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| Abstract

Brand love is an important new development in consumer marketing. In their struggle to bond consumers with their products, manufacturers see the importance of longitudinal relation development, and the role brand love takes in it. Research on this topic is relatively new and the concept still needs understanding. This research investigates whether human values and materialism are predictive for brand love, using the Schwartz value scale (1992), Material Values Scale (Richins, 2004), and the brand love mini scale. An online questionnaire was administered to test whether consumers loved their mobile phone. The results show that the success dimension of materialism was the only dimension that predicted brand love for the mobile phone. Single human values did not have any predictive power either, but the clusters striving for accomplishment and striving for harmony did. People that strive for accomplishment had a positive predictive power for brand love with the success dimension as a mediator. People that strive for harmony had, as hypothesized, a negative predictive power for brand love. Here the success dimension mediated as well. Marketers should take these findings into consideration when designing a campaign aimed at brand love for both consumers that strive for accomplishment and consumers that strive for harmony. Consumers that strive for accomplishment like to show off, whereas consumers that strive for harmony are more likely to generate brand love when the brand focuses on the benevolence value.

Samenvatting

Merkenliefde is een belangrijke nieuwe ontwikkeling in de consumentenmarketing. In hun pogingen om consumenten aan hun merk te binden zien fabrikanten het belang van een lange termijn relatie en de rol die merkenliefde daarin speelt. Onderzoek op dit gebied is relatief nieuw en het concept heeft nog meer onderzoek nodig voordat het volledig begrepen wordt. Dit onderzoek stelt de vraag of menselijke waarden en de mate van materialisme voorspellend zijn voor merkenliefde. Om dit te onderzoeken wordt gebruik gemaakt van de waarden schaal van Schwartz (1992), de Material Values Scale (Richins & Dawson, 1992) en de merkenliefde mini schaal. Met een online enquête werd onderzocht of mensen van hun mobiele telefoon hielden. De resultaten laten zien dat alleen de succes dimensie van materialisme voorspellend is voor merkenliefde, dus niet het hele construct materialisme. Voor de menselijke waarden bleek geen van de individuele waarden voorspellend te zijn, maar wel de cluster streven naar prestatie en streven naar harmonie. Mensen die streven naar prestatie waren voorspellend met de succes dimensie van materialisme werkend als een middelaar. Mensen die streven naar harmonie, conform hypothese, had een negatief voorspellende kracht voor merkenliefde, met de succes factor van materialisme middelend. Marketeers kunnen deze bevindingen gebruiken wanneer ze een campagne ontwerpen voor het ontwikkelen van merkenliefde voor hun merk. Mensen prestatiegerichte waarden willen graag gezien worden met hun merk waar mensen met harmoniegerichte waarden graag de welwillendheid van het merk benadrukt zien om merkenliefde te genereren.

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1 | Introduction

This chapter will provide a short introduction of the constructs brand love, materialism and human values. Furthermore, it points out the gaps in current literature and concludes with the research question.

1.1 Problem statement

Products are becoming more and more similar since existing knowledge is ubiquitous and a product's unique feature today can be out-dated tomorrow. One way to transcend these technical features is by building a brand around the product, and thereby giving it some extra value for a customer. A brand is not as easily copied as the product it is placed upon because it not only delivers functional value, but also symbolic value (Bhat & Reddy, 1998). These symbolic values are very sustainable and preserve a status of preference over competitors (De Chernatony, Harris, & Riley, 2000). De Chernatony et al. (2000, p. 51) say "The only area you can own comes down to the more symbolic meaning of it rather than being functional or service added values; it's the more emotional meanings around a brand that continue to keep it up there".

De Chernatony argues here that emotional meaning is a way to maintain the preferred status a brand has over competitors. This means that people must feel emotion when talking, thinking or using the brand. One of the strongest emotions a person can have is love. Love between people is very common, a parent loves its child, a man loves his partner, and people love their pet. Recent studies have shown that consumers also feel love for a product (Lastovicka & Sirianni, 2011) or a brand (Batra, Ahuvia, & Bagozzi, 2012; Batra, Ahuvia, & Bagozzi, 2008; Carroll & Ahuvia, 2006; Heinrich & Mühl, 2008). Although brand love is fairly new in the scientific literature, some scientists have conducted research for its antecedents (Bergkvist & Bech-Larsen, 2010), its constructs (Batra, et al., 2012), its nature and consequences (Batra, et al., 2008) and its dimensions (Albert, Merunka, & Valette-Florence, 2008). Brand love finds its origin in Sternberg's triangular theory (1986), which was adapted from its psychological nature by Shimp and Madden's consumer-object relations (1988), and was extensively researched by Ahuvia (1993), Carroll and Ahuvia (2006), and Albert, Merunka, and Valette-Florence (2008). Not only academics have paid interest in brand love, practitioners have expressed interest in the topic as well (Roberts, 2006). In order to understand the concept of brand love better and how to engage more people into loving a brand, it is important to conduct a lot of research. Where does brand love come from? Are some people more likely to form a relationship with a brand than others? Why do some people form a relationship with a brand while others do not?

1.2 Research questions

Ahuvia (2005a) found that pleasure from using a product could be 'bought', but development of the feeling of love towards an object required a direct expenditure of both time and energy, which means that people have to invest effort and energy in a object in order to be able to love it. Materialistic people invest a lot of time, money, and energy in acquiring their products, or as Belk (1985) defines:

'The importance a consumer attaches to worldly possessions. At the highest levels of materialism, such possessions assume a central place in a person's life and are believed to provide the greatest sources of satisfaction and dissatisfaction.'

Placing possessions central in life means investing a lot of time, money, and energy in acquiring the products they want (Richins & Dawson, 1992). Based on Ahuvia's (2005a) findings, investment of time and energy is the link between brand love and materialism. Therefore, it is interesting whether this investment of materialistic people leads to brand love?

RQ1: To what extent is materialism a positive predictor for Brand love?

Allen and Ng (1999) postulates that a consumers' product choice is influenced by the personal human values that that person has. A consumer is directly influenced when he attends to the products' symbolic meaning, causing him to make an affected judgement, and is indirectly influenced when he attends the utilitarian meaning (Allen & Ng, 1999). Batra et al. (2012) found that brands that connect to strongly held personal values such as self-actualization are more likely to be loved (e.g. Apple embodies self-actualization and creativity). These findings suggest that human values might have predictive power for brand love

RQ2: To what extent are human values a positive predictor for brand love?

Burroughs and Rindfleisch (2002) found that the collective-oriented human values (universalism, benevolence, conformity) correlate negatively with materialism. This automatically means that the more self-oriented values would correlate positively. Therefore the relation between human values and brand love might be mediated by materialism.

RQ3: How does materialism mediate the relation between human values and brand love?

1.3 Research approach and structure

The first section of this research provides an extensive literature review on the three main concepts and how these might influence each other. The first main concept, brand love, is introduced before its dimensions are elaborated. Materialism, the second main concept is explained next. What is materialism? How can it be measured? And how might it predict brand love is clarified in this part of the theoretical framework. The third part of the theoretical framework dives into human values and their predicting power for brand love. Why, and how these three constructs are related to each other is explained in this section as well.

The second section depicts the method used to measure these connections and underlying relations. This part elaborates on the setting of the research and the procedure & respondents of this survey. Cronbach's alphas of the constructs are calculated and their validity is discussed. The third and final section shows a results and a discussion part where these findings are compared to existing

literature and findings. Limitations of this study are given together with an analysis for future research and finally managerial implications based on the found results are presented.

2 | Theoretical framework

In this chapter brand love is defined and its antecedents and consequences are described. First, the feeling of love is explained and how it relates to brands. Second the distinction between interpersonal and para-social love is investigated and finally a closer look at what type of brand or product is more suitable to generate brand love. After investigating the concept of brand love, materialism will be introduced and linked with brand love. Human values are the final part of this theoretical framework. The human values are introduced, explained, and linked to brand love.

2.1 Brand love

Marketing is evolving all the time, since the famous 'customer friendly' expression "Any customer can have a car painted any colour that he wants so long as it is black" by Henri Ford a lot has changed. Satisfaction of consumers has been a key factor of marketing for a long period, but over time this has changed toward more than just satisfaction. Researchers investigated brand attachment (Thomson, MacInnis, & Park, 2005), brand loyalty (Jacoby & Chestnut, 1978), brand commitment (Amine, 1998) and brand love (Batra, et al., 2012; Carroll & Ahuvia, 2006). Consumers often use the word love (second most often used) to describe their feelings about an emotional attached possession (Schultz, Kleine, & Kernan, 1989). Furthermore, Batra et al. (2012) argue that brand love can be described as a mental prototype that consists of a higher-order construct, including multiple cognitions, emotions (e.g. happiness (Bettingen & Luedicke, 2009)), and behaviours.

2.1.1 What is love?

The Oxford dictionary (2004) describes love as (1) a strong feeling of affection, (2) a great interest and pleasure in something, (3) a person or thing that one loves. Love can be seen from different angels and different perspectives. Love can manifest itself in different ways. The sociologist for instance uses facts and figures (i.e. marriages, fertility rates) to determine love, whereas the psychoanalyst would describe love mainly as sexuality (Albert, et al., 2008). Love for a brand can be defined as "the degree of passionate emotional attachment that a person has for a particular trade name" (Carroll & Ahuvia, 2006, p. 5). This means that a brand name can evoke feeling of affection like a human being would. A thing can be loved, and according to Lastovicka and Sirianni (2011) some people subconsciously blur the difference between an object and a human. Therefore, the way to research brand love is interesting; can it be researched from an interpersonal perspective or a para-social perspective?

2.1.2 Para-social or interpersonal love?

The love between two humans is a bi-directional relationship where one partner reciprocates the love of the other partner. Para-social love is the love between a human and an object, this is a one-directional relationship since an object cannot reciprocate (Whang, Allen, Sahoury, & Zhang, 2004). Horton and Wohl (1956) defined para-social interaction (PSI) as a perceived relationship or intimacy

by a person with a remote media persona, leading to an illusive face-to-face relationship. PSI describes a situation where one person knows a lot about the other, but the other does not reciprocate this knowledge. A very clear example is the relationship between celebrities and their fans (Caughey, 1984). Brands can have the same relationship with their fans (e.g. Apple).

