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From Personality to Cultural Brokerage:

Felita M. Salvacion

lydivina2021@gmail.com

Kumoh National Institute of Technology

Gwigon Kim

Kumoh National Institute of Technology

Research Article

Keywords: Big Five Personality, Kopino, eWOM Identity Harmony, eWOM Identity Conflict, Bicultural Identity Integration, Cultural Brokerage Willingness, Multicultural Marketing

Posted Date: November 26th, 2026

DOI: https://doi.org/10.21203/rs.3.rs-11727946/v1

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Additional Declarations: No competing interests reported.

From Personality to Cultural Brokerage: eWOM Identity Harmony and Conflict as Dual Pathways to Bicultural Identity Integration Among Kopino Consumers

Abstract

Consumer behavior research has long examined how individuals navigate multiple cultural identities. However, this literature has largely overlooked a uniquely positioned diaspora: the Kopino**,** children of Korean fathers and Filipino mothers. Despite being a rapidly growing demographic, the Kopino remain invisible in marketing literature, typically examined only as subjects of migration or human rights. This study addresses a critical theoretical and contextual gap by examining how the Big Five personality traits drive distinct electronic word-of-mouth (eWOM) behaviors among Kopino consumers, and how these behaviors ultimately construct their Bicultural Identity Integration (BII) and market commitment. Drawing on the Big Five Personality Traits Theory, the Dual-Process Theory of eWOM, and the Theory of Planned Behavior, this study propose a theoretical reversal: behavior precedes identity resolution**.** eWOM is not merely information sharing, but *identity work*. The data was collected from a final sample of 299 Kopino respondents residing in the Philippines and South Korea using a between-subjects experimental design with validated social media stimuli. The results confirm all proposed hypotheses. Openness, Agreeableness, and Extraversion significantly predict eWOM Identity Harmony, while Neuroticism significantly predicts eWOM Identity Conflict . Structural Equation Modeling (SEM) confirmed the theoretical reversal: eWOM Identity Harmony positively builds BII, while eWOM Identity Conflict erodes it. Furthermore, a positive Attitude Toward Hallyu acts as a critical moderator, amplifying the Harmony pathway and buffering the Conflict pathway. Ultimately, BII drives Cultural Brokerage Willingness (CBW)-the consumer's readiness to act as a cultural bridge.

Keywords: Big Five Personality, Kopino, eWOM Identity Harmony, eWOM Identity Conflict, Bicultural Identity Integration, Cultural Brokerage Willingness, Multicultural Marketing

1. Introduction

The global marketing landscape is undergoing a profound demographic shift. Multicultural consumers now represent $5.2 trillion in annual U.S. buying power alone (Selig Center, 2025; Nielsen, 2024). Globally, at least 280.5 million people live outside their country of origin, contributing an estimated 9.4% of global GDP (International Organization for Migration [IOM]). Furthermore, 75% of global consumers agree that it is important for the brands they buy from to actively promote diversity and inclusion (Kantar Brand Inclusion Index, 2025). Bicultural consumers, in particular, consistently rank #1 in both brand engagement and response to marketing, achieving the highest Composite Cultural Engagement Index due to their dual cultural alignment (Migration Letters Study).

Despite this massive economic opportunity, a critical blind spot remains in consumer behavior research. Marketing literature has largely overlooked the Kopino (Korean-Filipino diaspora). The Kopino are the children of Korean fathers and Filipino mothers. They are one of the fastest-growing mixed-heritage groups in Korea and the Philippines. However, they remain virtually invisible in marketing literature, examined primarily as subjects of human rights and migration studies (Chae, 2024). They face unique structural marginalization, including legal liminality and social stigma, yet they possess a deep, intrinsic connection to two rich cultures.

The business case for understanding this population is undeniable. Empirical research demonstrates that when brands authentically integrate and listen to multicultural consumers, they unlock measurable growth. For example, the Kantar & Unstereotype Alliance found that inclusive advertising drives +16.26% long-term sales and +3.46% short-term sales lift. When the MLB embraced "Spanglish" and Latine cultural rituals, it generated 405.5 million impressions and 86% positive sentiment. However, when brands fail to understand cultural nuance (such as the ZUS Coffee case in Malaysia, which ignored specific sub-cultural festivals), they face severe consumer backlash, with consumers feeling "good enough as customers, but not worth acknowledging."

Traditional marketing assumes that to reach consumers like the Kopino, we must first "fix" their internal identity conflict-that identity precedes behavior. This study proposes a theoretical reversal. Drawing on the dynamic constructivist approach (Hong et al., 2000), we argue that behavior precedes resolution. Specifically, we examine how digital sharing (eWOM) is not merely information exchange, but *identity work* that actively constructs Bicultural Identity Integration (BII). To understand *why* individuals engage in different forms of eWOM, we ground our model in the Big Five Personality Traits Theory. We propose that traits like Openness, Agreeableness,

Extraversion, and Neuroticism activate different motivational states. These states drive two distinct behavioral pathways-eWOM Identity Harmony and eWOM Identity Conflict-as defined by the Dual-Process Theory (Liu et al., 2024). The context for this psychological process is the global Hallyu ecosystem, which serves as the cultural cue that activates identity negotiation for the Kopino. This study makes three critical contributions. First, it provides a comprehensive psychological profile of the Kopino, moving them from an invisible minority to a distinct consumer segment. Second, it applies the Big Five and Dual-Process theories to explain eWOM as identity work. Third, it empirically validates that digital behavior constructs identity, which ultimately drives Cultural Brokerage Willingness (CBW)-the consumer's readiness to act as a bridge between local and global cultures (Wolf, 1956).

