

***The Effect of Acculturation on Digital
Customer Experience and Online Purchase
Intention of Tunisian customer in Portugal***

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Dedication

It is with great pleasure that I dedicate this work to all those who love and support me. In particular, to my dear mother Fatma, for her sacrifices and unwavering dedication. To my sisters, Nesrine and Yosser , and my brother, Iheb, for their love and encouragement. A special thank you to my supervisor, Prof. Mafalda Nogueira for her invaluable support.

Abstract

In the context of increasing immigration to Portugal and the rapid expansion of digital environments, understanding how cultural adaptation shapes online consumer behavior has become increasingly relevant. This dissertation investigates the role of acculturation in digital customer experience and online purchase intentions among Tunisian consumers residing in Portugal—a population reflecting both growing ethnic diversity and active digital engagement.

Guided by theoretical models on online and offline acculturation, this study pursued three primary objectives: (1) to investigate the acculturation process in digital customer experiences; (2) to evaluate its influence on online purchase intentions; and (3) to examine the interplay between acculturation and enculturation in shaping digital consumption behaviors. A descriptive quantitative approach was employed, using a structured questionnaire completed by 133 Tunisian participants living in Portugal.

While no inferential statistics were used, the descriptive results indicate that a majority of respondents reported high levels of willingness to try (69.1%) and recommend (65.4%) online products or services. Participants also showed strong connections to their cultural heritage through social media, while actively engaging with digital environments in the host society. These findings suggest that both cultural integration and identity maintenance play a role in shaping digital consumer behavior. The study contributes preliminary insights to cross-cultural marketing and sets a foundation for future research on digital acculturation in immigrant populations.

Key words: acculturation, enculturation digital customer experience, online purchase intention, Tunisian consumers, Portugal

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1. INTRODUCTION

In the present context of global migration and digital transformation, the process of acculturation has emerged as a meaningful lens through which to understand consumer behavior—especially within multicultural markets where ethnic minorities must navigate cultural adaptation. In recent years, Portugal has experienced a significant increase in the number of permanent immigrants. According to the Portuguese National Institute of Statistics (INE), 189,367 permanent immigrants entered the country in 2023, marking a 13.3% increase compared to 2022 (INE, 2024). This upward trend highlights Portugal's growing appeal as a destination for individuals from a diverse range of origins, including North African countries.

Given this growing phenomenon around immigration in Portugal, this dissertation explores how acculturation relates to digital customer experience and online purchase intentions among Tunisian consumers residing in Portugal, a group that has received limited scholarly attention despite growing cultural diversity in European contexts. While specific figures on Tunisian nationals are not detailed in the available reports such as INE, there is a clear pattern of increasing diversity in the immigrant population. This phenomenon is driven by factors such as the search for improved living conditions, employment opportunities, and the political and economic stability that Portugal offers. The growing cultural diversity resulting from this immigration wave has important implications for the digital consumer market. As new ethnic groups settle in the country, they bring distinct consumption habits and modes of digital engagement.

Understanding how acculturation and enculturation processes influence these behaviors is therefore essential for marketers, policymakers, and researchers alike. In line with the theoretical frameworks discussed and the emerging significance of cultural dynamics in digital environments, this study pursued three primary objectives. First, it aimed to investigate the acculturation process in digital customer experiences, focusing on how Tunisian consumers in Portugal engage with online platforms in culturally meaningful ways. Second, it sought to evaluate the influence of acculturation on online purchase intentions, by identifying behavioral patterns and levels of willingness to engage in digital commerce. Third, the study endeavored to examine the interplay between acculturation and enculturation in shaping digital consumption behaviors, recognizing

that individuals often navigate both host and heritage cultures simultaneously. These objectives were addressed using a descriptive quantitative approach, providing an exploratory foundation for future research into the cultural dimensions of digital consumer behavior. The study surveyed 133 Tunisian respondents living in Portugal to examine patterns in their digital behavior. The results indicate that a majority of participants report high levels of intention to try online products (69.1%) and to recommend them to friends (65.4%), suggesting that both acculturation and enculturation may shape digital consumption tendencies. These findings are not conclusive because no relationships tests were performed, but offer a foundational view of emerging behavioral patterns.

This dissertation is structured into six chapters: Chapter 1 establishes the conceptual framework for culture and acculturation; Chapter 2 traces the shift from experiential to digital customer experience; Chapter 3 examines how acculturation may relate to online purchase intentions; Chapter 4 presents the methodology and data collection process; Chapter 5 offers a descriptive analysis of the survey results; and Chapter 6 concludes with key insights, limitations, and suggestions for future research. By examining the intersection of culture and digital behavior, this study contributes to the field of cross-cultural marketing and offers preliminary guidance for engaging ethnic minority consumers in digital contexts.

2. LITERATURE REVIEW

2.1 Culture and Acculturation: Clarification of Concepts

The concept of acculturation dates back thousands of years, with archaeological evidence from the 2nd millennium BC and the Babylonian codes of Hammurabi, which sought to regulate changes resulting from cultural encounters and to adapt cultural practices (Rudmin, 2003, 2009). Studying the acculturation process requires clarifying the concept of "culture," since acculturation is inherently a cultural phenomenon. It reflects the process of social adaptation by an individual to a culture or subculture that is not originally their own (Ben Zakour Chelbi, 2014)

This chapter presents a literature review focused on acculturation and its implications for digital consumer behavior. Section 2.1 begins by conceptualizing culture (2.1.1) and reviewing how acculturation has been addressed within consumer research (2.1.2). It then examines key theoretical models of acculturation (2.1.3) before discussing the limitations of acculturation research (2.1.4). The final section (2.1.5) explores the concept of enculturation and its role in shaping consumption practices.

2.1.1 Conceptualizing culture

The notion of culture is deeply rooted and often manifests through gestures, ideas, and modes of self-expression. Consequently, it has been extensively studied across multiple disciplines, including ethnology, anthropology, social psychology, and consumer behavior. Culture reflects a society's way of life and influences numerous aspects of consumer behavior, notably in the products individuals use. As Dubois (1987) observed, the influence of culture on buying and consumption behaviors is now widely recognized, and contemporary theories of consumer behavior increasingly incorporate cultural dimensions (Sabik, 2014).

Despite its ubiquity, defining culture remains a complex and often ambiguous endeavor. The first formal ethnological definition was provided by the British anthropologist Edward Burnett Tylor in 1871, who described culture as "a complex whole including knowledge, beliefs, art, morals, law, customs, and other abilities and habits

acquired by people as members of society.” Following Tylor, numerous definitions have emerged. Notably, Kroeber and Kluckhohn (1952) identified and analyzed 164 definitions before proposing their own, characterizing culture as “patterns of behavior, explicit or implicit, learned and passed on by symbols, showing the unique traits of human groups, including their attachment to objects or artifacts. The core of culture lies in traditional ideas and especially the values linked to them.”

Sociologists such as Rocher (1992) also contributed to the understanding of culture, defining it as “a connected set of more or less formal ways of thinking, feeling, and acting, which, being learned and shared by many people, help create a specific and distinct community.” This definition emphasizes the learned, shared, and collective nature of culture, encompassing all aspects of human activities (Ben Zakour Chelbi, 2014).

The collective and social dimensions of culture are similarly acknowledged in marketing. According to *The Encyclopedia of Marketing*, culture is “the organized and evolving set of learned elements (knowledge, ideas, beliefs, values, norms, customs, myths, and traditions) that allow members of a group or society to understand each other, live together, share, and transmit certain knowledge” (Lehu, 2004). This conceptualization provides a foundation for understanding how the environment shapes consumer behavior, a key focus within the study of consumer dynamics (Ben Zakour Chelbi, 2014). Numerous definitions of culture in the marketing field further elaborate this perspective. For instance, Dussart (1983) defined culture as “a complex system of values, ideas, stereotypes, beliefs, attitudes, and significant symbols, explicit or implicit, conscious or unconscious, created by humans to shape consumer behavior within and in balance with a given social system. Cultural traits and artifacts related to consumption are transmitted from one generation to the next.” However, some scholars argue that such lists remain incomplete. Arnould, Price, and Zinkhan (1995) proposed a broader view, defining culture as “dynamic patterns of action and interpretation that allow members of a culture to behave in ways that are acceptable to others,” including norms, values, customs, rituals, myths, and nonverbal communication as examples of these patterns.

Overall, culture is recognized as an integrating and multifaceted phenomenon, composed of interrelated elements (Ben Zakour Chelbi, 2014). It emerges from a combination of factors such as values, time styles, religion, ethnocentrism, and acculturation (Ben Zakour Chelbi, 2017). Among these, acculturation remains one of the

least studied cultural factors in past research, which justifies its selection as the central focus of this work.

2.1.2 Acculturation: definition

Exposure to cultures different from one's own often results in changes to an individual's original cultural identity. This process is known as acculturation. The following section presents a general overview of the phenomenon, its principal theoretical models, and their respective limitations.

Definition of acculturation

The term acculturation is a feminine noun that signifies the adaptation of a person to a culture other than their own (Larousse Encyclopedia online). Acculturation is a process of learning and adapting to a new culture different from one's own. In general, it refers to all the cultural changes that an individual may experience within a society (Benabdallah, 2011). This phenomenon, originally linked to historical contexts such as immigration and colonization, is now also due to increased intercultural contact. Global tourism, international trade, economic interdependence, and new communication technologies all reinforce the process of acculturation. In 1936, Redfield, Linton, and Herskovits gave the first definition of acculturation, describing it as "the set of phenomena resulting from direct and continuous contact between groups of individuals from different cultures, with subsequent changes in the original cultural types of one or both groups." This definition assumes that the changes are due to "external cultural influences" and not to internal dynamics within a culture (Benabdallah, 2011)

In marketing, acculturation is defined as "the process of learning about a culture other than the one in which one was raised" (Valencia, 1985). Berry (1997) defines acculturation as "a general process of intercultural contact and its outcomes." American sociologists have modeled the acculturation process as "immigrants' direct contact with the people and institutions of the host society. The more intense the contact, the greater the acculturation" (O'Guinn et al., 1986). Thus, definitions of acculturation refer to contact between cultures and the changes that result from such contact.

Interest in the study of acculturation

The concept of acculturation has garnered significant interest from scholars across various disciplines, reflecting its recognized importance and the diverse elements it encompasses. Anthropology was among the first fields to investigate acculturation, where it was initially understood as the psychological changes resulting from cross-cultural imitation. The term itself was first introduced by the American Bureau of Ethnography in 1880 (Rudmin, 2003). Beyond anthropology, researchers focusing on immigration have also extensively studied acculturation. For instance, Berry and Annis (1974), as well as Sam and Berry (1995), explored the psychological states of immigrants confronting cultural transitions. In a complementary vein, Schaafsma and Sweetman (2001) analyzed the economic dimensions of acculturation, examining the assimilation of immigrants' salaries and annual incomes relative to native populations. The phenomenon has further attracted the attention of marketing researchers. Scholars such as Wagner, Tisserant, Bourhis (2013), Benabdallah (2011), and Sabik (2014) have examined the implications of acculturation within the context of consumer behavior, particularly among immigrant populations. These interdisciplinary studies underscore the broad relevance of acculturation as a key factor influencing social, economic, and psychological dynamics in multicultural societies.

2.1.3 Theoretical models of acculturation

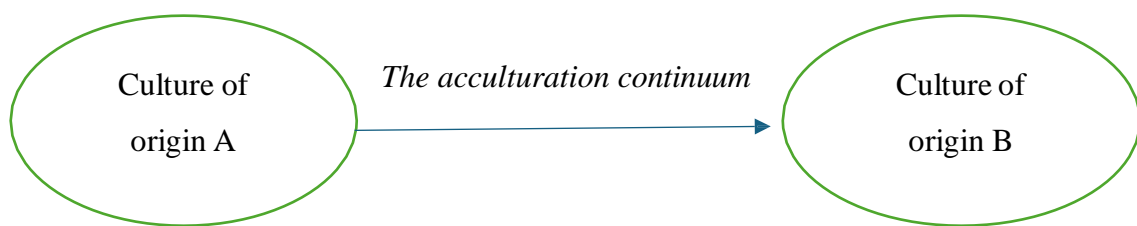
Three principal paradigms have been proposed to explain how the acculturation process occurs: the unidimensional model, the multidimensional model, and the post-assimilationist model (Laroche et al., 1998).

One-dimensional model

The classic and traditional interpretation of unidimensional acculturation models emerged in the early twentieth century through studies examining European immigrants in the United States (Gordon, 1964). In this context, acculturation was conceptualized as the process of becoming increasingly "American-like" (Benabdallah, 2011). The unidimensional model operates on the assumption that members of the non-dominant cultural group progressively abandon the norms, values, and practices of their culture of origin to fully adopt those of the dominant, host culture. This process is often referred to

as assimilation (Wallendorf and Reilly, 1983; La Framboise, Coleman, and Gerton, 1993). Within this framework, acculturation is visualized as a linear continuum between two cultural poles, where individuals are expected to move from their original culture toward the host culture. As illustrated in Figure 1, the traditional one-dimensional model depicts this continuum as a straight line connecting the culture of origin (Culture A) to the host culture (Culture B), without providing room for intermediary states or hybrid cultural identities.

Figure 1: Traditional one-dimensional model (Benabdallah, 2011)



Gordon (1964) presented a new view by modifying the unidimensional model. He stipulated that immigrants can be acculturated in several stages to achieve assimilation, as shown in the following table:

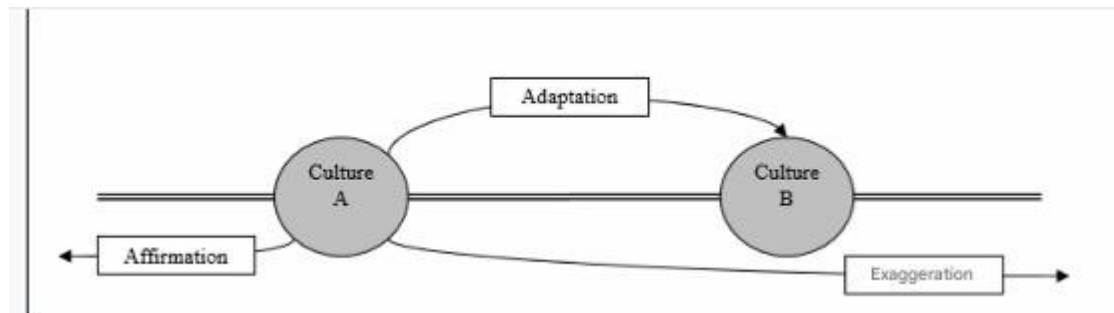
Table 1: Stages of acculturation (Gordon, 1964)

Under process or condition	Acculturation stage (towards assimilation)
Changes in cultural modes in favor of the host culture.	Cultural or behavioral assimilation
To be introduced on a large scale into the cliques, clubs, and institutions of the host society.	Structural assimilation
Large-scale intermarriage.	Marital assimilation
Developing a sense of belonging to individuals in the host society.	Identity assimilation
Absence of harm.	Assimilation of receptionist attitudes
Absence of discrimination	Assimilation of receptionist behaviors
Absence of value and power conflict	Civic assimilation

Following the acculturation stages outlined by Gordon (1964), it becomes evident that these stages were based on qualitative observations. Consequently, the findings are relatively broad, and the relationships between the various stages and changes in acculturation remain somewhat ambiguous, primarily due to the lack of empirical validation. To address these limitations, Triandis et al. (1986) proposed a refinement of

the unidimensional model by recognizing the existence of more complex acculturation pathways. They argued that immigrants do not simply move along a single continuum from their original culture (point A) to the host culture (point B), but rather that the process can follow three distinct trajectories, each representing a different form of acculturation, as illustrated in Figure 2.

Figure 2: One-dimensional model including different acculturation pathways (Benabdallah, 2011)



The first pathway, **adaptation**, occurs when individuals from culture A gradually align their behaviors and responses with those of members of culture B. Over time, their integration into the host society deepens as they increasingly accept and adjust to its norms and practices.

The second trajectory, **exaggeration**, describes a scenario where individuals from culture A not only adopt the host culture's practices but may even embrace them more fervently than native members of culture B. In this case, individuals often completely abandon their cultural background, sometimes surpassing the host population in adherence to the new cultural norms. This pathway can lead to a significant shift in identity and values, culminating in the rejection of the original culture.