Interpersonal love is the love between two people and can have many forms: romantic, parental, or compassionate/ altruistic. Although these are all interpersonal love types, they do differ from each other, for instance romantic love is characterized by sexual passion whereas parental love is not (Batra, et al., 2012; Fehr, 2009). Interpersonal love has been researched extensively using Sternberg's triangular theory (Acker & Davis, 1992; Bauermeister et al., 2011; Madey & Rodgers, 2009; Sternberg, 1986). Shimp and Madden (1988) have adopted Sternberg's triangular theory of interpersonal relationships (1986) to fit a consumer-object relationship. The triangular theory postulates that love consists of three parts: intimacy, passion, and commitment (Lastovicka & Sirianni, 2011). Intimacy can be described as achieving closeness and connectedness with someone you love, passion is a hot emotion including obsession and gazing, and commitment is the consumers engagement in a long term relationship with his or her beloved one (Lastovicka & Sirianni, 2011). Shimp and Madden (1988) propose that a loyal consumer-object relationship is based on liking, yearning and decision/ commitment, which translate into a positive judgment about the brands' dependability, reliability, predictability, adherence to rules, trust in the brands' promises, and accountability (Fournier, 1998).

Ahuvia (1993, 2005a) found the first empirical evidence that consumers could develop an intense emotional relation with a "love object". People nurture their beloved possessions to enhance those objects further. According to Lastovicka and Sirianni (2011), this enhancement may involve buying complementary products and services, therefore such nurturing can have considerable commercial value.

Ahuvia found that there are some essential similarities between love in a consumer-object situation and interpersonal love (Ahuvia, 2005b). Batra et al. (2012) argued though, that brand love and interpersonal love cannot be adopted one-on-one because of the bidirectional characteristics of interpersonal love compared to the one-directional characteristics of brand love. This para-social love was found to be a better predictor for brand love (Fetscherin, Fournier, Breazeale, & Melewar, 2012). Practitioners on the other hand (Roberts, 2006), show that companies try to humanize brands by using intimacy, sensuality, and mystery (e.g. mass interpersonal communication via Facebook (Fogg, 2008)) and therefore try to reciprocate the feeling of love, which leads to an interpersonal relationship between a brand and a consumer. Lastovicka and Sirianni's (2011) research revealed that consumers who form relationships with an object, subconsciously blur the distinction between human and object relationships. Whang et al. (2004) found similar results of bikers loving their bikes through passion, possessiveness and selfishness. Consumers see their beloved belongings as relatively unique due to their well-known specifications, indexicality (Grayson & Martinec, 2004) (i.e. the heritage of a product, is this product the real, authentic product), and singularity (Epp & Price, 2010) (i.e. giving personal meaning to a product), indicating that the interpersonal approach remains a valid approach to research brand love. The interpersonal approach was tested and validated by Heinrich and Mühl (2008).

2.1.3 Brand love model

Different predictive models for brand love propose 1 (Carroll & Ahuvia, 2006) to 11 (Albert, et al., 2008) dimensions. In their exploratory research, Batra et al. (2012) found that brand love could be predicted by seven core elements: self-brand integration, passion-driven behaviour, positive emotional connection, long-term relationship, positive overall attitude valence, attitude certainty and confidence (strength), and anticipated separation distress. The reason to use this particular model is that this research started with an exploratory part, ensuring that the model has a grounded theory approach. Other researchers did not start exploratory (i.e. blank) which might have led to biased results. The model that will be used is depicted in figure 1.

Self-brand integration consists of four antecedents: (a) people consume a brand to construct their desired personal identity (Richins, 1994b)). (b) Their current self-identity says something about themselves, who they are and how the brand and their image overlap (Batra, et al., 2012). (c) Self-brand integration makes life meaningful, worth living, and gives it intrinsic rewards (Batra, et al., 2012). (d) Frequent thoughts about brand, wanting to work with it, feeling a lot of affection (Batra, et al., 2012).

Passion-driven behaviour has three factors that influence it: The consumer is (a) willing to invest time, money, and effort in their beloved brand, (b) has a desire, feeling of wanting to use the brand, and (c) has been involved, used it a lot in the past (Batra, et al., 2012).

Positive emotional connection concerns about the (a) intuitive fit (e.g. feel psychologically comfortable using this brand), (b) emotional attachment (e.g. feeling like an old friend, and emotional bond) and, (c) positive affect (e.g. content, relaxing, calm) (Batra, et al., 2012).

A brand, when used for a long time, creates a long-term relationship, or even a feeling of commitment (Batra, et al., 2012). Such a relation can be formed when a brand constantly confirms with user expectancy (Pankaj, 2004) ensuring that a consumer can depend on it.

Positive overall attitude valence regards the satisfaction compared to the ideal product and whether the expectations are met (Batra, et al., 2012).

Robust attitude certainty and confidence concerns how certain an evaluation is, and how strong these feelings are towards a brand (Batra, et al., 2012).

Anticipated separation distress is the final antecedent for the brand love model by Batra et al. (2012), and refers to the anxiety, fear or apprehension for deserting the consumer.

All aboard the love boat? UNIVERSITY OF TWENTE.

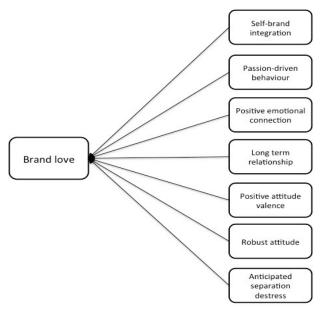


Figure 1: Brand love model

2.2 Materialism

Since loved items generally require an investment of time and energy (Ahuvia, 2005a), the degree one is materialistic might be of influence on brand love. Materialism is a consumption-based search for happiness in live, that can be researched on a cultural level (e.g. Mukerji, 1983) or an individual level (e.g. Banerjee & Dittmar, 2008). This research only focuses on materialism on an individual level, or as Belk defines:

'The importance a consumer attaches to worldly possessions. At the highest levels of materialism, such possessions assume a central place in a person's life and are believed to provide the greatest sources of satisfaction and dissatisfaction in life either directly (as ends) or indirectly (as means to ends)' (Belk, 1984, p. 291).

Materialism has been the topic of research in many fields, Browne and Kaldenberg (1997) researched materialism in combination with self-monitoring where materialism is a positive predictor for high self-monitoring people. Rindfleisch, Burroughs and Wong (2009) provided evidence that materialistic people connect stronger with their preferred brands when facing death. Kamineni (2005) observed a difference in brand perception between materialistic and non-materialistic people in terms of a higher personal satisfaction when buying high-priced fashion clothes.

Several different methods to measure materialism have been developed, including measuring via personality traits (Burdsal, 1975), examination of the importance of social goals (Braithwaite, Makkai, & Pittelkow, 1996), and attitude assessment (Heslin, 1988) and, finally using materialism as a consumer value (Richins & Dawson, 1992).

The first three methods suffer form different limitations; they do not possess an adequate level of reliability (e.g. in personality traits ranging from .09 to .81) or construct validity had not been established, leaving only the latter, materialism as a consumer value.

2.2.1 Materialism as a consumer value

When considering materialism as a consumer value, the definition given earlier needs to be completed with an additional description of a value. "A value has a transcendental quality to it, guiding actions, attitudes, judgments, and comparisons across specific objects and situations and beyond immediate goals to more ultimate goals" (Rokeach, 1973, p. 18) Materialistic people have been found to see it as a religion (Bredemeier & Toby, 1960), they see possession as the ultimate source of happiness (Belk, 1984), and create a life-style around it (Daun, 1983). Taking these descriptions of a materialist in consideration, a conclusion can be drawn that these elements all fit the aforementioned definition of a value; therefore materialism can be seen as a consumer value.

Richins and Dawson (1992) conceptualize that materialism guides the choice in diverse situations. They say that materialism influences both type and quantity of goods that a consumer purchases (Richins & Dawson, 1992). Moreover, materialism influences the allocation, including time, of a variety of resources (e.g. a materialist might choose to work longer instead of more leisure time)

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(Richins & Dawson, 1992). Richins and Dawson (1992) developed a widely-used and thoroughly validated Material Values Scale (Ahuvia & Wong, 1995; Pinto, Parente, & Palmer, 2000; Wong, Rindfleisch, & Burroughs, 2003).

2.2.2 Material Values Scale

This research measures materialism as a consumer value using the Material Values Scale (MVS), postulating three components: (1) acquisition centrality, (2) acquisition as the pursuit of happiness, (3) possession defined success (Richins, 2004; Richins & Dawson, 1992). Sirgy et al. (2012) researched materialism linked with advertising, and life satisfaction and found that uniqueness has a predicting value as well. And since uniqueness is linked with brand love (Albert, et al., 2008), it is plausible that it influences both attitudes and behaviour of a consumer therefore, this dimension will be added in this research.

Acquisition centrality is the notion that materialists place possession of products and acquiring them at the centre of their lives (Richins & Dawson, 1992). Daun (1983) described materialism as a style of living in which material consumption is both a goal and serves as a set of plans. Bredemeier and Toby (1960) went even further by stating that materialists worship things, their pursuit of possessing things takes the place of religion and structures their lives and orientates their behaviour. These findings suggest that acquisition centrality include some real passion-driven behaviour like investing a lot of time and money in order to search for and obtain the desired product (Batra, et al., 2012). Therefore the link between acquisition centrality and brand love can be formulated in the following hypothesis.

H1: Acquisition centrality is a positive predictor for brand love

Acquisition as the pursuit of happiness concerns the belief that possessions and their acquisition are essential for the wellbeing of the materialist. Diener (2000) defines consumer well-being as 'the right to decide whether someone's live is worthwhile'. Well-being seems to be directly related to people's values and goals, therefore when a consumer reaches its goal, his feeling of well-being should be consistent (Diener, 2000). Ward and Wackman (1971, p. 426) describe materialism in a similar manner 'an orientation emphasizing possessions and money for personal happiness and social progress'. One clear distinction between materialistic and non-materialistic people is that a materialist becomes happy through the acquisition rather than to other means like experience, achievement or, personal relationship (Kilbourne, Grünhagen, & Foley, 2005; Richins & Dawson, 1992). This description of acquisition as the pursuit of happiness seems closely related to the positive emotional connection component of brand love, which postulates that someone has the right feeling when encountering the product for the first time, and it is exactly what the consumer has been looking for (Batra, et al., 2012). This can be summarized in the following hypothesis.

H2: Acquisition as the pursuit of happiness is a positive predictor for brand love

Possession defined success states that materialistic people judge themselves and others success by the quantity and quality of possessions they owe. Heilbroner (1956) even found evidence that a materialist values possession for the money spend on them rather than for their degree of satisfaction. The value of their possessions also projects a desired self-image in an imagined perfect life (Campbell, 1987). A materialistic person measures his own success by the amount of acquired products that he finds suiting for his self-image (Richins & Dawson, 1992). This possession defined success has a lot of the self-brand integration components like desired self-identity (e.g. helps present self to others as the person you want to be) or current self-identity (e.g. others seeing you using it get a sense of who you are) in it (Batra, et al., 2012). These finding also suggest a positive prediction for possession-defined success.