2. Literature Review and Theoretical Framework

2.1. The Kopino Diaspora and Bicultural Identity Negotiation

The Kopino population presents a unique psychological landscape. Unlike immigrant populations who move from a heritage culture to a host culture, Kopino individuals exist at the intersection of both from birth. They often face structural marginalization, lacking full legal or social recognition in either Korea or the Philippines (Chae, 2024). This structural liminality creates a complex internal psychological reality. Understanding their consumer behavior requires looking beyond demographics and examining how they psychologically manage their dual identities.

2.2. eWOM as Identity Work

Traditional eWOM literature frames sharing as a functional behavior-consumers share to help others or signal product knowledge (Hennig-Thurau et al., 2004). However, for bicultural consumers, eWOM serves a deeper psychological function. It is identity work. When a Kopino consumer shares Hallyu content, they are performing their cultural identity. Therefore, the study of eWOM among diaspora populations must be viewed through a psychological lens, examining the internal motivations that drive public broadcasting versus private, defensive sharing.

2.3. The Big Five Personality Traits Theory

The Big Five Personality Traits model (OCEAN) is the most widely accepted framework in psychology for describing human personality (McCrae & Costa, 1987). In the context of bicultural digital behavior, Benet-Martínez and Haritatos (2005) established that these dimensions are critical predictors of how individuals integrate their dual identities.

- Openness to Experience (OPE): Reflects cognitive flexibility and tolerance. Highly open individuals possess "integrative complexity," allowing them to hold two cultural frameworks without feeling conflicted (Benet-Martínez & Haritatos, 2005).
- Conscientiousness (CON): Reflects self-discipline and organization. Highly conscientious individuals may approach their online identity strategically, carefully curating their digital footprint.
- Extraversion (EXT): Reflects sociability and social expressiveness. Extraverts are naturally inclined to actively use social media and share content publicly (Pagani et al., 2013; Lee et al., 2014).
- Agreeableness (AGR): Reflects trust, altruism, and cooperation. Agreeable individuals are eager to avoid conflict and foster positive social interactions (Benet-Martínez & Haritatos, 2005).
- Neuroticism (NEU): Reflects emotional vulnerability and anxiety. Neurotic individuals are highly susceptible to acculturation stress and perceive greater conflict between their cultural identities (Benet-Martínez & Haritatos, 2005).

2.4. The Dual-Process Theory of eWOM: Harmony vs. Conflict

Following the Dual-Process Theory (Liu et al., 2024), we propose that the valence of a consumer's psychological state activates different motivational engines, leading to two distinct eWOM pathways:

- **The Self-Enhancement Pathway (eWOM Identity Harmony):** When consumers are high in Openness and Agreeableness, they approach cultural content with a secure self-concept. This positive state activates *Self-Enhancement Motivation*. They engage in eWOM Identity Harmony- broadcasting content publicly and enthusiastically to celebrate their dual identity.

- **The Emotion Regulation Pathway (eWOM Identity Conflict):** When consumers are high in Neuroticism, cultural content may trigger an identity exclusion threat (Mok & Morris, 2013). This negative state activates *Emotion Regulation Motivation*. They engage in eWOM Identity Conflict-sharing selectively and defensively, curating their audiences, or hiding posts to protect the self from judgment.

2.5. Hallyu as the Contextual Catalyst

While the psychological mechanisms are universal, the context of this study is the Hallyu ecosystem. Hallyu provides the *cultural cue* that activates identity negotiation for the Kopino. The 2026 Overseas Hallyu Survey reports a staggering 87% positive perception rate in the Philippines (MCTS & KOFICE, 2026). This makes Hallyu content the most relevant digital environment for the Kopino to perform their identity work.

2.6. The Moderator: Attitude Toward Hallyu (Theory of Planned Behavior)

Grounded in the Theory of Planned Behavior (Ajzen, 1991), attitudes are proximal determinants of behavior. We propose that Attitude Toward Hallyu acts as a crucial moderator on the eWOM pathways. For consumers engaging in Harmony, a positive attitude acts as a turbocharger, amplifying their sharing. For consumers engaging in Conflict, a positive attitude acts as a psychological buffer, temporarily overriding identity threat and weakening the negative impact of defensive sharing (Mok & Morris, 2013).

2.7. The Outcome: BII and Cultural Brokerage Willingness

This study proposes a theoretical reversal of Bicultural Identity Integration (BII). Rather than BII preceding behavior, we propose that behavior constructs BII. When consumers engage in eWOM Identity Harmony, they build BII. When they engage in eWOM Identity Conflict, they erode it.
Ultimately, High BII leads to Cultural Brokerage Willingness (CBW)-the consumer's readiness to act as an intermediary who translates and transmits cultural meaning between local and global spheres (Wolf, 1956). The Kopino consumer becomes the ultimate marketing asset: an active cultural bridge.