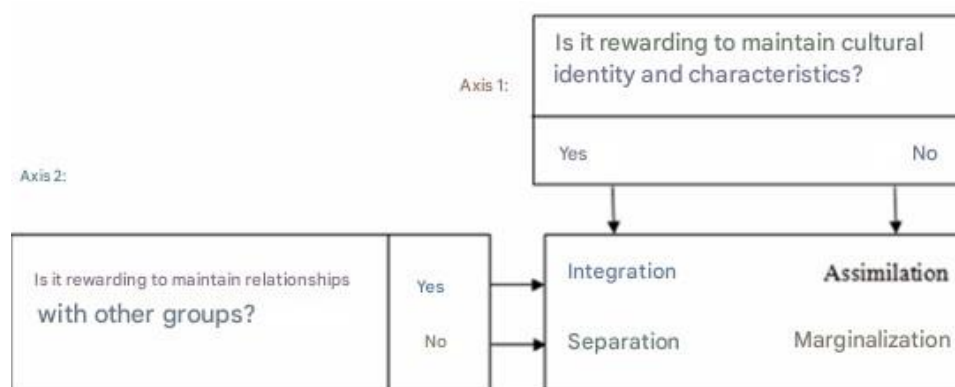
Finally, **ethnic affirmation** represents a path where individuals confronted with a different culture actively resist adopting host culture norms and instead reinforce their cultural origins. Here, cultural contact results in the deliberate preservation of the original identity, often accompanied by limited interaction with members of the host society. This process corresponds to what is commonly known as a separation acculturation strategy.

Multidimensional model

In order to better reflect the complexities of real-world cultural interactions, researchers such as Berry developed a multidimensional model of acculturation. This

model is based on the premise that members of minority cultural groups, such as immigrants, can simultaneously maintain elements of their culture of origin while adopting aspects of the host country's culture. In 1980, Berry introduced a framework identifying four possible acculturation strategies, based on responses to two critical questions: first, whether it is important to maintain one's cultural identity, and second, whether it is important to establish relationships with other groups within society. These two dimensions intersect to define distinct pathways of acculturation (Berry, Kim, Power, Young, & Bujaki, 1989).

Figure 3: Acculturation strategies (Berry et al, 1989)



The first strategy, **assimilation**, occurs when individuals abandon their original cultural identity in favor of adopting the dominant culture. **Integration** describes a situation in which individuals maintain their cultural heritage while also actively participating in the larger society. In contrast, **separation** refers to individuals who choose to preserve their cultural identity and avoid establishing relationships with members of the dominant culture. Finally, **marginalization** arises when individuals are prevented from integrating into the host society, often due to systemic barriers erected by the dominant group, leaving them isolated and forcing them to maintain their original cultural characteristics without broader societal support. This multidimensional approach provides a more nuanced understanding of the acculturation process, acknowledging that individuals can simultaneously navigate multiple cultural allegiances rather than following a simple linear progression.

Triandis (1997) offered a critical perspective on Berry's terminology for the four acculturation strategies, arguing that the original labels lacked conceptual precision. To

address this limitation, he proposed alternative terms: "biculturalism" in place of "integration," "negative multiculturalism" instead of "assimilation," "doubly negative multiculturalism" for "marginalization," and "ethnic affirmation" in place of "separation." These revised terms aim to capture the nuances of the acculturation experiences more accurately. Building on the multidimensional approach, Bourhis et al. (1997) introduced a psychological framework known as the Interactive Acculturation Model (IAM). This model seeks to offer a more dynamic and relational understanding of acculturation within multicultural contexts. It integrates three essential components: the acculturation orientations adopted by immigrant groups within the host community; the acculturation orientations held by the host community toward specific immigrant groups; and the interpersonal and intergroup relational outcomes resulting from the interplay between these immigrant and host orientations. Through this framework, the IAM provides a comprehensive lens for analyzing the reciprocal nature of acculturation processes in diverse societies.

Post-assimilationist model

Penaloza (1994) and Oswald (1999) challenged the traditional assumption that consumer acculturation inevitably leads to assimilation, thereby introducing the concept of the "post-assimilationist model," which builds upon Berry's (1980) earlier work. This perspective was later explored by Askegaard et al (2005), and the term was similarly adopted by Benabdallah (2011). According to Askegaard, Arnould, and Kjeldgaard (2005), the post-assimilationist model encompasses four distinct modes of acculturation. The first mode, **hyperculture**, describes individuals who, after immigrating, become more strongly attached to their culture of origin. The second mode, **assimilation**, in this revised sense, does not necessarily imply identification with the host culture but rather with other cultures encountered during the migration process. The third mode, **integration**, involves individuals selectively adopting elements from both their original culture and the host culture, creating a personalized cultural synthesis. Finally, **the pendulum** characterizes individuals who oscillate between identification with the host culture and their culture of origin, depending on context and circumstances.

This line of research underscores the evolving and multifaceted nature of acculturation processes. As O'Guinn and Faber (1985) point out, the expression of acculturation within a single individual is not homogeneous and varies according to the

social roles they assume. For instance, a professional who successfully integrates into the workplace environment may simultaneously maintain strong emotional and cultural ties to their country of origin within the private, familial sphere. In essence, individuals often navigate both cultural systems, adapting their identities dynamically rather than following a linear path toward assimilation.

2.1.4 Limitations of acculturation models

The first limitation concerns the one-dimensional model, which does not always reflect reality. In fact, contact between individuals from different cultures does not necessarily lead to cultural homogeneity through the abandonment of their culture of origin (Ben Zakour Chelbi, 2014).

Additionally, Berry's model oversimplifies reality, as it focuses only on the acculturation of immigrants, even though acculturation also affects residents of the host culture (Amin, 2012). Moreover, some models can only be applied to individuals who were born and raised in their culture of origin before immigrating. They are not suitable for people of immigrant origin who are "born and socialized in two cultural systems" (Amin, 2012). This overview of acculturation leads to the next section, where we will define in situ acculturation, particularly as it relates to our research framework.

2.1.5 Conclusion

In this work, acculturation was chosen as the focus because it is an important cultural variable that is rarely addressed by researchers. After a brief introduction to culture, the concept of acculturation was defined, its theoretical models were presented, and their limitations discussed. Based on the key theoretical contributions of Berry (1997), Berry and Sam (1996), Hofstede (1994), Usunier and Lee (2005), and Triandis et al. (1986), this theoretical chapter was organized and developed on the basis of Table 2.

Table 2: Key references

APA 7 Reference	Keywords	Advantages	Limitations
Berry, J. W. (1997). <i>Immigration, acculturation, and adaptation. Applied Psychology: An International Review</i> , 46(1), 5–34. https://doi.org/10.1111/j.1464-0597.1997.tb01087.x	Acculturation, immigration, cultural adaptation	Clear and foundational model; widely recognized	General framework, limited real-world applications
Berry, J. W., & Sam, D. L. (1996). Acculturation and adaptation. In J. W. Berry, M. H. Segall, & C. Kagitçibasi (Eds.), <i>Handbook of cross-cultural psychology</i> (Vol. 3, pp. 291–326). Allyn & Bacon.	Acculturation, psychological adaptation, bidimensional model	Deep exploration of adaptation types; comprehensive	Dense academic style, complex access
Usunier, J.-C., & Lee, J. A. (2005). <i>Marketing across cultures</i> (4th ed.). Pearson Education.	Cross-cultural marketing, culture, consumer behavior	Provides a clear marketing framework; culturally relevant	Broad approach, lacks contextual details
Hofstede, G. (1994). <i>Living in a multicultural world: Understanding our mental programming</i> . Paris: Les Éditions d'Organisation.	Cultural dimensions, values, intercultural differences	Recognized model, easy to apply	Outdated data, rigid classification
Triandis, H. C., Kashima, Y., Shimada, E., & Villareal, M. (1986). Acculturation indices as a means of confirming cultural differences. <i>International Journal of Psychology</i> , 21(1), 43–70. https://doi.org/10.1080/00207598608247577	Cultural indices, acculturation, cultural measurement	Offers measurement tools; useful for assessing acculturation	Less cited, debatable methods

2.2 From experiential marketing to digital customer experience

2.2.1 Introduction

Experiential marketing is designed to create memorable experiences and evoke emotions in customers. According to the International Experiential Marketing Association (2011), experiential marketing allows customers to engage and interact with brands, products, and services in a sensory way. You-Ming (2010) describes it as a communication method that primarily elicits customers' physical and emotional responses, while Hauser (2007) views it as a holistic approach to the relationship between customers and brands. Schmitt (1999) emphasizes that experiential marketing aims to immerse consumers in extraordinary experiences rather than simply facilitating product or service purchases. This chapter focuses on experiential marketing and provides a review of the customer experience literature, which is essential for understanding the transition from traditional to digital experiences. It also explores the origins and theoretical models of customer experience in marketing. In the following section, the chapter defines digital customer experience, outlines the stages of digital marketing, and concludes with a comparison between online and offline customer experiences.

2.2.2 Customer Experience History

Since the 1960s and 1970s, consumption has gradually shifted away from a primarily utilitarian view focused on use value. According to Baudrillard (1970), consumption has become an activity centered on the production of meaning. Consumers are no longer simply interested in products for their practical function, but rather seek the meaning behind these products (Carù and Cova, 2015). In the 1980s, hedonism entered the field of consumption (Batat, 2018). As Maffesoli (1990, cited by Carù and Cova, 2015) notes, consumers began to be seen as emotional beings in search of sensory experiences provided through interaction with products and services.

These years marked the integration of consumer experience, which Holbrook and Hirschman (1982) described as a personal and subjective phenomenon, often charged with emotion. From an experiential perspective, consumers no longer aim to maximize utility alone. Instead, they seek "hedonic gratification in a social context" (Carù and Cova, 2015). Consumption thus becomes a source of sensations and emotions, rather than

simply meeting basic needs (Cova and Cova, 2001). In this sense, consumption is no longer just about "shopping," but about "living experiences" (Carù and Cova, 2015). This shift has led consumer behavior researchers to balance a functional and utilitarian view of consumption with an experiential perspective that emphasizes hedonic values and individual subjectivity (Bourgeon and Filser, 1995). Many researchers have shown interest in the concept of experience (Abidi-Barthe and Kaabachi, 2009). It attracts significant attention from both academics and practitioners and has emerged as a distinct field within marketing, commonly referred to as experiential marketing. The rise of experience as a marketing tool can be explained by both economic and social factors. Economically, advances in technology, increased competition, rising economic value, and greater wealth have all contributed to the development of the experience economy, as identified by Pine and Gilmore (1999).

Socially, people are increasingly living in artificial environments, facing an abundance of choices, heightened stress, and growing demands, all while having less available time (Glen Mick et al., 2004). As a result, consumer needs and expectations have evolved (Holbrook and Hirschman, 1982; Abidi-Barthe & Kaabachi, 2009; Bonnefoy-Claudet, 2011). Holbrook and Hirschman (1982) describe a shift from an information-processing model—where consumers are seen as logical thinkers making purchase decisions based on utilitarian and objective criteria—to a model that also considers symbolic, hedonic, and aesthetic aspects of consumption (Olshavsky and Granbois, 1979; Sheth, 1979). These aspects must be seen, heard, tasted, or felt to be appreciated. The goal of this new model is to address the individual's "primary thought process," which had been previously overlooked. Consumers are no longer viewed as purely rational; they are also emotional beings seeking stimuli that satisfy their desire for distraction, discovery, sensation, and hedonic gratification through experience (Bonnefoy-Claudet, 2011). Today's consumers want to immerse themselves in rich and powerful experiences. As a result, the postmodern consumer seeks experiences, hedonism, aesthetics, escape, social connection, originality, the extraordinary, and the spiritual, while still retaining some rationality (Abidi-Barthe and Kaabachi, 2009).

2.2.3 Definitions of *Experience*

There are multiple definitions of experience in the literature. For this reason, we have chosen to present this concept across various disciplines in Table 2, following Montour (2015), in order to promote a more complete and richer understanding of the term "experience."

Table 3: Definitions of experience according to various disciplines (Montour, 2015)

Authors	Topics	Définition
French Dictionary Larousse	French literature	Practice of something, testing of something from which knowledge, understanding, or habit arises; knowledge drawn from this practice.
(Agamben 1989)	Science	Scientific experience provides universal knowledge valid for all, based on objective facts.
(Turner 1986)	Philosophy	Experience consists of an unstructured personal judgment that transforms the individual. It is acquired and transforms into knowledge. Reality exists only through the facts of our consciousness that result from an inner experience.
(Dupet, 1994)	Psychology and sociology	Subjective and cognitive activity that allows individuals to develop.
(Solomon et al.2009)	Consumer behavior	Experience can be defined as a generator of ongoing learning about individual behavior.

To summarize, apart from the field of science where experience is generalizable, the other disciplines presented in the previous table consider experience to be specific to each individual. The concept of experience, as we have already stated, has been of great interest to the field of marketing. For this reason, the table presents various authors defining experience as applied to the field of marketing.

Table 4: Definitions of experience applied to the commercial field

Authors	Fields of study	Definitions
Holbrook and Hirschman (1982)	An Experiential Consumption	An experiential vision that emphasizes the symbolic, hedonistic, and aesthetic aspects of consumption, in pursuit of fantasies, feelings, and pleasure.
Csikszentmihalyi (1997)	Experiential consumption	Intense touch in everyday life to experience exceptional and engaging moments that lead to an experiential flow.
Pine and Gilmore (1998)	Experience Economy	The experience economy is what exists in the minds of individuals who have been engaged on an emotional, physical, intellectual, or even spiritual level.

Schmitt (1999)	Experiential Marketing	Rational and emotional humans seeking pleasant experiences through five types of experiences: sensory, cognitive, affective, social, and behavioral.
Poulsson and Kale (2004)	Commercial experience	An engaging co-creation between a supplier and a consumer, where the latter perceives added value in the encounter, which they will remember.
Carù and Cova (2006)	Experiential Marketing	An offer programmed and marketed by the company, emphasizing the idea that the result should be something highly significant and unforgettable for the consumer who will experience it.
Gentile et al (2007)	Customer experience	Interactions between a consumer and a product, a company, or part of an organization that will elicit a reaction. The experience is personal and involves consumer engagement on different levels (cognitive, affective, sensory, behavioral, and social).
Meyer and Schwager (2007)	Customer experience	An internal and subjective response that consumers have through any direct or indirect contact with a company.
Brakus et al. (2009)	Brand Experience	Internal, subjective, and behavioral response evoked by exposure to brand-related stimuli along four dimensions: sensory, affective, intellectual, and behavioral.
Verhoef et al (2009)	Total customer experience	Experience is created through affective, cognitive, social, and physical assessment, as well as through the individual's background, past experience, and certain moderating variables such as situational (economic, location, competition) and individual (objective, sociodemographic characteristics, attitudes).
Tynan and McKechnie (2009)	Experiential Marketing	The logic of experiential marketing lies in its approach to building an offering in partnership with consumers in order to create sensory, emotional, cognitive, functional, and relational value.
Lendrevie et al. (2009)	Experiential Marketing	Experiential marketing allows consumers to engage in a positive, meaningful and emotional relationship with a brand.
Maklan and Klaus (2011)	Customer experience	Cognitive and affective assessment of all encounters related to purchasing behavior.
Lemke et al. (2011)	Customer Experience	The experience is not only lived directly with the company, but through all points of contact with it.
Same and Larimo (2012)	Experiential Marketing	Experience is shaped by the characteristics of consumers, but also by those of the product, the company, and the brand. Experiential marketing is a strategic and holistic approach that considers the affective (feeling, emotion), conative (intention, behavior), and cognitive (mental image, understanding, interpretation) aspects of the experience.

Holbrook and Hirschman, who introduced the experiential paradigm in 1982, argue that consumers are motivated by pleasure and seek the subjective and symbolic qualities of products. From this perspective, several key characteristics of the consumer

experience can be identified: 1) The notion of experience is unique to each individual, shaped by personal interpretation and meaning, 2) Experience relates to everyday life, aiming to make it more intense and meaningful; 3) It requires interaction between the consumer and the company, which can occur through both direct and indirect contact points; 4) The experience engages all five senses, contributing to its richness and memorability; 5) It encompasses affective, cognitive, social, and physical evaluations, reflecting the multidimensional nature of experience; 6) Past experiences influence how new experiences are perceived and valued; 7) For an experience to be impactful, it should be unforgettable and memorable over time; 8) Consumers are both rational and emotional beings, seeking not only utility but also emotional and symbolic fulfillment in their interactions with products and brands.

2.2.4 Customer Experience in Marketing

To fully understand the digital customer experience, which will be the subject of the next section, it is essential to understand the different facets of customer experience in marketing. Therefore, after highlighting certain characteristics of the experience, the table below represents the evolution of the areas of customer experience over time.

Table 5: Domains of customer experience (Batat, 2018)

Year		Customer Experience Domain
Between 1960 and 1970		The Customer Buying Behavior Process: An Understanding of the Customer Experience in Decision-Making as a Process
The 1970s		Consumer Satisfaction and Loyalty: Assessing Customer Perceptions and Attitudes Regarding a Shopping Experience
The 1980s		Quality of service: identification of the context and specific elements of the customer experience linked to the customer's purchasing journey
The 1990s		Relationship Marketing: Considering customer relationships and appropriate responses as part of the customer experience
The 2000s		Customer Relationship Management (CRM) is a correlation model that identifies how specific elements of the customer experience interact with each other. The goal is to optimize business results.
Between 2000 and 2010		Customer Centricity and Customer Focus: Focusing on Organizational Issues for Successful Customer Experience Design and Management
From the 2010s to today		Customer Engagement, Human, and Emotion: Recognizing the Customer's Role in the Experience

In the literature, the focus of customer experience has evolved significantly over time. Early research centered on purchasing behavior, then expanded to include consumer satisfaction and service quality, reflecting a growing interest in how customers perceive and evaluate their interactions with brands. This was followed by the rise of relationship marketing and customer relationship management (CRM), as companies recognized the importance of building long-term relationships and managing every touchpoint in the customer journey. More recently, the emphasis has shifted toward customer centricity—placing the customer at the center of business strategy—and understanding the customer’s active role in shaping their own experience

This progression mirrors broader changes in technology, consumer expectations, and market dynamics, leading businesses to prioritize personalized, seamless, and engaging experiences across all channels.