H3: Possession-defined success is a positive predictor for brand love

Sirgy et al. (2012) added the uniqueness dimension to the materialism scale developed by Richins and Dawson because uniqueness was found to be predictive for materialism. A reason why uniqueness is predictive for materialism might be that acquiring and displaying material possessions makes people feel different from others (Tian, Bearden, & Hunter, 2001). Moreover, luxury brands are associated with some unique properties like premium quality or aesthetically appealing design (Hudders & Pandelaere, 2012). Materialistic people compare themselves with others, and uniqueness is a factor where they can distinguish from their 'competitors'. Uniqueness, as a dimension for brand love, focuses only on the brand (Albert, et al., 2008). In this research it is tested in a slightly different context, as a predictor, focussing on the properties a product has. The positive predictor uniqueness, together with the other dimensions of materialism is summarized in figure 2.

H4: Uniqueness is a positive predictor for brand love

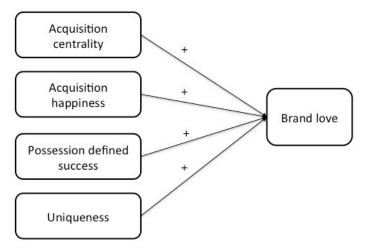


Figure 2: Model representing the components of materialism and their influence on brand love

2.3 Human values

Materialists place the pursuit of their possessions in the centre of their life. Their behaviours and attitudes are influenced by it, and the role materialism plays in consumption choices (cultural signs like 'status symbols' and socially sanctioned 'how do others see me when I buy this') suggest that materialism can be acknowledged as a value (Fournier & Richins, 1991). Since brand love is a higher-order construct with seven core elements (Batra, et al., 2012), consisting of emotions, cognitions, and behaviours that reflect who a person really is and belongs to the core person, which on its turn can be defined by values that that person holds close (Hitlin, 2003). The feeling of brand love might be rooted in the human values of a consumer.

Rokeach (1973) researched the core values a person might have extensively in his pioneering book 'The nature of human values'. He argued that a person could have several values he pursues in order to maximize life enjoyment (Rokeach, 1973). Brand love has a strong attachment and affiliation with enjoyment, which is a cue for its origin in human values as well. Rokeach has a clear definition of a value.

'A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A values system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance.' (Rokeach, 1973, p. 5)

Rokeach postulates here that a preferred behaviour simultaneously inhibits that person from preferring opposite behaviour (e.g. equality for all people inhibits wealth for the self). Proper knowledge of human values leads to the following benefits; (a) value domains make it easier to predict the effect of social structural variables on values as dependent variables, and, for this study more importantly, (b) a better prediction of both attitudes and behaviour (Schwartz & Bilsky, 1987). Brand love consist for a large part of attitudes (positive emotional connection, positive overall attitude, robust attitude) and behaviour (passion-driven behaviour, self-brand integration, long term relationship), therefore human values are likely to influence ones susceptibility or ones capability for brand love.

2.3.1 Dimensions

Human values are (10) natural end goals that a person can pursue. A person can pursue multiple end goals as long as they are related with one another. Schwartz (1992) structured human values in a relational structure where ten human values can be linked to form five opposing sets of two values (figure 3). These bipolar values are: tradition versus hedonism, conformity versus stimulation, security versus self-direction, power versus universalism, and achievement versus benevolence. Thus, pursuing power inhibits pursuing universalism because they are contradictory.



Figure 3: Model of relations among motivational types of values and bipolar dimensions

These ten values can be structured in two bipolar dimensions; (1) openness to change versus conservation, and for this study the more important dimension of (2) self-transcendence versus self-enhancement (Schwartz, 1992). According to Schwartz (1992) the first dimension holds the self-direction, stimulation, security, conformity, and tradition values. Self-direction consists of independent thoughts and actions, and seeking for freedom and choosing own goals (Schwartz, 1992). Stimulation holds the need for variety and stimulation to maintain a preferred level of activation (Schwartz, 1992). These two values form the openness to change dimension. According to Schwartz (1992) the security seeking person focuses on safety, harmony, and stability in both society and relations. This dimension is the opposite dimension of self-direction. Conformity and tradition form the opposing dimension for stimulation. The former exists of restraining of actions, inclinations, and impulses that are likely to upset others or violate social expectations (Schwartz, 1992). The latter holds symbols and practices that groups use to represent their shared experience. These groups cherish respect, commitment, and acceptance (Schwartz, 1992).

The second dimension (i.e. self-enhancement versus self-transcendence) holds benevolence, universalism, achievement, power, and to a minor extend hedonism. Benevolence is pro-social and focuses on the welfare of people with whom one is en frequent contact (Schwartz, 1992). Schwartz (1992) describes benevolence via preservation and enhancement of the welfare of close contacts. This is almost similar to universalism, except that the universalist pursues understanding, appreciations, and protection of all people and nature (Schwartz, 1992). Achievement, the opposing value of benevolence, focuses on personal success through demonstration of competence according to the social standards (Schwartz, 1992). Schwartz (1992) defines power as an individual's need for controlling and dominating. Power and achievement both focus on social esteem, power focuses on authority and wealth, whereas achievement focuses on demonstration of competence (Schwartz, 1992). Hedonism holds cheerfulness and happiness. And can be defined as pleasure and sensuous fulfilment for oneself (Schwartz, 1992).

This study only focuses on the later dimension (i.e. self-enhancement versus self-transcendence) because in this dimension the more basic bipolar values universalism and benevolence versus power and achievement exist (Schwartz, 1992). Burroughs and Rindfleisch (2002) describe this dimension as the degree to which values are self-oriented (e.g. hedonism, achievement, power) versus the degree to which the values are other-oriented (e.g. benevolence, universalism). These bipolar values inhibit pursuing universalism (benevolence) and power (achievement) simultaneously. Hedonism is a value which, just as achievement, focuses on self-centred satisfaction (Schwartz, 1994).

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The reason for only focusing on this dimension is because materialistic people focus on themselves and try to enhance their own satisfaction, rather than warm relations with others (Richins & Dawson, 1992). Furthermore Richins (1994a) found that people high in materialism emphasize appearance and status concerns.

2.3.2 Bipolar dimensions

Universalism versus power is the first dimension of opposites. The universalism side attributes for example social justice and equality, while power focuses on authority or wealth (Schwartz, 2007). Power emphasises on social superiority and esteem, whereas universalism is concerned with enhancement of others and transcendence. Schwartz describes that 'the motivational goal of universalism is understanding, appreciation, tolerance, and protection for the welfare of *all* people and for nature' (1992, p. 12). Power, the opposite dimension, can be described as 'attainment of social status and prestige, and control or dominance over people and resources (authority, wealth, social power, preserving my public image, social recognition) (Schwartz, 1992, p. 9). Universalism has been positively linked with readiness to have contact with out-group individuals (Schwartz, 1996), whereas power has been found to correlate with materialism (Burroughs & Rindfleisch, 2002). Materialistic people try to differentiate themselves using the products they buy (Tian, et al., 2001). This counterconformity motivation (Nail, 1986) would be stronger for someone that holds power values, compared to someone that does not care about differentiating. Therefore the following hypothesis can be formulated.

H5a: Power is a positive predictor for materialism

H5b: Universalism is a negative predictor for materialism

Benevolence versus achievement is the other bipolar dimension within the self-transcendence versus self-enhancement scope. Schwartz describes benevolence as 'the preservation and enhancement of the welfare of people with whom one is in frequent personal contact (helpful, loyal, forgiving, honest, responsible, true friendship, mature love)' (1992, p. 11). Compared to universalism, benevolence is more focused on the welfare of familiar people and acquaintances instead of welfare of all people and nature. Achievement is the opposite dimension, Schwartz describes the achievement value as 'demonstrating competence in terms of prevailing cultural standards, thereby obtaining social approval' (1992, p. 8). Compared to power, achievement stops when people socially approve the person, power continues here and wants authority over other people as well. The hypothesis concerning benevolence and achievement is.

H6a: Achievement is a positive predictor for materialism

H6b: Benevolence is a negative predictor for materialism

Hedonism is a human value that is adjacent to achievement. Schwartz (1992) describes hedonism as a motivational goal of pleasure or sensuous gratification for oneself. Hedonism differs from achievement and power on the motivation to master uncertainty, but is similar in the focus on the self

(Schwartz, 1992). Hedonistic people seek for pleasure by for instance buying products that fulfil their sensuous gratification desire (O'Shaughnessy & O'Shaughnessy, 2002). Furthermore, Babin, Darden and Griffin (1994) found that hedonic and utilitarian motivations can lead to consumption activities. Hedonism was also found to be positively related to impulse buying and gratification (Činjarević, Tatić, & Petrić, 2011). Therefore, the following can be hypothesized.

H7: Hedonism is a positive predictor for materialism

Self-transcendence versus self-enhancement is the umbrella bipolar dimension of the previous described basic human values. Self-transcendence is the combination of universalism and benevolence, which promotes transcendence of selfish concerns and encourages the welfare of others, both close friends, distant acquaintances, and even nature. Self-enhancement on the other hand can be defined as the extent to which people are motivated to enhance their own personal interest (sometimes even at the expense of others ((Schwartz, 1992). Self-enhancement concerns the human values power, achievement and to a minor extent hedonism. Therefore, the following hypotheses can be formulated.

H8a: Self-transcendence is a negative predictor for materialism

H8b: Self-enhancement is a positive predictor for materialism

These hypotheses combined provide the following model (figure 4).

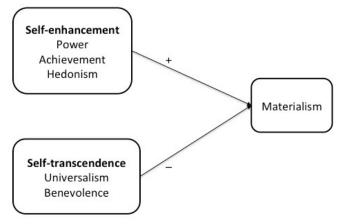


Figure 4: Model representing the human values and their influence on brand love

2.3.4 Human values as predictors for brand love

Materialism can be measured using human values via the Material Values Scale (MVS) (Richins, 2004; Richins & Dawson, 1992). Materialism is researched whether it predicts brand love. This raises the question whether human values can predict brand love as well. The influencers of human values that predict materialism (i.e. self-transcendence versus self-enhancement) can be tested if they also predict brand love.

Human values consist of three positive (power, achievement, hedonism) and two negative (universalism, benevolence) predictors for materialism. The eight antecedents of brand love (the actions, feelings, and thoughts that are the outcome of brand love) have some similarities with human values. For instance current self-identity (falls within the self-brand integration) describes who you are and how others see you (Batra, et al., 2012), power (human value) consists of social status, preserving my social image and social recognition (Schwartz, 1992, p. 9). This means that current self-identity (in the brand love model) holds similar characteristics as the human value power. The same holds for desired self-identity and power.

These two can be linked because a consumer high in power is likely to have a consistent self-identity, translating the human value power into a positive predictor for brand love.

