q50 Amennyiben valamilyen okból egy összegben szüksége lenne 1 millió forintra, rendelkezésre állna-e ez az összeg? Kérem, ne csak arra gondoljon, hogy Önöknek van-e ekkora megtakarítása, gondoljon az ismerősöktől való kölcsön lehetőségére, illetve a banki kölcsön lehetőségére is!

o   Igen

o   Nem

Q51 Az előző kérdésnél jelezte, hogy szükség esetén rendelkezésre állna 1 millió forint. Milyen forrásból tudná előteremteni az 1 millió forintot? TÖBB VÁLASZ MEGJELÖLÉSE LEHETSÉGES

☐   Saját megtakarításból

☐   Családtagoktól

☐   Barátoktól, ismerősöktől

☐   Banki hitelként

☐   Más idegen személytől hitelként

Q52 A háztartásuk hogyan tudja fedezni a szokásos szükséges kiadásokat (rezsi, élelmiszer, háztartási cikkek stb…)? Kérem, egy 1-től 6-ig terjedő skálán adja meg válaszát, melyen az 1-es érték jelenti, hogy „nagy nehézségek árán", míg a 6-os érték jelenti, hogy „nagyon könnyen".

o   1 - Nagy nehézségek árán

o   2

o   3

o   4

o   5

o   6 - Nagyon könnyen

o   99 - Nem tudom

Q53 Hogyan tudná jellemezni háztartásuk anyagi helyzetét?

o   napról napra élünk

o   hétről hétre élünk

o   éppen kijövünk a hónap végén, de megtakarítani nem tudunk

o   a hónap végén kisebb megtakarításaink is vannak

o   jelentős megtakarításokat tudunk eltenni

Q54 Minden család eltérő megtakarításokkal rendelkezik és havonta eltérő nagyságú kiadásaik vannak. Amennyiben valamelyik háztartástag elveszíteni munkáját, vagy jövedelemforrását, akkor a megtakarításaikból hány hónapig tudnák fenntartani a család mostani életszínvonalát?

_____ (hónap)

Chinese questionnaires

Q56 请问您的性别是？

- ○ 男
- ○ 女

Q57 请问现在您住处在什么地方？请输入您居住地的邮政编码。

_____
_____

Q58 请问您是哪一年出生的？

_____
_____

Q59 如下的多种经济活动可以表征您。请您选择最合适您的主要经济活动。请选一个最合适您的答案：

- ○ 全职
- ○ 兼职
- ○ 正在求职
- ○ 学生
- ○ Gyes/Gyed/家庭主妇
- ○ 退休
- ○ 其他

Q60 除了上述的主要经济活动意外请您选择合适您的其他经济活动。答案可以有多种。

- □ 全职
- □ 兼职
- □ 正在求职
- □ 学生
- □ Gyes/Gyed/家庭主妇
- □ 退休
- □ 其他
- □ 没其他经济活动

Q61 请问您一家人共有几口人？
_____个人

Q62 请问您家的 18 岁以下儿童有多少？
_____个儿童

Q63 请问您的婚姻状况？

- ○ 单身
- ○ 已有对象
- ○ 已婚
- ○ 离婚/寡妇

Q64 请问您的最高学历是

- ○ 小学
- ○ 初中
- ○ 高中
- ○ 本科
- ○ 硕士
- ○ 博士/博士后

Q65 请问您父亲的最高学历是

- ○ 小学
- ○ 初中
- ○ 高中
- ○ 本科
- ○ 硕士
- ○ 博士/博士后

Q66 请问您母亲最高学历是

- ○ 小学
- ○ 初中
- ○ 高中
- ○ 本科
- ○ 硕士
- ○ 博士/博士后

Q67 请问您配偶/对象的最高学历是？

- ○ 小学
- ○ 初中
- ○ 高中
- ○ 本科
- ○ 硕士
- ○ 博士/博士后

Q68 请问您家里的书大概有多少？电子书和纸质书均包含在内。

_____ 本

Q69 请问您每年几次参加如下活动？请您考虑正常情况，无需考虑疫情的情况。

	不参加	一年一次	一年多次	每个月一次	每个月多次	每周一次或每周多次参加
博物馆，展览	○	○	○	○	○	○
剧院，脱口秀	○	○	○	○	○	○
芭蕾舞，民舞或其他跳舞的表演	○	○	○	○	○	○
歌剧院	○	○	○	○	○	○
电影院	○	○	○	○	○	○
古典音乐会	○	○	○	○	○	○
轻音乐会	○	○	○	○	○	○