2.2.5 Theoretical models of Customer Experience

The concept of customer experience emerged in the early 1980s, with Holbrook and Hirschman (1982) introducing an experiential approach to consumer behavior that emphasized the emotional and symbolic aspects of consumption. Following this foundational work, customer experience became a central topic of research in the late 1990s as businesses recognized its importance in differentiating brands and fostering loyalty. Schmitt (1999) advanced the field by proposing five strategic experience modules (SEMs) that marketers can use to design customer experiences: Sensory experiences (SENSE), Affective experiences (FEEL), Creative cognitive experiences (THINK), Physical experiences, behaviors, and lifestyles (ACT), Social identity experiences resulting from relationships with reference groups or cultures (RELATE).

Gentile (2007) expanded on this by identifying seven components of customer experience: sensory, emotional, cognitive, pragmatic, lifestyle, and relational. This framework aligns with Schmitt’s model and the findings of Fornerino et al. (2006), who, based on the idea of “multi-level engagement,” identified five dimensions of immersive consumer experience: sensory-perceptual, affective, physical-behavioral, social, and cognitive. Roedrer (2012) offered a four-dimensional conceptualization: 1) The praxeological dimension (actions and intentional behaviors during consumption); 2) The hedonic-sensory dimension (pleasure and sensory perceptions); 3) The rhetorical

dimension (symbolic narratives expressing identity), 4) The time-related dimension (how time is experienced and managed during consumption). Verhoef et al. (2009) defined customer experience as holistic, involving cognitive, affective, emotional, social, and physical responses to the retailer. Building on Schmitt's five experiences, Zi-Ying Yang and Ling-Yun He (2011) proposed a three-dimensional model: Sensory experience (aesthetics and sensory perceptions of the environment, products, and services), Emotional experience (moods and emotions during shopping), Social experience (relationships with others and society). Research by Jones (2006) further highlights the social aspect, showing that shopping with family and friends is an important way for consumers to build social relationships. From a business perspective, Nash, Armstrong, and Robertson (2013) identified four dimensions of customer experience: strategy, information, understanding, and delivery.

Finally, Carù and Cova (2015) summarized the consumption experience with five characteristics: the actor's specificities, the process of generating the experience, its main application, the extent of its impact, and its social validation. Overall, the evolution of customer experience theory reflects a shift from transactional and utilitarian views to a multidimensional, holistic understanding that encompasses sensory, emotional, cognitive, social, and behavioral factors.

2.3 Digital customer experience

The rise of the Internet as a distribution and communication channel has significantly expanded the ways organizations interact with customers online. Technological advancements have enabled customers to connect with businesses at any time and from any location, creating new opportunities for engagement and service delivery. These online interactions occur across a wide range of customer activities, including searching for information about companies or products, using online services such as banking or shopping, participating in social media, and joining online communities or leisure activities. The Internet allows for both direct interactions—such as live chat, email, or video calls—and indirect interactions, like browsing websites, reading reviews, or engaging with content on social platforms. As a result, businesses can now offer personalized, immediate, and multi-channel experiences, meeting customer needs with greater flexibility and responsiveness than ever before.

2.3.1 Towards digital customer experience

The digital experience is increasingly defined by the integration of advanced technologies such as big data, artificial intelligence (AI), and connected devices into online offerings. Digital media—including screens, video projections, augmented reality, virtual reality, and robots—can be combined to create immersive and engaging digital experiences that capture customer attention and drive interaction. This shift has led to a customer experience-centric approach in digital environments, moving beyond traditional product- and sales-focused strategies. Unlike older approaches that primarily addressed tangible needs, digital customer experience strategies are designed to recognize and address customers' intangible needs—such as emotional, relational, symbolic, and ideological aspects. Tools like digital experience platforms (DXPs) leverage AI-driven analytics and big data to personalize content, anticipate customer needs, and deliver seamless, omnichannel experiences across all touchpoints. This holistic approach enables businesses to create more meaningful, memorable, and effective digital experiences tailored to each customer.

2.3.2 Definitions of digital customer experience

Digital customer experience has been described under various terms in the literature, reflecting its evolving scope and focus. Soopramanien (2011) refers to the "e-shopping experience" as encompassing all aspects of online purchasing. Tamimi et al. (2003) use terms such as "web experience," "online shopping experience," and "virtual experience" to describe the process, which includes searching, browsing, selecting, comparing, evaluating information, and interacting or transacting with online businesses. They define the online shopping experience as a four-step process that outlines the stages of an online transaction. Digital customer experience can also be seen as the set of interactions between a customer and a product, service, company, or its components, which elicit a response. According to Gentile, Spiller, and Noci (2007), this experience is highly personal and involves the consumer's engagement on rational, emotional, sensory, physical, and spiritual levels.

Gupta and Vajic (2000) argue that an experience occurs when a customer acquires sensations or knowledge through interaction with various elements provided by a service provider. Customer experience, therefore, encompasses all interactions—conscious or subconscious, rational or emotional—that a customer has with an organization, primarily from the customer’s perspective. Bhalla (2013) notes that the quality of these interactions can either hinder or deepen the customer relationship, impacting both customer lifetime value and long-term profitability.

Batat (2018) defines digital customer experience as including all interactions an individual may have with a brand, while Dubois (2018) specifies that it encompasses all interactions between a brand and its consumers through digital channels, such as emails and social media. This aligns with current definitions in the field, which describe digital customer experience as the sum total of all digital interactions a customer has with a brand, spanning websites, mobile apps, social media, chatbots, and other digital touchpoints. The focus is on the overall perception and emotional connection formed through these digital engagements, which are increasingly central to building trust, loyalty, and satisfaction in a digital-first world. For this work, the definitions by Batat (2018) and Dubois (2018) are adopted, as they emphasize that digital customer experience encompasses all interactions between consumers and sellers, particularly within the retail sector, and highlight the importance of the company-customer relationship.

2.3.3 Stages of digital marketing: from static digital to experiential

Marketing has experienced three major phases from the 1990s to the present, each reflecting technological advancements and evolving consumer expectations:

Static Digital Marketing (1990–2000): This period was defined by the emergence of Web 1.0, characterized by static websites primarily used to disseminate information or facilitate transactional sales. Marketing and communication strategies were limited to operational actions, such as basic online advertising and content delivery, with customers playing a passive role. The focus was on reaching a broad audience rather than engaging them, and interaction was minimal.

Interactive Digital Marketing (2001–2010): With the rise of Web 2.0, digital marketing entered an interactive era. Social media platforms, blogs, and forums enabled two-way communication, placing the user at the center of marketing strategies. Marketers now needed technical, social, and strategic expertise to manage social media and foster engagement. Consumers became active participants, generating content and influencing brand perception through their interactions and feedback.

Experiential Digital Marketing (2011–present): Today, digital marketing emphasizes customer experience, leveraging technologies such as Web 3.0 and 4.0, immersive 3D/4D environments, augmented reality, and connected devices. Brands seek to differentiate themselves by creating unique, engaging, and memorable digital experiences. The focus has shifted to understanding consumer expectations and designing experiences from the customer’s perspective, rather than simply introducing new technological tools.

This evolution highlights a progression in customer consideration: in the first stage, customers were passive recipients of information; in the second, they became active participants, central to interactive strategies; In the third, marketers must deeply understand and anticipate consumer needs, focusing on delivering personalized and immersive experiences. Understanding this progression is essential for companies aiming to remain competitive, as digital marketing now requires a thorough knowledge of new consumer behaviors and the ability to adapt strategies to evolving digital technologies.

Table 5 represents a comparison of customer experience and digital customer experience.

Table 6: Comparison between customer experience and online customer experience (Rose et al, 2011)

	Offline context	Online context
Personal contact	High to medium	Weak
Provision of information	Vary in intensity on different surfaces	Intensive
Period of interactions	Dictated by the organization	Consumer-driven anytime, anywhere
Brand presentation	Range of tangible devices used to present the brand	Audio-visual

2.3.4 Key Differences Between Customer Experience and Online Customer Experience

The main distinctions between traditional (offline) and online customer experience revolve around the nature of personal contact, information delivery, time flexibility, and brand presentation.

Personal Contact: Offline customer experiences are characterized by direct, often intense, personal interactions with staff, which can create a rich and subjective experience for the customer. In contrast, online experiences typically offer minimal or no direct human contact, making it more challenging to replicate the emotional and sensory engagement found in physical stores. While online platforms can provide support through chat or email, the lack of face-to-face interaction can make the experience feel less personal.

Information Delivery: Online environments provide customers with access to a vast amount of information through various digital media, allowing for easy comparison, detailed product descriptions, and customer reviews. Offline, information is more limited and is usually delivered through brochures, posters, or interactions with sales representatives. This difference means online shoppers can make more informed decisions, but may miss out on the personalized advice found in-store.

Timeframe and Accessibility: Offline shopping is constrained by store hours and location, requiring customers to visit during specific times and often invest more effort and time in the process. Online shopping, on the other hand, offers 24/7 access from any location, giving consumers the freedom to shop whenever and wherever they choose. This convenience is a major advantage of the online experience.

Brand Presentation: In physical stores, the brand is presented through tangible elements such as staff, store design, facilities, and even vehicles, all contributing to the overall atmosphere and sensory experience. Online, brand presentation relies primarily

on audiovisual elements—website design, imagery, videos, and interactive features—to convey the brand's identity and values. This can make it harder to create the same level of emotional connection as in-person experiences.

2.3.5 Conclusion

Customer experience encompasses all interactions between a customer and a product, company, or part of its organization, eliciting a range of rational, emotional, physical, sensory, and even spiritual responses. This chapter began with an introduction to the concept of experience, explored the evolution of customer experience in marketing, discussed theoretical models, and examined the digital customer experience and its stages. It concluded with a comparison between traditional and digital customer experiences, clarifying the unique aspects and challenges of creating impactful digital interaction. This chapter titled was developed with reference to key theoretical models and methodological contributions from Ajzen and Fishbein (2004), Fornell and Larcker (1981), Bentler and Chou (1997), and Hair (2010). These sources provided a foundational understanding of consumer behavior, particularly through the lens of the Theory of Reasoned Action and structural equation modeling (SEM).

Table 7: Key references

APA 7 Reference	Keywords	Advantages	Limitations
Ajzen, I., & Fishbein, M. (2004). Questions raised by a reasoned action approach: Comment on Ogden (2003). <i>Health Psychology</i> , 23(4), 431–434. https://doi.org/10.1037/0278-6133.23.4.431	Theory of Reasoned Action, behavior prediction, intention	Strong behavioral theory; explains consumer decisions	Limited to rational behaviors; ignores emotions
Fornell, C., & Larcker, D. F. (1981). Evaluating structural equation models with unobservable variables and measurement error. <i>Journal of Marketing Research</i> , 18(1), 39–50. https://doi.org/10.2307/3151312	SEM, model fit, AVE, reliability	Gold standard for testing model validity	Complex for non-experts; requires large data
Bentler, P. M., & Chou, C.-P. (1987). Practical issues in structural modeling. <i>Sociological Methods & Research</i> , 16(1), 78–117. https://doi.org/10.1177/0049124187016001004	SEM, latent variables, modeling	Clarifies assumptions in SEM; practical applications	Outdated in some software contexts
Akrouf, F. (2010). <i>Les méthodes des équations structurelles</i> (2e éd.). Tunis: Laboratoire de recherche Marketing.	Structural equation modeling	Offers detailed methodology and modeling tools	Focused on technical users; French-only source
Tenenhaus, M., Esposito Vinzi, V., Chatelin, Y.-M., & Lauro, C. (2005). PLS path modeling. <i>Computational Statistics & Data Analysis</i> , 48(1), 159–205. https://doi.org/10.1016/j.csda.2004.03.005	PLS, modeling, variance-based SEM	PLS method for small samples; practical for exploratory research	Less robust than covariance-based SEM
Churchill, S. W. (1976). A comprehensive correlating equation for forced convection from flat plates. <i>AIChE Journal</i> , 22(2), 209–415. https://doi.org/10.1002/aic.690220203	Convection, modeling, fluid dynamics	Precise correlation model in engineering context	Not directly related to marketing

3. Online and Offline Acculturation and The Impact of Acculturation on Purchase Intentions

3.1 Online and Offline Acculturation

3.1.1 Offline Acculturation

Offline acculturation refers to the cultural adaptation process that occurs through direct physical interaction in the host environment (Berry, 1997; Berry & Sam, 1996). It is built upon real-life experiences such as attending local schools, participating in the labor market, engaging in community activities, and making in-person purchases. According to the article *"The impact of online vs. offline acculturation..."*, this form of acculturation is most prevalent among individuals with lower levels of education, who primarily rely on their immediate surroundings for cultural integration. These individuals gradually adopt host culture norms and values through social contact, shaping their perceptions, attitudes, and consumer behavior.

Cultural learning in offline settings occurs through observation, imitation, and social participation, often within close-knit environments like neighborhoods, schools, or workplaces. The face-to-face nature of offline acculturation promotes a slow but stable internalization of local values and consumption habit

3.1.2 Online Acculturation

Online acculturation refers to the digital acquisition of cultural knowledge and behavior through the internet and digital platforms (Usunier & Lee, 2005; Hofstede, 1994). It involves interacting with host culture content via websites, social media, online communities, and targeted advertising. The study finds that online acculturation is more common among individuals with higher levels of education, who are more proficient in using digital tools to explore and understand the host culture. Through platforms like blogs, influencers, and local media content, these individuals assimilate cultural references, norms, and lifestyles without the need for physical interaction. This type of acculturation is flexible and self-directed, allowing users to select the cultural elements they wish to engage with. It also supports integration into digital communities where individuals can experience a sense of cultural belonging through virtual interaction, accelerating the adaptation process.

3.2 The Impact of Acculturation on Purchase Intentions

3.2.1 Acculturation and Consumer Behavior

Acculturation is the process by which individuals adopt the cultural norms, values, and behaviors of another culture (Berry, 1997). In consumer behavior studies, acculturation significantly influences product perception, brand preferences, and ultimately purchase intentions (Usunier & Lee, 2005). Purchase intention refers to a consumer's likelihood of buying a product in the future. It is shaped by a mix of affective (emotional), cognitive (evaluative), and cultural factors. Acculturation serves as a key cultural determinant in this process.

3.2.2 Offline Acculturation and Purchase Intentions

The article shows that offline acculturation positively influences purchase intentions, especially among individuals with lower education levels. These individuals form consumption preferences primarily through real-world social experiences and interactions. Trust in local brands is often established via face-to-face influence—friends, coworkers, or local community members. This social trust leads to a stronger willingness to adopt local products. Thus, offline acculturation creates a culturally familiar shopping environment that enhances purchase likelihood. For more educated individuals, however, offline integration plays a less significant role, as they tend to rely more on autonomous information sources rather than personal social interactions.

3.2.3 Online Acculturation and Purchase Intentions

Conversely, online acculturation has a stronger effect among individuals with higher education levels. These consumers actively engage with digital content from the host culture, such as influencers, blogs, online reviews, and advertisements. This leads to the development of digital cultural familiarity, which increases trust and alignment with local consumption norms. As a result, online-acculturated consumers are more inclined to purchase local products, especially when marketing is tailored to digital platforms. The flexibility and accessibility of online acculturation allow for faster and more targeted cultural adaptation, which strongly influences purchase behavior in tech-savvy populations.