H9a: Power is a positive predictor for brand love

H9b: Universalism is a negative predictor for brand love

Achievement concerns personal success by demonstrating competence consistent with social standards (Schwartz, 1994). Demonstrating this success concerns talking to others about the success (in this case brand), which is part of attitude strength 1 according to Batra et al. (2012) ergo, self-brand integration. According to Schwartz (1994), benevolence is the preservation and enhancement of the well-being of acquaintances and people with whom one is in frequent personal contact. This benevolence description does not match the brand love description since brand love only concerns the self (e.g. desired self-identity), and not others (Batra, et al., 2012).

H10a: Achievement is a positive predictor for brand love H10b: Benevolence is a negative predictor for brand love

Hedonism regards the well-being of a consumer and can be obtained via motivational or sensuous gratification for oneself (Schwartz, 1992). Using a certain product can fulfil these forms of gratification by feeling a sense of longing/ desire to use it (passion-driven behaviours). This means that hedonism would be a predictor for brand love. Moreover, happiness, enjoyment, and pleasure are part of the hedonism value (Schwartz, 1992) and can be translated to pleasurable and fun, components of the positive emotional attachment (Batra, et al., 2012). Finally, according to Batra, et al. (2012) happiness provides intrinsic rewards which enhances brand love.

H11: Hedonism is a positive predictor for brand love

The self-transcendence versus self-enhancement cluster is the dimension that holds the single values described before and should be predictive as well. The self-transcendence cluster includes universalism and benevolence and should therefore be negatively predictive for brand love (Schwartz, 1992). Self-enhancement, as the opposing cluster should be a positive predictor fro brand love since it holds power, achievement, and hedonism (Schwartz, 1992).

H12a: Self-transcendence is a negative predictor for brand love H12b: Self-enhancement is a positive predictor for brand love

This hypothesis, together with the previous hypotheses (see table 1 for an overview) can be summarized in the following proposed model (figure 5) of human values and materialism as predictors for brand love.

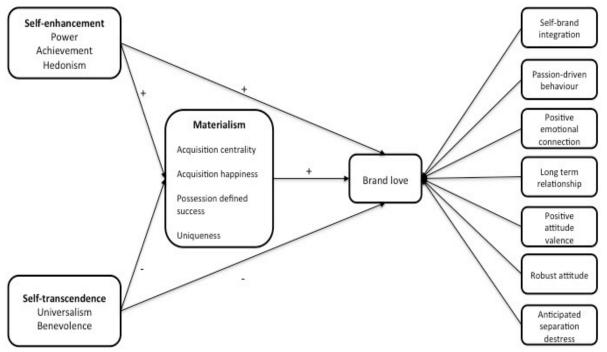


Figure 5: Theoretical model of human values, materialism, and brand love

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Hypothesis	Content
H1	Acquisition centrality is a positive predictor for brand love
H2	Acquisition as the pursuit of happiness is a positive predictor for brand love
H3	Possession-defined success is a positive predictor for brand love
H4	Uniqueness is a positive predictor for brand love
H5a	Power is a positive predictor for materialism
H5b	Universalism is a negative predictor for materialism
H6a	Achievement is a positive predictor for materialism
H6b	Benevolence is a negative predictor for materialism
H7	Hedonism is a positive predictor for materialism
H8a	Self-transcendence is a negative predictor for materialism
H8b	Self-enhancement is a positive predictor for materialism
H9a	Power is a positive predictor for brand love
H9b	Universalism is a negative predictor for brand love
H10a	Achievement is a positive predictor for brand love
H10b	Benevolence is a negative predictor for brand love
H11	Hedonism is a positive predictor for brand love
H12a	Self-transcendence is a negative predictor for brand love
H12b	Self-enhancement is a positive predictor for brand love

Table 1: Hypotheses

3 | Method

The method part of this study elaborates on the product type and development of the questionnaire. The setting of the research will be discussed next. After the setting of the research, the respondent analysis and how the questionnaire was designed will be explained. Furthermore an analysis of the respondents is given using their demographic characteristics. The constructs are analysed with reliability analysis and the human values are checked for multicollinearity. The measures used in this study are introduced and the pre-test that was held will be discussed.

3.1 Stimulus material

Not every brand is evenly capable or likely to gain brand love. Carroll and Ahuvia (2006) found that brands of a hedonic product (i.e. products that have a primary goal to enjoy, enhance pleasure or increase fun) have a positive effect on brand love. Brands that enhance the social self-identity of consumers are more likely to be loved as well (Carroll & Ahuvia, 2006). Smit et al. (2007) found that a unique and exciting brand personality is a better option to form a relationship with (e.g. Red Bull). Moreover, they postulate that forming such relationships weaken the fear for inadequate protection of privacy (Smit, et al., 2007). For example is the consumer willing to give privacy information so the firm can tune the relationship in a way that it will be beneficial for both the company and the consumer. Smit et al. (2007) found proof that a product using a transformational marketing strategy was a better relationship partner compared to products using a more informational strategy. Moreover, they found that partner quality is an important aspect for consumers when building a relationship with a brand (Smit, et al., 2007). An outspoken personality (e.g. Red Bulls exciting brand personality) is also more favourable for consumers when they form a relationship with a brand (Smit, et al., 2007). This outspoken personality should of course be consistent in order to form a long-term relationship (Pankaj, 2004) (e.g. Red Bull and their extreme sports sponsorships like formula 1, Felix Baumgartner, City race). Furthermore, loved items tend to require a sizable investment of energy and time by the consumer (Ahuvia, 2005a).

Smit et al. (2007) also found that high involvement products (car) versus low involvement products (beer) did not influence the relationship a consumers forms with a brand. People were as likely to form a relationship with their car compared with their brand of beer. In conclusion, a hedonic product with a brand that enhances the social self, using a transformational positioning and outspoken, unique and exciting personality would be the best relationship partner when it comes to brand love.

3.2 Questionnaire development

The questionnaire (Appendix A) was completely translated from English to Dutch and verified by an English teacher to minimize any translational bias. Hereafter the questionnaire was pretested under fifteen people using a convenience sample. They all understood the questions and had no problem answering the questions. The questionnaire consisted of 54 questions. Sine the questionnaire

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was developed and held with another student; only 22 questions were specifically used for this research.

The main research was designed using the online questionnaire tool <u>www.qualtrics.com</u>. In order to maximize the number of respondents the questionnaire was distributed using social media sites like Facebook, Twitter and LinkedIn. Moreover, an email was sent out to all the active addresses available for the researchers. Via Facebook the researchers personally asked their entire friend list whether they would like to fill out the questionnaire and if they were willing to post it on their own wall. Using LinkedIn and Twitter some additional respondents were gathered. The mailing list completed the total amount of respondents to n=411. For participating in the research the respondents had change of winning a VVV coupon of $\{0.5, 0.5\}$.

3.3 Respondents

From the 582 participants that started the questionnaire, 411 respondents (71%) completed the survey and are useful for analysis. In the questionnaire a majority was female 223 (54,3%), and 188 (45,7%) were men. The age of the respondents varied from 16 to 68 with a mean of 29,4 (SD=10,6). This is summarized in table 2 together with the education level and the gross disposable income.

Age (N=411)	n (%)	Age Mean (SD)			
Male	188 (45,7%)	29,27 (10,23)			
Female	223 (54,3%)	29,52 (10,93)			
Total	411 (100%)	29,4 (10,6)			
Education level (N=411)	n	% (Cumulative %)	Gross disposable	n	% (Cumulative %)
			income (N=411)		
Primary education	1	0,2% (0,2%)	<€10.000,-	124	30,2% (30,2%)
Secondary education	18	4,4% (4,6%)	€10.000,- to €19.999,-	53	12,9% (43,1%)
Intermediate vocational	84	20,4% (25,1%)	€20.000,- to €29.999,-	60	14,6% (57,7%)
education					
Higher vocational education	153	37,2% (62,3%)	€30.000,- to €39.999,-	55	13,4% (71,0%)
Scientific education	155	37,7 (100%)	€40.000,- to €49.999,-	21	5,1% (76,2%)
Total	411		>€50.000,-	17	4,1% (80,3%)
			Rather not answer	81	19,7% (100%)
			Total	411	

Table 2: Demographic characteristics of the respondents

3.4 Reliability and validity of the measurement instruments

The three concepts in this research are operationalized using four scales. Human values were questioned applying the ten values identified by Schwartz (1992; Schwartz & Bilsky, 1987), the participants had to rank order the values in such a way that the value they complied with most was number one and the value they complied with least was number ten. In the questionnaire the name of

the value was given with a description of that value (e.g. achievement: personal success through demonstrating competence according to social standards).

Materialism was operationalized using four aspects (i.e. success, centrality, happiness, and uniqueness). These four aspects consisted of the nine-item MVS scale (α .84) developed by Richins (2004). In this nine-item scale the aspects success, centrality, and happiness were evenly divided and had three items each. The uniqueness scale (α .85) (Sirgy, et al., 2012) was added and consisted of three items resulting in a twelve-item materialism scale. These items were measured using a 7-point Likert scale ranging from 1 as totally not agree to 7 as totally agree. Examples of statements in the materialism construct are, 'I admire people who own expensive homes, cars, and clothes'. 'I'd be happier if I could afford to buy more things'.

Brand love was operationalized with the mini scale that is currently being developed by Ahuvia. The mini scale consists of eight questions and has a 7-point Likert scale ranging from 1 not at all, to 7, very much. The seventh and eighth question has a somewhat different 7-point Likert scale. The former ranges from 1 negative, to 7, positive, and the latter from 1 not intense at all, to 7, extremely intense. The mini scale scored α .88 and is therefore a very reliable substitute for the longer brand love scale currently used.

To test whether the constructs used in this research were a reliable measurement instrument, Cronbach alpha (Cortina, 1993) scores were calculated. An overview of these scores can be seen in table 3. Success is the first part of the materialism scale. The three questions related to this success dimension have a Cronbach's alpha of α .75. Since the norm for a satisfactory reliability is 0.7 this score is satisfying. The second part of the materialism scale, centrality, only scored α .68. Happiness is the third aspect in the materialism construct and scored α .78. The final part of the materialism construct, the uniqueness dimension, scored α .89 and is therefore very reliable. Brand love scored α .88 making it a very reliable construct.

