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Consumer Self-Construals: Development And Validation Of The Csc Scale

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CONSUMER SELF-CONSTRUALS: DEVELOPMENT AND VALIDATION OF THE CSC SCALE

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DEDICATION

To my wife, Dasha, for her endless love and support.

To my mother and father, for their confidence in me throughout my life and all the sacrifices they made while bringing me up.

To my brothers, for being the best friends anyone could ever ask for.

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CHAPTER 1: INTRODUCTION

1.1. Importance of Scales in the Current Scientific Paradigm

Science, as defined by Buzzell (1963), is a systematized body of knowledge, usually expressed in quantitative terms, organized around central theories and principles, and helps us predict and control future events. This definition is important, because it identifies different aspects of the nature of science. For example, it tells us that science is not a random struggle put forward by men to understand the environment, but rather it is a systematized and collective effort among individuals over time. Further, science is used for predictive purposes, which means that it must uncover underlying causal mechanisms that define the relationships among phenomena. From this definition we also know that science is not chunks of information that are spread around on an epistemological realm, but it is built around central theories and principles that are predominantly accepted at a particular point in time. Approaches to these aspects of science determine the dominant scientific paradigm (people's overall approach to science, preferred scientific methods, widely accepted theories in fields, criteria to evaluate new knowledge, etc.) at a point in time. Scientific paradigms are subject to change depending on the breakthroughs achieved in scientific processes.

Among the breakthroughs that were observed in the course of science, the rise of empiricist thought was one of the crucial ones. The earlier influencers of empiricism were Thomas Aquinas and William of Ockham who rejected super-sensuous sources of knowledge and argued for the necessity of experimentation in order to argue for causality. With these beginnings, empiricist thought started to spread in the scientific world.

With empiricism being the central approach to the discovery of knowledge, observation and measurement became the essential pieces of science. With the advancement of technology

and the ability to build better measurement tools, measurement became the sine qua non of the natural sciences. The social sciences followed the empiricist path that was put forward by the natural sciences much later. As measurement developed in the social sciences, however, social scientist faced a challenge: their phenomena were not readily available to observation. This challenge was more onerous for studies that were conducted in cross-cultural settings because not only did one have to develop the required measures but he also had to make sure that the measures worked equally well across different cultural settings. Since the understanding of core concepts depends so much on the quality of the instruments used to measure them, scale development became of utmost importance in the current paradigm of social science.

One of the core concepts that have intrigued scholars in psychology, social psychology, and marketing has been personality. The *self-construal*, that is, how the self is defined in relation to a collective has been a major topic of interest to scholars in these fields. This is because personality has been found to affect a person's identity, and through identity, his behavior in different settings. Thus, better understanding the individual's self-construal and its dynamics with various stimuli in different contexts has become an important question to study in the social sciences, especially in marketing.

1.2. A Brief History of the Relationship between Personality and Culture in Psychology

Understanding personality has been a major challenge in the traditional psychology literature. Consequently, scales have been developed to measure personality for a deeper understanding of what it really is and how it functions in different settings. During the earlier days of this pursuit, psychologists tried to predict human behavior in a deterministic way. The major assumption behind this traditional approach was that personality, "as understood within a European American framework, is a universal aspect of human behavior" (Markus and

Kitayama, 1998, p. 67); the human thought process was considered to be universally consistent. Consequently, the goal of this approach was to discover law-like generalizations that would apply equally to individuals around the world without factoring in the culture in which people grew up. Misra and Gergen (1993) name this the "universalist approach" and define it as the "culturally de-contextualized" science of behavior. They argue that the universalist approach provides us with a potentially misleading understanding of human behavior because it is not possible to omit the effect of culture on personality. Despite this major shortcoming, the idea of universalism of human behavior prevailed until Markus and Kitayama published their seminal work "Culture and the Self: implications for cognition, emotion, and motivation" which underscored the importance of the effect of culture in the formation of the human self-construal (1991).

In contrast to the universally consistent psychological laws which were accepted to be dominant in the universalist approach, Markus and Kitayama's "cultural psychology" approach posited that personality is tied to sociocultural contexts in which individuals grow up and is developed over time through the individual's continuous interaction with and within those contexts. That is, culture and humans are inseparable in the sense that they are both antecedents and consequences of each other; they feed each other mutually and constantly, and as a result, human behavior shapes culture and culture shapes human behavior. In this view, culture is a necessary aspect of personality; without it, a person is merely a biological entity (Markus & Kitayama, 1998).

Paradoxically, though the universalist approach dominated the field of psychology for decades, that there are personality differences across cultures have been known for a long time. Triandis (2007) argues that one of the earliest works that depicts the relationship between culture

and personality is Thucydides' *History of the Peloponnesian War*. In his work, Thucydides argues that the personality difference between Athenians and non-Athenians is rooted in geography. Specifically, he describes Athens as a region with fertile soil. Consequently, Athenians are happy with their cities and are not eager to capture more land. However, non-Athenians rule relatively barren regions and thus are willing to fight for more land. In his work, Thucydides shows that personality traits were not universally consistent for well over two millennia. Although cultural relativism was known, it did not make its way into psychology for a long time, leaving psychology a universalist science for many decades.

It can be argued that psychology as a "culturally de-contextualized science of behavior" is rooted in the notion of ethnocentrism. Ethnocentrism in culture – *our* culture is natural, normal, and correct while *theirs* is unnatural, immoral, and incorrect (Brewer and Campbell, 1976) – went unchallenged until the late Renaissance, where exploration and trade fostered intercultural communication, which consequently challenged the universalist assumptions rooted in ethnocentrism (Triandis, 2007). The Renaissance fostered communication across societies and consequently people learned that there are different cultures and those cultures are not as "unnatural, immoral, and incorrect" as they were previously thought to be. Thus, it was seen that there is not only one true way of thinking and acting which should apply to everyone equally, but different cultures have their own unique ways of thinking and acting. As opposed to ethnocentrism, modern cultural relativism views psychology as a context-driven behavior where individuals' behaviors are byproducts of their shared geography, history, and cultural influences. This view can be attributed to Herder who argued that "human societies develop as a response to particular historical constraints and challenges" (Denby, 2005, p. 58); that is, psychology is not a condition experienced by individuals in an isolated manner, but rather it is a cultural medium

among individuals. Hence, for deeper understanding, psychology had to be studied and understood within its social context (Danziger, 1983). Thus, although the ideas for cultural psychology started sprouting earlier, it did not have its own scientific domain until the arrival of the 19th century[1].

The more recent history of culture and psychology is summarized by Triandis (2007). He argues that studies on culture and psychology went through 4 phases since the 1950s. First, in the 1950-1970 period, personality was measured out of context; thus, no findings were widely accepted. Second, between 1970 and 1980, universality of emotions was studied intensively while skeptical views about universalism also started occurring. Third, cultural relativism, the idea that psychological phenomena differed among cultural contexts began receiving acceptance in the 1980 to the 2000s. Finally, the integration of culture into mainstream psychology which had begun in the 1980s became rooted in psychology after the 2000s; in this period, culture became viewed as a composite of research variables under study or was viewed as a "summary construct" (Misra and Gergen 1993).

Hofstede's work underscored the significance of *cultural relativism* in psychology (1980, 1983). The merits of his work emphasized that human behavior, especially in organizational contexts, can be understood by examining chosen (now six) dimensions in every society's culture; these reflect the geographic, historical, and cultural underpinnings shared by the members of that society. Though imperfect, his work raised the significance of the cross-cultural aspects of psychology to the forefront of management study (Leung, et al 2005, Yaprak 2008).

[1] In the second half of the 19th century Lazarus and Steinthal launched a new journal in Germany, which introduced a new domain: Völkerpsychologie (Danziger, 1983), which was developed later by Wundt who argued that "the study of language, myth, religion, and the like have similar significance for understanding collective consciousness, just as cognition, feeling, and will are significant for individual consciousness" (Triandis, 2007, p. 61).