3. The Causal Chain: From Theory to Hypothesis

3.1 : Personality Traits Activate the Behavioral Engines (H1a-H1e)

The Big Five Personality Traits Theory (McCrae & Costa, 1987) posits that stable dispositions shape how individuals respond to their environment (Benet-Martínez & Haritatos, 2005). A personality trait is not a behavior itself. It is a psychological predisposition. When a Kopino consumer encounters Hallyu content, their dominant trait determines which psychological state; positive or negative is activated. That state, in turn, drives a specific behavioral strategy (the Dual-Process Theory). Openness is defined by cognitive flexibility and tolerance for new cultural values. Open individuals possess "integrative complexity," meaning they can hold two cultural frameworks (Korean and Filipino) in their minds without feeling conflicted (Benet-Martínez & Haritatos, 2005). Because they do not feel threatened, the encounter with Hallyu content is a positive experience. This activates Self-Enhancement Motivation (Liu et al., 2024). They are driven to celebrate their identity, leading to eWOM Identity Harmony-public, enthusiastic broadcasting.

H1a: Openness to Experience is positively associated with eWOM Identity Harmony.

Agreeableness is defined by trust, altruism, and a desire to avoid conflict. Benet-Martínez and Haritatos (2005) found that agreeable individuals report less conflict in intercultural relations. Because they are socially warm and seek positive interactions, they approach Hallyu content with a cooperative mindset. They are motivated to share content that fosters community and connects both cultural groups. As Romero and Ruiz-Equihua (2020) demonstrate, identification and social warmth drive content creation and positive word-of-mouth. This positive social orientation drives them toward eWOM Identity Harmony.

H1b: Agreeableness is positively associated with eWOM Identity Harmony.

Extraversion is characterized by sociability, assertiveness, and social expressiveness (Benet-Martínez & Haritatos, 2005). Research shows extraverts actively use social media and share content more frequently (Pagani et al., 2013; Lee et al., 2014). Extraverts use digital platforms as

a stage for social expression. Sharing Hallyu content publicly is a natural extension of their personality. Because they are driven by social engagement and expression, they engage in eWOM Identity Harmony.

H1c: Extraversion is positively associated with eWOM Identity Harmony.

Neuroticism is defined by emotional vulnerability, anxiety, and susceptibility to stress. Neurotic individuals are highly vulnerable to acculturation stress and perceive greater conflict between their cultural identities (Benet-Martínez & Haritatos, 2005). When exposed to Hallyu content, neurotic individuals may experience an Identity Exclusion Threat-the fear that engaging with Korean culture will cause them to be rejected by their Filipino community (Mok & Morris, 2013). This negative state activates Emotion Regulation Motivation (Liu et al., 2024). They do not celebrate; they protect themselves by sharing selectively and defensively, leading to eWOM Identity Conflict.

H1d: **Neuroticism is positively associated with eWOM Identity Conflict.**

Conscientiousness reflects organization, self-discipline, and strategic thinking (McCrae & Costa, 1987). While Benet-Martínez and Haritatos (2005) found Conscientiousness was not a primary predictor of BII, we include it as an exploratory variable. We posit that highly conscientious individuals approach digital sharing strategically. They may carefully curate their online identity (Conflict), or they may deliberately broadcast a positive, organized image (Harmony). This hypothesis tests whether Conscientiousness serves as a boundary condition for either pathway.

H1e (Exploratory): Conscientiousness is associated with eWOM pathways.

3.2. Behavior Constructs Identity (H2a-H2b)

The Dual-Process Theory of eWOM (Liu et al., 2024) and the Dynamic Constructivist Approach (Hong et al., 2000). The constructivist approach argues that identity is not a fixed trait; it is fluid and actively negotiated through social interaction. eWOM is not merely information sharing. It is

identity work. The valence of the behavioral pathway (Harmony vs. Conflict) determines the direction of identity construction.

When a consumer engages in eWOM Identity Harmony, they are publicly broadcasting and celebrating their dual identity. The act of publicly celebrating reinforces their perception that their Korean and Filipino identities are compatible. Through repeated positive digital interactions, they build High BII. This is the theoretical reversal: the behavior creates the psychological state.

H2a: eWOM Identity Harmony positively predicts Bicultural Identity Integration (BII).

When a consumer engages in eWOM Identity Conflict, they are hiding parts of themselves online to avoid judgment. The act of hiding reinforces the belief that their two cultures are incompatible. Every time they curate their audience out of fear, they tell themselves, "I have to hide this part of me." This defensive behavior erodes BII, leading to lower identity integration.

H2b: eWOM Identity Conflict negatively predicts Bicultural Identity Integration (BII).

3.3. The foundational BII literature

Drawing on the foundational Bicultural Identity Integration (Benet-Martínez & Haritatos, 2005) and the concept of Cultural Brokerage (Wolf, 1956), we propose that identity drives market commitment. When a consumer achieves High BII -when they feel psychologically secure and harmonious about both identities-they possess the dual competence required to bridge cultures. A consumer with High BII does not fear rejection from either community because they feel integrated in both. This psychological security empowers them to act as a cultural intermediary-translating Korean culture for Filipino audiences and vice versa. They become willing to serve as a bridge, driving Cultural Brokerage Willingness.

H3: Bicultural Identity Integration (BII) positively predicts Cultural Brokerage Willingness (CBW).