Q70 请问您有中国的好朋友？请您考虑经常联系的朋友或出现任何问题的情况下可以联系的朋友。

_____ 位

Q71 在许多情况下，当我们面临新任务或挑战时，能够求助熟悉某些专业的朋友很方便。请您填写如下表格，并选择在需要如下专业信息的情况下能咨询几位中国籍的朋友？

	没有	在匈牙利居住的 1-2 位中国籍的朋友	在匈牙利居住的 3 位或更多中国籍的朋友	在其他国家居住的 1-2 位中国籍的朋友	在其他国家居住的 3 位或更多中国籍的朋友
律师	○	○	○	○	○
医生	○	○	○	○	○
工程师	○	○	○	○	○
全国知名的政治家	○	○	○	○	○
当地知名的政治家	○	○	○	○	○
有影响力的企业家	○	○	○	○	○
大学教授	○	○	○	○	○
高级经理	○	○	○	○	○
高级警察	○	○	○	○	○
会计	○	○	○	○	○
电工	○	○	○	○	○
石匠	○	○	○	○	○
美容师	○	○	○	○	○
理发师	○	○	○	○	○
幼儿园老师	○	○	○	○	○
IT 人员	○	○	○	○	○
商人	○	○	○	○	○
厨师	○	○	○	○	○

Q73 在许多情况下，当我们面临新任务或挑战时，能够求助熟悉某些专业的朋友很方便。请您填写如下表格，并选择在需要如下专业信息的情况下能咨询几位匈牙利籍的朋友？

	没有	1-2 位	3 或多位
律师	○	○	○
医生	○	○	○
工程师	○	○	○
全国知名的政治家	○	○	○
当地知名的政治家	○	○	○
有影响力的企业家	○	○	○
大学教授	○	○	○
高级经理	○	○	○
高级警察	○	○	○
会计	○	○	○
电工	○	○	○
石匠	○	○	○
美容师	○	○	○
理发师	○	○	○
幼儿园老师	○	○	○
IT 人员	○	○	○
商人	○	○	○
厨师	○	○	○

Q72 请问您有几个朋友？请您不仅考虑最亲密的朋友，也考虑到所有朋友。

_____(位)

Q74 请问您有几个可以深入讨论的朋友？

_____(位)

Q75 请问您有几位在进行日常任务或需要完成比较小困难的情况下可以找的朋友？

_____位

Q76 请问您出生在哪一个国家？

  ○   中国

  ○   匈牙利

Q77 请问您来匈牙利之前居住在中国的哪一个省？

▼ 北京 (1) ... 澳门 (34)

Q78 请问您到达匈牙利之前居住在哪一类的地方？

  ○   首都

  ○   省的首都

  ○   大城市

  ○   农村

Q79 请问您首次来到匈牙利的时间是

_____(年)

Q80 请问到目前为止您在匈牙利生活的时间有几年？（如果您不是持续地居住在匈牙利请输入总年数）

_____(年)

Q81 请问您在匈牙利的居留状态种类是

  ○   我是匈牙利国籍的

  ○   我是双国籍的（中国和匈牙利

  ○   我有永久居留卡

  ○   我有居留卡

  ○   其他

Q82 请问您在匈牙利的居留状态种类是: 其他：

_____

Q83 请问您在中国有任何房地产吗（如商店，农场，房子，餐厅）？

  ○   是

  ○   否

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Q84 请问您与在中国居住的人是否（通过信件，留言，电话）联系？