3.2.4 The Moderating Role of Education

The study emphasizes that education level moderates the relationship between acculturation and purchase intentions: for less educated individuals, offline acculturation is more impactful, for more educated individuals, online acculturation plays a stronger role. This finding highlights the need for brands to adopt differentiated marketing strategies, depending on whether their target audience is more integrated through physical or digital channels

Table 8: Key references

APA 7 Reference	Keywords	Advantages	Limitations
Berry, J. W. (1997). <i>Immigration, acculturation, and adaptation. Applied Psychology: An International Review</i> , 46(1), 5–34.	Acculturation, immigration, cultural adaptation	Recognized theoretical foundation; clear model	Limited in modern empirical context
Berry, J. W., & Sam, D. L. (1996). Acculturation and adaptation. In J. W. Berry, M. H. Segall, & C. Kagitçibasi (Eds.), <i>Handbook of cross-cultural psychology</i> (Vol. 3, pp. 291–326). Allyn & Bacon.	Acculturation, bidimensional model, psychological adaptation	Comprehensive analysis of acculturation types	Dense academic style
Hofstede, G. (1994). <i>Living in a multicultural world: Understanding our mental programming</i> . Paris: Les Éditions d'Organisation.	Cultural dimensions, national values, intercultural differences	Easy to apply; classic model	Old data; rigid approach
Usunier, J.-C., & Lee, J. A. (2005). <i>Marketing across cultures</i> (4th ed.). Pearson Education.	Cross-cultural marketing, consumer behavior	Practical application to marketing	Little empirical contextualization
Triandis, H. C., Kashima, Y., Shimada, E., & Villareal, M. (1986). Acculturation indices as a means of confirming cultural differences. <i>International Journal of Psychology</i> , 21(1), 43–70.	Cultural indices, acculturation measures	Tools for measuring acculturation	Low citation frequency
Kizgin, H., Jamal, A., Dwivedi, Y. K., & Rana, N. P. (2021). The impact of online vs. offline acculturation on purchase intentions: A multigroup analysis of the role of education. <i>Journal of Business Research</i> , 123, 239–252. https://doi.org/10.1016/j.jbusres.2020.09.018	Online/offline acculturation, education, purchase intention	Solid empirical data; clear differentiation	Study specific to a sample

4. RESEARCH METHODOLOGY

This chapter outlines the methodological approach employed to investigate the effect of acculturation on digital customer experience and online purchase intentions among Tunisian consumers in Portugal. The study adopts a descriptive research design to explore cultural adaptation patterns and their influence on digital consumption behaviors, providing a foundation for the survey findings presented in subsequent chapters.

4.1 Study Design

This study employs a descriptive quantitative approach to explore the effect of acculturation on digital customer experience and online purchase intentions. A structured questionnaire was administered to 133 Tunisian consumers residing in Portugal, capturing variables such as language use, social interactions, and purchase intentions. The choice of a quantitative approach is justified by the objective of obtaining measurable and comparable data, enabling the testing of specific hypotheses regarding the relationships between different variables. The use of a questionnaire facilitates the collection of a large number of responses from this specific population, ensuring the standardization of questions and thereby enhancing the reliability of the data.

The objective of the study is descriptive, as it seeks to describe online and offline acculturation behaviors as well as purchase intentions within the targeted community. Thus, the study aims to understand how the use of social media (online acculturation) influences cultural integration (offline acculturation) and purchase behaviors, while considering the level of education as a moderating factor.

4.2 Population and Sampling

The target population of this study consists of Tunisian consumers residing in Portugal. This population was selected because it represents a culturally distinct group living in a foreign country, which makes it particularly relevant for analyzing processes of online and offline acculturation and their impact on purchase intentions. A non-probabilistic sampling method was adopted, specifically the convenience sampling technique, complemented by a snowball sampling strategy. The initial participants were

contacted through Tunisian community networks in Portugal, social media groups, and personal connections. They were then encouraged to share the questionnaire with other potential participants within their network. The inclusion criteria of the population are as follows: being of Tunisian origin, currently residing in Portugal, and being over 18 years old. In this sense, were excluded from this study, individuals who are not of Tunisian origin, Tunisians living outside Portugal and individuals under 18 years of age.

This population is considered suitable for the research objectives because Tunisian expatriates often experience dual cultural influences (heritage and host culture) and are active users of digital technologies, making them ideal candidates for studying digital acculturation and consumer behavior.

4.3 Data Collection Methods

Data for this study were collected using a structured questionnaire designed specifically to measure the key constructs of the research: online acculturation, offline acculturation, and purchase intention (Annex 1). The questionnaire is divided into four sections, as follows:

- **Section 1:** Socio-demographic information (e.g., age, gender, education level, length of residence in Portugal);
- **Section 2:** Measurement of online acculturation, through items related to language use and friendship orientation on digital platforms;
- **Section 3:** Measurement of offline acculturation, based on behaviors and interactions within the host culture and heritage culture;
- **Section 4:** Assessment of purchase intentions related to digital experiences.

The items were measured using a 7-point Likert scale, ranging from "Strongly disagree" (1) to "Strongly agree" (7). These measurement scales were adapted from previously validated instruments, notably from studies by Kizgin et al. (2018) and Coyle and Thorson (2001), ensuring reliability and scientific validity. The questionnaire was distributed primarily via Google Forms. The link was shared through social media platforms (Facebook, Instagram), community associations of Tunisians in Portugal, personal networks and whatsapp groups. To ensure the anonymity and confidentiality of participants, no personal identifiers (such as names, phone numbers, or addresses) were collected. Participants were informed about the voluntary nature of their participation and

the fact that the data would only be used for research purposes. An introductory consent page was included at the beginning of the questionnaire.

4.4 Measurement of Variables

The key concepts of the study — online acculturation, offline acculturation, and purchase intentions — were operationalized through validated scales adapted from prior research, as follows.

4.4.1 Online Acculturation

Friendship Orientation was adapted from Xu et al. (2004). This variable measures the extent to which individuals connect with either their heritage group or host culture group through online friendships. Items include statements like “Most of my friends on social network sites are from [ethnic group / host culture]” and were measured using a 7-point Likert scale. The *Language Use* was adapted from Mendoza (1989) and applied to the digital context following the framework of Kaplan and Haenlein (2010). It measures the language preference (heritage language vs host country language) in online interactions. Items such as “I prefer using [heritage language/host language] on social networking sites” were rated on a 7-point Likert scale.

4.4.2 Offline Acculturation

Acculturation was adapted from the two-statement method of Arends-Tóth and van de Vijver (2007). This variable captures the degree of integration into the host culture, e.g., “I spend most of my social time with Portuguese people.”. *Enculturation* was also based on Arends-Tóth and van de Vijver (2007). This reflects the maintenance of heritage culture, e.g., “I spend most of my social time with Tunisian people.”

4.4.3 Purchase Intentions

Adapted from Coyle and Thorson (2001), this scale measures consumers’ likelihood to purchase a product or service. Example items include: “It is very likely that I will buy the product/service” and “I will definitely try the product/service.” All constructs were measured using a 7-point Likert scale, ranging from “Strongly disagree” (1) to “Strongly agree” (7), to ensure consistency with the original validated instruments

All scales were translated into Arabic and Portuguese to accommodate respondents' language preferences, with back-translation used to ensure accuracy.

4.5 Data Analysis Procedures

The data collected through the questionnaire were analyzed using the statistical tools provided by Google Forms. Descriptive statistics (frequencies, percentages, and cross-tabulations) were used to summarize the demographic characteristics of the sample, such as age, gender, education level, and length of residence in Portugal. These descriptive analyses helped to provide an overview of the profile of the participants and to verify the diversity and relevance of the sample. Given the exploratory nature of the study and the limitations of the statistical tools within Google Forms, no advanced modeling techniques (such as regression or structural equation modeling) were applied. Instead, the focus remained on identifying general trends and associations to provide initial answers to the research objectives and hypotheses.

The choice of Google Forms' integrated statistical tools was made to facilitate accessible, rapid, and transparent data analysis, aligning with the overall descriptive and exploratory goals of the study.

5. DATA ANALYSIS AND FINDINGS

5.1 Introduction

The present analysis explores the responses of the Tunisian community in Portugal to a structured questionnaire based on the model of online and offline acculturation, enculturation, language use, and purchase intentions. Hence it presents the survey results from 133 Tunisian consumers in Portugal, analyzing their acculturation, enculturation, friendship orientation, language use, and online purchase intentions. The findings, derived from descriptive statistics, are contextualized within the theoretical framework of Berry (1980) and Kizgin et al. (2021), as discussed in Chapters 1 and 3.

5.2 Sample Characterization

A total of **137 responses** were collected through the questionnaire. To ensure the relevance and coherence of our study, we applied the predefined exclusion criteria:

- a) Firstly, for **Non-Tunisian Respondents**, among the initial responses, **0.7% (1 respondent)** did not identify as Tunisian citizens. Given the focus of this research on the Tunisian diaspora, these responses were excluded from the final analysis.
- b) Secondly, for **Tunisians Non-Residents in Portugal**: Additionally, **2.2% (3 respondents)** indicated they did not currently reside in Portugal. Since our study examines the cultural and social integration of Tunisians specifically in Portugal, these responses were also removed.

After applying these exclusions, the final sample retained **133 valid responses**, representing **Tunisian citizens living in Portugal** (table 9). This refined dataset ensures that our analysis accurately reflects the target population under investigation.

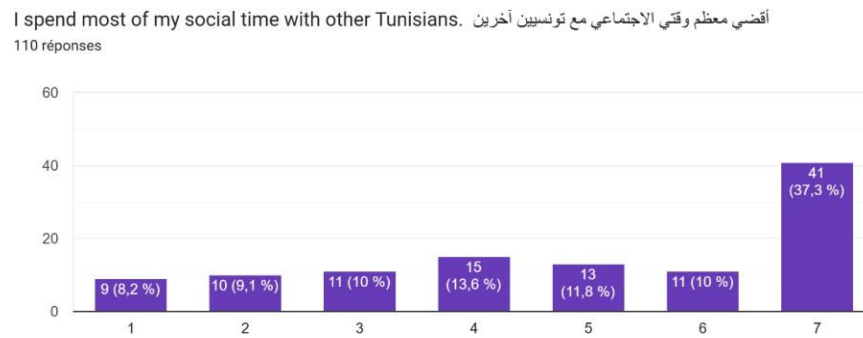
Table 9: Characterization of sample

Variable	Category	Frequency %	Notes
Tunisian citizenship	Yes	99.3%	137 respondents total
	No	0.7%	
Residence in Portugal	Yes	97.8%	136 answers
	No	2.2%	
Age	Under 18	19.5%	133 answers
	18–24	12.8%	
	25–34	9.0%	
	35–44	24.8%	
	45–54	17.3%	
	55 or older	16.5%	
Gender	Male	56.4%	110 answers
	Female	43.6%	
Education Level	Secondary school	12.7%	110 answers
	Vocational training	19.1%	
	Bachelor's degree	34.5%	
	Master's degree or above	20%	
Time in Portugal	<6 months	12.7%	110 answers
	6 months–1 year	30.9%	
	1–3 years	17.3%	
	3–5 years	12.7%	
	>5 years	26.4%	
Reason for Moving	Work	55.5%	110 answers Multiple choices
	Studies	32.7%	
	Family reasons	19.1%	
	Asylum/Refugee status	10.9%	

5.3 Characterization of Respondents' Enculturation

A total of 37.3% of respondents strongly agreed with the statement “I spend most of my *social time with other Tunisians*,” while additional respondents selected moderately high agreement levels, particularly in the mid-to-upper range of the scale (Graph 1). This overall distribution indicates that a majority of Tunisian migrants in Portugal tend to socialize predominantly within their ethnic group. Such a trend highlights a strong enculturative orientation, wherein individuals maintain close interpersonal relationships with co-nationals as a means of cultural continuity and emotional support. The preference for intra-ethnic social interaction reflects the central role of shared language, values, and traditions in shaping social behavior within the diaspora. In many cases, socializing with members of one's own cultural background can ease the adaptation process by providing a familiar and affirming environment amidst the broader challenges of migration.

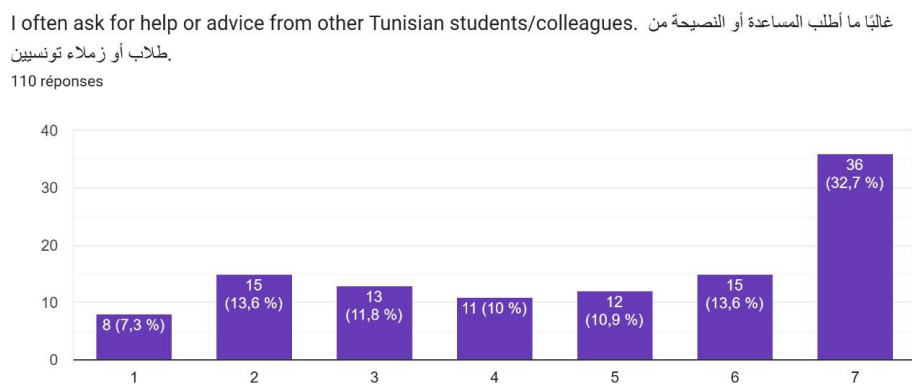
Graph 1: Social time with Tunisians



This finding aligns with acculturation theory, which suggests that individuals often preserve aspects of their original culture—particularly in the domain of social networks—as a form of resilience and identity reinforcement. In the context of the Tunisian community in Portugal, this behavior underscores the enduring importance of ethnic solidarity as a mechanism for both social belonging and cultural preservation.

Regarding the respondents' inclination to *ask for help or advice from other Tunisian students and colleagues*, data reveal that 32.7% of respondents strongly agreed with the statement “I often ask for help or advice from other Tunisian students or colleagues,” with an additional 13.6% selecting point 6 and 10.9% choosing point 5.

Graph 2: Help or advice from other Tunisians

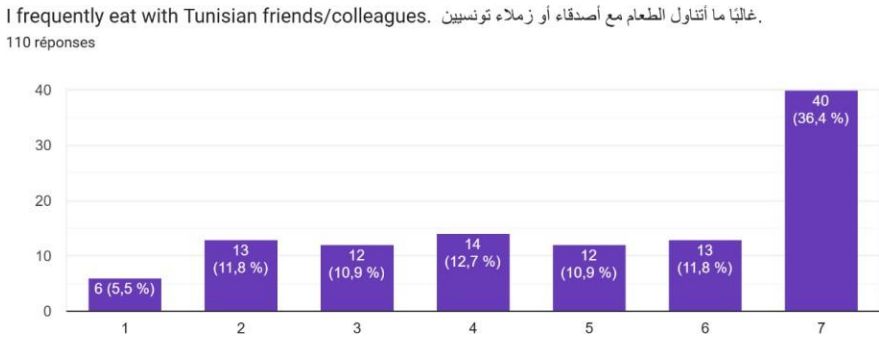


This indicates that more than half of the participants report a relatively high level of reliance on their Tunisian peers for guidance and support. Such a pattern suggests that members of the Tunisian community in Portugal maintain strong intra-ethnic ties, particularly in academic or professional contexts where familiarity and shared cultural understanding can facilitate trust and communication. The relatively high reliance on co-nationals for assistance points to the presence of a supportive ethnic network that acts as

a resource for navigating challenges in the host society. This behavior may also reflect an enculturated strategy, wherein individuals turn to culturally similar others not only for practical help but also for emotional reassurance and shared experiences. In collectivist cultures, where interdependence is valued, seeking advice from trusted in-group members is a common and culturally reinforced practice. Overall, the findings underscore the importance of ethnic solidarity and peer-based social capital in the acculturation process of Tunisian migrants in Portugal.

When asked about *with whom they frequently eat*, results show that 36.4% of respondents strongly agreed that they frequently eat with Tunisian friends or colleagues, while 12.7% selected point 4, and approximately 10.9% and 11.8% selected points 3, 5, and 6 respectively (Graph 3).

Graph 3: Company to eat



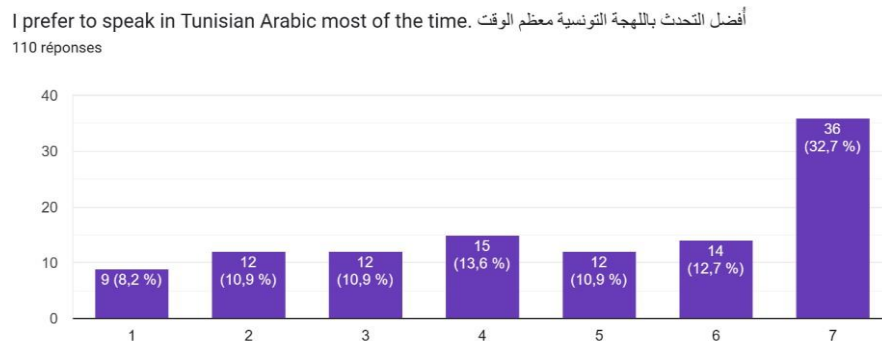
This distribution indicates that a significant portion of the Tunisian community in Portugal maintains the habit of sharing meals within their ethnic network. In many cultures, and particularly within Arab societies, communal eating is more than a nutritional activity; it is a vital cultural practice that fosters social bonding, reinforces group identity, and affirms traditional values.

The data suggest that food-based interactions continue to play an important role in maintaining ethnic cohesion among Tunisian migrants. This behavior may also reflect an effort to preserve familiarity and comfort within a host environment that may otherwise present cultural or linguistic challenges. Sharing meals with co-nationals not only reinforces a sense of belonging but also provides an informal setting for cultural expression, language use, and mutual support.

Thus, this result supports the idea that everyday social rituals, such as dining, serve as powerful vehicles for enculturation and cultural continuity in the diaspora context.

Respondents were also asked about **speaking preferences** (Graphs 4, 5 and 6). Graph 4 reflects the responses of 110 participants to the statement, "I prefer to speak in Tunisian Arabic most of the time."