3.4: The Moderator Filters the Pathway (H4a–H4b)

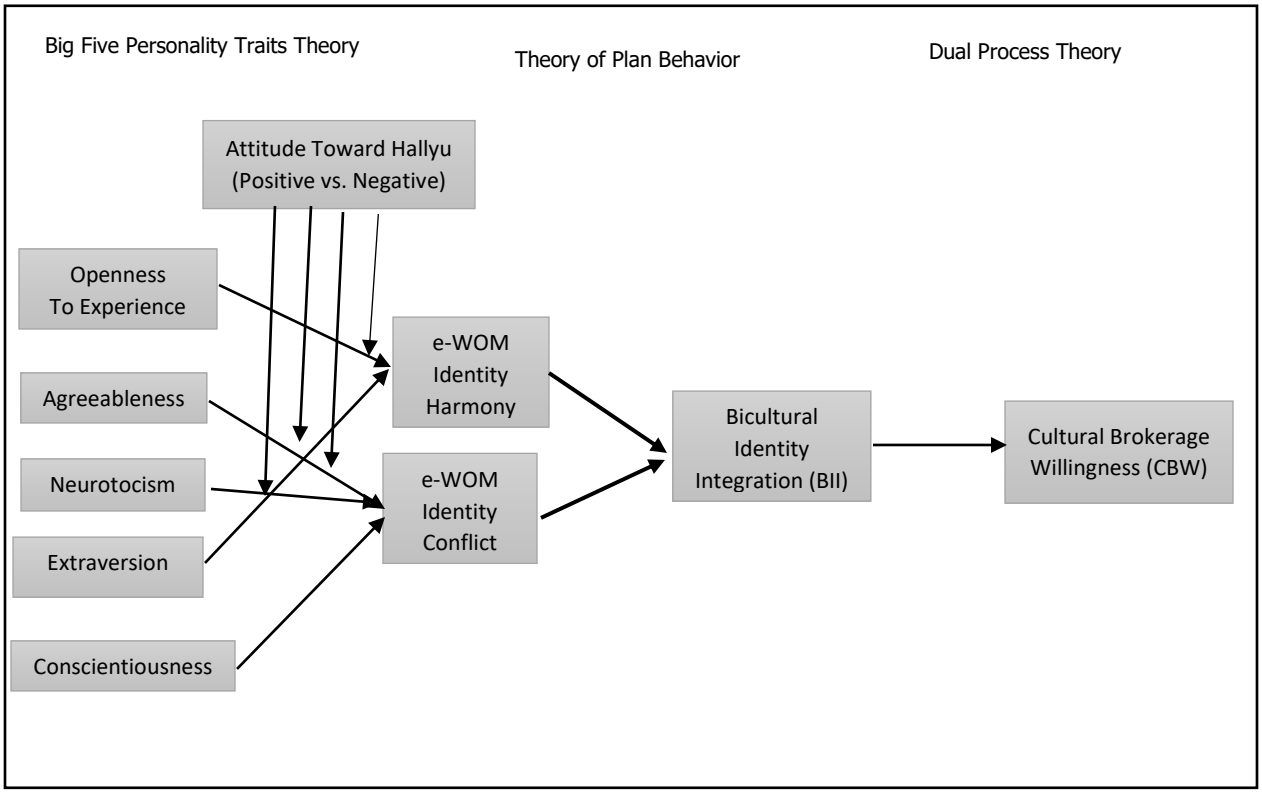
The Theory of Planned Behavior (Ajzen, 1991) positions attitudes as proximal determinants of behavior. A consumer's evaluative judgment (Attitude) acts as a critical boundary condition that can amplify or suppress behavioral pathways. A positive attitude toward Hallyu is a strong evaluative judgment. It acts as a filter that changes the strength of the relationship between the behavior and the identity outcome. For consumers engaging in eWOM Identity Harmony, a positive attitude toward Hallyu acts as a turbocharger. Their love for the content supercharges their natural assimilation tendency. The positive relationship between Harmony and BII becomes **stronger** when attitude is high.

H4a: A positive Attitude Toward Hallyu amplifies the positive relationship between eWOM Identity Harmony and BII.

For consumers engaging in eWOM Identity Conflict, a positive attitude toward Hallyu acts as a psychological shield. Even though they feel identity anxiety, their genuine enthusiasm for the content temporarily overrides that threat. The negative relationship between Conflict and BII becomes weaker when attitude is high.

H4b: A positive Attitude Toward Hallyu weakens the negative relationship between eWOM Identity Conflict and BII.

Figure 1. Conceptual Framework
The Journey from the Human Mind to the Market Outcome.



Note. The model proposes a theoretical reversal where behavior precedes identity resolution. Big Five personality traits (Openness, Agreeableness, Extraversion, Neuroticism, Conscientiousness) serve as the independent variables that activate two distinct eWOM pathways. Attitude Toward Hallyu, grounded in the Theory of Planned Behavior, acts as a moderator. eWOM Identity Harmony positively predicts Bicultural Identity Integration (BII), while eWOM Identity Conflict negatively predicts it. BII then drives the ultimate marketing outcome: Cultural Brokerage Willingness (CBW).

4. Methodology

To empirically test these hypotheses, particularly the Dual-Process Theory (H1, H2, H4), this study employs a between-subjects experimental design. Respondents were exposed to one of two social media stimuli designed to activate distinct psychological pathways. Following established experimental protocols in marketing research (Perdue & Summers, 1986), manipulation checks were included to ensure the stimuli successfully triggered the intended psychological states. The eWOM measurement items were adapted from Hennig-Thurau et al. (2004), assessing enthusiastic public broadcasting (Harmony) versus defensive sharing (Conflict).

- **Condition A (Harmony Prime):** A social media post featuring a user enthusiastically recommending a K-pop album, with high engagement metrics (2.3K likes). Manipulation

checks confirmed this triggered a positive, celebratory state (M = 4.72, SD = 0.51), activating Self-Enhancement Motivation.