- 是，联系
- 否，不联系

Q85 请问您多久与在中国居住的人进行沟通（通过信件，留言，电话）？请您在每一行中填写您与该人联系的频率。

	从不	每年一次或更少	每年几次联系	每个月联系	每周联系	每天联系
与我最亲密的家人	○	○	○	○	○	○
与我最亲密的家人和其它家人	○	○	○	○	○	○
朋友	○	○	○	○	○	○
认识的人	○	○	○	○	○	○
同事，合作伙伴	○	○	○	○	○	○
其他人	○	○	○	○	○	○

Q86 请问您是否有打算有一天永远回中国？如有计划，请问大概什么时候打算回国？

- 没有这样的计划
- 有这样的计划，大概半年内回国
- 有这样的计划，大概一年内回国
- 有这样的计划，大概半一个半年至五年内回国
- 有这样的计划，大概五年之后回国

Q87 请问您希望孩子居住哪里？

- 在中国
- 在匈牙利
- 在其它欧洲国家
- 在其它亚洲国家
- 美国，加拿大，澳大利亚
- 其它

Q88 请问您属于哪一种宗教？

- 我没有宗教信仰
- 佛教
- 道士
- 东正教徒
- 天主教徒
- 新教
- 印度教
- 穆斯林
- 犹太教
- 其他

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Q89 语言

	1 – 只用匈牙利语	2 – 应该使用匈牙利语，少用中文	3 – 匈中双语都使用	4 – 应该使用中文，少用匈牙利语	5 – 只用中文
请问您通常用什么语言看书？	○	○	○	○	○
请问您在与孩子交流时一般采用什么语言？	○	○	○	○	○
请问您在家通常使用什么语言？	○	○	○	○	○
请问您通常使用什么语言思考？	○	○	○	○	○
请问您通常与朋友沟通使用什么语言？	○	○	○	○	○
请问您通常用什么语言看电视？	○	○	○	○	○
请问您通常收听什么语言的广播？	○	○	○	○	○
请问您在电影院看电影，看电视或收听广播更喜欢使用哪一种语言？	○	○	○	○	○

Q90 对于一下列出的陈述，请您说明一下，您对陈述的赞同程度。请您，用 4 分制的分数给您答案。

	1 – 我非常同意。	2 – 我同意。	3 – 我不同意。	4 – 我一点也不同意。
我属于匈牙利社会让我很自豪。	○	○	○	○
我希望生活在由匈牙利人组成的社会。	○	○	○	○
在定义自己的身份时，我喜欢考虑自己是匈牙利人。	○	○	○	○
我佩服匈牙利人民。	○	○	○	○
我喜欢与匈牙利人沟通并与他们一起待时间。	○	○	○	○
我对匈牙利文化感觉很自豪。	○	○	○	○
我与我配偶的关系跟匈牙利对象的关系差不多。	○	○	○	○
我认同了匈牙利人。	○	○	○	○
我认识匈牙利文化。	○	○	○	○
我参观的地方有匈牙利人。	○	○	○	○
我家做匈牙利菜。	○	○	○	○

Q105 对于一下列出的陈述，请您说明一下，您对陈述的赞同程度。请您，用 4 分制的分数给您答案。

	1 – 我非常同意。	2 – 我同意。	3 – 我不同意。	4 – 我一点也不同意。
我属于中国社会让我很自豪。	○	○	○	○
我希望生活在由中国人组成的社会。	○	○	○	○
在定义自己的身份时，我喜欢考虑自己是中国人。	○	○	○	○
我佩服中国人民。	○	○	○	○
我喜欢与中国人沟通并与他们一起待时间。	○	○	○	○
我对中国文化感觉很自豪。	○	○	○	○
我与我配偶的关系跟中国对象的关系差不多。	○	○	○	○
我认同了中国人。	○	○	○	○
我认识中国文化。	○	○	○	○