Graph 4: Speaking preferences in general



The distribution of responses indicates varying degrees of preference for using Tunisian Arabic in daily communication. The largest proportion of respondents, 36 individuals (32.7%), strongly agreed with the statement, indicating a clear preference for speaking Tunisian Arabic most of the time. A smaller, yet notable, segment of respondents—15 individuals (13.6%)—also expressed a relatively high level of agreement. Responses at the mid-level were consistent, with 14 participants (12.7%) and 12 participants (10.9%) selecting the next two levels of agreement, respectively. Additionally, 12 respondents (10.9%) and 9 respondents (8.2%) indicated lower levels of preference for speaking Tunisian Arabic. These results suggest that while there is a significant inclination toward using Tunisian Arabic as the primary spoken language among the participants, there remains a notable minority who prefer alternative languages or are less committed to using Tunisian Arabic in most situations.

Graph 5 illustrates data for the statement "I often speak Tunisian Arabic with my Tunisian friends," reveals a clear tendency among respondents to **use Tunisian Arabic in their social interactions**. The highest percentage of participants, 36.4%, corresponding to 40 individuals, selected the strongest level of agreement, indicating that a substantial proportion of respondents very frequently use Tunisian Arabic with their Tunisian friends. The next most common response was level 6, which represents 14.5% of the sample. Levels 4 and 5 were each selected by 13 respondents, accounting for 11.8% each, while level 3 was chosen by 12 participants, representing 10.9%. Level 2 was selected by

11 respondents, or 10%, and the lowest level of agreement, level 1, was chosen by only 5 participants, making up 4.5% of the total.

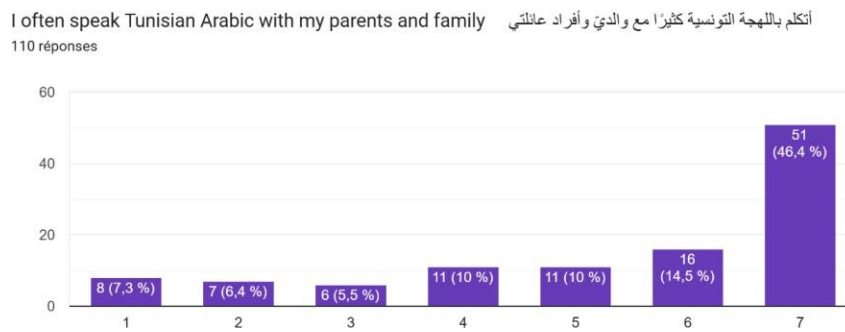
Graph 5: Speaking preferences with Tunisian friends



These results indicate that the vast majority of participants regularly speak Tunisian Arabic with their Tunisian friends, with only a small minority indicating infrequent use of the language in these social contexts. This distribution underscores the central role of Tunisian Arabic as the primary medium of communication within the social circles of the respondents. The data further suggest a strong linguistic cohesion among Tunisian individuals in their interpersonal relationships, as evidenced by the high percentages in the upper levels of agreement.

When asked about *speaking preferences with parents and family*, results demonstrate a pronounced tendency among respondents to use Tunisian Arabic in familial settings (graph 6). The highest proportion of participants, 46.4 percent, selected the strongest level of agreement, indicating that nearly half of the respondents very frequently speak Tunisian Arabic with their parents and family members. This is followed by 14.5 percent, who chose the next highest level of agreement. The middle levels, represented by both level five and level four, were each selected by 10 percent of respondents, corresponding to 11 individuals for each category. Lower levels of agreement were less frequently chosen: level three was selected by 5.5 percent, or 6 respondents; level two by 6.4 percent, or 7 respondents; and level one, the lowest level of agreement, by 7.3 percent.

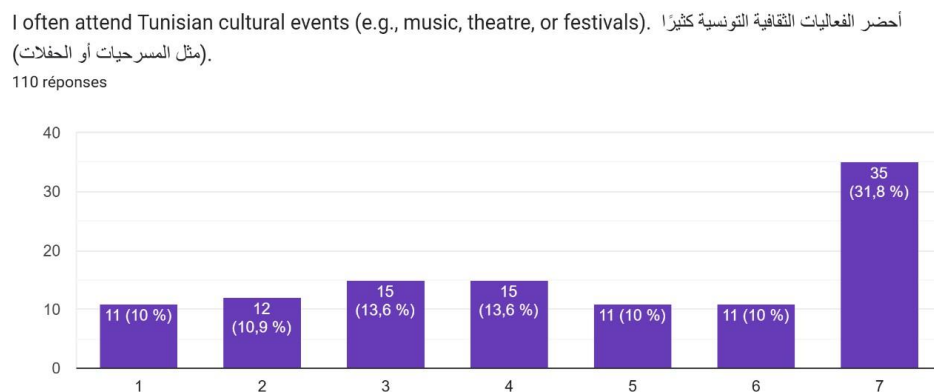
Graph 6: Speaking preferences with parents and family



These findings indicate that the overwhelming majority of participants regularly use Tunisian Arabic in communication with their family members, while only a small minority report infrequent use of the language in these contexts. This distribution underscores the centrality of Tunisian Arabic as the primary language of familial interaction among the surveyed group.

Regarding the *attendance of cultural events*, data depicted in graph 7, which summarizes the responses of 110 participants to the statement "I often attend Tunisian cultural events (e.g., music, theatre, or festivals)," reveals a notable diversity in the frequency with which respondents engage in such cultural activities.

Graph 7: Attendance of cultural events



The largest proportion of participants, 31.8 percent, corresponding to 35 individuals, selected the highest level of agreement, indicating that nearly one-third of the sample frequently attends Tunisian cultural events. Both level three and level four were each chosen by 13.6 percent of respondents, representing 15 individuals for each category, suggesting a moderate engagement with cultural events among a significant segment of the participants. Level two was selected by 10.9 percent, or 12 individuals, while levels one, five, and six were each chosen by 10 percent of respondents,

corresponding to 11 individuals in each case. This distribution demonstrates that, although a substantial proportion of participants are highly engaged with Tunisian cultural life, there remains a considerable portion of the sample whose attendance at such events is less frequent. Overall, the results reflect both a strong core of cultural participation and a notable diversity in the extent to which individuals are involved in Tunisian cultural activities.

When it comes to *preferences regarding movies and TV shows* (graph 8), findings reveal a distinct inclination among the respondents toward engaging with Tunisian audiovisual media.

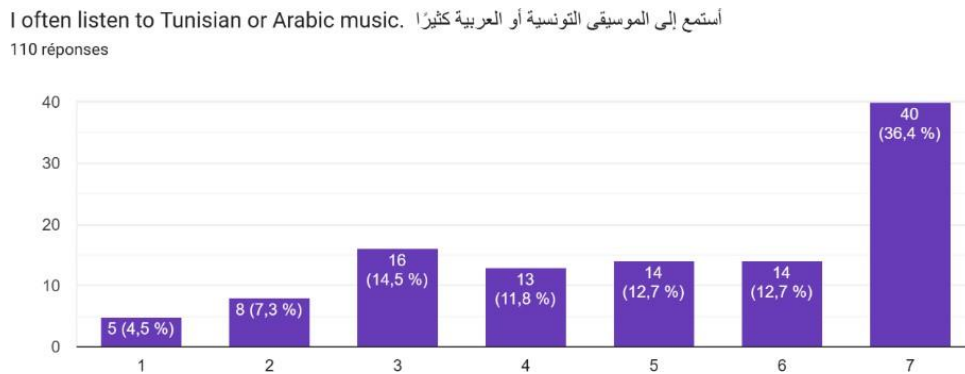
Graph 8: Preferences on movies and TV shows



The highest proportion of participants, 32.7 percent, corresponding to 36 individuals, selected the strongest level of agreement, indicating that nearly one-third of the sample frequently watches Tunisian movies or television series. This is followed by 15.5 percent, or 17 respondents, who chose the next highest level of agreement. The intermediate levels show a more even distribution, with 11.8 percent, or 13 participants, selecting both level one and level four, while 11 percent, or 11 individuals, chose both level two and level five. The lowest percentage, 8.2 percent, or 9 respondents, selected level three. These results suggest that while a significant portion of the participants regularly consume Tunisian films and TV shows, there is also a considerable segment whose viewing habits are less frequent. Overall, the data indicate that Tunisian audiovisual content plays an important role in the cultural consumption of the majority of respondents, yet a notable diversity exists in the extent of engagement with such media.

When asked about *music preferences* (graph 9), data reveals a pronounced tendency among respondents to engage with Tunisian or Arabic music.

Graph 9: Preferences on movies and TV shows



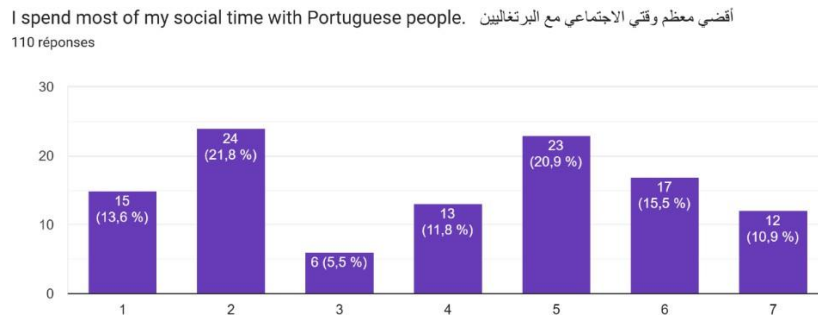
The largest proportion of participants, 36.4 percent, corresponding to 40 individuals, selected the highest level of agreement, indicating that more than one-third of the sample frequently listens to Tunisian or Arabic music. The next most common response was level three, chosen by 16 participants, which represents 14.5 percent of the total. Levels four, five, and six were selected by 13, 14, and 14 respondents respectively, accounting for 11.8 percent, 12.7 percent, and 12.7 percent each. Level two was chosen by 8 participants, representing 7.3 percent, while the lowest level of agreement, level one, was selected by 5 participants, making up 4.5 percent of the sample. These findings suggest that the majority of participants regularly listen to Tunisian or Arabic music, with only a small minority reporting infrequent engagement with this musical tradition. Overall, the data indicate that Tunisian or Arabic music constitutes a significant aspect of the cultural lives of the respondents

5.4 Characterization of Respondents' Acculturation

When it comes to the acculturation process of Tunisians in Portugal, data indicates that the individual spends the majority of their *social time with Portuguese people* (graph 10). The accompanying statistics reveal a distribution of social interactions across different groups, with the highest proportion being 20% (representing the primary group). Further breakdowns show varying percentages: 13.6%, 21.8%, 5.5% (represented numerically as 6), 11.8%, 20.9%, 15.5%, and 10.9% (represented numerically as 17). These figures suggest a diverse but predominantly Portuguese-oriented social circle, with secondary interactions distributed among other groups. The prevalence of Portuguese

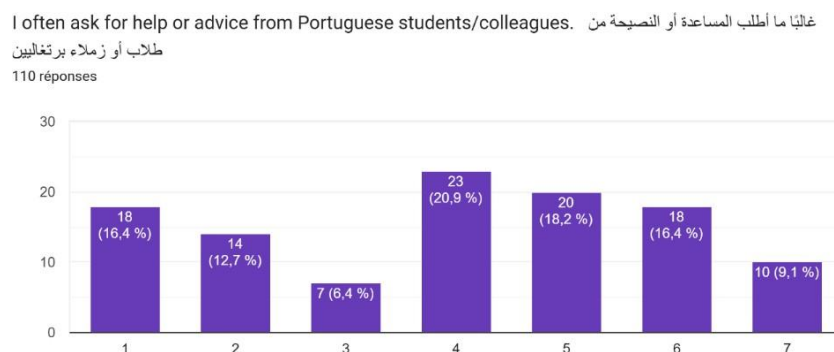
connections highlights their central role in the individual's social engagements, while the remaining percentages reflect supplementary affiliations.

Graph 10: Social time with Portuguese people



Regarding Tunisians behavior towards asking for *help or advice from Portuguese* students or colleagues, Graph 11, reveal patterns in how frequently individuals seek help or advice from Portuguese students or colleagues. The data is segmented into seven categories, each representing a distinct level of engagement.

Graph 11: Help or advice from Portuguese students and colleagues



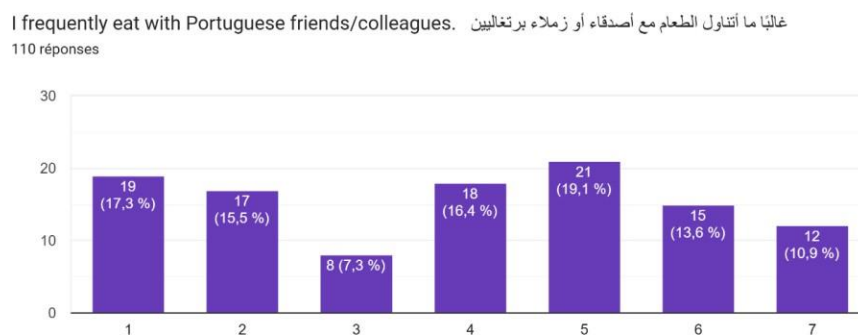
The highest proportion of respondents (20.9%) fall into category 4, indicating a moderately frequent tendency to seek assistance. This is closely followed by categories 2 and 6, representing 18.2% and 16.4% of responses, respectively. Categories 1 and 5 also show significant engagement, each accounting for 16.4% of the total responses. Meanwhile, categories 3 and 7 reflect lower frequencies, with 12.7% and 9.1% of respondents, respectively. The least common response was category 3 at 6.4%.

These findings suggest that while a substantial portion of individuals regularly seek help or advice from Portuguese peers (notably categories 4, 2, and 6), there remains variability in engagement levels, with a minority (categories 3 and 7) demonstrating infrequent requests for support. The distribution underscores the importance of

Portuguese networks in facilitating collaborative or advisory interactions among respondents.

Data in Graph 12 also reveals a clear tendency among respondents to frequently *share meals with Portuguese friends or colleagues*. The distribution across seven frequency categories shows that the highest proportion of participants (19.1%) fall into category 4, indicating a regular but not daily occurrence. This is closely followed by categories 1 and 3, representing 17.3% and 16.4% of respondents, respectively, suggesting that a significant portion of the sample engages in this activity often. Categories 2 and 5 also demonstrate notable engagement, with 15.5% and 13.6% of responses, respectively. In contrast, categories 6 and 7 reflect less frequent participation, accounting for 10.9% and 7.3% of the sample. The gradual decline in percentages from category 1 to category 7 indicates a tapering frequency, with the majority of respondents clustering in the middle to upper ranges of engagement.

Graph 12: Eating with Portuguese friends and colleagues

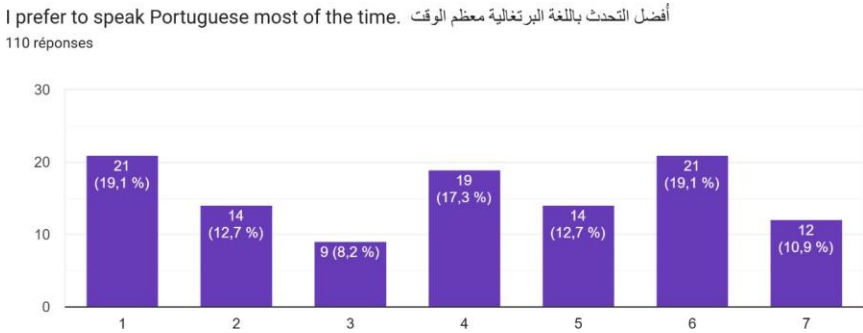


. These findings highlight the social significance of shared meals with Portuguese peers, as a substantial majority (categories 1–5, totaling 82.9%) report doing so at least occasionally. The lower percentages in categories 6 and 7 suggest that infrequent or rare participation is less common. This pattern underscores the role of communal dining as a key aspect of social interaction within this context. For further analysis, it would be valuable to explore the underlying reasons for these frequency variations, such as cultural norms or practical circumstances.

It was also interesting to note, that when asked if Tunisians preferred *to speak in Portuguese* (Graph 13), data demonstrates a distinct inclination toward Portuguese usage in daily communication. The data exhibits a bimodal distribution, with two peaks of equal

prominence at 19.1% (categories 1 and 6). This indicates that a significant portion of respondents strongly prefer speaking Portuguese either consistently (category 1) or frequently (category 6). A secondary cluster emerges in categories 2, 4, and 5, each representing between 12.7% and 17.3% of responses, suggesting moderate but regular use of Portuguese. Notably, the lower frequency categories show diminishing percentages, with category 3 at 8.2% and category 7 at 10.9%. This gradual decline indicates that infrequent use of Portuguese is less common among respondents. The cumulative percentage of categories 1 through 4 (57.3%) reveals that a majority of participants prefer speaking Portuguese at least half of the time.