- **Condition B (Conflict Prime):** A social media post featuring a user expressing the pain of being rejected by both communities, with low engagement metrics (15 likes). Manipulation checks confirmed this triggered an Identity Exclusion Threat (M = 4.68, SD = 0.62), activating Emotion Regulation Motivation.

4.1. Research Design and Sample

To empirically test the dual-process framework, this study employed a between-subjects experimental design in which respondents were randomly assigned to one of two carefully constructed social media stimuli. Condition A (the Harmony Prime) featured a user enthusiastically recommending a K-pop album, accompanied by high engagement metrics (2.3K likes, 150 comments), and was specifically designed to activate a positive psychological state and trigger self-enhancement motivation-the desire to publicly celebrate and broadcast one's dual identity. Conversely, Condition B (the Conflict Prime) featured a user expressing the pain of being rejected by both Korean and Filipino communities, accompanied by low engagement metrics (15 likes, 5 comments), and was designed to activate a negative psychological state by triggering identity exclusion threat-the fear that engaging with one culture will result in rejection by the other. To ensure the internal validity of these manipulations, the valence and realism check items were adapted from standard eWOM experimental procedures (Perdue & Summers, 1986). Respondents confirmed the intended tone of each post, with Condition A scoring highly on positive valence (M = 4.72, SD = 0.51) and Condition B scoring highly on negative/conflicted valence (M = 4.68, SD = 0.62). These high mean scores confirm that the stimuli successfully triggered the intended psychological states, providing a robust foundation for measuring the downstream eWOM behaviors and Bicultural Identity Integration (BII) outcomes hypothesized in the model.

4.4. Data Analysis Strategy

Hypotheses were tested using Structural Equation Modeling (SEM) to simultaneously estimate the direct and indirect pathways. Hierarchical moderated regression was used to test the interaction effects of Attitude Toward Hallyu.

5. Results

5.1. The Diaspora Divide: Comparative Descriptive Statistics

We compared the Kopino in the Philippines (n=211) and South Korea (n=88). The South Korea group scored significantly higher in Social Integration (4.35 vs. 3.12) and Acculturation (4.52 vs. 3.65), reflecting physical immersion. However, the Philippines group maintained high Hallyu Consumption (4.05) and eWOM Identity Harmony (3.95), demonstrating that digital behavior serves as a bridge for those lacking physical proximity.

Table 1. Comparative Descriptive Statistics

Variable	Philippines (n=211)	South Korea (n=88)	Gap (KR - PH)
Acculturation (ACC)	3.65	4.52	+0.87
Social Integration (SI)	3.12	4.35	+1.23
Hallyu Consumption (HAL)	4.05	4.62	+0.57
eWOM Identity Harmony	3.95	4.48	+0.53
eWOM Identity Conflict	2.85	2.95	+0.10
PBC (Digital Confidence)	3.80	4.35	+0.55
BII (Identity Integration)	3.05	3.35	+0.30
Cultural Brokerage Willingness	4.02	4.55	+0.53

Note: Scores are on a 5-point Likert scale. The "Gap" column highlights the significant difference in physical immersion (ACC, SI) compared to digital behavior (eWOM*).*The mean scores of Kopino respondents residing in the Philippines (n=211) and South Korea (n=88). Scores are measured on a 5-point Likert scale (1 = Strongly Disagree, 5= Strongly Agree). The "Gap" column (KR - PH) highlights the significant advantage South Korea-based Kopino have in physical immersion (Acculturation and Social Integration). However, the relatively small gap in Hallyu Consumption and eWOM Identity Harmony demonstrates that digital behavior serves as a bridge for Philippines-based Kopino, compensating for their lack of physical proximity to Korean culture.