Hofstede's work and contributions of others who enriched this research stream (Inglehart and Baker 2000, Schwartz 1992; Schwartz and Bilsky 1997, Schwartz and Boehnke 2004: the GLOBE study 2006) forwarded findings to the literature that helped explain *group behavior*, *organizational behavior* or suggested *managerial implications*, but were weak in offering consumer behavior implications. This literature void created an opportunity for younger scholars to study consumer behavior implications of cross-cultural psychology to help better understand why and how consumers behave in the way they do. This understanding can only be possible when consumption behavior is measured reliably and with high degrees of validity across cultural environments, since "valid measurement is the sine qua non of science" (Peter 1979, p. 6).

In this dissertation, we intend to help fill that void. The rationale for our work is described below.

1.3. Justification for this Research

As mentioned earlier, proper measurement of constructs carries the utmost importance within the current paradigm of science. Although the self-construal has been studied extensively in various scientific fields, no work to date has attempted to understand it within the *consumption domain* to the best of our knowledge. Rather, the dominant practice in the literature to reflect one's self-construal in consumption settings has been to borrow and use scales that were developed in fields other than those in marketing. However this practice raises an important question regarding the appropriateness of the scales being used in terms of reliability: can we assume that one has an overarching dominant self-aspect that is relatively consistent across situations? For example, *is it not possible for one to show idiocentric tendencies about job related matters while showing relational tendencies about one's family, and allocentric*

tendencies in one's political orientation? If this is possible, how can we be sure that one's dominant self-construal in consumption settings is idiocentric, relational or allocentric without using a scale that is geared only towards the measurement of the consumption self-construal? Wouldn't it make sense that in order to achieve psychometrically rigorous results, it would be good to have specific scales calibrated to measure the dominant self-aspect in specific contexts?

This dissertation work will extend the self-construal research stream by contributing a consumption-context-specific self-construal scale to the literature. Specifically, we will be developing a scale that measures how consumers define themselves in relation to in-groups and specific others in consumption settings only. Thus, the CSC (the Consumer Self-Construal) scale will help researchers better understand the relatively stable consumption identities of individuals across different cultures. This should be a significant contribution to the literature for the following reasons:

1- The CSC scale is developed specifically to measure the dominant self-aspect at the *individual* level and in the *consumption domain* only. Other widely used scales which were developed in the various subfields of psychology and social psychology aim to identify an *overall behavioral pattern* shared by the members of a culture and hence define the culture or a *self-facet of a person* that is dominant and relatively consistent across contexts. We believe that this widely accepted approach has a shortcoming: it assumes that people's values and worldviews in different contexts are consistent. This is a flaw, as suggested by earlier research on the malleable self (Oyserman 2009; Tajfel and Turner, 1979). For example, an individual might assume a collectivistic self-concept when it comes to political issues, but may behave more individualistically about work-related issues. In fact, it is also likely that s/he will balance

one particular self-construal in one context with other self-construals in other contexts (Brewer and Chen, 2007).

It is expected that those scales which are designed to transcend multiple contexts will have low reliability values. In this vein, Triandis argues that reliabilities of the scales in allocentrism - idiocentrism research are typically low due to the broad nature of these constructs. He further argues that one way to overcome this problem and increase reliability is to develop separate scales for each context (Triandis et. al., 1995). Developing a scale solely for the consumption domain should lead to high reliability due to the low bandwidth of the construct (Cronbach, 1990). Thus, this should be a valuable contribution.

2- The two-facet approach (individualism vs. collectivism; independent self vs. interdependent self; and idiocentrism vs. allocentrism) seems to be the dominant approach in the literature. However, more recent research shows that collectivism (interdependent self, allocentrism) is a contaminated construct in the form it is accepted today. For example, a content analysis of some of the more widely accepted and cited scales in the literature shows that the measures developed for this construct includes items that tap two separate selves, i.e., the relational self and the group self (Hui, 1988: Singelis, 1994; Triandis and Gelfand, 1998). By separating the relational-self from the allocentric-self in this dissertation, we are proposing a less contaminated, and therefore a more valid, scale (Figure 1.1).

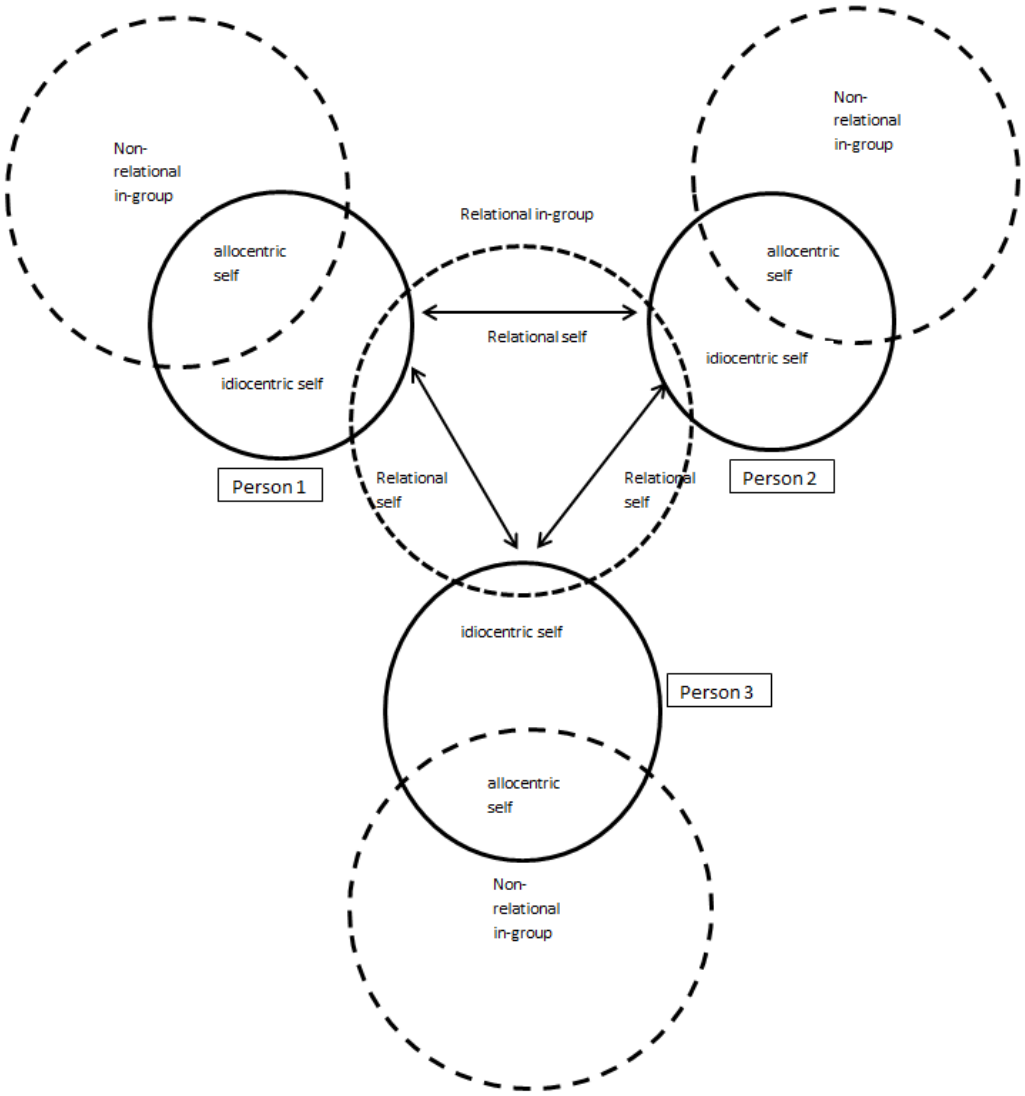

Figure 1.1: Manifestations of Different Self-Construals as Proposed by the CSC Scale

Churchill advises scholars to prefer multi-item over single-item scales (1979). Although the abovementioned scales comply with this advice, one must be cautious in doing so for as soon as a second item is included in a construct's measurement, the measure becomes vulnerable to the possibility of contamination. Putting the theoretical problem caused by a contaminated construct aside, this situation could also contradict the desired uni-dimensionality requirement of a construct (Gerbing and Anderson, 1988) which refers to the case where items contribute to the

variance of one construct only. Since multi-item scales contain items that tap both the relational and the group selves, this can contaminate the integrity of the desired scale.