Graph 13: Speaking Portuguese in general

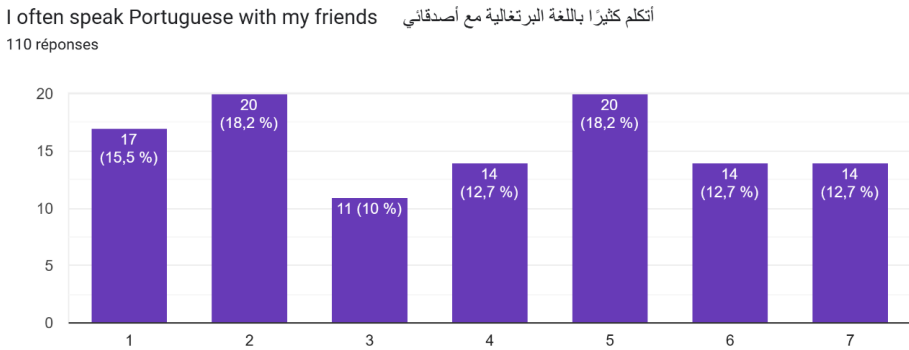


These findings suggest that Portuguese serves as a primary language of communication for a substantial segment of the surveyed population. The equal distribution between the highest preference categories (1 and 6) may reflect distinct subgroups within the sample - those who maintain constant Portuguese usage and those who alternate between languages while still favoring Portuguese. The data underscores the linguistic dominance of Portuguese in this social context, though the presence of all frequency categories indicates some variability in language adoption patterns. Further research could explore the factors influencing these preferences, such as cultural identity, professional requirements, or social environment.

An analysis about the frequency of *Portuguese language use among friends*, revealed a balanced distribution across seven frequency categories, indicating varied but consistent patterns of Portuguese communication in social interactions. The data demonstrates two primary peaks at 18.2% each for categories 2 and 5, representing moderate but regular use of Portuguese. This suggests that while many individuals engage with the language frequently, they do not necessarily use it exclusively in social settings.

Categories 1 and 4 follows closely, accounting for 15.5% and 12.7% of responses, respectively, reflecting substantial but slightly less frequent usage. The remaining categories (3, 6, and 7) each represent 12.7% of the sample, with the exception of category 3 at 10%, indicating that lower-frequency use, though less common, remains a meaningful minority behavior.

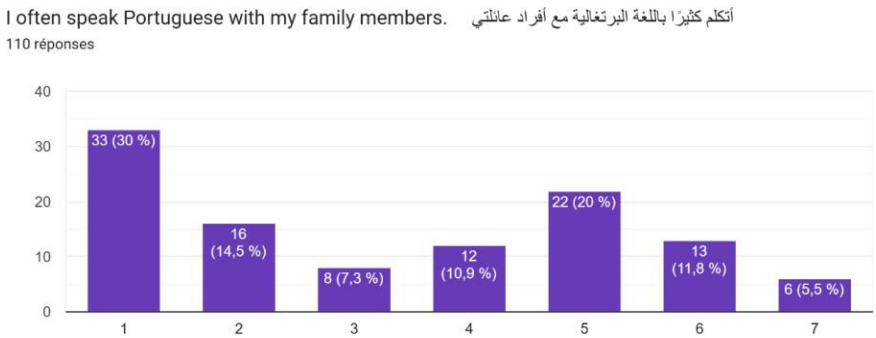
Graph 14: Speaking Portuguese with friends



In summary, while Portuguese maintains a significant presence in social interactions, its usage appears more adaptable and less polarized than in individual preference scenarios. This distinction highlights the importance of considering contextual factors when analyzing language behavior, as social settings may elicit different linguistic patterns compared to personal habits. Further research could explore the specific social or cultural mechanisms driving these variations.

An analysis about the frequency of *Portuguese language with family members*, reveals a clear predominance of non-Portuguese in domestic communication (Graph 15).

Graph 15: Speaking Portuguese with family

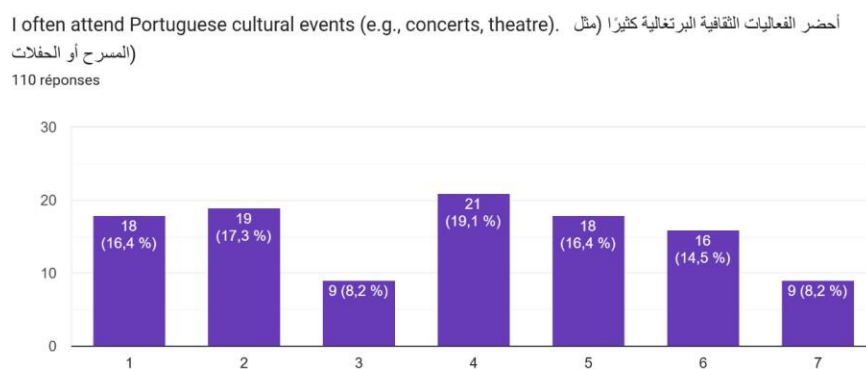


As illustrated in the distribution, Category 1 emerges as the most prominent, accounting for 30% of respondents who report disagreeing with the sentence about

speaking Portuguese "most of the time" with family members. Additional analysis reveals moderate usage levels in Categories 2 (14.5%) and 5 (11.8%), representing respondents who frequently but not predominantly use Portuguese in family interactions. This graduated decline in percentages suggests limited Portuguese use in family settings.

This study also examined *attendance patterns at Portuguese cultural events* based on survey responses from 110 participants. The data reveals a moderately high level of engagement with Portuguese cultural activities, with notable participation across multiple frequency categories.

Graph 16: Attendance of Portuguese cultural events



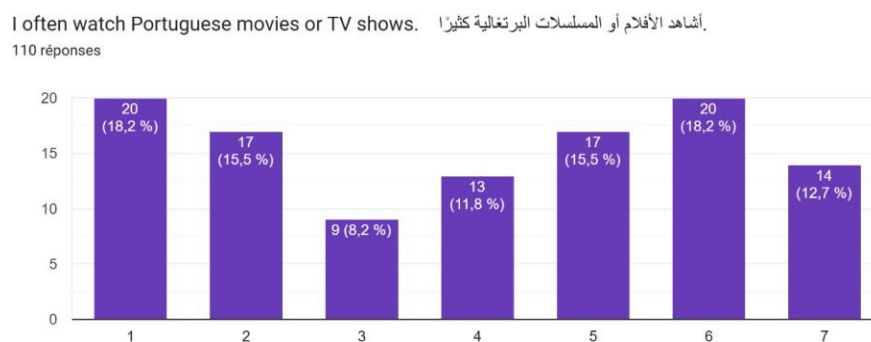
The distribution demonstrates a peak in Category 4, representing 19.1% of respondents who report regular attendance at Portuguese cultural events such as festivals or workshops. This is closely followed by Categories 2 and 4, accounting for 17.3% and 16.4% respectively, indicating disagreement at substantial participation at slightly varying frequency levels. Categories 5 and 6 show similar engagement rates at 16.4% and 14.5%, suggesting that a significant portion of respondents maintain consistent involvement with Portuguese cultural programming.

The data reveals a marked decline in the lower frequency categories, with Category 7 representing only 8.2% of responses. This sharp decrease suggests that while occasional participation occurs, it constitutes a clear minority pattern among respondents. The results demonstrate that cultural event attendance follows a different pattern than language use behaviors examined in previous studies, suggesting that cultural participation may operate as a distinct dimension of community engagement. This distinction warrants further investigation into how different aspects of cultural

maintenance - linguistic versus event-based - function within immigrant and heritage communities.

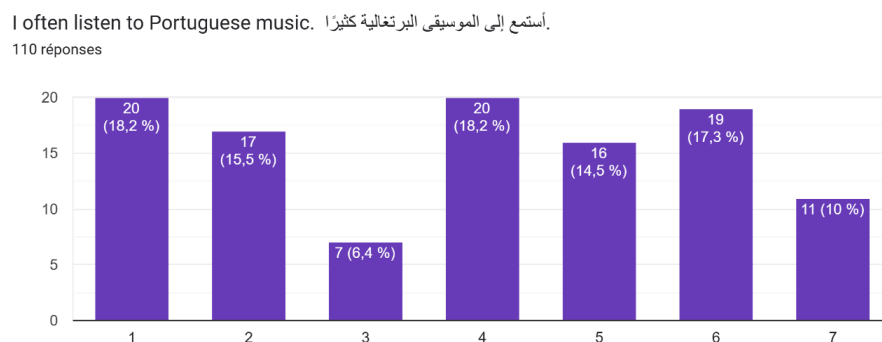
Regarding *Tunisians watching Portuguese movies or TV shows* (graph 17), data reveals that the distribution is quite balanced, with the highest frequencies at both extremes: 20 respondents (18.2%) chose 1 (never) and another 20 (18.2%) chose 6, indicating a polarized pattern. Additionally, 17 participants (15.5%) selected both 2 and 5, while 14 (12.7%) chose 7 (very often). Fewer respondents selected 3 (8.2%) and 4 (11.8%). This suggests that while a significant portion rarely watches Portuguese content, an almost equal proportion does so frequently, with fewer participants expressing moderate habits. The responses indicate a divided audience with strong opinions at both ends of the spectrum

Graph 17: Watching Portuguese movies or TV shows



When asked if *Tunisians listen to Portuguese music* (graph 18) results show a relatively even distribution, but with notable peaks at both ends and in the middle.

Graph 18: Listening to Portuguese music



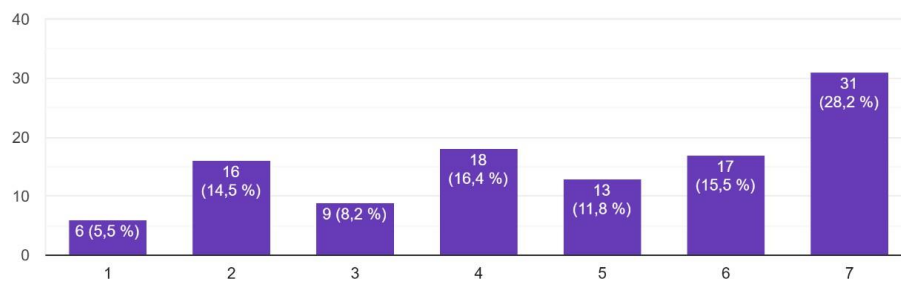
The highest frequencies are at 1 ("never") and 4 (both with 20 responses, 18.2%), indicating that a significant portion of participants either rarely or moderately listens to Portuguese music. The next highest is 6 (19 responses, 17.3%), followed by 2 (17 responses, 15.5%) and 5 (16 responses, 14.5%). Fewer respondents chose 3 (7 responses, 6.4%) and 7 ("very often," 11 responses, 10%). Overall, the data suggests a diverse range of listening habits, with groups of respondents at both low and high frequencies, and a notable cluster around the midpoint, reflecting varied engagement with Portuguese music among the participants. In summary, the responses indicate a diverse range of listening habits among the participants, with the largest groups situated at both the lowest and moderate points of the scale. There is no overwhelming tendency toward either extreme, suggesting that the sample is quite heterogeneous in their engagement with Portuguese music.

5.5 Characterization of Friendship Orientation

Five dimensions were used to explore Tunisians' friendship orientation. Starting *with social media friends* (graph 19), responses are rated on a scale from 1 to 7, where 1 indicates strong disagreement and 7 indicates strong agreement.

Graph 19: Listening to Portuguese music

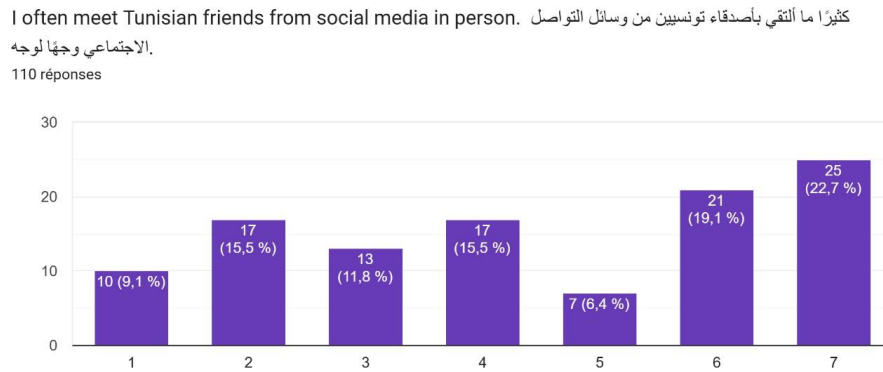
Most of my social media friends are Tunisians. معظم أصدقائي على مواقع التواصل الاجتماعي هم تونسيون.
110 réponses



Out of 110 participants, the largest group (31 respondents, 28.2%) selected 7, indicating strong agreement, followed by 18 (16.4%) at 4, and 17 (15.5%) at 6. Fewer respondents chose the lower end of the scale, with only 6 (5.5%) at 1 and 9 (8.2%) at 3. This distribution suggests that the majority of participants feel that most of their social media friends are Tunisians, with a clear skew towards agreement, while only a small minority strongly disagree with the statement.

Regarding *the frequency Tunisians meet social media friends in person* (graph 20), the highest proportion of respondents, 22.7%, equivalent to 25 individuals, rated their agreement at 7, signifying strong agreement with the statement.

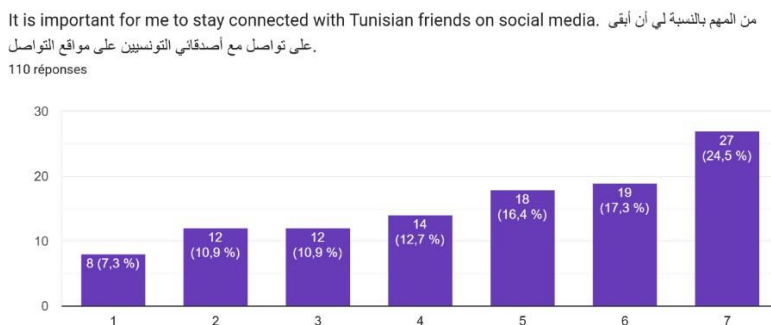
Graph 20: Meeting online friends in person



Overall, the distribution reveals a somewhat balanced response pattern, with a significant number of participants either strongly disagreeing or strongly agreeing, while fewer respondents adopted a neutral or slightly positive position. However, the distribution skews toward agreement, with nearly 42% (ratings 6 and 7) affirming that they often meet Tunisian friends from social media in real life. While some respondents remain neutral or disagree, the trend suggests that online connections frequently translate into offline interactions in this sample.

When asked about the *importance of staying connected with Tunisian friends on social media*, the distribution suggests a trend toward agreement, with the majority of participants placing importance on staying connected with Tunisian friends on social media, while a smaller portion expressed disagreement or neutrality (graph 21).

Graph 21: Stay connected with Tunisian friends on social media

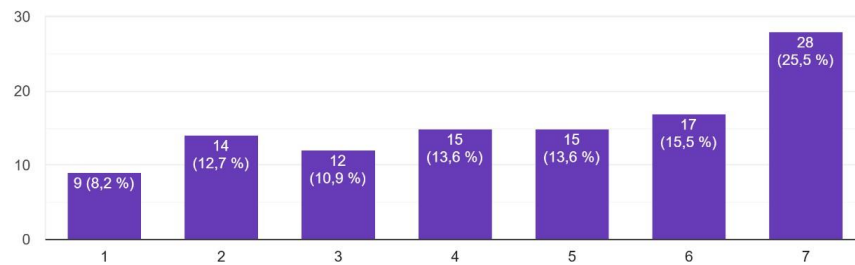


In fact, the largest proportion of respondents, 24.5%, equivalent to 27 individuals, rated their agreement at 7, signifying strong agreement with the statement. This underscores the social and emotional relevance of digital platforms in maintaining interpersonal connections across distances.

To explore *cultural preferences in online social interactions*, participants were asked about their inclination to engage with Tunisian friends over individuals from other cultural backgrounds on social media (graph 22).

Graph 22: Stay connected with Tunisian friends on social media

I prefer interacting with Tunisian friends over people from other cultures on social media. أفضل التفاعل مع الأصدقاء التونسيين على مواقع التواصل أكثر من أشخاص من ثقافات أخرى.
110 réponses

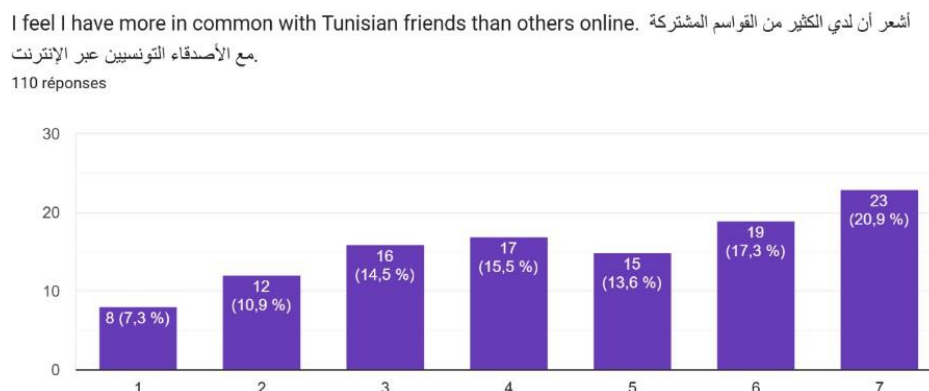


The most selected rating was 7 (Strongly Agree), with 28 respondents (25.5%), indicating that one in four participants strongly prefer to interact within their cultural group. In fact, together, the top three categories (5, 6, 7) account for over 54% of the total responses, pointing to a clear preference for engaging with Tunisian peers. Responses at levels 3 and 4 (representing mild agreement or neutrality) accounted for 27.2% of the total, indicating that a significant portion of participants hold ambivalent or moderately positive views toward interacting mainly with Tunisian friends on social media. Meanwhile, responses at levels 1 and 2 (disagreement) totaled 20.9%, suggesting that a minority of participants actively prefer intercultural interactions or do not emphasize cultural background in their online social choices.