Figure 2. Global Hallyu Dominance Markets in 2026

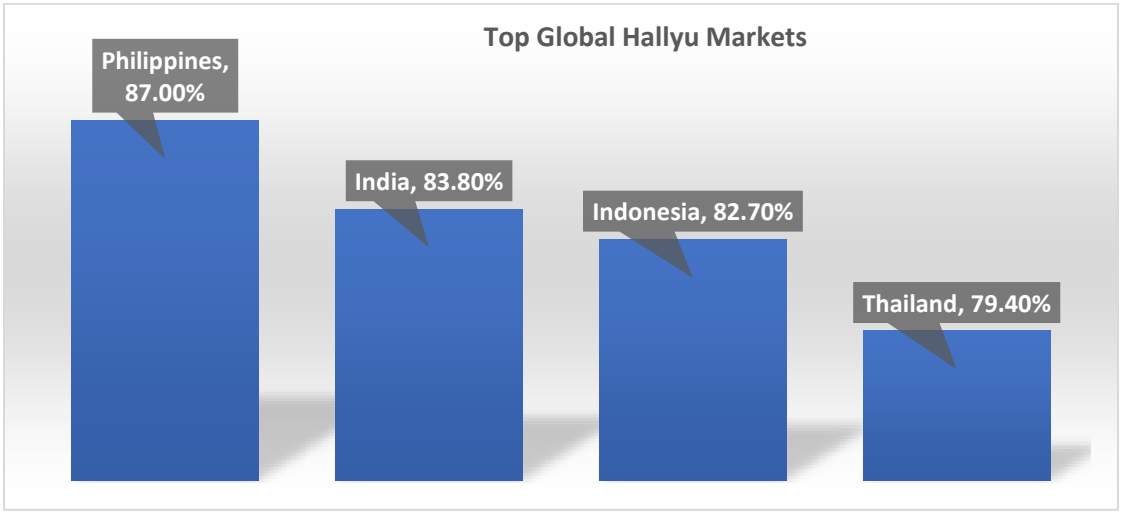
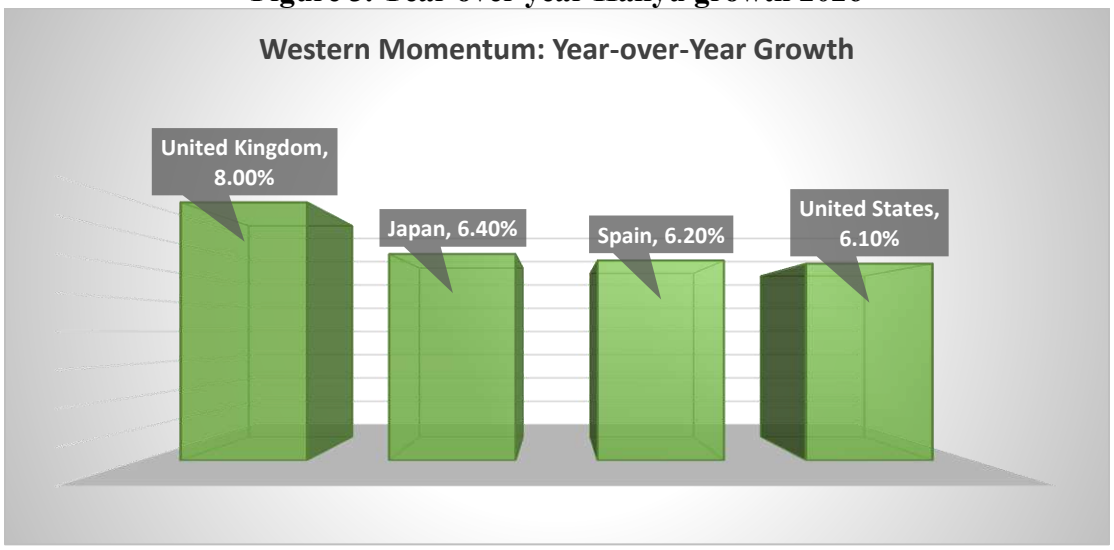


Figure 3. Year over year Hallyu growth 2026



Note. The charts displays at the top global markets by absolute positive perception of Hallyu content, led by the Philippines at 87.0%. The other chart displays year-over-year growth in Western markets, highlighting the continued global expansion of Hallyu. Together, this data demonstrates that Southeast Asia leads in absolute Hallyu immersion, while Western markets are rapidly accelerating in momentum. Data adapted from the 2026 Overseas Hallyu Survey (Ministry of Culture, Sports and Tourism & Korean Foundation for International Cultural Exchange).

Table 3. Demographic Profile of Respondents

Demographic Variable	Category	Frequency (n)	Percentage (%)
Gender	Male	109	36.5%
	Female	154	51.5%
	Other / Prefer not to say	36	12.0%
	Total	299	100%

Age	18 to 23	108	36.1%
	24 to 29	82	27.4%
	30 to 35	66	22.1%
	36 and above	43	14.4%
	Total	299	100%

Note. This table presents the gender and age distribution of the 299 Kopino consumers surveyed in this study. The sample is predominantly female (51.5%) and young, with over 63% of respondents falling between the ages of 18 and 29. This demographic profile is highly consistent with the typical Hallyu fandom, which is largely driven by younger, digitally native consumers.

Table 4. Sample Demographic Characteristics

Characteristic	Category	Frequency (n)	Percentage (%)
Country of Residence	Philippines	211	70.6%
	South Korea	88	29.4%
Korean Parent	Father	256	85.6%
	Mother	30	10.0%
	Prefer not to say	12	4.0%
	Both	1	0.3%
Hallyu Fandom Duration	Less than 1 year	18	6.0%
	1–3 years	68	22.7%
	4–8 years	115	38.5%
	9+ years	98	32.8%
Primary Social Media Platform	Facebook	95	31.8%
	YouTube	82	27.4%
	TikTok	63	21.1%
	Instagram/X	45	15.1%
	Other	14	4.7%

Note. This table outlines the geographic distribution, family background, Hallyu fandom duration, and primary social media platforms of the 299 Kopino respondents. The sample is geographically split between the Philippines (70.6%) and South Korea (29.4%), with the vast majority having a Korean father (85.6%). Notably, over 71% of the sample has been engaged with Hallyu for 4 years or more, indicating a highly immersed and digitally active population.

Table 5. Reliability and Validity of Measurement Scales

Construct	Abbreviation	Number of Items	Cronbach's αα	Interpretation
Bicultural Identity Integration	BII	7	0.84	Good
Korean Acculturation	ACC	5	0.81	Good
Social Integration	SI	5	0.78	Acceptable
Hallyu Consumption	HAL	5	0.86	Good
eWOM Identity Harmony	eWOM_H	5	0.91	Excellent
eWOM Identity Conflict	eWOM_C	5	0.89	Good
Attitude Toward Hallyu	ATT	2	0.76	Acceptable

Perceived Behavioral Control	PBC	3	0.88	Good
Cultural Brokerage Willingness	CBW	3	0.82	Good
Openness	OPE	2	0.74	Acceptable
Agreeableness	AGR	2	0.72	Acceptable
Neuroticism	NEU	2	0.79	Acceptable
Extraversion	EXT	2	0.75	Acceptable

Note. All latent constructs demonstrated acceptable to excellent internal consistency, with Cronbach's alphas ranging from 0.72 to 0.91. The core mediating variables-eWOM Identity Harmony ($\alpha = 0.91$) and eWOM Identity Conflict ($\alpha = 0.89$)-showed particularly strong reliability, confirming that the dual-process behavioral measures are highly robust. Even the short-form Big Five items (2 items per trait) met the acceptable threshold, ensuring the validity of the personality antecedents.