Further, summated scales that are used to measure multi-dimensional constructs might cause suppressed reliability levels. For this reason, as suggested by Brewer and Chen (2007) splitting the construct of collectivism (allocentrism, interdependent self-construal) by separating the relational from the group selves should lead to higher reliability levels for each of the two resulting constructs. Since we will be decomposing the collectivism construct into two separate constructs, this, too, should be a valuable contribution to the literature.

3- Some scholars have contended that culture level data has often been used to represent individual level behavior in past cross-cultural studies (Yaprak 2008); that is, culture level data has been assumed to transfer to and hold at the individual level as well. This assumption can hold only if a construct is isomorphic. Isomorphism is attained if the same measurement model works at both the individual and the cultural levels (Fischer, 2009). However, according to Fischer, Hofstede's individualism construct is not isomorphic. If this really is the case, then it is problematic to use culture level data to predict individual behaviors as drivers of individual behaviors, as these might be different from the cultural-level drivers. For this reason, it would be more appropriate to measure the way people construe themselves in relation to others at the individual level; this will help lead to a truer understanding of their behavioral drivers.

This pattern can be observed in the marketing literature. In marketing studies, culture level data has been used predominantly rather than individual level data (Han and Shavitt, 1994; Chun-Tung Lowe and Corkindale, 1998; Leung et al. 2005). However, culture level data is not sufficient to come up with causal relationships, i.e., differences observed in a dependent variable across cultures cannot be attributed to the culture itself using solely the culture level data.

Subsystem validation, where hypotheses are tested both at the culture level (cross-cultural) and at the individual level (intracultural), is required to claim a causal relationship between an independent and a dependent variable of interest (Barry and Dasen, 1974). One way to establish subsystem validation is to test the effect of an independent variable X on a dependent variable Y by experimentally manipulating X in an intracultural fashion, i.e., among people who belong to the same culture, so that any effect that is observed in Y as a result of this experiment can be attributed to the change in X, the variable of interest (Sechrest, 1977). Alternatively, specific measurement instruments can be developed in order to measure a variable X which is traditionally treated as a culture level variable. This way, it can be shown that higher levels of X, measured at the individual level, correlates with higher levels of the dependent variable of interest (Leung, 1989).

4- This dissertation will contribute to managerial decision making as well. For example, managers can now align and implement integrated marketing communications messages targeted more effectively at each of these groups of consumers. They can also segment their markets into more clearly specified consumer groups clustered around their relatively consistent consumption tendencies. This will facilitate grouping larger consumer populations into subcultural clusters thereby elevating the impact of the marketing messages targeted at these groups. For example, marketing managers can sub-cluster Asian populations, which are generally viewed as collectivistic, into idiocentric, relational, and allocentric groups in terms of their more dominant self-construals in consumption contexts. Managers can also position their brands' identities in light of their evaluations of the consumption tendencies of the particular consumer groups they hope to target. For example, a manager may choose to emphasize relational factors in brand

communications if s/he discovers that the targeted consumer base for that brand shows more dominant relational tendencies.

These four reasons provide the fundamental rationale for the need for such a scale. Thus, our goal in this dissertation is to develop a scale that will measure consumers' idiocentric, relational, and allocentric tendencies *at the individual level* in the *consumption domain*. In doing so, we hope to provide marketing scholars and managers with a reliable tool which can be used more effectively than the overall individualism-collectivism scales that have been used in the literature thus far.

1.4. Structure of the Dissertation

This dissertation is structured as follows. This introductory chapter provides a brief history of the focal construct and explains the gap in the literature that this dissertation will be filling. In the second chapter, we present the relevant literature that forms the foundation of this dissertation. In that chapter, we explain the three different conceptualizations of our focal construct, i.e. the one-facet, the two-facet, and the three-facet conceptualizations of the self-construal. The third chapter explains the methodological underpinnings of the scale we will be developing and the three constructs that comprise its general model. The fourth chapter explains the analyses we employed while developing the CSC Scale and discusses the results of these analyses. Finally, in the fifth chapter, we present the conclusions from our research, discuss the theoretical and managerial implications of our work along with its limitations, and offer future research questions for those who want to enhance further development of context-specific self-construal scales that can be used in cross-cultural psychology and marketing.

CHAPTER 2: RELEVANT LITERATURE

Through the lenses of the relativist approach that has been gaining popularity since the 1980s, human behavior and thought processes have been seen to be different in different cultures. Consequently, if one wanted to understand individual personalities in different countries, one would need to understand the dominant cultural effects in those countries.

A popular approach to understanding cross-cultural differences was offered by Hofstede in the early 1980s (1980, 1983) who argued that cultural differences among countries can be explained using four (later extended to five, and now to six) dimensions. The initial four dimensions are *power-distance*, *individualism*, *masculinity*, and *uncertainty avoidance*. Among these dimensions, individualism vs. collectivism generated the greatest research interest and eventually led to its own research stream. In this stream, individualism vs. collectivism started off as "cultural syndromes"; that is, as "shared attitudes, beliefs, roles and self-definitions, and values of each culture that are organized around a theme" (Triandis, 1996, p.407). When defined as cultural syndromes, the construct was measured at the cultural level and not at the individual level.

This weakness led to variants of the construct at the individual level. These conceptualizations aimed to understand *personality predispositions* which, when gathered together, resulted in cultural differences. The independent vs. the interdependent self (Markus and Kitayama, 1991) and the idiocentrism vs allocentrism dichotomies (Triandis et. al., 1995) were two of the most widely accepted conceptualizations of the construct at the individual level. Moreover, some scholars challenged the uni-dimensionality of the individualism construct. We find, for example, one-facet (Hofstede, 1980; Hui, 1988), two-facet (Markus and Kitayama, 1991; Singelis, 1994; Triandis and Gelfand, 1998), and three-facet (Kashima et. al., 1995;

Kashima and Hardie, 1998) conceptualizations of this construct in the literature. In the following section, we discuss the merits of the different approaches employed to study this construct through examples arguing for one, two or three dimensional conceptualizations. For a summary table of the papers discussed in the following sections, please refer to tables 2.1, 2.2, and 2.3.

2.1. Individualism and Collectivism as Two Anchors of the Same Continuum

One stream of studies in the literature argues that individualism and collectivism are two opposing forces on one single dimension whereby low individualism automatically means high collectivism and vice versa. This stream includes the works of Hofstede, Wagner and Koch, Triandis, Hui and Yee, and Matsumoto and his colleagues. We describe each of these in detail below.

Culture's Consequences

Hofstede (1980) re-introduced *relativism* to social psychology with his work at the IBM Corporation. He initially collected data from 40 countries. He used a 14-item work goals questionnaire to capture respondents' individualism and masculinity traits. Six of these 14 items measured individualism. This study aimed to capture individualism at the societal level.

According to Hofstede, individualism vs. collectivism refers to the degree to which an individual is connected to the society in which one lives (Hofstede, 1980). To depict this relationship, Hofstede used a one-facet conceptualization of the construct. In his view, the construct was unidimensional and thus he only measured individualistic predispositions of participants. A low score on individualism automatically meant a high score on collectivism and vice versa.

There are at least two problems with his approach. The first is about the conceptualization of personality. As he uses a one-facet conceptualization of the construct, an

individual cannot have both individualistic and collectivistic predispositions in her personality simultaneously. In other words, one is highly individualistic if and only if she is low on collectivism. However, as stated by social identity theory, identity is a malleable concept and it is possible for one to assume *multiple* identities (Tajfel and Turner, 1979; Oyserman 2009). Accordingly, it is possible for one to assume an individualistic identity under certain conditions and a collectivistic identity under certain other conditions. However, with a one-facet conceptualization, it is not possible to capture the multi-facet identity. Thus, Hofstede's approach contradicts Social Identity Theory.