Construct	Dimension	Item	Cronbach's	Variance explained	Loadings	\mathbb{R}^2
			alpha	on Brand love		
Materialism			0.85			
	Success		.75	.58		
		I admire people who own expensive homes, cars, and clothes			.71	.51
		The things I own say a lot about how well I'm doing in life			.67	.46
		I like to own things that impress people			.74	.54
	Centrality		.68			
		I try to keep my life simple, as far as possessions are concerned (R)			.54	.29
		Buying things gives me a lot of pleasure			.53	.28
		I like a lot of luxury in my life			.87	.77
	Happiness		.78			
		My life would be better if i owned certain things i don't have			.74	.54
		I'd be happier if I could afford to buy more things			.91	.82
		It sometimes bothers me quite a bit that I can't afford to buy all the things i'd like			.61	.38
	Uniqueness		.89			
		I enjoy owning expensive things that make people think of me as unique and different			.78	.60
		I usually buy expensive products and brands to make me feel unique and different			.93	.86
		I usually buy expensive things that make me look distinctive			.87	.76
Brand Love			.88			
		Overall, how much doe you "love" XX?			.82	.68
		To what extent is XX connected to something 'deep' and valuable about whom you are as a person?			.81	.65
		To what extent do you feel yourself desiring to (use, wear, go to, spend time with, read, watch etc. As			.82	.68
		appropriate) XX?				
		To what extent do you feel a positive emotional connection to XX?			.82	.67
		To what extent do you expect that XX will be part of your life for a long time to come?			.68	.46
		Suppose XX was to go out of existence, to what extent would you feel upset?			.65	.43
		What is your overall evaluation of XX?			.33	.11
		How INTENSE are these overall feelings and evaluations you just gave above?			.56	.30
Wellbeing		I am satisfied with my life		.14		

Table 3: Reliability analysis of constructs

The clusters self-enhancement and self-transcendence are based on the fact that some human values share a lot of comparison. Self-enhancement and self-transcendence group the values with the highest similarity. These values (i.e. power, achievement and hedonism, and benevolence and universalism) might show multicollinearity when analysing them and might therefore give a type two error (rejecting the hypothesis while the hypothesis is supported (Moore, 2006)). According to Field (2009), the threshold for multicollinearity is a score above 3. In table 4 the multicollinearity of the human values within a cluster (i.e. self-enhancement and self-transcendence) is calculated. For the dependent value power a multicollinearity score above 3 was calculated for the independent variables universalism (3.004) and achievement (3.861) these values might correlate so much that the single human value power does not have any significant prediction level on either materialism or brand love. In the self-transcendence cluster multicollinearity occurs for the dependent variable benevolence and the independent variable universalism (3.635), meaning that benevolence might be non-predictive for materialism and brand love. This result might be caused by the correlation with universalism. Therefore the single predictive hypothesis might be rejected because of multicollinearity.

Structural equation modelling (SEM) is the method used to test the hypotheses. Using SEM allows the researcher to explore structural relations in the data. SEM combines factor analysis and multiple regression analysis, and SEM was conducted using AMOS 20.0.

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Cluster	Dependent	Independent	VIF
	variable	variables	
Self enhancement	Achievement	Benevolence	1.786
		Conformity	2.157
		Hedonism	1.848
		Power	2.747
		Security	1.980
		Self-direction	2.150
		Stimulation	2.327
		Tradition	1.953
		Universalism	2.227
	Power	Benevolence	2.171
		Conformity	2.500
		Hedonism	2.959
		Security	2.435
		Self-direction	2.803
		Stimulation	2.538
		Tradition	2.409
		Universalism	3.004
		Achievement	3.861
	Hedonism	Benevolence	1.934
		Conformity	2.225
		Security	2.159
		Self-direction	2.178
		Stimulation	2.759
		Tradition	1.950

Cluster	Dependent	Independent	VIF
	variable	variables	
		Universalism	2.360
		Achievement	2.194
		Power	2.499
Self-transcendence	Universalism	Benevolence	1.726
		Conformity	1.876
		Security	1.994
		Self-direction	2.010
		Stimulation	1.904
		Tradition	1.923
		Achievement	1.607
		Power	1.542
		Hedonism	1.435
	Benevolence	Conformity	2.610
		Security	2.521
		Self-direction	2.217
		Stimulation	2.280
		Tradition	2.178
		Achievement	2.714
		Power	2.348
		Hedonism	2.477
		Universalism	3.635

Table 4: Multicollinearity analysis

4 Results

The result section starts with the relation between brand love and the four dimensions of materialism. The results from the values and the clusters formed come second. Finally the entire model will be analysed and the hypotheses formulated will be tested whether they are supported or not.

4.1 General results

With SEM a two-step approach was executed to maximize the model fit. First the whole model was tested whether the entire MVS (including uniqueness) was predictive for brand love. Furthermore, the human values separately and the self-transcendence versus self-enhancement dimensions were tested for their predictive value for brand love. The model fit was insignificant, and therefore the insignificant predictive relations were removed in order to maximize the model fit. The final model fit regarding the final model can be found in table 5. The minimum discrepancy (CMIN/DF) has a limit of < 5 (Marsh & Hocevar, 1985), the score of 1.938 is well below and therefore acceptable. Bollen's (1989) Incremental Fit Index (IFI) close to 1 indicate a very good fit. 0.935 is normally seen as adequate. The Tucker-Lewis coefficient (TLI) with its score of 0.925 has the same norm as the IFI (Schreiber, Nora, Stage, Barlow, & King, 2006) and is satisfying as well. And finally the Comparative Fit Index (CFI) (Bentler, 1990) has a minimum of 0,9 and scores a sufficient 0.934. Considering these numbers in combination with the Root Mean Square Error of Approximation (RMSEA) below its limit of 0,05 the model can be accepted (M. W. Browne, Cudeck, Bollen, & Long, 1993, pp. 136 - 162).

Fit values	Score
CMIN/DF	1.938
Chi-square	552.311
IFI	.935
TLI	.925
CFI	.934
RMSEA	.048

Table 5: Model fit

4.2 The relation between materialism and brand love

Materialism was constructed of four elements (i.e. success, centrality, happiness and, uniqueness). These elements were all hypothesized to positively influence brand love. This is the first relation investigated because of the option that not all the hypotheses are supported, this means that not materialism as a whole construct is of influence, but maybe some only some parts of it. In table 6 the standardized regression weights and the significance level are presented.

Hypothesis	Parameter	Standardized estimate	Hypothesis supported?
H1	Centrality → brand love	010	No
H2	Happiness → brand love	.024	No
Н3	Success → brand love	.317*	Yes
H4	Uniqueness → brand love	.080	No

Table 6: Hypotheses and estimates materialism

The abovementioned table shows that only success is a significant predictor for brand love, this means that only the measured dimension success is a predictor for brand love and not the hypothesized latent variable materialism.

4.3 The relation between human values, materialism, and brand love

The ten human values were compared to the mean scores for materialism and brand love. The analysis (see appendix B) shows that power positively correlates with materialism (.399) and that universalism negatively correlates with materialism (-.222), these correlations are both highly significant but non-predictive for the materialism construct. Power and universalism have the highest correlation with materialism. Furthermore, achievement (.238), benevolence (-.136), hedonism (.173), and tradition (-.191) have a significant correlation with materialism but were non-predictive. For brand love the human values achievement (.137), benevolence (-.117), power (.174), tradition (-.108), and universalism (-.116) correlated significantly. These significant correlations did have no predictive significance either.

The human values power, achievement, and hedonism were hypothesized to be positive predictor for both materialism and brand love. As can be seen in the correlational analysis there were some significant correlations between the three constructs, but no value on its own had predictive power on materialism or brand love. The cluster self-enhancement was believed to be a positive predictor and self-transcendence was hypothesized as a negative predictor for materialism. The results from the factor analysis (table 7) showed that the clusters made based on literature did not apply one-on-one to this study.

		Component				
	1	2	3	4		
Achievement	.601	.311	478	100		
Benevolence	223	.504	.370	194		
Conformity	255	.596	.055	268		
Hedonism	.494	.056	.614	.394		
Power	.669	.331	228	.022		
Security	521	.075	.061	.355		
Self-direction	.178	637	061	535		
Stimulation	.357	657	.239	.112		
Tradition	381	165	518	.536		
Universalism	723	211	.010	254		

Table 7: Factor analysis human values

Based on the factor analysis (table 7) the following clusters were formed; cluster 1: achievement, power and universalism (negative predictor). This cluster holds social power, authority,

wealth, successful, capable, ambitious and negatively related broad-minded, social justice, equality (Schwartz, 1994). When comparing these results with cultural theories they overlap a lot with the five cultural dimensions by Hofstede (1985). This cluster holds values that concern the striving for accomplishment (SFA).

The second cluster made from the results on the factor analysis contain benevolence and conformity which have values such as helpful, honest, forgiving, politeness, obedient, honouring parents and elders (Schwartz, 1994). These values hold striving for harmony (SFH)

The third component of the factor analysis consists only of hedonism. In table 8 a summary is given for the predicting value for every cluster of human values towards the aspects of materialism that is significant.

Parameter	Standardized estimate
SFA → Success	222***
SFH → Centrality	.570*
SFH → Happiness	.560**
SFH → Success	.914**
SFH → Uniqueness	.719**
Hedonism → Centrality	155**
Hedonism → Happiness	122*
*p<0.05 **p<0.01 *** p<0.001	

Table 8: Significance level clusters

Knowing that only success predicts brand love and that the presumed clusters were not precisely accurate, a new model, adapted to the data was calculated. The model as depicted in figure 6 is the definitive model, and is not only based on the loadings and groups found by the factor analysis, but also on the model fit. As a result some values (e.g. tradition, self-direction, stimulation) were removed due to their low predictive power.

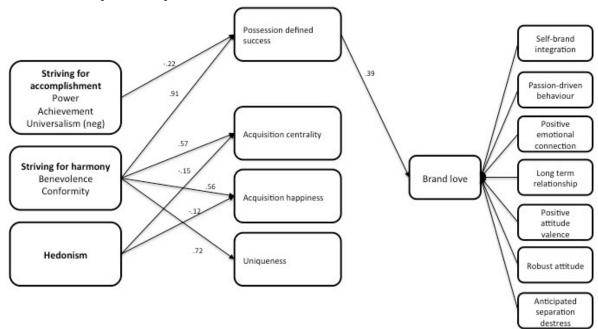


Figure 6: Human values predictive on brand love with success as mediator

Regarding the stated hypotheses several changes have been made that resulted is slightly different clusters for human values. These clusters (i.e. SFA and SFH) have replaced the self-transcendence vs. self-enhancement dimension because they represent the same values (Hofstede, 1985; Schwartz, 1992) resulting in the outcome shown in table 9.