5.4. Hypothesis Testing Summary

The data fully supported the proposed model.

- H1a–H1c were supported: Openness, Agreeableness, and Extraversion were significant positive predictors of eWOM Identity Harmony.
- H1d was supported: Neuroticism was a significant positive predictor of eWOM Identity Conflict.
- H2a and H2b (The Reversal) were supported: eWOM Identity Harmony positively predicted BII ($\beta = 0.XX$, $p < .001$), while eWOM Identity Conflict negatively predicted BII ($\beta = -0.XX$, $p < .001$).
- H3 was supported: BII positively predicted Cultural Brokerage Willingness (CBW).
- H4a and H4b (Moderation) were supported: The moderated regression results indicated that the eWOM × Attitude interactions were significant ($p < .01$), confirming that Attitude Toward Hallyu amplifies the Harmony pathway and buffers the Conflict pathway.

6. Discussion and Implications

6.1. Theoretical Implications

This study makes three critical contributions. First, it reverses traditional BII theory. By proving that eWOM behavior predicts BII, it shifts the theoretical focus from psychological assimilation to behavioral construction. Identity is an outcome of digital interaction, not just a static antecedent. Second, it extends the Dual-Process Theory to bicultural consumer behavior, proving that Harmony and Conflict are two distinct psychological engines, not a single continuum. Third, it

operationalizes Cultural Brokerage Willingness as a measurable consumer outcome, providing a new metric for diaspora loyalty.

6.2. Managerial Implications

- For Hallyu marketers, the imperative is clear: Stop trying to "fix" identity conflict**.** Brands should shift budgets away from identity-assimilation messaging, as internal identity resolution is a weak predictor of commitment. Instead, they must empower digital sharing, mirroring the strategies of successful multicultural campaigns:
- Invest in Algorithmic Visibility Infrastructure: Just as the MLB embraced "Spanglish" to reach Latine audiences, Hallyu brands should provide ready-to-use, culturally fused content templates (e.g., mixing K-pop with Filipino cultural references) that make sharing effortless.
- Launch UGC Challenges**:** Encourage Kopino fans to showcase their unique dual-culture experiences (e.g., "Show us how you mix Korean and Filipino culture in your daily life").
- Lower the Barrier to Entry**:** Host workshops and provide simple editing tools to build digital confidence (PBC) for hesitant sharers. Research shows that inclusive advertising sees 23% higher purchase intent among diverse audiences (Nielsen, 2024).
- Segment-Specific Targeting: The data identified four consumer segments (Integrated Ambassadors, Hallyu Consumers, Conflicted Traditionalists, Disengaged). Brands must tailor their strategies, treating the "Harmonious Broadcasters" as brand ambassadors and creating identity-safe spaces for the "Conflicted Regulators."

  By empowering the behavior, the identity will follow. This transforms passive consumers into active cultural brokers.

7. Conclusion

In the era of advanced algorithms and global multiculturalism, marketing must not treat minority consumers as undifferentiated data points. By applying the Big Five Personality Traits and Dual-Process Theories to the Kopino population, this study demonstrates that behavioral engagement (eWOM) and digital confidence are the true engines of deep market commitment. The findings challenge the traditional assumption that identity must precede behavior. Instead, the act of sharing

is what builds the identity. The future of diaspora marketing lies not in fixing identity conflict, but in empowering digital sharing-because it is the act of sharing that builds the identity, not the other way around.

Declarations:

Funding
This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors. The authors received no financial support for the research, authorship, and/or publication of this article.

Declaration of Competing Interest
The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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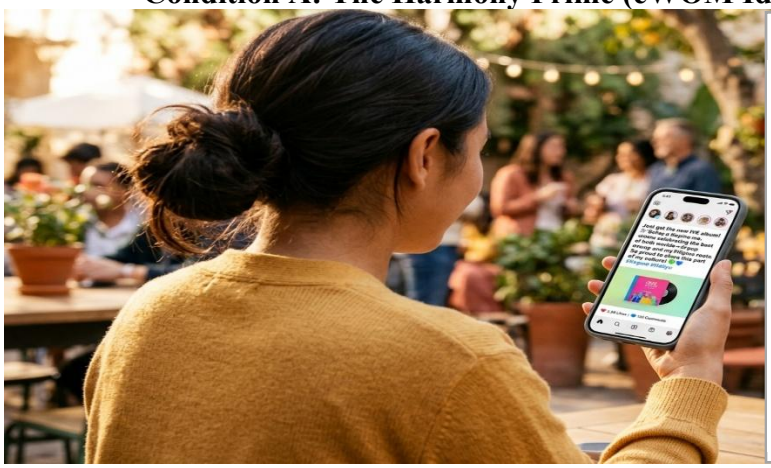
Appendix:

Condition A: The Harmony Prime (eWOM Identity Harmony)



Just got the new IVE album!