Secondly, the representativeness of his samples that resulted in country means is problematic. One problem is that he recruited participants from IBM employees, and within IBM, most of his participants came from the marketing and the sales departments. When this is the case, it is difficult to argue for his data's national representativeness (McSweeny, 2002). Another problem is that, according to Hofstede, the difference between individual responses coming from different countries is caused by country differences only. In order to reach this conclusion, he mistakenly assumes that the only source of variance in his analysis comes from the host countries. However, organizational culture and occupational culture are two other possible sources of variance for which Hofstede does not account (McSweeny, 2002). Further, there certainly can be regional differences within countries; where individuals in one region may display, say, higher degrees of risk avoidance, while those in another region may be highly entrepreneurial (Lenartowicz and Roth, 1999 and 2001).

Schwartz (1990) speaks to other problems caused by the unidimensional conceptualization of individualism and collectivism from a values perspective. He argues that although individualism and collectivism are polar opposites in this conceptualization, there are

some values, such as wisdom and broadmindedness, which serve both individualistic and collectivistic goals. Also, while Hofstede's continuum is dichotomized as individualism vs. in-group collectivism, Shwartz argues that Hofstede's unidimensional framework fails to account for some of the universal values, such as preserving the natural environment, that serve to universal collectivism, yet do not necessarily apply to in-group collectivism.

For all these reasons, studying culture through multi-dimensional frameworks is a more rational approach to better understanding consumer behavior. In this dissertation, we offer such a measure whose use is targeted primarily at consumption contexts.

Individualism-Collectivism: Concept and Measure

Individualism-collectivism is a very broad concept that can be measured at the culture level or the individual level. However, for reliability purposes it is suggested that this culture dimension be measured using instruments developed specifically for different contexts (Hui, 1988; Triandis et al., 1995). In their work, Wagner and Koch (1986) measure the individualism-collectivism construct in the organizational behavior domain only. They investigate how the previous work in the literature proposed ways of increasing workplace cooperation given the fact that personal and organizational goals often conflict, for instance in the ways in which organizational goals can be incentivized over personal goals. They argue that some employees are motivated to engage in workplace cooperation to satisfy self-interest. They identify this group of employees as individualists. On the other hand, they argue that some other employees are motivated to engage in workplace cooperation to satisfy group-related interests, who are identified as collectivistic employees. They further argue that in order to boost workplace cooperation, companies need to identify where their employees lie on the individualism-

collectivism continuum. Once employees are identified as individualistic and collectivistic, companies can develop motivation boosting strategies calibrated for the two types of employees.

Wagner and Koch also conceptualize individualism-collectivism as a unidimensional construct, i.e. higher individualism means lower collectivism and vice versa. However, they argue that employees' individualistic-collectivistic tendencies should be measured across three domains separately (beliefs, values, and norms), which is the basis of their three-factor measurement model. In their final scale, they report 11 7-point Likert-type items, 3 of which constitute the beliefs and values dimensions each, and 5 of which constitute the norms dimension.

Measurement of Individualism-Collectivism

Hui (1988) defines collectivism as the degree to which individuals are integrated with their environments and other individuals. Those who show the lowest level of integration to their environments and other individuals constitute one anchor (individualists) of the IC continuum while those that show the highest level of integration constitute the other anchor (collectivists) of the IC continuum. With this work, his main contribution to the individualism-collectivism is twofold. Firstly, he argues that the level of collectivism individuals will demonstrate along the INDCOL continuum will vary depending on the context. For example, according to his conceptualization one might show stronger collectivistic tendencies towards one's spouse yet weaker collectivistic tendencies towards coworkers. As a result, Hui argues for a multidimensional conceptualization of the individualism-collectivism construct. Accordingly, using six separate measurement instruments, he measures individuals' collectivistic tendencies in six different settings, namely, collectivistic tendencies towards spouse, parents, kin, neighbors, friends, and coworkers. In doing this, he acknowledges the possibility that one can be more

individualistic in one particular setting than one is in another setting. For example, according to his conceptualization it is possible for one to be more individualistic on the spouse scale than one is on the parent scale.

Secondly, Hui conceptualizes his scale at the individual level and treats individualism and collectivism as personality traits as opposed to measuring the construct at the cultural level as cultural syndromes.

He validates his scale by correlating with other related constructs. The final scale Hui reports on consists of a total of 63 6-point items that correspond to the six dimensions he identifies.

The Shortened Individualism-Collectivism Scale: Its Relationship to Demographic and Work-Related Variables

Hui (1988) developed the original INDCOL Scale as a target-specific measurement instrument which aimed to measure individuals' IC tendencies along 6 dimensions each corresponding to a different social setting (i.e. spouse, parent, kin, neighbor, friend, and coworker) using a total of 63 items. Although this scale was quite popular among scholars and was employed in various studies, Hui and Yee (1994) argued that the length of the original INDCOL Scale was a source of fatigue and wanted to shorten the original scale. Along with shortening the original scale, Hui and Yee also aimed to achieve two other goals in their paper. First, they wanted to investigate the internal structure of the scale to see if the six dimensions that were originally proposed were valid. Apart from using internal validity measures to check the psychometric rigor of the measurement instrument (i.e. through testing its dimensionality), they resort to external validity measures as well (i.e. correlating with various demographic variables, job satisfaction, and work goals). Secondly, because the original scale was being used in mono-

cultural studies along with cross-cultural ones, the authors wanted to test the scale *within* cultures as well. For this reason they decided to conduct their studies in a single culture, China. Meanwhile they also wanted to check the psychometric rigor of the INDCOL scale, both internally and externally.

Using the original INDCOL scale (Hui, 1988), Hui and Yee collected data from Chinese employees with varying educational backgrounds working in various industries in Hong Kong. They first tested the six dimensional factor structure of the original INDCOL scale with a confirmatory factor analysis and found that the original factor structure showed a poor fit to the data. A subsequent exploratory factor analysis conducted by the authors to identify the underlying factor structure resulted in five factors (colleagues and friends/supportive exchanges, parents/consultation and sharing, parents and spouse/distinctiveness of personal identity, kin and neighbors/ susceptibility to influence, and neighbor/social isolation). Further analyses identified two higher-order factors, namely intergroup solidarity (consisting of colleagues and friends/supportive exchanges, parents/consultation and sharing, parents and spouse/distinctiveness of personal identity) and social obligation (consisting of kin and neighbors/ susceptibility to influence, and neighbor/social isolation). Although the internal consistencies of the five dimensions are lower than conventional thresholds (Cronbach's alphas ranging from .38 to .73) the authors managed to shorten the original 63-item scale to a 33-item scale.

Context-Specific Measurement of Individualism-Collectivism on the Individual Level: The Individualism-Collectivism Interpersonal Assessment Inventory

Matsumoto, Weissman, Prenston, Brown, and Kupperbusch (1997) define individualism-collectivism as the degree to which the relative importance individual needs, desires, wishes, and

values hold in comparison to those of groups. Matsumoto and his colleagues acknowledge the value of existing work that examine the construct at the culture level and aim to contribute to it by developing a scale that measures individualistic-collectivistic tendencies at the individual level. They believe that the advantages of being able to measure individualism-collectivism at the individual level are threefold. First, by administering measurement at the individual level scholars will be able to identify the relative importance of individualistic and collectivistic tendencies in different groups within the same culture. Second, such measurement will allow researchers to empirically demonstrate individualistic vs. collectivistic tendencies of groups they study, rather than merely assuming those tendencies based on the culture from which the groups under investigation are selected. Lastly, measuring individual differences on individualism-collectivism will make it possible to use the IC scores as covariates in the analyses when these are needed. They view the IC as a unidimensional construct where high individualism means low collectivism and low collectivism implies high individualism.