Hypothesis	Content	Hypothesis
		supported?
H5a	Power is a positive predictor for materialism	No
H5b	Universalism is a negative predictor for materialism	No
H6a	Achievement is a positive predictor for materialism	No
H6b	Benevolence is a negative predictor for materialism	No
H7	Hedonism is a positive predictor for materialism	No
H8a	Striving for harmony (former Self-transcendence) is a negative predictor for materialism	Yes**
H8b	Striving for accomplishment (former Self-enhancement) is a positive predictor for materialism	Yes***
H9a	Power is a positive predictor for brand love	No
H9b	Universalism is a negative predictor for brand love	No
H10a	Achievement is a positive predictor for brand love	No
H10b	Benevolence is a negative predictor for brand love	No
H11	Hedonism is a positive predictor for brand love	No
H12a	Striving for harmony (former self-transcendence) is a negative predictor for brand love	No
H12b	Striving for accomplishment (former self-enhancement) is a positive predictor for brand love	No
*p<0.05 **p<	0.01 *** p<0.001	

Table 9: Hypotheses human values

As can be seen in the table above, and in figure 6, the hypotheses concerning the predictive power of single human values on brand love are all rejected, which means that no human value is a direct predictor for brand love, which might be caused by the multicollinearity effect. Only the SFA and SFH clusters have (with success as a mediator) predictive power on brand love, and support the hypotheses.

5 | Discussion

The discussion part starts with the conclusions that can be drawn based on the results gained from the research. These conclusions are questioned and debated in the discussion part, together with possible explanations based on literature. Thirdly the limitations of this study together with the directions for future research will be presented. Finally the managerial implications based on the findings of this study are presented.

The findings of this study suggest that SFA and SFH can predict brand love via the success dimension of materialism. The other dimensions of materialism hold no predictive power for brand love. Therefore, the conclusion can be drawn that not materialism as a construct, but only the success dimension of materialism predicts the degree one loves a brand. The clusters formed follow the hypothesized direction, resulting that a person that strives for accomplishment scores higher in the success dimension and has higher brand love. The other way around, a person that strives for harmony scores lower in success, and has therefore lower brand love. Individual values were non predictive though, these hypotheses were all rejected.

5.1 Conclusions

The goal of this study was to determine whether materialism and human values have a predictive influence on brand love. The conclusions to the two main research questions will be given for each question specific.

5.1.1 Conclusions for materialism on brand love

To what extent is materialism a positive predictor for Brand love? The final model (figure 6) shows that not all dimensions of materialism have predictive power for brand love, in fact only the success dimension shows significant predictive strength. The success dimension differs from the other dimensions of materialism in showing that you have succeeded in life. The success dimension, contrary to the other three dimensions, entails that you literally show people that you like and love the things that you, or others own (e.g. 'I like to own things that impress people').

The centrality dimension describes mainly the acquiring of the goods you want, but the findings show that you do not love them already since the predictive power is non significant. Similar conclusions can be drawn for the happiness dimension where the wellbeing of a person is measured; this means that measuring materialistic happiness does not predict brand love. For the uniqueness dimension, added to the MVS, because uniqueness is an antecedent of brand love (Albert, et al., 2008; Richins, 2004; Sirgy, et al., 2012) no significant results were found either. Therefore, the conclusion can be drawn that materialistic uniqueness is not a predictor for brand love.

5.1.2 Conclusions for human values on brand love

To what extent are human values a positive predictor for brand love? In the model it is clear that no human value on its own has predictive power for brand love. The self-enhancement and self-transcendence clusters did have no significant predictive power either. When grouping the values into different cluster (i.e. power, achievement, and universalism (negative) into SFA and benevolence and conformity into SFH) these clusters of values become significant predictors for the success dimension, but not for brand love itself. They only become predictive with success in a mediating role. Comparing these clusters to the human values segmentation (figure 2) shows that the new clusters are quite logical (Schwartz, 1992). The values in these clusters are situated next to each other and have therefore a lot in common.

5.1.3 Conclusions for the mediating effect for materialism

How does materialism mediate the relation between human values and brand love? In the model it shows that only the success dimension of materialism has a mediating effect between human values and brand love. This means that human values are not direct predictive for brand love, but only when the success dimension mediates the relation. When success mediates, SFH is a negative predictor for brand love and SFA is a positive predictor for brand love. Therefore, the conclusion can be drawn that people that strive for accomplishment are more likely to love a brand when they score high in the success dimension. For SFH, with success as a mediator, the opposite holds, these people are significantly lower in brand love. This means that someone that is broadminded, helpful, honest, and striving for a world of peace and social justice likes his or her brand, with success as a mediator, less compared to someone that finds social status, prestige and, personal success important. These findings confirm the existing literature.

5.2 Discussing materialism

Putting acquisition of products central in life does not imply that a person has higher brand love, in other words, when a person finds acquisition of products important it does not imply that that same person is more likely to love a brand. Resulting from this is that marketing focusing on the acquisition dimension of materialism will not likely generate more brand love. The centrality dimension is more an intrinsic satisfaction (e.g. 'I like luxury' or 'Buying things gives me pleasure') whereas brand love requires both extrinsic (e.g. desired self-identity) and intrinsic rewards, (e.g. life meaning and intrinsic rewards) (Batra, et al., 2012)). Brand love is something that people need to show to others, they need to show their love and receive extrinsic rewards and establish their self-identity. Therefore, the centrality dimension does not hold the entire spectrum of rewards needed to generate brand love. Bredemeier and Toby (1960) state that materialists worship things and their pursuit of possessing takes a religious form, these findings are not coherent with current findings. This passion driven behaviour was no predictor for brand love, and it can therefore be concluded that acquisition centrality has no predictive

value for brand love. In sum this means that when someone is materialistic it does not necessarily mean that that person is high on brand love as well.

The happiness dimension of materialism has no predictive value for the emotional connection component of brand love. Jhally, Leiss, and Kline (1986) say that 'happiness is measured by the ratio of what one has to what one thinks one ought to have in order to maintain self-esteem in the face of the normal consumption standards accepted by the society'. This measurement of happiness is closely related to culture, which is really feminine in the Netherlands (Hofstede, 1985). Since feminism does not measure happiness via the possessions one has, but via social relationships and caring for the weak (Hofstede, 1985), the respondents might not relate happiness to material possessions and therefore it might have no predictive value for brand love. One other reason might be that the happiness dimension in materialism only concerns the current lack of happiness (i.e. 'My life would be better if...' 'I'd be happier if...' 'It sometimes bothers me quite a bit that...', while brand love focuses on the presence of it (i.e. 'To what extent do you feel a positive emotional connection to brand X'). Materialistic people keep on consuming and only focus on the things that would make them happy in the future instead of the things they already own that make them happy. Since brand love is mainly applicable to current products, happiness from acquiring products is out of the question, and therefore non-predictive for brand love.

This research provides evidence that only the success dimension of materialism has predictive power for brand love. One reason might be that possession-defined success, according to Campbell (1987), relates to a desired self-image and self-identification. This (desired) image of the self is also a part of brand love (Batra, et al., 2012). Furthermore, Liao and Wang (2009) found that face consciousness (possessing wealth is seen as a status symbol) has a mediating role for materialism on brand consciousness (to choose branded, well-known, and highly advertised products (Sprotles & Kendall, 1986)) this proves that materialistic people choose their product with the success dimension of materialism in mind and hence choose products which they might love in the future. The success dimension focuses on reciprocation of your good choice (i.e. 'I like to own things that impress people' or 'The things I own say a lot about how well I'm doing in life'), and provide extrinsic rewards. These rewards are just as important for brand love as intrinsic rewards (Batra, et al., 2012).

The uniqueness dimension of materialism was added because brand love has a uniqueness dimension as well (Albert, et al., 2008), and assumed was that displaying unique material possessions might differentiate people and enhance brand love. This hypothesis was not proven in this study. A conclusion can be drawn that materialistic uniqueness has no predictive value for brand uniqueness. Uniqueness in the brand love definition can also concern places, ideas, or music pieces (Ahuvia, 1993), whereas uniqueness in the materialism definition only holds for a unique self-image. This might be an explanation why materialistic uniqueness is no predictor for the uniqueness dimension of brand love. Another reason why people might not choose to buy unique products is unpopular choice counter conformity (Tian, et al., 2001). Unpopular choice counter conformity refers to selecting brands that are different than the group norms and therefore risk social disapproval (Tian, et al., 2001). While consumers want to create a personal style, they also want to fit in a group, and therefore select brand that would be considered a good choice (Tian, et al., 2001). This creative choice counter conformity automatically limits the options a consumer has and limits its possibility to be really unique.

Furthermore, materialism in general has a negative tone to it (Ger & Belk, 1999), largely for moral and religious reasons (Mason, 1981). Therefore it is likely that people feel ashamed or neglect

their actual feeling or behaviour, and filled out the questionnaire less materialistic than they are, this might be rooted in their feministic culture. According to Fournier and Richins (1991) 82% of respondents describe a materialist as having negative and socially undesirable traits (e.g. excessive status consciousness, envy, and insecurity) this would mean that a person does not like to see him- or herself as a materialist, and therefore answers more socially desirable.

5.3 Discussing human values

The single values (i.e. power, achievement, universalism, benevolence, and hedonism) that were hypothesized to predict materialism and brand love did not have any significant predictive power.

This means that for instance power is not a direct predictor for brand love. Which can be translated into the degree one is searching for social status and prestige is non-predictive for brand love, even though there is a significant correlation. Similar results were found for achievement and (negatively related) universalism. When grouping these values in the striving for accomplishment (SFA) cluster, the cluster becomes a significant predictor for the success dimension of materialism. A statistical explanation for the non significant results on the single values might be that the values are multicollinear (Field, 2009). Multicollinearity occurs when the single predictive power of a value disappears because that value correlates too much with another value. Therefore, the significance level of the first value lessens. This is of course very plausible for this study since the values were designed in clusters (i.e. self-enhancement versus self-transcendence). The independent values (e.g. power and achievement) have too much overlap in order to be single predictive. The clusters used in the study avoid multicollinearity because the groups are more distinctive.

The success dimension and the SFA cluster have several aspects in common like social recognition or obtaining social approval (Hofstede, Hofstede, & Minkov, 1991; Schwartz, 1992), their positive predictive relation is therefore logical. For SFA consumers competition is an important aspect; this aspect can be seen in the success dimension as well (e.g. I admire..., I like to impress...). This competition is also present in the cultural dimension Hofstede introduced (Hofstede, 1984). Hofstede (1984) explains that a masculine culture prefers achievement and material success, Here he literally describes the masculine dimension using the success dimension of materialism. Even though masculinity is described making use of the success dimension, in this study no evidence is found that SFA, contrary to the success dimension is directly predictive for brand love. Thus, SFA is only predictive on brand love in combination with the mediator success.

The individual values benevolence and conformity are non predictive for success even though they both have a significant correlation, this might be caused by multicollinearity (Field, 2009). When grouping these values in the striving for harmony cluster they become a significant predictor for all dimensions of materialism. As seen in figure 6, the predictive power for SFH are all negatively. This means that SFH consumers are not materialistic at all. This is consistent with previous findings of Hofstede (1984, 1985) and are consistent with Schwartz' descriptions of human values (1992). Schwartz (1992) describes conformity as the restraint of inclinations, actions, and impulses that are likely to violate social expectations. This means that people that hold confirmative values are conservative, and are unlikely to buy products whereby the distinguish themselves (i.e. no counter

conformity motivation (Nail, 1986)). Hedonism was predicted to be a positive predictor for both materialism and brand love.

