**Disentangling Two Types of Country of Origin: the Interactive Effects of Brand Origin and Product Origin on Persuasion**

Sangwon Lee, Ball State University, USA  
Xin He, University of Central Florida, USA

This research examines the joint effects of brand origin and product origin on persuasion. Through two experiments, we show that brand origin moderates the effect of product origin on consumer attitude. Further, we demonstrate the mechanism underlying the interactive effects of brand origin and product origin through consumer involvement.

[to cite]:


[url]:

[http://www.acrwebsite.org/volumes/1012054/volumes/v40/NA-40](http://www.acrwebsite.org/volumes/1012054/volumes/v40/NA-40)

[copyright notice]:

This work is copyrighted by The Association for Consumer Research. For permission to copy or use this work in whole or in part, please contact the Copyright Clearance Center at [http://www.copyright.com/](http://www.copyright.com/).
43. Disentangling Two Types of Country of Origin: The Interactive Effects of Brand Origin and Product Origin on Persuasion

Sangwon Lee, Ball State University, USA
Xin He, University of Central Florida, USA

This research examines the joint effects of brand origin and product origin on persuasion. Through two experiments, we show that brand origin moderates the effect of product origin on consumer attitudes. Further, we demonstrate the mechanism underlying the interactive effects of brand origin and product origin through consumer involvement.

44. Exposure to Chicken-Abuse Images Has More Impact than that of Cows on Targeted Meat Consumption among a Sample of Japanese Consumers

Douglas Trelfa, Tamagawa University, Japan
Carolina Werle, Grenoble École de Management, France

This research examines denial and meat preferences among Japanese consumers exposed to disturbing images of animal abuse on factory farms. Findings suggest that consumers react differently to targeted animal products (chicken vs. beef) and may even increase consumption of targeted meat after viewing these images.

45. Gender Identity Politics and Consumption: Mobilizing Scottish Masculinities through Relational Consumption Practices

Wendy Hein, University of London, UK

Invigorated by recent debates about nationalism in consumer research, this paper presents findings from an ethnographic study that explored young Scottish male consumers. Depicting participants’ mobilizations and manifestations of national identifications through gendered consumption, it seeks to contribute to an understanding of how gender relations interact with identity politics.

46. Constructing Ethnic Identity through Mealtime Rituals and Practices

Amandeep Takhar, University of Bedfordshire, UK
Pepukayi Chitakunye, University of KwaZulu-Natal, South Africa

This research examines the significance of mealtime rituals and food consumption practices in constructing individual ethnic identity. Using the third generation of the British Sikh community as the research context, I seek to understand how the acculturative and re-acculturative characteristics of mealtime rituals impact their individual identity projects.

47. Hey Y’all: Exporting Southern Food Culture, Implications for Brand Meaning and Local Consumer Identity

Catherine Coleman, Texas Christian University, USA

Through in-depth interviews and archival data, this research uses an interpretive case method at the intersection of food meaning, cultural identity, person branding and authenticity to examine the meanings ascribed to brand, community and self by local communities when their identities are exported globally through cultural brands.

48. The Making of an Everyday Concubine: Accounting for Simultaneous Love of Modernity and the Recently (Re-)Discovered Ottoman Heritage

Cagri Yalkin, Kadir Has University, Turkey

The aim of this paper is to explore how Turkish female consumers negotiate opposing ideologies in soap operas. Self-identified secular consumers are interviewed about the Ottoman-era based soap-opera Muhteşem Yüzyıl. I identify empowered female characters as embodying the modernist ideal. Furthermore, consumers experience guilty pleasure when watching the sexualized Ottoman harem as it opposes the Islamist ideal.