In their work, Matsumoto et al. acknowledge Triandis et al.'s indication (1988) that IC tendencies vary based on social context. They measure IC tendencies in four different social settings, i.e. within the family, within close friends, among colleagues, and among strangers. Moreover, they measure IC tendencies in two different domains, i.e. in values and in behavior. The final scale reported in their work consists of a total of 25 items.

Allocentric versus Idiocentric Tendencies: Convergent and Discriminant Validation

Triandis, Leung, Villareal, and Clack (1985) draw a distinction between measuring the construct at the individual (allocentric vs idiocentric) vs the cultural (individualistic vs collectivistic) levels, and contribute to the literature by extending Hui's 63-item INDCOL scale (1988). Triandis and his colleagues acknowledge that allocentrism is a broad construct by

definition and requires to be measured in various situations. In their work, they borrow the 63 items developed by Hui (1988) and add 69 original items to come up with a 132-item scale that assesses individuals' allocentric tendencies based on nine different aspects; 48 items for perceived similarity to six in-groups (SIM), 42 items for paying attention to others (ATT), 4 items for taking a trip (TRIP), 8 items for investing money (INV), 4 items for winning a lottery (LOT), 8 items for work request (WORK), 5 items for giving loans (LOAN), 6 items for the honor embedded in the Nobel Prize (HNP), and 7 items for contributing to others winning the Nobel Prize (CNP).

After assessing the reliabilities of these nine dimensions, they conduct a factor analysis. This resulted in three factors. The first factor is *subordination of personal to intergroup goals,* which consists of TRIP, LOT, WORK, and LOAN. The second factor identified is in-group as an extension of the self, which consists of INV, LOAN, and HNP. The last factor is in-group as a source of identity, and this factor consists of SIM and ATT. Among the nine aspects of allocentrism, only LOAN loads on two factors while CNP does not load on any factors substantially.

	Author	Measured or Manipulated	Conceptualization Level	Number of Dimensions	Number of Items
One dimensional	Hofstede (1984)	Measured	Culture	1	6
	Hui (1988)	Measured	Individual	1 (collectivism has 6 sub-dimensions)	63
	Hui and Yee (1994)	Measured	Individual	1 (collectivism has 5 sub-dimensions)	33
	Matsumoto et al. (1997)	Measured	Individual	1	25
	Wagner and Koch (1986)	Measured	Individual	1	11
	Triandis et al. (1985)	Measured	Individual	1	132

Table 2.1: Summary of the work investigated in Section 2.1

2.2. Individualism and Collectivism as Two Separate Dimensions

The next section is dedicated to a discussion of the previous literature that contends that individualism and collectivism are, in fact, two separate dimensions where scoring low on one does not necessarily imply scoring high on the other. Scholars working in this stream argue that individualism and collectivism are two separate constructs that should be measured using separate scales. They also argue that these two dimensions exhaust the theoretical domain of the construct.

The Measurement of the Etic Aspect of Individualism and Collectivism across Cultures

Triandis, Bontempo, Betancourt, Bond, Leung, Brenes, Georgas, Hui, Marin, Setiadi, Sinha, Verma, Spangenberg, Touzard, and Montmollin (1986) argue that culture is a fuzzy concept to define. One way to overcome the fuzziness in its nature according to them is to identify dimensions on which different cultures vary. In their work, they build a measurement instrument for individualism-collectivism, and invite other scholars to build measurement instruments for various other dimensions on which different cultures can be identified. They hope that this collective effort will result in quantification of the construct of culture, which will be a step towards clarifying the relatively fuzzy concept. They argue that individualism and collectivism can be measured using an emic (within culture) or an etic (across cultures) approach. They explain that their work is an etic approach by which different cultures can be compared. Although their measurement instrument generates a single individualism score for each culture in which they test their instrument, their conceptualization of the construct is still two dimensional because they measure individualism and collectivism through different sets of items. Moreover, they identify that individualism and collectivism have two sub-dimensions (self-reliance with hedonism, separation from in-groups; family integrity, and interdependence

and sociability, respectively). They report 17 6-point Likert type items that correspond to the four factors previously identified. They use this scale to generate individualism scores for The U.S.A., The Netherlands, France, India, Greece, Hong Kong, Chile, Costa Rica, and Indonesia.

According to their analyses The Netherlands is identified as the most individualistic country and Indonesia is identified to be the least individualistic country among the nine countries in which they tested their scale. To further validate their scale they conduct a rank order correlation between the individualism ranks generated by their scale and the ranks of the same nine countries according to Hofstede. The rank order correlation shows evidence of significant association between the two measurement instruments. They suggest that scholars use the four dimensions identified in their work to measure individualistic tendencies of countries. They also encourage scholars to identify meaningful dimensions on which country cultures differ and develop an instrument to measure those dimensions. However they caution researchers against using the four factors they identified in their work in an emic analysis of any culture. They argue that a within culture analysis will not necessarily provide the same four factors they reported.

Culture and the Self: Implications for Cognition, Emotion, and Motivation:

Perhaps the most significant contribution to the literature on culture and the self is the one offered by Markus and Kitayama (1991). In this seminal work, Markus and Kitayama argue that the traditional way to look at the concept of self has been in the Western way – the individualistic approach, which appreciates one's differences from others. However, the authors argue that in Asian, African, Latin-American and south European cultures, the concept of self is not construed based on an appreciation of one's differences from others; in those cultures the concept of self is viewed in relation to others. Arguing that the self-construal has an effect on

cognition, emotion, and motivation, the authors underscore the importance of understanding the true nature of the self.

Markus and Kitayama argue that some aspects of the self-concept are universal and show a number of examples to universal aspects including the *ecological self* (Neisser, 1988), which refers to one's self-construal based on one's perceptions with respect to the physical environment. However, according to Markus and Kitayama some other aspects of the self, including the way one construes one's self in relation to others, are not shared universally.

According to Markus and Kitayama (1991), individuals who grow up in a Western culture define themselves in the extent to which they are independent from others, because the terminal goal imposed by Western culture is to be independent from each other and to discover one's unique attributes. They use the term *independent self-construal* to define the view of the self in Western cultures.

Non-Western cultures, on the other hand, value connectedness among individuals as opposed to uniqueness. As a result of this, individuals in non-Western cultures are motivated to fit in rather than stand out. They use the term *interdependent self-construal* to define the view of the self in non-Western cultures. There are two important characteristics of the interdependent self according to this conceptualization. First, in line with Social Identity Theory (Tajfel and Turner, 1979), the interdependent self does not have a rigid and bounded definition by itself, but it changes based on the situation. Specifically, the self is construed in different ways based on the specific relationships that are salient in different situations. Secondly, the interdependent self is a holistic approach to self-conceptualization in the sense that it can be fully understood only when the social context an individual is in is accounted for.

Further, Markus and Kitayama acknowledge the possibility that some individuals may not have a self-aspect that is parallel to the culture in which they live. For example, it is possible to find people with strong independent self-construals in a non-Western society and strong interdependent self-construals in Western societies.

Importantly, Markus and Kitayama propose a conceptualization of the interdependent self-construal that includes one's dyadic relationships with significant others as well as one's impersonal relationships to groups, which are two qualitatively different types of relationships. Thus, their conceptualization fails to distinguish between the relational and the interdependent self. For example, supporting this distinction, Neisser (1988, p. 391) argues that the *interpersonal* self is another aspect of the self-knowledge and defines it as "the self as engaged in immediate unreflective social interaction with another person". Neisser argues that inter-subjectivity is formed when two people communicate. Thus, one's relationship with others, including the formed inter-subjectivities in the presence of others, should be defined differently from one's relationship with others in the absence of formed inter-subjectivities. Relationships including interpersonal connections should lead to another type of self-construal (i.e. relational self-construal, which will be defined later in this chapter) while relationships not including interpersonal connections should lead to the collective self-construal.