Q91 对于一下列出的陈述，请您说明一下，您对陈述的赞同程度。请您，用 4 分制的分数给您答案。

	1 – 我非常同意。	2 – 我同意。	3 – 我不同意。	4 – 我一点也不同意。
我对匈牙利历史比较熟悉。	○	○	○	○
我对匈牙利的报纸和杂志比较熟悉。	○	○	○	○
我对匈牙利的文化活动和公共活动比较熟悉。	○	○	○	○
我对匈牙利的政治领袖比较熟悉。	○	○	○	○
我对匈牙利历史的英雄比较熟悉。	○	○	○	○
我对匈牙利文学比较熟悉。	○	○	○	○
我对匈牙利的演员比较熟悉。	○	○	○	○
我对匈牙利电视的节目比较熟悉。	○	○	○	○
我对匈牙利节日比较熟悉。	○	○	○	○
我对匈牙利的社会标准和习惯比较熟悉。	○	○	○	○
我对匈牙利历史一点熟悉。	○	○	○	○
我对匈牙利文化和习惯比较熟悉。	○	○	○	○
我经常过匈牙利节日和传统。	○	○	○	○
我会做匈牙利菜。	○	○	○	○

Q106 对于一下列出的陈述，请您说明一下，您对陈述的赞同程度。请您，用 4 分制的分数给您答案。

	1 – 我非常同意。	2 – 我同意。	3 – 我不同意。	4 – 我一点也不同意。
我对中国历史比较熟悉。	○	○	○	○
我对中国的报纸和杂志比较熟悉。	○	○	○	○
我对中国的文化活动和公共活动比较熟悉。	○	○	○	○
我对中国的政治领袖比较熟悉。	○	○	○	○
我对中国历史的英雄比较熟悉	○	○	○	○
我对中国文学比较熟悉。	○	○	○	○
我对中国的演员比较熟悉。	○	○	○	○
我对中国电视的节目比较熟悉。	○	○	○	○
我对中国节日比较熟悉。	○	○	○	○
我对中国的社会标准和习惯比较熟悉。	○	○	○	○
我对中国历史一点熟悉	○	○	○	○
我对中国文化和习惯比较熟悉。	○	○	○	○
我经常过中国节日和传统。	○	○	○	○
我会做中国菜。	○	○	○	○

Q92 对于一下列出的陈述，请您说明一下，您对陈述的赞同程度。请您，用 5 分制的分数给您答案。

	1 – 我非常同意。	2 – 我同意。	3 – 我一边同意，一边不同意。	4 – 我不同意。	5 – 我一点也不同意。
我或与我同住的人，都会做西餐（不是中餐）。	○	○	○	○	○
对我或与我同住的人来说，在家里准备中餐通常比较方便。	○	○	○	○	○
对我或与我同住的人来说，在家里准备西餐通常比较方便。	○	○	○	○	○
我或与我同住的人，都准备大量的中餐，并将其存储以备后用。	○	○	○	○	○
我或与我同住的人，都准备大量的西餐，并将其存储以备后用。	○	○	○	○	○
当我或与我同住的人没有时间做饭时，我经常从商店/饭店购买中餐。	○	○	○	○	○
当我或与我同住的人没有时间做饭时，我经常从商店/饭店购买西餐。	○	○	○	○	○
如果我或与我同住的人没有时间做饭，我有一些熟人可以为我做中餐。	○	○	○	○	○
如果我或与我同住的人没有时间做饭，我有一些熟人可以为我做西餐。	○	○	○	○	○
我一般购买的商店里，把所有的中国食品能买到。	○	○	○	○	○

Q93 对于一下列出的陈述，请您说明一下，您对陈述的赞同程度。请您，用 5 分制的分数给您答案。

	1 – 我非常同意。	2 – 我同意。	3 – 我一边同意，一边不同意。	4 – 我不同意。	5 – 我一点也不同意。
我经常买包装的即食中餐。	○	○	○	○	○
我经常买包装的即食西餐。	○	○	○	○	○
我在匈牙利实行把与食物有关的所有宗教习惯。	○	○	○	○	○
我吃特殊的食物来庆祝中国节日。	○	○	○	○	○
我吃特殊的食物来庆祝不是中国的节日。	○	○	○	○	○