Hedonism was found to be a positive predictor for two dimension of materialism but not for the success dimension. It can be concluded that hedonism can be used to predict acquisition centrality and acquisition happiness. Since hedonism focuses on enhancing the satisfaction for oneself, and the two predictive dimensions are situated in the acquisition phase of materialism, this relation seems logical. But the relation to brand love does not exist. One reason for the lack of predictive power for hedonism on brand love is that hedonistic people focus on enhancing their own satisfaction (therefore the predictive strength on both the acquisition parts of materialism), while brand love is generated through showing ones success, and impressing people. This phase comes after the acquisition phase and might therefore be non-predictive.

Success is, for this study, the most interesting dimension of materialism. SFH is a negative predictor for success, this can be explained because SFH prefer an interpersonal relationship over a relationship with a brand (Hofstede, 1985). SFH are not a direct predictor for brand love, meaning that success mediates the relation. Thus, people that strive for harmony generate negative brand love when they are confronted with the success dimension of materialism. Since this relation is negatively significant, it might be that SFH generates positive brand love when focusing on the non-success factors (e.g. the corporate social responsibility aspects of a brand).

5.4 Limitations and directions for future research

This study was performed in the Netherlands using convenience sampling (Dooley, 2008) via Facebook, LinkedIn and email, the 411 respondents were therefore all familiar with at least one of the two researchers, resulting in a non random sample. In order to have better generalizable results random selection would have been recommended.

Translating a questionnaire from English to Dutch might, even though they were minimalized using an English teacher and a pre-test, have caused some translational errors.

The product chosen for this study (i.e. mobile phone) was chosen because it fits the criteria formulated in paragraph 2.1.5. best, this means that the result of this study are only applicable for hedonic products that enhance the social self by being unique and exciting. Future research could focus on different product categories. Thereby excluding some characteristics the mobile phone has, and including other characteristics the mobile phone lacks. This might help to understand what specific characteristics are better capable of enhancing brand love and what characteristics are not.

Furthermore, when researching another product, a more SFH oriented product could be chosen. Since the striving for harmony cluster is a negative predictor when using a more SFA oriented product, the SFH cluster might be a positive predictor when the correct product is chosen. An example of a product where the SFH cluster might have brand love for is a charity. It would be interesting to combine these two variables (other product category and SFH product) because in that way the relation between the values and the product category would become clear. Such a research is advised to do in a similar way, but with four different products. The respondents could choose their favourite from four pretested products that resemble the four situations. Then the distinction would become clear between the SFH and SFA valued consumer. Is the assumption that SFH generate

positive brand love for a brand that meets their values true? Are SFA consumers capable of generating brand love for a SFH product as well? Or is brand love a phenomenon that only occurs with the success dimension of materialism in a mediating role? These are all interesting questions that can be answered using this research. Since the success dimension mediated the predicting power of the clusters SFA and SFH, and the success dimension focuses on showing off the beloved brand, it implies that a product for which brand love might be develop is a product that someone owns. Therefore it might be that brand love can only be developed or a product that someone owns. In this case it might be a better choice to talk about product love (Russo, 2010).

The study was performed in collaboration with another student. This student researched the topics motivations and anthropomorphism. These topics might have been of influence on the results of this research. The researchers tried to limit this bias by structuring the questions as good as possible, but the risk remains that people were biased by the other students' questions.

By including only Dutch participants in this survey, and clustering the values (SFA and SFH) very similar to the masculine versus feminine dimension by Hofstede (1984), in essence a feministic valued country was researched only. Interesting would be how the results look like in a masculine valued country. Since these countries are more materialistic (Hofstede, 1984; Lee & Peterson, 2000), it might be that therefore more dimensions of materialism have a significance predicting value for brand love.

Another topic that is interesting is the success dimension of materialism. In this research only three questions were administered to this dimension. Future research could use the more elaborated MVS scale (Richins & Dawson, 1992) in order to find whether the entire success dimension is predictive for brand love.

The goal of this research was to find predictive power of human values and materialism on brand love. This goal was partially achieved since the success dimension was predictive. But this did not explain the entire brand love variation (only .39). Therefore there might be other influencers that were not present in this study. Since the SFA and SFH clusters look a lot like the masculinity versus femininity dimension in cultural differences (Hofstede, 1985), the differences in for example a collectivistic versus individualistic might be interesting. When looking at Hofstede (1985) we see that the Netherlands is a country very high on both feminine and individualist. This means that when a researcher wants to research the consumers that strive for accomplishment or harmony and the individualist versus the collectivist, he should preferably choose the Netherlands, the United States of America, Ecuador and, Costa Rica. Moreover, future researchers might include the full MVS scale since the short scale did not prove to be significant. The outcomes of this study would be interesting because the distinction between a more masculine versus a more feminine culture might give insight whether a masculine culture is more predictive for both materialism and brand love. Since the success dimension of materialism was predictive, and focuses on that what makes the owner of a product distinctive form other consumers, the individualistic versus collectivistic dimension of Hofstede (1984) might be interesting as well. According to Roth (1995), individualistic cultures like brands that confirm their independence and give individual gratification (e.g. 'I like to own things that impress people) whereas collectivistic cultures like brand that enhance group membership and affiliation more. This would mean that an individualistic culture would be a better predictor for at least the success dimension for materialism, and therefor might be a predictor for brand love, since it is the only predictive dimension of materialism.

5.5 Managerial implications

Brand love is a very resilient positive image a consumer has about a brand. Therefore it is likely that brands want their consumers to love them. But how can they achieve that status? How do current findings help companies come one step closer to their final destination? First of all a company must determine who their customers are. 'Is the main target group more SFA or more SFH' is the main question they must ask since both groups require different strategies in order to reach brand love. Moreover, since only the success dimension of materialism is significant predictive for brand love, practitioners should set their focus on this dimension.

When a company wants to sell their brand to consumers that SFA, they should focus on their brand image, since people that strive for accomplishment admire expensive products and try to impress others with it. Therefore the brand should try to fit their image to this picture by placing their product in the higher price categories. Of course this higher price category must be justified by creating brand equity (Aaker, 1996). Furthermore the brand should focus on the 'what's in it for me' aspect of marketing because of the mediating effect of success on brand love. People that SFA want to impress, so they must be able to show off with the brand. The brands' strategy should not be informational but more transformational because the brand has to persuade the buyer how they can impress others (Smit, et al., 2007). An example for this type of brand is BMW's 'the ultimate driving machine' campaign. They focus on the sheer driving pleasure their products provide, and others do not have the same driving pleasure. With this notion, BMW focuses on admiring (by asking a premium price) and impressing (ultimate machine) within the success dimension. By focussing on this success dimension, SFA consumers will associate themselves with this brand and show off to their friends. When the friends reciprocate, they confirm that the consumers' decision to buy a BMW was right. As a result, the consumer is more likely to generate brand love for BMW (mediating effect of success). When SFA have generated brand love for a brand, it is likely that they will buy complementary products and services, and hereby economically rewarding the effort BMW have put into generating brand love (Lastovicka & Sirianni, 2011). This passion-driven behaviour (i.e. investing money) is a core element of the brand love model by Batra et al. (2012). Consumers that strive for accomplishment behave in such way because they focus on their current, and desired self-identity (Batra, et al., 2012).

Universalism was a negative predictor within the SFA dimension. Together with the negative relation of the SFH cluster they are predictive for the success dimension of materialism as well, but only negative. When a product has a more striving for harmony-oriented audience, generating brand love requires therefore a different strategy. The company should focus on their benevolence and confirmatory side, so not on the success dimension of materialism. The product should be authentic and should have a high social responsibility. Since the product must contain its benevolence side, and thus be a bit focussed on the self (i.e. consumer focuses on himself and his acquaintances instead of welfare for *all* people and animals) the brand must have an appealing twist, or edge to it because the SFH does not want everybody to know about or use it. When a brand wants SFH to love their brand they should follow a somewhat different strategy compared to a SFA brand. In order to receive that edge or twist that distinguishes the benevolence valued consumers from the universalistic valued consumers the brand might stay kind of a mystery, and only be known by certain people that are really its core target group. An example would be a brand using fair trade and biological products, but

not positioning as such. This means that people that are devoted to, and spent a lot of effort in this lifestyle would know the brand, but people that just want to 'score' and polish their self-esteem do not know this brand. In that way the brand focuses on the benevolence side of it and neglecting the universalistic view. It is hard to match these findings to a brand for a consumer that strives for accomplishment as the researcher; therefore no proper example is given.

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Appendix A | Questionnaire brand love

1. Need to belong scale

1= Volledig mee oneens, 2= Mee oneens, 3= Enigszins mee oneens, 4= Niet mee oneens, noch mee eens, 5= Enigszins mee eens, 6= Mee eens, 7= Volledig mee eens

1. If other people don't seem to accept me, I don't let it bother me

Als blijkt dat anderen mij niet accepteren, maak ik mij daar niet druk over

2. I try hard not to do things that will make other people avoid or reject me

Ik doe mijn best om geen dingen te doen waardoor andere mensen mij zullen vermijden of afwijzen

3. I seldom worry about whether other people care about me

Ik maak me zelden zorgen over het feit of anderen om mij geven

4. I want other people to accept me

Ik wil dat andere mensen mij accepteren

5. I do not like being alone

Ik vind het niet leuk om alleen te zijn

2. Chronic loneliness

1= Nooit, 2= Zelden, 3= Af en toe, 4= Soms, 5= Geregeld, 6= Meestal, 7= Altijd

1. How often do you feel that you are no longer close to anyone?

Hoe vaak heb jij het gevoel dat je niet langer een sterke band met iemand hebt?

2. How often do you feel left out?

Hoe vaak voel jij je buitengesloten?

3. How often do you feel that no one really knows you well?

Hoe vaak heb jij het gevoel dat niemand je echt goed kent?

4. How often do you feel isolated from others?

Hoe vaak voel jij je geïsoleerd van anderen?

5. How often do you feel that there are people that really understand you? (= revised)

Hoe vaak heb jij het gevoel dat andere mensen je echt begrijpen?

3. Need for closure

1= Volledig mee oneens, 2= Mee oneens, 3= Enigszins mee oneens, 4= Niet mee oneens, noch mee eens, 5= Enigszins mee eens, 6= Mee eens, 7= Volledig mee eens

1. I find that a well ordered life with regular hours suits me

Ik vind dat een gestructureerd leven met regelmatige uren bij mij past.