Overall, the data suggests that a majority of participants exhibit a preference for culturally familiar interactions, favoring Tunisian friends over intercultural exchanges on social media. This trend may reflect a sense of shared identity, language, or comfort within the same cultural framework.

Lastly, to assess the *perceived cultural and personal alignment within online interactions*, participants were asked whether they feel they have more in common with Tunisian friends than with others online (graph 23). the data reflects a clear tendency toward perceived similarity and shared identity with Tunisian friends online, reinforcing the notion of strong in-group connections in digital environments.

Graph 23: Perceived Commonality with Tunisian Friends Online

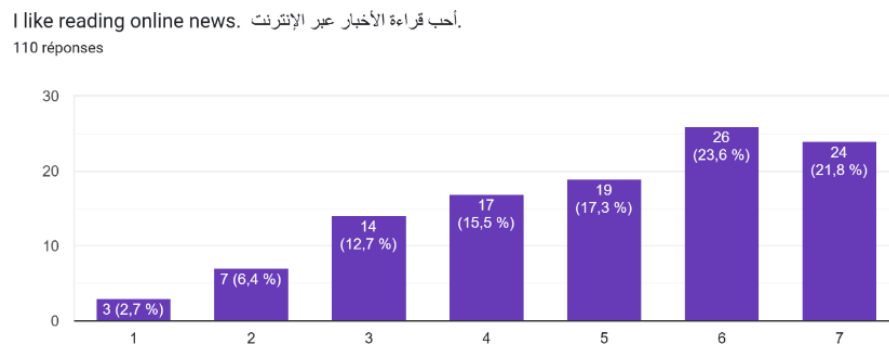


A total of 57.2% of participants selected levels 5, 6, or 7, indicating that more than half of respondents feel a strong sense of commonality with their Tunisian friends online, highlighting a clear cultural and social affinity in virtual interactions. A combined 30% of participants chose levels 3 or 4, reflecting a moderate or ambivalent sense of commonality, suggesting they might relate to Tunisian friends but not in a strongly defined way. Only 18.2% of respondents expressed disagreement (levels 1 and 2), showing that a minority feel less connected or identify more with non-Tunisian individuals in their online interactions.

5.6 Characterization of Language Use

To start exploring Tunisians' language use in different settings, participants were, first, asked to indicate how much they **enjoy reading news online** (graph 24). Responses are clearly skewed toward the higher end of the scale, showing that online news is a well-liked information source for most.

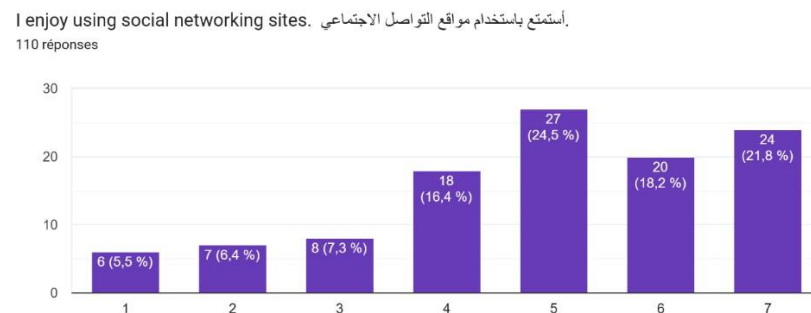
Graph 24: Reading online news



The responses show a clear preference for online news consumption, with 26 participants (23.6%) selecting 6 and 24 (21.8%) selecting 7, the highest level of agreement. This means that nearly half the respondents (45.4%) expressed strong enjoyment in reading online news. Mid-range responses (4 and 5) also garnered significant attention, accounting for an additional 32.8%, indicating a generally positive or moderate attitude. In contrast, only 9.1% of respondents selected 1 or 2, showing that very few participants actively dislike reading the news online.

Following participants' strong interest in reading online news, they were also asked how much they *enjoy using social networking sites*—another major aspect of online engagement (graph 25).

Graph 25: Using social networking sites

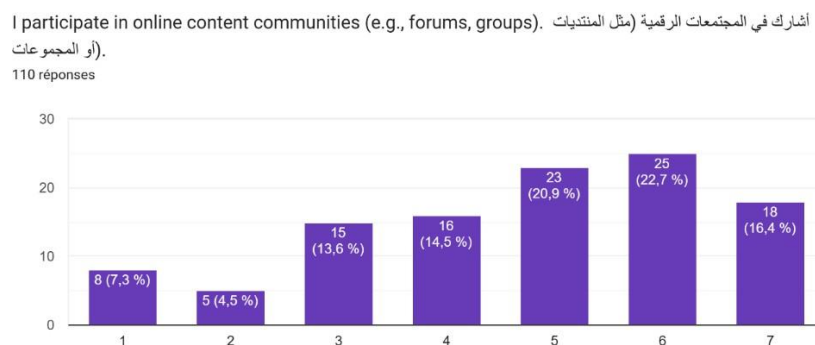


The results show that the vast majority of respondents enjoy using social networking platforms, with the highest frequencies at rating 5 (24.5%), followed by 7 (21.8%) and 6 (18.2%). Together, responses from 5 to 7 account for 64.5% of all answers,

indicating a clear overall positive sentiment toward social media use. Moderate responses (4) made up an additional 16.4%, suggesting that many respondents feel neutral to slightly positive. Meanwhile, only 18.2% selected ratings from 1 to 3, showing that negative attitudes are relatively limited. Overall, the distribution reflects a strong inclination toward social media enjoyment, reinforcing its role as a favored and engaging online activity among participants.

Building on their enjoyment of social media, participants were also asked how frequently they *engage with online content communities*, such as forums and discussion groups. Graph 26 reveals that responses again showed a strong engagement trend, with the majority choosing the upper end of the scale: 23 participants (20.9%) selected 5, 25 (22.7%) selected 6, and 18 (16.4%) selected 7. In total, 60% of respondents reported frequent or enthusiastic participation in these digital communities.

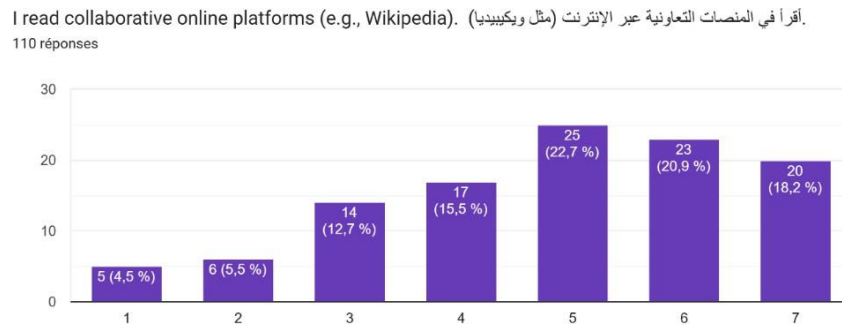
Graph 26: Participation in Online Communities



Moderate responses (3 and 4) accounted for 28.1%, suggesting that a significant portion engages occasionally or passively. Only 11.8% selected 1 or 2, indicating that few participants avoid such platforms entirely. These results show that, beyond just browsing or socializing, participants are also actively involved in knowledge-sharing and interest-based online groups, highlighting the interactive and participatory nature of their digital behavior.

In addition to participating in online communities, participants were asked how often they *read from collaborative platforms*, such as Wikipedia and similar user-generated knowledge sites (graph 27).

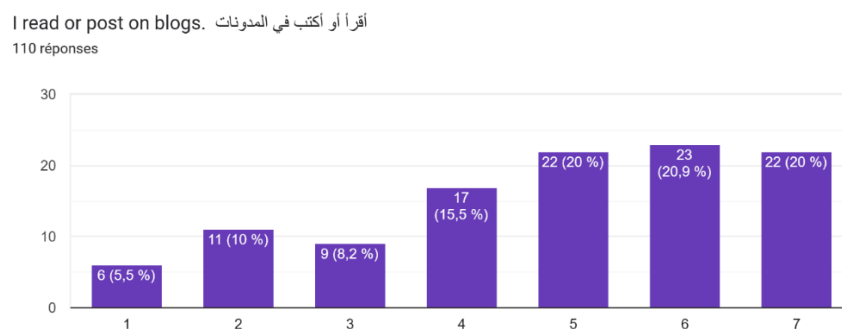
Graph 27: Reading collaborative platforms



The data shows that collaborative platforms are widely used and appreciated, with 25 respondents (22.7%) choosing 5, 23 (20.9%) choosing 6, and 20 (18.2%) choosing 7. Altogether, 61.8% of participants expressed high engagement with these sources. Mid-range responses (3 and 4) accounted for 28.2%, reflecting a group of users who read such content occasionally or moderately. In contrast, only 10% of participants selected 1 or 2, indicating low resistance or disinterest in collaborative knowledge-sharing environments. This distribution suggests that collaborative platforms are a trusted and frequently accessed source of information, reinforcing their role in everyday digital literacy and learning behaviors.

Following their use of collaborative platforms, participants were asked about their **engagement with blogs, whether through reading or posting content**. Overall, the data reported in graph 28 suggests that blogs continue to be a valued medium for expression and information, even in the presence of newer content-sharing platforms.

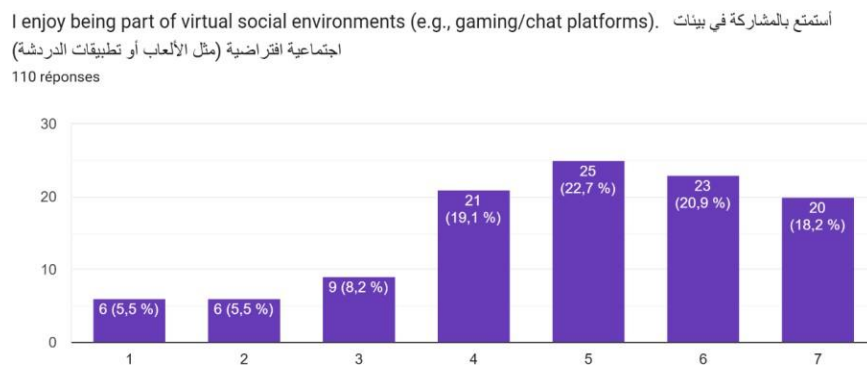
Graph 28: Reading or posting in blogs



The responses show that blog interaction is fairly popular, with 67% of participants selecting 5 or above. Specifically, 23 participants (20.9%) chose 6, and 22 each (20%) chose 5 and 7, reflecting a strong overall interest in blog-based content. Moderate engagement is seen at level 4, with 17 responses (15.5%), while lower levels (1 to 3) accounted for just 23.7% in total. This indicates that a smaller group rarely interacts with blogs, but they remain a relevant part of the digital experience for most.

In addition to blogs, participants were asked about their **enjoyment of virtual social environments**, such as gaming platforms and chat-based applications (graph 29). These findings highlight that virtual social platforms—especially those centered around interaction like games or live chats—are widely appreciated, reinforcing their role in sustaining digital social life.

Graph 29: Enjoying being part of virtual social environments



The results show strong engagement, with 25 participants (22.7%) selecting 5, 23 (20.9%) selecting 6, and 20 (18.2%) selecting 7. Altogether, 61.8% of respondents indicated high enjoyment of virtual social spaces, making it one of the more favorably rated items. Moderate responses at level 4 accounted for 19.1%, while only 19.2% chose 1 to 3, suggesting that only a small segment of participants feel disconnected from these environments.

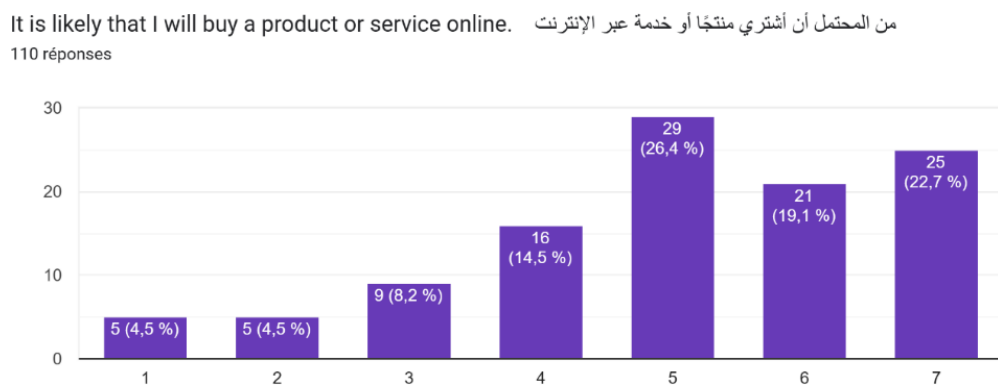
5.7 Purchase intentions online

After exploring participants' interaction with various digital content and social platforms, the focus shifts to a different dimension of online behavior: purchasing

intentions. This section examines how comfortable and willing users are to engage in commercial activities online, including buying products and services through digital platforms.

To assess participants' online consumer behavior, they were asked how **likely they are to buy a product or service online** (graph 30). The responses indicate a strong openness to online purchasing. The most frequent selections were 5 (26.4%), 7 (22.7%), and 6 (19.1%), suggesting that a combined 68.2% of respondents are positively inclined toward buying products or services over the internet. Moderate responses (3 and 4) totaled 22.7%, reflecting some hesitation or conditional willingness, while only 9% selected 1 or 2, showing minimal outright resistance to e-commerce.

Graph 30: Likelihood to buy online



This distribution points to a high level of digital consumer readiness among participants, suggesting that online marketplaces are well-aligned with their shopping preferences and habits.

Participants were also asked whether they intend to **make an online purchase the next time they need a product or service**. Graph 31 reveals a strong tendency toward future online purchasing, with 28 participants (25.5%) selecting 5, 23 (20.9%) selecting 6, and 24 (21.8%) selecting 7. Altogether, 68.2% of respondents expressed a clear readiness to buy online when the need arises.

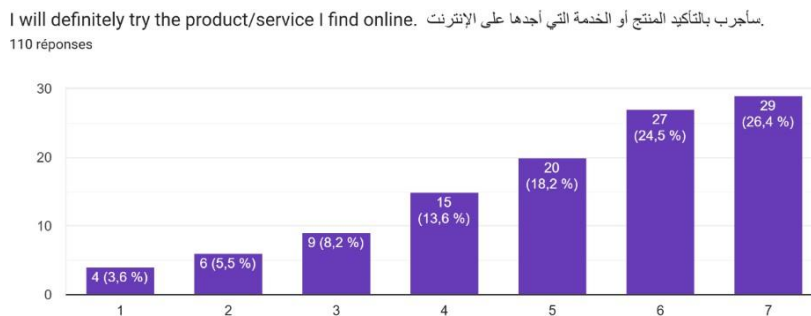
Graph 31: Planning to purchase product/service online in the future



Mid-range responses (level 4) accounted for 12.7%, suggesting moderate consideration or conditional planning, while only 19.1% chose options 1 to 3, indicating relatively few participants are hesitant about future online purchases. This pattern reinforces earlier findings: participants not only feel comfortable with online shopping but are also actively planning to use digital platforms for their next purchases.

To assess the level of confidence in online options, participants were asked whether they would *definitely try a product or service they find online* (graph 32). Overall, this graph reinforces the trend of growing consumer confidence in online platforms, with a majority of participants showing enthusiastic openness to trying what they discover digitally.