Q94 对于一下列出的陈述，请您说明一下，您对陈述的赞同程度。请您，用 5 分制的分数给您答案。

	1 – 我非常同意。	2 – 我同意。	3 – 我一拉同意，一拉不同意。	4 – 我不同意。	5 – 我一点也不同意。
我喜欢吃中餐。	○	○	○	○	○
我喜欢吃西餐。	○	○	○	○	○
我认为中餐令人饱了与满意。	○	○	○	○	○
我认为西餐令人饱了与满意。	○	○	○	○	○
我早餐宁愿吃中国菜。	○	○	○	○	○
我早餐宁愿吃西餐。	○	○	○	○	○
我吃午饭的时候最喜欢吃中餐。	○	○	○	○	○
我吃午饭的时候最喜欢吃西餐。	○	○	○	○	○
我吃晚饭的时候最喜欢吃中餐。	○	○	○	○	○
我吃晚饭的时候最喜欢吃西餐。	○	○	○	○	○
吃零食的时候，我更喜欢选择中国食品。	○	○	○	○	○
吃零食的时候，我更喜欢选择西方的食品。	○	○	○	○	○
我喜欢在我生活环境中的中国餐厅吃饭。	○	○	○	○	○

Q95 请问您平均月净收入多少钱？

_____(福林)

Q96 请问您全家人均月平均收入多少钱？

_____(福林)

Q97 请问您或与您一起居住的家人是否有如下资产？

	台 / 套
价值超过 1500 万福林的汽车	
电脑：__台	
在匈牙利拥有的房产：__套	
在中国拥有的房产：__套	
在任何其他国家拥有的房产：___套	

Q98 请问如果出于任何原因您需要一笔 100 万福林的款项，这笔款项是否可以用？请您不仅仅考虑是否有这么多的储蓄，但考虑是否有可以借钱的朋友或是否可以银行贷款？

- 是
- 否

Q99 在上一个问题中您答案是是，请问如果需要 100 万福林的款项的情况下提供该笔款的来源是

- 自己的储蓄
- 借家人
- 借朋友
- 银行贷款
- 其他人提供的贷款

Q100 请问您家如何能够负担所需的家庭支出（公共事业费，日常食品，家庭用品等）？请选择从第一至第六，一代表负担所需家庭支出是"非常困难"，六代表负担家庭支出是"非常容易"。

- 1 - 非常困难
- 2
- 3
- 4
- 5
- 6 - 非常容易
- 99 - 不知道

Q101 请问您如何描述您家庭的财务情况？

- 1. 我们是一天一天生活的；
- 2. 我们是一周一周生活的；
- 3. 我们一个月的收入就够，但无法储蓄；
- 4. 每个月可以储蓄一点点；
- 5. 我们每个月储蓄的款项不少；

Q102 不同的家庭有不同的储蓄情况。如果任何一个家人变成失业的或失去收入来源，使用储蓄大概几个月能够维持家庭目前的生活水平？_____个月

3. Melléklet: Kvantitatív kutatás terjesztésének felületei

Számos személyt kerestem fel, akik valamilyen módon kapcsolódnak a magyarországi kínai közösséghez (akár maguk is tagjai, vagy valamilyen kapcsolatot ápolnak). A kontaktáló személyek nevét anonimitási kérelmük miatt nem tudom megadni. A lenti táblázatban látható mely csoportokban lett megosztva a poszt, illetve mely szervezetekhez jutott el a felkérő levél.

Forrás
Chinese in Hungary – Facebook poszt
Kínai Nagykövetség – Facebook poszt
Expats in Bp Hun – Facebook poszt

Expats in Hun – Facebook poszt
Kínai Művészeti Központ - Személyes kapcsolat
Chinese Students in Bp csoport – Facebook poszt
Kínai-Magyar Általános Iskola és Gimnázium - Személyes kapcsolat
Kínai - Magyar közösségi oldal - 中国- 匈牙利 交流小组
Budapesti Corvinus Egyetem kínai hallgatóinak kiküldött levél
Tempus Közalapítvány hírlevelében megjelenő felkérő levél
MAGYAR-KÍNAI TALÁLKOZÓ – Facebook oldalán poszt

4. Melléklet: Levélszövegek és poszt kiírások a kvantitatív kutatás alkalmával

Tisztelt …..!