The Measurement of Independent and Interdependent Self-Construals

Singelis (1994) follows the theoretical foundations of the independent and interdependent self-construals laid out by Markus and Kitayama (1991). He develops a two dimensional scale that corresponds to these two aspects of the self-construal to extend their work.

Specifically, Singelis explains that the independent and the interdependent self-construals are about the strength of the relationship between the individual and the collective. He clarifies

the construct by adding that the independent and the interdependent self-construals are individual difference variables akin to the cultural variables of individualism and collectivism. However, he points out a sharp difference between the operationalization of the individual and the cultural variables. He argues that when the construct is measured at the cultural level, it can be conceptualized as a unidimensional construct where individualism and collectivism are opposing forces on the same dimension. However, such a single-facet conceptualization of the construct at the individual level is erroneous as it fails to account for the fact that one can have individualistic and collectivistic tendencies simultaneously.

In their framework, Markus and Kitayama (1991) postulate that the independent and the interdependent self-construals reflect the value orientations of Western and Asian cultures, respectively. They further argue that it is possible to identify members of both types of cultures whose dominant self-aspects are incongruent with the value orientation of the cultures. Singelis' contribution to the literature is twofold. First, he argues that the independent and the interdependent self-construals coexist in individuals of both culture types. Second, Singelis offers a measurement instrument to measure the relative strength of independent and interdependent self-construals in individuals.

His initial scale consists of 45 items, some of which were originally developed by Singelis while some others were borrowed from scales that were previously established and modified to make them fit better to his student sample. Some items are dropped from the scale based on exploratory and confirmatory factor analyses. This procedure has led to the final scale that consists of 24 items, 12 items measuring each self-construal.

Horizontal and Vertical Dimensions of Individualism and Collectivism: A Theoretical and Measurement Refinement

After studying the different ways employed to measure the individualism-collectivism construct in the literature, Singelis, Triandis, Bhawuk, and Gelfand (1995) conclude that the construct is measured either with very abstract or with very specific measurement instruments. They argue that either of these approaches can cause reduced reliability values in the scales, and as a solution, they propose developing a scale that is neither too abstract nor too specific. Basing their ideas on Fiske (1992), who identified four types of cultural patterns (communal sharing, authority ranking, equality matching, and market pricing) and Rokeach (1973), who identified four types of political systems (communalism, fascism, liberal democracy, and social democracy) based on two dimensions (equality and freedom), Singelis et al. propose a finer distinction between individualism and collectivism that is not too specific to suffer from reliability problems.

In their work, Singelis et al. superimpose a new dimension, the horizontal vs. vertical distinction, over individualism vs. collectivism to tap a previously neglected aspect of the construct and to conceptualize the construct in a less abstract way than it is usually conceptualized in the literature. According to Singelis et al.'s conceptualization, the individualism vs. collectivism dimension reflects a culture's stance on how similarly (or differently) its members perceive themselves compared to the other members within that culture. The horizontal vs. vertical dimension reflects the presence and importance of rankings among members of a culture. In this way, this dimension resembles Hofstede's power distance (1980) dimension. Thus, this scale groups cultures based on similarity (individualism vs. collectivism) and equality (horizontal vs. vertical) emphasized in a culture. This conceptualization has led to

the following four distinct groups: horizontal individualism (equality and dissimilarity are emphasized), horizontal collectivism (equality and similarity are emphasized), vertical individualism (inequality and dissimilarity are emphasized), and vertical collectivism (inequality and similarity are emphasized).

It is important to note that in this work, Singelis et al. acknowledge that cultures do not purely fall into one of the four categories they identify and assume that depending on the situation or across time individuals may assume different orientations defined in their framework. Their final scale consists of four distinct factors measured using eight items each.

Multimethod probes of allocentrism and idiocentrism

Triandis, Chan, Bhawuk, Iwao, and Sinha (1995) review some of the well-established constructs, including the independent vs. the interdependent self (Markus and Kitayama, 1991), personal goals vs. group goals (Triandis, 1990; Yamaguchi, 1994), exchange relationships vs. communal relationships (Mills and Clark, 1982), and rationality vs. relatedness (Kim et. al, 1994). They argue that although these constructs are defined in different domains, they are correlated and there has to be a core construct that is common to all of them. Triandis et al. propose allocentrism vs. idiocentrism as that common construct.

They argue that the allocentrism and idiocentrism constructs are akin to collectivism and individualism constructs, respectively. However, while the latter set of constructs refers to a cultural syndrome, the former set of constructs refers to tendencies at the individual level. It is important to note that according to Triandis et al.'s conceptualization, individuals have both allocentric and idiocentric tendencies available to them simultaneously. They further argue that one's behavior is a function of the strength of these tendencies and one's interpretation of the situation s/he is in. They also provide a number of different situations that might trigger

allocentric responses, including resource interdependence and common fate. Triandis and his colleagues do not aim to develop a new scale in this paper. Rather, their goal is to compare different methods to measure the core allocentrism and idiocentrism constructs and recommend a set of 13 items, 7 of which measure allocentrism.

Converging Measurement of Horizontal and Vertical Individualism and Collectivism

Triandis and Gelfand (1998) point out a tendency in the literature to dichotomize countries as individualistic and collectivistic cultures. However, they note that individualism and collectivism are manifested in different ways in different individualistic and collectivistic countries. For example, they argue that American individualism and Swedish individualism are different from each other, i.e., while American individualism emphasizes competition and status, while Swedish individualism emphasizes equality and equity. Similarly, although both the Korean and the Israeli kibbutz cultures are collectivistic, interpersonal hierarchy can be observed in the Korean culture, but not in the Israeli kibbutz culture. This distinction shows that the construct as a dichotomy fails to account for distinctions among individualistic and collectivistic cultures. For this reason, Triandis and Gelfand argue for adding a new dimension, horizontality vs verticality, to the individualism-collectivism construct. In this conceptualization, the horizontal and the vertical anchors emphasize hierarchy and equality embedded in a culture, respectively. According to Triandis and Gelfand's definition, in vertical cultures people abide by the hierarchy and assume that some of the members have higher status than other members. On the other hand, in horizontal cultures, members are assumed to be of the same status.

Triandis and Gelfand argue that their conceptualization of the construct aligns with other studies as well (1998). For example, it aligns with Fiske's cultural patterns (1992), where individualism is akin to market pricing, collectivism is akin to communal sharing, verticality is

akin to authority ranking, and horizontality is akin to equality matching. Triandis and Gelfand also point out the similarity between their conceptualization of the construct with Rokeach's typology of political systems (1973) that include communalism (vertical collectivism), market democracy (vertical individualism), communal living (horizontal collectivism), and democratic socialism (horizontal individualism).

As opposed to the 32 item scale developed by Singelis et al. (1995), Triandis and Gelfand develop a 16-item scale where each of their factors is measured by four items. Similar to Singelis et al. (1995), Triandis and Gelfand (1998) measure the construct at the individual level.

A Collective Self-Esteem Scale: Self-Evaluation of One's Social Identity

In line with the Social Identity Theory (Tajfel and Turner, 1979), Luhtanen and Crocker (1992) argue that individuals have two different aspects of the self-concept, namely the private and the collective. They further argue that a lot of research has been conducted on self-esteem in terms of the private self and that there is a research gap in the conceptualization of the collective self-esteem. They contend that most of the studies conducted about the collective self-esteem treat this construct as a temporary result of situational variables. They propose, however, that the collective self-esteem is a relatively stable personality trait.

Based on their positioning in the literature, they argue that one's collective self-esteem can be measured in terms of four dimensions. The first of these dimensions is membership esteem, which measures one's own perception of how valuable and worthy one is to one's social group. The second dimension is private collective self-esteem, and it measures the value one gives to the social group one is a member of. The third dimension is public collective self-esteem. This dimension measures one's thoughts about how others perceive the groups of which one is a member. The last dimension is identity, which measures the extent to which one feels the social

groups one belongs to reflecting one's own personal attributes. They propose an initial scale of 43 items that cover the construct domain. Based on statistical analyses, they reduce their final measurement instrument to a 16-item scale where each of the four dimensions they propose is measured by four items.