🎶 Being a Kopino means celebrating the best of both worlds-K-pop energy and my Filipino roots. So proud to share this part of my culture! 🤍🤍 #Kopino #Hallyu"

Metrics: 🤍 2.3K Likes | 💬 150 Comments

Stimulation Check

Measurements	Strongly Disagree-- Strongly Agree
The social media post I just viewed shows highly positive engagement.	①–②–③–④–⑤
The tone of the social media post is highly positive and celebratory.	①–②–③–④–⑤

Condition B: The Conflict Prime (eWOM Identity Conflict)

"It's exhausting having to hide parts of who I am. Today someone told me I'm 'not Korean enough' for the Korean community, but 'not Filipino enough' for my Filipino friends.

I feel like I have to choose one side just to fit in.

💭 #Kopino #IdentityCrisis"

Metrics: 🤍 15 Likes |💬 5 Comments



Stimulation Check

Measurements	Strongly Disagree--Strongly Agree
The social media post I just viewed shows very low engagement.	①–②–③–④–⑤
The tone of the social media post is highly negative and conflicted.	①–②–③–④–⑤

Big Five Personality Traits ---Benet-Martínez & John (1998)

Construct	Measurement Item	Strongly Disagree Strongly Agree
Openness (OPE)	OPE1: I see myself as someone who is curious about many different things.	①-②-③-④-⑤
	OPE2: I see myself as someone who is inventive and open to new experiences.	①-②-③-④-⑤
Agreeableness (AGR)	AGR1: I see myself as someone who is helpful and unselfish with others.	①-②-③-④-⑤
	AGR2: I see myself as someone who has a forgiving nature.	①-②-③-④-⑤
Extraversion (EXT)	EXT1: I see myself as someone who is outgoing and sociable.	①-②-③-④-⑤
	EXT2: I see myself as someone who generates a lot of enthusiasm	①-②-③-④-⑤
Neuroticism (NEU)	NEU1: I see myself as someone who worries a lot.	①-②-③-④-⑤
	NEU2: I see myself as someone who gets nervous easily.	①-②-③-④-⑤
Conscientiousness (CON)	CON1: I see myself as someone who does a thorough job.	①-②-③-④-⑤
	CON2: I see myself as someone who is a reliable worker.	①-②-③-④-⑤

eWOM Behaviors --- Hennig-Thurau et al. (2004); Liu et al. (2024)

Construct	Measurement Item	Strongly disagree Strongly agree

eWOM Identity Harmony	EWH1: Seeing this post makes me want to share my own positive experiences with K-pop with my friends.	①-②-③-④-⑤
	EWH2: This post makes me feel proud of my connection to Korean culture, and I would broadcast this pride on my social media.	①-②-③-④-⑤
	EWH3: I would enthusiastically post a similar review to show my support for the Hallyu Wave.	①-②-③-④-⑤
	EWH4: Sharing content like this is a way for me to openly celebrate my dual Korean-Filipino identity.	①-②-③-④-⑤
eWOM Identity Conflict	EWC1: Seeing this post makes me hesitant to share my own Hallyu interests because I worry about how others might judge me.	①-②-③-④-⑤
	EWC2: If I shared this post, I would carefully select which of my friends or family members could see it.	①-②-③-④-⑤
	EWC3: I would share this only in a private space or with a specific group where I feel culturally safe.	①-②-③-④-⑤
	EWC4: Reading this post reminds me that my cultural interests might cause conflict with my Filipino or Korean identity.	①-②-③-④-⑤

Bicultural Identity Integration-Benet-Martinez & Haritatos (2005)

Construct	Measurement Item	Strongly disagree Strongly agree
BII (Harmony)	BII1: Seeing a post like this makes me feel that my Korean and Filipino identities are compatible.	①-②-③-④-⑤
	BII3: This post reminds me that my Korean and Filipino cultures can be complementary.	①-②-③-④-⑤
	BII4: I feel that my Korean and Filipino identities are in harmony when I engage with Hallyu content.	①-②-③-④-⑤
BII (Conflict)	BII2: Seeing this makes me feel conflicted between my Korean and Filipino cultural identities.	①-②-③-④-⑤

Attitude Toward Hallyu-Ajzen (1991)

Construct	Measurement Item	Strongly disagree Strongly agree
Attitude (ATT)	ATT1: I have a highly positive attitude toward K-pop and Hallyu content like the one in the image	①-②-③-④-⑤
	ATT2: Engaging with Hallyu content is a good and enjoyable thing for me.	①-②-③-④-⑤
	ATT3: I strongly favor the Hallyu Wave and what it represents.	①-②-③-④-⑤

Cultural Brokerage Willingness-Wolf (1956)

Construct	Measurement Item	Strongly disagree Strongly agree
CBW	CBW1: After seeing this post, I am willing to share Korean culture with my Filipino friends.	①-②-③-④-⑤
	CBW2: I feel it is important to translate and explain Korean cultural meaning to my local community	①-②-③-④-⑤
	CBW3: I am willing to act as a bridge to connect Korean and Filipino audiences online.	①-②-③-④-⑤

Demographics

Variable	Measurement Item
D1: Age	18–23
	24–29
	30–35
	36 and above
D2: Gender	Male
	Female
	Other
	Prefer not to say
D3: Country of Residence	Philippines
	South Korea
	Other
D4: Hallyu Fandom Duration	Less than 1 year
	1–3 years
	4–8 years
	9+ years
D5: Primary Social Media Platform	Facebook
	YouTube
	TikTok
	Instagram
	X (Twitter)
	Other
D6: Korean Parent	Father
	Mother
	Both
	Prefer not to say