2. I don't like to go into a situation without knowing what I can expect from it

Ik begeef me niet graag in een situatie zonder te weten wat ik ervan kan verwachten

3. I find that establishing a consistent routine enables me to enjoy life more

Ik vind dat het vestigen van routine ervoor zorgt dat ik meer van het leven kan genieten

4. I enjoy having a clear and structured mode of life

Ik houd van een duidelijke en gestructureerde manier van leven

5. I dislike unpredictable situations

Ik houd niet van onvoorspelbare situaties

4. Desire for control

1= Deze uitspraak heeft helemaal geen betrekking op mij, 2= Deze uitspraak heeft geen betrekking op mij, 3= Deze uitspraak heeft enigszins geen betrekking op mij, 4= Deze uitspraak heeft geen betrekking op mij, noch betrekking op mij, 5= Deze uitspraak heeft enigszins betrekking op mij, 6= Deze uitspraak heeft betrekking op mij, 7= Deze uitspraak heeft helemaal betrekking op mij.

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- 1. I try to avoid situations where someone else tells me what to do
 - Ik probeer situaties te vermijden waarin iemand mij vertelt wat ik moet doen
- 2. I enjoy making my own decisions
 - Ik geniet ervan om mijn eigen beslissingen te maken
- 3. I consider myself to be generally more capable of handling situations than others are
 - Ik beschouw mijzelf in het algemeen als iemand die beter in staat is om situaties af te handelen dan anderen
- 4. When I see a problem I prefer to do something about it rather than sit by and let it continue
 - Als ik een probleem zie, doe ik er liever iets aan in plaats van niets doen en het door laten gaan
- 5. When it comes to orders, I would rather give them than receive them
 - Wat betreft bevelen, ik geef ze liever dan dat ik ze ontvang

5. Self-congruity

1= Volledig mee oneens, 2= Mee oneens, 3= Enigszins mee oneens, 4= Niet mee oneens, noch mee eens, 5= Enigszins mee eens, 6= Mee eens, 7= Volledig mee eens

Take a moment to think about brand x. Think about the kind of person who typically uses brand x. Imagine this person in your mind and then describe this person using one or more personal adjectives such as, stylish, classy, masculine, sexy, old, athletic, or whatever personal adjectives you can use to describe the typical user of brand x. Once you've done this, indicate your agreement or disagreement to the following statement: This brand x is consistent with how I see myself when I use it.

Neem even een moment om na te denken over merk x. Denk aan het type persoon dat normaliter gebruik maakt van merk x. Beeld je deze persoon in en beschrijf deze persoon dan aan de hand van één of meer bijvoeglijke naamwoorden, zoals stijlvol, klassiek., mannelijk, sexy, oud ,atletisch, of andere bijvoeglijke naamwoorden die jou helpen om de typische gebruiker van merk x te beschrijven. Als je dit hebt gedaan, geef dan aan in hoeverre je het eens bent met de volgende stelling: Dit merk x is consistent met hoe ik mijzelf zie wanneer ik het gebruik.

6. Human values

Dimension	English	Dutch						
POWER	Social status and prestige, control or dominance over people and resources. (social power, authority, wealth, preserving my public image)	Ik hecht waarde aan sociale status en prestige, controle of dominantie over mensen en middelen						
ACHIEVEMENT	Personal success through demonstrating competence according to social standards. (successful, capable, ambitious, influential)	Ik hecht waarde aan persoonlijk succes doormiddel van het aantonen van mijn competenties volgens sociale normen						
HEDONISM	Pleasure and sensuous gratification for oneself. (pleasure, enjoying life, self-indulgence)	Ik hecht waarde aan plezier en sensuele voldoening voor mezelf						
STIMULATION	Excitement, novelty, and challenge in life. (daring, a varied life, an exciting life)	Ik hecht waarde aan opwinding, nieuwigheid en uitdaging in het leven.						
SELF- DIRECTION	Independent thought and action-choosing, creating, exploring. (creativity, freedom, independent, curious, choosing own goals)	Ik hecht waarde aan onafhankelijk denken en handelen, het kiezen, het creëren en het verkennen ervan.						
UNIVERSALISM	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature. (broadminded, wisdom, social justice, equality, a world at peace, a world of beauty, unity with nature, protecting the environment)	Ik hecht waarde aan begrip, waardering, verdraagzaamheid en bescherming voor het welzijn van alle mensen en voor de natuur						
BENEVOLENCE	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact. (helpful, honest, forgiving, loyal, responsible)	Ik hecht waarde aan het behoud en de verbetering van het welzijn van mensen met wie ik regelmatig persoonlijk contact heb						
TRADITION	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self. (humble, accepting my portion in life, devout, respect for tradition, moderate)	Ik hecht waarde aan respect, toewijding en aanvaarding van de gewoonten en ideeën die de traditionele cultuur mij biedt						
CONFORMITY	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. (politeness, obedient, self-discipline, honoring parents and elders)	Ik hecht waarde aan de terughoudendheid van acties, neigingen en impulsen die waarschijnlijk anderen of sociale verwachtingen normen zouden kunnen schenden						
SECURITY	Safety, harmony and stability of society, of relationships, and of self. (family security, national security, social order, clean, reciprocation of favors)	Ik hecht waarde aan veiligheid, harmonie en stabiliteit van de samenleving, van relaties, en mijzelf						

7. Materialism

1= Volledig mee oneens, 2= Mee oneens, 3= Enigszins mee oneens, 4= Niet mee oneens, noch mee eens, 5= Enigszins mee eens, 6= Mee eens, 7= Volledig mee eens

1. I admire people who own expensive homes, cars, and clothes

Ik bewonder mensen die dure huizen, auto's en kleding bezitten

2. The things I own say a lot about how well I'm doing in life

Mijn bezittingen zeggen veel over hoe geslaagd ik ben in het leven

3. I like to own things that impress people

Ik houd er van om met mijn bezittingen andere mensen te imponeren

4. I try to keep my life simple, as far as possessions are concerned (R)

Ik houd mijn leven, wat bezittingen betreft, zo eenvoudig mogelijk

5. Buying things gives me a lot of pleasure

Dingen kopen geeft me veel plezier

6. I like a lot of luxury in my life

Ik houd van veel luxe in mijn leven

7. My life would be better if I owned certain things I don't have

Mijn leven zou beter zijn als ik bepaalde dingen bezit die ik niet heb

8. I'd be happier if I could afford to buy more things

Ik zou gelukkiger zijn als ik het me kon veroorloven meer dingen te kopen

9. It sometimes bothers me quite a bit that I can't afford to buy all the things I like

Het stoort me nogal dat ik me niet kan veroorloven alle dingen te kopen die ik zou willen

10. I enjoy owning expensive things that make people think of me as unique and different

Ik houd er van dure dingen te bezitten waardoor mensen me als uniek en anders zien

11. I usually buy expensive products and brands to make me feel unique and different

Normaal koop ik dure producten en merken om me uniek en anders te voelen

12. I usually buy expensive things that make me look distinctive

Normaal koop ik dure dingen waardoor ik er onderscheidend uitzie

8. Anthropomorphism

1= Helemaal niet, 2= Een klein beetje, 3= Een beetje, 4= Gemiddeld, 5= Redelijk, 6= Veel, 7= Heel veel

1. To what extent does ... have intentions?

In hoeverre heeft ... intenties?

2. To what extent does ... have free will?

In hoeverre heeft ... een vrije wil?

3. To what extent does ... experience emotions?

In hoeverre ervaart ... emoties?

4. To what extent does ... have consciousness?

In hoeverre heeft ... een geweten?

5. To what extent does ... have a mind of its own?

In hoeverre heeft ... een eigen wil?

9. Brand love (Ahuvia, 2012)

1= Helemaal niet, 2= Een klein beetje, 3= Een beetje, 4= Gemiddeld, 5= Redelijk, 6= Veel, 7= Heel veel

1. Overall, how much do you "love" brand x?

In het algemeen, hoeveel "houd" je van merk x?

- 2. To what extent is brand x connected to something "deep" and valuable about whom you are as a person? In hoeverre is merk x verbonden met iets "diep" en waardevols over wie jij bent als persoon?
- 3. To what extent do you feel yourself desiring to (use, wear, go to, spend time with, read, watch) brand x? In hoeverre voel je een verlangen om merk x te gebruiken?
- 4. To what extent do you feel a positive emotional connection to brand x?

In hoeverre voel jij een positieve emotionele band met merk x?

5. Please express the extent to which you expect that brand x will be part of your life for a long to come? Geef aan in hoeverre je verwacht dat merk x voor langere tijd deel zal uitmaken van jouw leven.

6. Suppose brand x was to go out of existence, to what extent would you feel upset?

Stel je voor dat merk x zou ophouden te bestaan, in hoeverre zou je van streek zijn?

7. What is your overall evaluation of brand x?

Wat is je algemene beoordeling van merk x?

negative 1 2 3 4 5 6 7 positive

8. How intense are these overall feelings and evaluations you just gave above?

Hoe INTENS zijn deze algemene gevoelens en beoordelingen die je zojuist hierboven hebt gegeven?

not intense 1 2 3 4 5 6 7 extremely at all intense

10. Well-being

 I am satisfied with my life totally agree – totally disagree

Ik ben tevreden met mijn leven

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Appendix B | Correlation matrix

	Materia.	Mat. succ.	Mat. cen.	Mat.	Mat. uni.	Brand love	Achieve.	Benevol.	Conform.	Hedon.	Power	Security	Self- direction	Stimul.	Tradition	Univer.
Materialism																
Mat. success	.796**															
Mat. central	.656**	.395**														
Mat. happy	.726**	.408**	.272**													
Mat. unique	.773**	.556**	.332**	.400**												
Brand love	.320**	.298**	.192**	.196**	.262**											
Achievement	238**	260**	089	176**	173**	137**										
Benevolence	.136**	.113*	.069	.151**	.062	.117*	103*									
Conformity	.083	.037	.104*	.108*	006	004	072	.100*								
Hedonism	173**	110*	144**	152**	104*	007	028	071	110*							
Power	399**	349**	226**	240**	367**	174**	.357**	084	097*	.161**						
Security	.076	.057	013	.070	.104*	.013	269**	022	.006	207**	287**					
Self-direction	.055	.081	.020	.040	.020	.018	108*	281**	265**	108*	091	216**				
Stimulation	025	035	029	118*	.049	071	050	275**	392**	.113*	085	218**	.181**			
Tradition	.191**	.121*	.116*	.139**	.187**	.108*	202**	130**	112*	228**	222**	.026	145**	132**		
Universalism	.222**	.222**	.146**	.144**	.160**	.116*	434**	.023	013	380**	444**	.111*	058	175**	.098*	

^{*} Correlation significant at 0.05 level

^{**} Correlation significant at the 0.001 level