In summary, the research described in this section underlines the problems associated with the unidimensional nature of the individualism and the collectivism constructs as proposed in section 2.1, and underscores the need for these constructs to be measured separately. Even though all of the conceptualizations we reviewed in this section favor a two-dimensional operationalization, they are still different from each other in terms of how they conceptualize these constructs. For example, Triandis et al. (1986) investigate the focal constructs at the culture level by measuring these constructs separately across different cultures. In contrast, Singelis (1994) develops a measurement instrument to measure these two constructs at the individual level in order to identify individual level differences. Luhtanen and Crocker (1992) also study these constructs at the individual level. After introducing private and collective self-esteem, they develop a measurement instrument for the collective self-esteem arguing that this is needed in the literature. Markus and Kitayama (1991), being interested in individual level differences as well, treat these constructs as psychological variables. Naming the constructs independent and interdependent self-construals, they argue that although one's more dominant self-construal most likely aligns with the culture one belongs to (i.e. a member of the Western culture is more likely to have independent self-construal while a member of the Eastern culture is more likely to have interdependent self-construal), it does not have to be that way. Markus and Kitayama accept the possibility of cases where one's self-construal does not align with one's culture. They also bring in the social context and argue that one's interdependent self-construal can be understood only

by accounting for the social context one is in. In his later work, Singelis (1995) and Triandis and Gelfand (1998) account for the importance of ranking in a culture, which brings forth the vertical individualism, vertical collectivism, horizontal individualism, and horizontal collectivism constructs. Triandis et al. (1995) argue for the existence of individual level constructs that correspond to individualism and collectivism at the culture level, and accordingly they introduce idiocentrism and allocentrism constructs akin to individualism and collectivism, respectively.

	Author(s)	Measured or Manipulated	Conceptualization Level	Number of Dimensions	Number of Items
Two dimensional	Triandis et al. (1986)	Measured	Culture	2 (collectivism has 2 subdimensions)	17
	Markus and Kitayama (1991)	n/a	Individual	n/a	n/a
	Singelis (1994)	Measured	Individual	2	24
	Singelis et al. (1995)	Measured	Individual	4 (individualism vs. collectivism; horizontal vs. vertical)	32
	Triandis and Gelfand (1998)	Measured	Individual	4 (individualism vs. collectivism; horizontal vs. vertical)	16
	Luhtanen and Crocker (1992)	measured	Individual	1 (measures only collective self-esteem using 4 dimensions)	16

Table 2.2: Summary of the work investigated in Section 2.2

2.3. The Individual Self, the Collective Self, and the Relational Self

Single and two-dimensional conceptualizations of these constructs have received conceptual and methodological criticism (Earley and Gibson, 1998; Bond, 2002; Fiske, 2002; Oyserman et al., 2002). Schimmack, Oishi, and Diener (2005) pointed to the root cause of the problem by arguing that although the construct of individualism is conceptualized properly, more work has to be done on the construct of collectivism.

Underscoring the necessity of a three dimensional conceptualization, Brewer and Chen (2007) conducted a content analysis on some of the widely used individualism-collectivism scales. Their findings indicate that most of the items used to measure collectivism fail to capture the true nature of the construct. Referring to social categorization theory and social identity theory, they argue that the collective self has to capture the *depersonalized* aspect of the self which manifests itself as part of a collective rather than as a set of unique attributes it possesses. However, in their analysis they find that many items that are supposed to measure collectivism fails to capture the depersonalized aspect of the relationship between the self and the collective. Instead they found widely used collectivism items to be measuring *specific interpersonal relationships*, such as one's relationship with one's family, relatives, and colleagues.

Brewer and Chen (2007)'s solution to overcome the fuzziness of the collectivism construct is *trichotomization* (p. 137). Specifically, they argue that the self-concept should be studied along three distinct dimensions; e.g. the individual self, the relational self, and the collective self. They argue that the difference between the relational and collective selves lies in the nature of the relationship between oneself and the others on which the self is manifested. They argue that the relational self is manifested in terms of personalized and dyadic relationships with specific others and the network of interpersonal relationships that are natural extensions of

these dyadic relationships. On the other hand, the collective self is manifested in terms of depersonalized relationships with others through perceived membership of a common symbolic group. In short, while relationships with others are interpersonal in the relational self, relationships with others are mediated through a common membership in collective self.

In line with the above conceptualization, in the following section we describe the research stream which argues that the two dimensional conceptualization fails to provide us with an accurate understanding of the conceptual domain. The first two papers presented in the following section is in line with Brewer and Chen (2007)'s conceptualization. The third paper employs familism instead of the relational self, which is a more concrete operationalization of the more general relational self. The last paper discussed in the following section is, again, in line with Brewer and Chen (2007). However, this paper is interesting because instead of measuring an overarching self-concept that transcends across situations, Johnson, Selenta, and Lord (2006) study the construct specifically in the organizational setting and develop an instrument that measures the self-construal manifested in the organizational setting only.

In their review of the above literature, Gaines and colleagues (1997) pointed to three erroneous assumptions that are common in that literature. The first is the dichotomization of constructs. More specifically, they do not agree with the scholars who argue for the unidimensional conceptualization where a low score on individualism automatically means a high score on collectivism and vice versa. We discussed examples of the works that follow the unidimensional conceptualization in Section 2.1 above. The second is related to the way cultures are compared in the literature. Gaines et al. point out that cultural differences are underlined typically by comparing samples from different countries; they suggest using different cultures within the same country to identify cross-cultural differences.

Third, they cast doubt on the notion that the two-dimensional (i.e. individualism and collectivism) conceptualizations exhaust the theoretical domain of the focal construct. Instead, they support a three-dimensional conceptualization which includes individualism, collectivism, and familism. In this operationalization of the construct, the difference between collectivism and familism is caused by the difference in people's value orientations towards a collective (the collectivism dimension) and towards the immediate family and kin (the familism dimension).

To illustrate this three-dimensional conceptualization, Gaines et al. develop their scale through confirmatory factor analysis. In their final scale, they report a total of 30 items, where each dimension is measured by 10 items.

Culture, Gender, and Self: A Perspective from Individualism – Collectivism Research

Kashima, Yamaguchi, Kim, Choi, Gelfand, and Yuki (1995) argue that, despite the widespread belief about the two-facet self, self is in fact a three-dimensional construct consisting of individualistic, collectivistic, and relational cognitive structures.

Kashima et al. (1995) define the individualistic self as one's self aspect which is "independent, autonomous, agentic, and separate" (p. 925). They define the other two aspects of the self in comparison to the individualistic self. Agreeing with the definition of collectivism by Triandis (1989), Kashima et al. define the collective self as the self-aspect which either does not make any distinction between personal and group goals, or gives priority to group goals over personal goals. Kashima et al. define the relational self as the aspect of the self that is construed to be related to others, compared to the individualistic self that is construed as a separate entity.

Kashima et al. combine four different scales to measure the self. Specifically they employ the collectivism scale used in Yamaguchi (1994), the kanjin-shugi (*between people-ism*) scale used in Hamaguchi (1987), and the allocentrism scale used in Triandis et al. (1993). Apart from

these scales, Kashima et al. also use a friendship questionnaire to measure the cohesiveness of the group constituted by one's closest five friends.

The Development and Validation of Kashima et al.'s (1995) Relational, Individual, and Collective Self-aspects (RIC) Scale

Kashima et al. (1995) measure three self-aspects across five different cultures. Although they talk about the extent to which each culture demonstrates each type of self-aspect, they do not explain the interplay of these three different manifestations of self within individuals. In this work, Kashima and Hardie (2000) come up with a scale that measures the relative prominence of these self-aspects within individuals.