Bogáromi Eszter (eszter.bogaromi@uni-corvinus.hu) vagyok, tanársegédként dolgozom a Budapesti Corvinus Egyetemen. Jelenleg doktori disszertációm kutatását végzem, melyhez tartozó kérdőív kitöltésében szeretném kérni segítségét. Kutatásomban a Kínában született, jelenleg Magyarországon élő személyek élelmiszerfogyasztásával foglalkozom, kutatási kérdésemben azt vizsgálom, hogyan változnak meg a válaszadók főzési és étkezési szokásai Magyarországra érkezésük után, illetve általánosságban milyen változás figyelhető meg a kultúraváltást követően. A kérdőív elemzésének összetettsége miatt a kitöltési idő várhatóan 15-20 perc lesz, előre is köszönöm a rám szánt idejét. A válaszadás anonim, az eredmények olvashatók lesznek nyilvános disszertációmban. A kérdőívet minden 15 évesnél idősebb, Kínában született személy kitöltheti, ezért kérem, a célcsoportba tartozó ismerőseinek továbbítsa levelem, amennyiben lehetősége van rá! A következő linkre kattintva kezdheti el a kérdőívet:

https://corvinus.eu.qualtrics.com/jfe/form/SV_dgSTquhHplMi01U

Előre is köszönöm értékes válaszait és a kutatásra szánt idejét!

您好！

我是白伽罗密·伊斯特(Bogáromi Eszter, (eszter.bogaromi@uni-corvinus.hu)，中文名字叫白凝。我是布达佩斯考文纽斯大学的助教授。目前我写我的博士论文。博士论文写作过程包括一个调查问卷，所以我想请您填写问卷以支持我的研究。在本研究中，我研究中国出生并目前居住在匈牙利的人们的饮食习惯。在我研究主题中定位一个研究问题，我研究受访者抵达匈牙利后如何改变他们的烹饪和饮食习惯而且一般而言，文化变化后，能观察到什么

样的变化。由于问卷分析的复杂性，预计完成时间为15-20分钟。在此预先感谢您花费您宝贵的时间来填写我的问卷。答案是匿名的，其结果将在我的公开博士论文中读到。问卷可以由在中国出生的15岁以上的任何人填写，因此，如果有机会的话，请把我的信转发给您周围的的目标人！单击下面的链接来开始填写问卷：

https://corvinus.eu.qualtrics.com/jfe/form/SV_dgSTquhHplMi01U

预先感谢您提供宝贵的答案和您花费宝贵的时间！

Kínában született és most Magyarországon él? Milyen érzés a két kultúrában élni? Milyen ételeket fogyasztanak, főznek? Véleménye, története fontos számunkra, a Budapesti Corvinus Egyetem doktori kutatásában arra keressük a választ, hogyan változnak meg a szokások és érzések egy másik országba költözés után. Kérjük, segítse kutatásunkat azzal, hogy kitölti a kérdőívünket! Bármilyen kérdése, kérése van, keressen minket bizalommal a következő e-mail címen: eszter.bogaromi@uni-corvinus.hu.

Ide kattintva kezdheti el kérdőívünket:

您是在中国出生的而且目前居住在匈牙利的人吗在两种文化中的生活过得真么样？您的饮食习惯是什么样的？您吃的或做的饭菜是什么样的？您的意见与生活故事对我们很重要的。在布达佩斯考文纽斯大学的博士研究中，我们研究题目是搬到另一个国家后人家的习惯和感觉如何变化。我们想请您填写我们调查问卷以支持我们的研究。如果您有任何问题或要救，请随时通过以下的电子邮件地址与我们联系：eszter.bogaromi@uni-corvinus.hu.