Graph 32: Trying the product/service found online

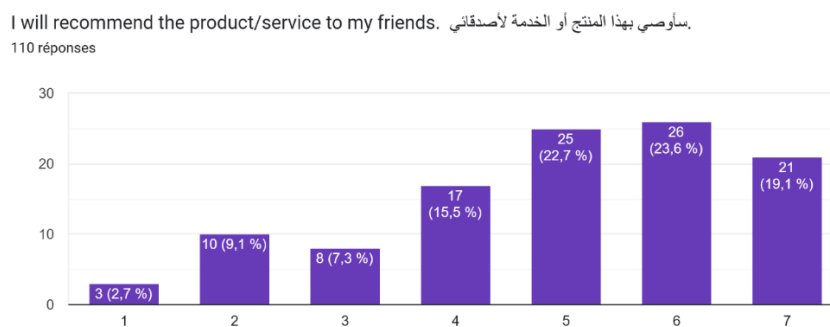


The responses indicate a high level of trust and willingness to act on online discoveries. The strongest agreement was seen at rating 7, chosen by 29 participants (26.4%), followed closely by 6 (24.5%) and 5 (18.2%)—a combined 69.1% expressing clear intent to try online products or services. Moderate responses (levels 3 and 4)

accounted for 21.8%, suggesting a smaller group is cautiously open to online offerings. Only 13 participants (11.8%) selected 1 or 2, showing that outright reluctance is rare.

To evaluate how likely participants are to endorse online purchases, they were asked if they would *recommend a product or service they found online to their friends* (graph 33).

Graph 33: Recommending product/services to friends



The results indicate strong word-of-mouth potential, with 25 participants (22.7%) selecting 5, 26 (23.6%) selecting 6, and 21 (19.1%) selecting 7. This means that 65.4% of respondents are willing to recommend online products or services to others—an important indicator of satisfaction and trust. Moderate responses at level 4 made up 15.5%, while only 11.8% chose 1 or 2, reflecting low levels of dissatisfaction or hesitation about making recommendations. Overall, this data suggests that participants are not only likely to purchase online but are also confident enough in their online experiences to share them with peers, highlighting the potential for organic digital marketing through personal networks.

5.8 Data analysis: concluding remarks

The data presented in this chapter reveal a strong digital engagement among Tunisian consumers in Portugal, reflected across social, informational, and commercial domains. Participants not only actively consume online content—such as news, blogs, and collaborative platforms—but also maintain strong ties to their cultural identity through social media, particularly in their connections with Tunisian peers. This dual orientation is further reflected in their purchase behavior, where high levels of intention

to buy, try, and recommend online products suggest a confident and participatory consumer profile.

Overall, the findings indicate that digital environments serve as both cultural bridges and commercial gateways, facilitating acculturation while preserving elements of enculturation. These insights support the central argument of this study: that digital customer experience and online purchase intentions are significantly shaped by the complex interplay of cultural identity, social networks, and digital fluency. The next chapter will reflect on these findings in light of the research objectives and broader theoretical frameworks.

6. CONCLUSIONS

6.1 Responses to Research Objectives

This study pursued three primary objectives:

- (1) to investigate the acculturation process in digital customer experiences
- (2) to evaluate its influence on online purchase intentions,
- (3) to examine the interplay between acculturation and enculturation in shaping digital consumption behaviors among Tunisian consumers in Portugal.

The findings, derived from a survey of 133 respondents, provide clear insights to address each objective. Concerning the effect of acculturation on digital customer experience, 69.1% of respondents rated their intention to try online products, reflecting significant engagement with Portuguese digital platforms. This aligns with Kizgin et al.'s (2021) framework of online acculturation, suggesting that cultural adaptation enhances social and sensory interactions within digital environments. The second objective, assessing the relationship between acculturation and online purchase intentions, is similarly supported. A substantial 68.2% of respondents indicated a high likelihood of purchasing online. These results corroborate the theoretical assertion that acculturated individuals are more inclined to adopt the consumption practices of the host culture, particularly in digital marketplaces. The third objective, exploring the balance between acculturation and enculturation, reveals a nuanced, hybrid cultural identity. While 69.1% of respondents demonstrated strong acculturation through their intention to try online products, 65.4% rated their likelihood of recommending products to friends between 5 and 7. This reflects enculturation through social networks, highlighting the pivotal role of social connections in preserving Tunisian heritage while embracing Portuguese consumption practices.

6.2 Contributions of the study

This research provides some contributions to cross-cultural marketing and consumer behavior in international settings, by applying a multidimensional acculturation model to the digital consumption patterns of an understudied demographic—Tunisian

consumers in Portugal. By incorporating Kizgin et al.'s (2021) framework distinguishing online and offline acculturation, the study deepens the understanding of how cultural adaptation influences digital engagement, particularly through social and sensory dimensions. The finding that 69.1% of respondents express strong intentions to try online products underscores the salience of acculturation in digital marketing scholarship.

Practically, the study provides valuable insights for marketers targeting ethnic minority communities. The high online purchase intention (68.2% rating 5 to 7) and the propensity to recommend products (65.4% rating 5 to 7) emphasize the efficacy of culturally tailored digital strategies that foster emotional and social resonance. These findings enable businesses to craft personalized campaigns that bridge engagement with the host culture and connections to the heritage community, thereby enhancing marketing effectiveness.

6.2 Limitations of the study and future research

Despite its contributions, the study is subject to several limitations, thus presenting opportunities for further inquiry. First, the sample of 133 respondents, while adequate for an initial analysis, may not fully capture the diversity of experiences within the Tunisian diaspora in Portugal. This constrains the generalizability of findings, such as the 69.1% acculturation rate and 65.4% enculturation tendency. Future research should employ larger and more diverse samples to enhance the representativeness of results.

Second, the reliance on self-reported survey data introduces risks of bias, such as social desirability, which may compromise the reliability of responses (e.g., the 68.2% purchase intention rate). To address this, future studies could integrate objective measures, such as actual purchase records or digital interaction analytics, to validate self-reported findings.

Third, the cross-sectional design, capturing data at a single point in May 2025, precludes insights into longitudinal trends in acculturation and digital consumption. Longitudinal studies would enable researchers to track evolving patterns, particularly as digital platforms and cultural dynamics continue to shift.

Despite these limitations, this study advances the understanding of acculturation's impact on digital customer experiences and provides practical implications for marketers, emphasizing the importance of culturally sensitive strategies that leverage both digital platforms and community networks. In conclusion, this research illuminates the hybrid

cultural identities of Tunisian consumers in Portugal, offering a foundation for future studies to investigate longitudinal trends, educational influences, and additional cultural variables in the evolving landscape of digital consumer behavior among diverse populations.

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ANNEX 1

تأثير التثاقف على تجربة العميل الرقمية ونية الشراء عبر الإنترنت (الزبانن التونسيين في البرتغال)

The Effect of Acculturation on Digital Customer Experience and Online Purchase Intention (Tunisian customer in Portugal)

في عالم رقمي وعالمي متزايد، من الضروري فهم كيف تؤثر الاختلافات الثقافية على سلوك المستهلكين عبر الإنترنت. تركز هذه الدراسة بشكل خاص على المستهلكين التونسيين المقيمين في البرتغال، وتهدف إلى استكشاف كيف يؤثر التثاقف الرقمي - أي التكيف مع ثقافة جديدة - على نية العميل الرقمية ونية الشراء عبر الإنترنت. ستساعدنا إجاباتكم في فهم أفضل لكيفية الأفراد في بيئة متعددة الثقافات مع خصائص التجارة الإلكترونية.

In today's increasingly digital and globalized world, understanding how cultural differences affect online consumer behavior is essential. This study focuses specifically on Tunisian consumers living in Portugal and aims to explore how their acculturation process - the adaptation to a new culture - impacts their digital customer experience and online purchase intention. Your responses will help us better understand how individuals in intercultural contexts engage with e-commerce platforms.

* Indique une question obligatoire.

1. هل أنت مواطن تونسي؟ *
- Are you a Tunisian citizen?
- Une seule réponse possible.
- ☐ نعم / yes Passer à la question 2
- ☐ لا / No ?

مكان إقامتك / your residence

2. هل تقيم حالياً في البرتغال؟ *
- Do you currently reside in Portugal?
- Une seule réponse possible.
- ☐ نعم / yes Passer à la question 3
- ☐ لا / No ?

العمر / the age

3. كم عمرك؟ *
- What is your age?
- Une seule réponse possible.
- ☐ أقل من 18 سنة / Under 18
- ☐ 18-24 Passer à la question 4
- ☐ 25-34 Passer à la question 4
- ☐ 35-44 Passer à la question 4
- ☐ 45-54 Passer à la question 4
- ☐ أكثر / more Passer à la question 4

أسئلة الاستبيان / Survey questions

4. I spend most of my social time with other Tunisians. *

أقضي معظم وقتي الاجتماعي مع تونسيين آخرين

Une seule réponse possible.

1 2 3 4 5 6 7

أوافق بشدة / strongly agree ☐ ☐ ☐ ☐ ☐ ☐ ☐

5. I often ask for help or advice from other Tunisian students/colleagues. *

غالبًا ما أطلب المساعدة أو النصيحة من طلاب أو زملاء تونسيين.

Une seule réponse possible.

	1	2	3	4	5	6	7
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
							strongly agree أوافق بشدة

6. I frequently eat with Tunisian friends/colleagues. *

غالبًا ما أتناول الطعام مع أصدقاء أو زملاء تونسيين.

Une seule réponse possible.

	1	2	3	4	5	6	7
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
							strongly agree أوافق بشدة

7. I prefer to speak in Tunisian Arabic most of the time. *

أفضل التحدث باللهجة التونسية معظم الوقت.

Une seule réponse possible.

	1	2	3	4	5	6	7
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
							strongly agree أوافق بشدة

8. I often speak Tunisian Arabic with my Tunisian friends. *

أنا أتكلم باللهجة التونسية كثيرًا مع أصدقائي التونسيين.

Une seule réponse possible.

	1	2	3	4	5	6	7
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
							strongly agree أوافق بشدة

9. I often speak Tunisian Arabic with my parents and family. *

أناكم باللهجة التونسية كثيرا مع والدي وأقرب عائلتي

Une seule réponse possible.

1 2 3 4 5 6 7

stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة

10. I often attend Tunisian cultural events (e.g., music, theatre, or festivals). *

أحضر الفعاليات الثقافية التونسية كثيرا (مثل المسرحيات أو المهرجانات)

Une seule réponse possible.

1 2 3 4 5 6 7

stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة

11. I often watch Tunisian movies or TV shows. *

أشاهد الأفلام أو المسلسلات التونسية كثيرا

Une seule réponse possible.

1 2 3 4 5 6 7

stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة

12. I often listen to Tunisian or Arabic music. *

أستمع إلى الموسيقى التونسية أو العربية كثيرا

Une seule réponse possible.

1 2 3 4 5 6 7

stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة

13. I spend most of my social time with Portuguese people. *

أقضي معظم وقتي الاجتماعي مع البرتغاليين

Une seule réponse possible.

1 2 3 4 5 6 7

stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة

14. I often ask for help or advice from Portuguese students/colleagues. *

غالبًا ما أطلب المساعدة أو النصيحة من طلاب أو زملاء برتغاليين

Une seule réponse possible.

1 2 3 4 5 6 7

stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة

15. I frequently eat with Portuguese friends/colleagues. *

غالبًا ما أتناول الطعام مع أصدقاء أو زملاء برتغاليين

Une seule réponse possible.

1 2 3 4 5 6 7

stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة

16. I prefer to speak Portuguese most of the time. *
- أفضل التحدث باللغة البرتغالية معظم الوقت
- Une seule réponse possible.
- 1 2 3 4 5 6 7
- stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة
17. I often speak Portuguese with my friends *
- أتكلم كثيرا باللغة البرتغالية مع أصدقائي
- Une seule réponse possible.
- 1 2 3 4 5 6 7
- stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة
18. I often speak Portuguese with my family members. *
- أتكلم كثيرا باللغة البرتغالية مع أفراد عائلتي
- Une seule réponse possible.
- 1 2 3 4 5 6 7
- stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة
19. I often attend Portuguese cultural events (e.g., concerts, theatre). *
- أحضر التفاعلات الثقافية البرتغالية كثيرا (مثل المسرح أو الحفلات)
- Une seule réponse possible.
- 1 2 3 4 5 6 7
- stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة
20. I often watch Portuguese movies or TV shows. *
- أشاهد الأفلام أو المسلسلات البرتغالية كثيرا
- Une seule réponse possible.
- 1 2 3 4 5 6 7
- stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة
21. I often listen to Portuguese music. *
- أستمع إلى الموسيقى البرتغالية كثيرا
- Une seule réponse possible.
- 1 2 3 4 5 6 7
- stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة
22. Most of my social media friends are Tunisians. *
- معظم أصدقائي على مواقع التواصل الاجتماعي هم تونسيون
- Une seule réponse possible.
- 1 2 3 4 5 6 7
- stro ☐ ☐ ☐ ☐ ☐ ☐ ☐ strongly agree أوافق بشدة

23. I often meet Tunisian friends from social media in person. *

كثيراً ما التقى بأصدقاء لم يسبق من وسائل التواصل الاجتماعي وجها لوجه

Une seule réponse possible

[illegible]

24. It is important for me to stay connected with Tunisian friends on social media. *

من العهد بالنسبة إلى أن أقر على أنه أصل مع أصولكم التي تسبق على ما أقره الله الأصل

Une seule réponse possible

1 2 3 4 5 6 7

stro ○ ○ ○ ○ ○ ○ ○ strongly agree توافقي بشدة

25. I prefer interacting with Tunisian friends over people from other cultures on social media.

الفصل الثاني من الأستاذة الشريفة ط. م. القاسم

Une seule réponse possible

1 2 3 4 5 6 7

stro ○○○○○○ strongly agree اوافق بشدة

26. I feel I have more in common with Tunisian friends than others online. *

أشعر أن لدى الكثير من القواسم المشتركة مع الأساقفة القوسيين عبر الإنترنت

Une seule réponse possible

[illegible]

27. I like reading online news. *

أحب قراءة الأخبار عبر الإنترنت

Une seule réponse possible.

[illegible]

28. I enjoy using social networking sites. *

أستعملكم باستخدام موقعكم الإلكتروني

Une seule réponse possible

1 2 3 4 5 6 7

stro ○○○○ strongly agree اوافق بشدة

29. I participate in online content communities (e.g., forums, groups). *

أشارك في المجتمعات الرقمية (مثل المنتديات أو المجموعات)

Une seule réponse possible.

	1	2	3	4	5	6	7	
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree أوافق بشدة

30. I read collaborative online platforms (e.g., Wikipedia). *

أقرأ في المنصات التعاونية عبر الإنترنت (مثل ويكيبيديا)

Une seule réponse possible.

	1	2	3	4	5	6	7	
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree أوافق بشدة

31. I read or post on blogs. *

أقرأ أو أكتب في المدونات

Une seule réponse possible.

	1	2	3	4	5	6	7	
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree أوافق بشدة

32. I enjoy being part of virtual social environments (e.g., gaming/chat platforms). *

أستمتع بالمشاركة في بيئات اجتماعية افتراضية (مثل الألعاب أو تطبيقات الترسشة)

Une seule réponse possible.

	1	2	3	4	5	6	7	
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree أوافق بشدة

33. It is likely that I will buy a product or service online. *

من المحتمل أن أشتري منتجاً أو خدمة عبر الإنترنت

Une seule réponse possible.

	1	2	3	4	5	6	7	
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree أوافق بشدة

34. I plan to purchase a product/service the next time I need it. *

أخطط لشراء المنتج أو الخدمة في المرة القادمة التي أحتاجها فيها

Une seule réponse possible.

	1	2	3	4	5	6	7	
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree أوافق بشدة

35. I will definitely try the product/service I find online. *

سأجرب بالتأكيد المنتج أو الخدمة التي أجدّها على الإنترنت

Une seule réponse possible.

1	2	3	4	5	6	7	
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree أوافق بشدة

36. I will recommend the product/service to my friends. *

سأوصي بهذا المنتج أو الخدمة لأصدقائي

Une seule réponse possible.

1	2	3	4	5	6	7	
stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	strongly agree أوافق بشدة

37. What is your gender? *

ما هو جنسك؟

Une seule réponse possible.

☐ Male / ذكر

☐ Female / أنثى

38. What is your highest level of education completed? *

ما هو أعلى مستوى تعليمي أنهيت؟

Une seule réponse possible.

☐ No formal education / بدون تعليم رسمي

☐ Primary school / المدرسة الابتدائية

☐ Secondary school / المدرسة الثانوية

☐ Vocational training / تدريب مهني

☐ Bachelor's degree / درجة البكالوريوس

☐ Master's degree or above / درجة الماجستير أو أعلى

39. how long have you been living in Portugal? *

منذ متى وأنت تقم في البرتغال؟

Une seule réponse possible.

☐ Less than 6 months / أقل من 6 أشهر

☐ From 6 months to 1 year / من 6 أشهر إلى سنة

☐ 1-3 years / من سنة إلى 3 سنوات

☐ 3-5 years / من 3 إلى 5 سنوات

☐ More than 5 years / أكثر من 5 سنوات

40. what was your main reason for moving to Portugal? *

ما هو السبب الرئيسي لتقومك إلى البرتغال؟

Plusieurs réponses possibles.

☐ Studies / الدراسة

☐ Work / العمل

☐ Family reasons / أسباب عائلية

☐ Asylum or refugee status / اللجوء أو طلب الحماية

☐ Autre : _____