They argue that there are three distinct types of self-construal; namely independent, relational, and collective. According to Kashima and Hardie (2000), the independent self is "autonomous and unique" and has "clear boundaries from others" (p. 20). The relational self manifests itself with respect to significant others and the collective self manifests itself with respect to collectives, such as a cohort or social collective to which one feels one belongs. Thus, again, the difference between the relational self and the collective self is whether the self is construed around interpersonal ties.

To measure the prominence of self-construals, Kashima and Hardie initially come up with a 126 item survey instrument. After the exploratory and confirmatory factor analyses, they reduce the number of items and in their final scale to 30 items where an equal number of items is used to measure the individualist, the relational, and the collectivistic self-construals.

In summary, the extant literature on the self and self-construals indicates that this field is still fertile for further research. While this literature has covered a lot of ground in developing a better understanding of the self-construal at both the societal and the individual levels, it has also

shown us voids that can be exploited. One of these voids is the lack of a scale that would measure these manifestations of the self in the consumption domain.

This dissertation addresses this void. Specifically, we develop a scale that will measure the allocentric, the relational, and the idiocentric predispositions in consumption at the individual level. Our work will provide scholars and practitioners a tool through which they can better calibrate the self-profiles of their target audiences. That is, by using the CSC scale, scholars and practitioners will be able to identify one's dominant self-construal rather than assuming it based on the culture one grew up in. This also means that scholars and practitioners will be able to identify different self-construals within the same culture.

The following section will talk about the CSC Scale in general. It will give information on how the construct is conceptualized. It will identify the three dimensions that make up the self and explain the differences among them. It will do so in the context of organizational justice.

When Organizational Justice and the Self-Concept Meet: Consequences for the Organization and its Members

Johnson, Selenta, and Lord (2006) define self-concept as "a multifaceted schema that houses all information relevant to the self" (p.176). They employ the three-dimensional conceptualization of the self-concept. They argue that at the individual level self-worth is a function of interpersonal comparisons involving perceived similarities and differences. The self-concept is defined in terms of dyadic relationships at the relational level and group memberships at the collective level. The source of individual motivation also varies based on the level the self-concept is defined. They argue that self-interest, the welfare of a specific other, and the welfare of a group to which one belongs motivates individuals at the individual, relational, and collective level, respectively.

Johnson et al. also distinguish between the chronic-self (trait-like self that is relatively consistent across time) and the working-self (state-like self that can change based on situation-specific input), and argue that the working-self deviates around the chronic-self, which acts as a starting point for the situational variations.

They conduct two studies to test both the trait-like chronic self-concept and the state-like working self-concept. To do so, they develop a 15-item scale (each of the three types of self-concepts are measured using five items). Their tests demonstrate that the individual, relational, and the collective self-concepts are reliable constructs showing support for the trait-like self-concept. Their results further demonstrate that the self-concept can be manipulated through priming. The table below summarizes the studies that conceptualized and measured the self-concept at the individual level. These studies are representative of the extant knowledge about the different manifestations of the self-concept in various settings.

The literature we reviewed in this chapter provides a bird's-eye-view of knowledge landscape on the different conceptualizations of the self-concept so far, and helps underscore the need for revised conceptualizations, including three-dimensional manifestations and those that can be applied in desired settings. In this dissertation, we develop a three-dimensional conceptualization of the self as it manifests in consumption settings and test its applicability those contexts through four studies.

	Author	Measured or Manipulated	Conceptualization Level	Number of Dimensions	Number of Items
Three dimensional	Gaines et al. (1997)	Measured	Individual	3	30
	Kashima et al (1995)	Measured	Individual	3	66
	Kashima and Hardie (2000)	Measured	Individual	3 (and a fourth dimension which measures the cohesiveness of one's friend group)	30
	Johnson, Selenta, and Lord (2006)	Measured and manipulated	Individual	3	15

Table 2.3: Summary of the work investigated in Section 2.3.

CHAPTER 3: METHODOLOGY

3.1. Level of Analysis

When conceptualizing the Consumer Self-Construal (CSC) Scale, we had to begin with a number of decisions regarding its nature. The first of these concerned the level of analysis we would use. Looking at the literature it is possible for one to see that the construct is analyzed both at the culture level (individualism and collectivism) and at the individual level (idiocentrism and allocentrism). Ecological level (Hofstede, 1980) is the term used when the analysis is conducted at the culture level. Typically, this involves comparing cultural averages on the construct being measured (Leung, 1989). In an ecological level analysis, a *culture level* dependent variable is explained by a *culture level* independent variable. Usually this is achieved by comparing the values of these variables in different cultures. For example, if culture 1 scores higher than culture 2 on both of these variables, the difference in the *culture level* dependent variable is attributed to the difference in the *culture level* independent variable. However, ecological level analysis does not provide us with an explanation in terms of the nature of the relationship between the same dyad of independent and dependent variables within a single culture.

To come up with a stronger causal explanation between a dyad of independent and dependent variables, Sechrest (1977) has argued that one has to investigate the relationship between these two variables at the individual level as well. Following Sechrest (1977), we decided to conduct our analyses at the individual level so that we can provide the literature with an instrument that can be used to discover causal relationships among variables. Thus, we are treating the construct as a *psychological trait* rather than a *cultural syndrome* (Triandis, 1996).

Consequently, we decided to use the idiocentric vs the allocentric self-construal terminology as suggested by Triandis (1995).

3.2. Dimensionality

In Chapter 2, we discussed different approaches in the literature to the conceptualization of self-construals and provided a taxonomy of the different types of dimensionality used by scholars working in this area. We also gave examples of the works that use the one-dimensional, the two-dimensional, and the three-dimensional conceptualizations of the self-construal, our focal construct. Among these conceptualizations, we chose the three dimensional one. We did so for the following reasons. First, the one-dimensional conceptualization pits individualism against collectivism. However, it is possible for individuals to have individualistic and collectivistic tendencies simultaneously. Thus, the one-dimensional conceptualization is not a good alternative for cross-cultural psychology investigations. Second, the majority of the literature includes *personal and dyadic relationships* along with *impersonal and non-dyadic relationships* in the collectivism construct. However, these types of relationships between the self and the others can be different in their nature (Brewer and Chen, 2007). Agreeing with this distinction, we argue that the relational self-construal is meaningfully different than the collectivistic self-construal. We conclude that these two conceptualizations of the self should be measured using separate constructs.

Determining the number of dimensions is insufficient to develop the theoretical basis of a construct. For instance, Mowen and Voss (2008) argue that when a construct is multidimensional, a model that specifies the relationship between the construct and its dimensions has to be defined clearly. They propose that the three possible models are the factor model, the composite model, and the profile model. The factor model is parallel to a reflective

model where the dimensions are the manifestations of the higher order construct. The composite model is parallel to a formative model where the higher order construct is a mathematical function of its dimensions. In contrast to these two models, in a profile model the higher order construct "is not explicitly included in the theoretical model" (p. 496). Rather, the higher order construct is defined by its dimensions.

In our conceptualization, the consumer self-construal is not a separate entity that exists explicitly nor is it the underlying factor that determines how the three dimensions are manifested in a reflective manner. Rather, it is defined and measured through its three dimensions, which are – and should be according to Mowen and Voss (2008) – treated as independent constructs. Moreover, Law, Wong, and Mobley (1998) argue that the profile model should be used when the following two conditions are satisfied. First, the multi-dimensional construct is conceptualized at the same level as its dimensions. In our conceptualization we are defining the consumer self-construal construct at the same level as its three dimensions. Our conceptualization of the consumer self-construal construct is similar to the conceptualization of the Big Five personality scale (McCrae and Costa, 1989) where the five dimensions are theorized to be at the same level as personality. Second, the multidimensional construct is not an algebraic representation of its dimensions. In our conceptualization, scores from different dimensions are not aggregated to compute an overall consumer self-construal score. Consequently, we are defining our theoretical model as a profile model where the consumer self-construal is the more general construct defined through the three first order constructs that comprise it, namely the allocentric, idiocentric, and relational self-construals (Figure 3.1). We define these first order constructs as follows.

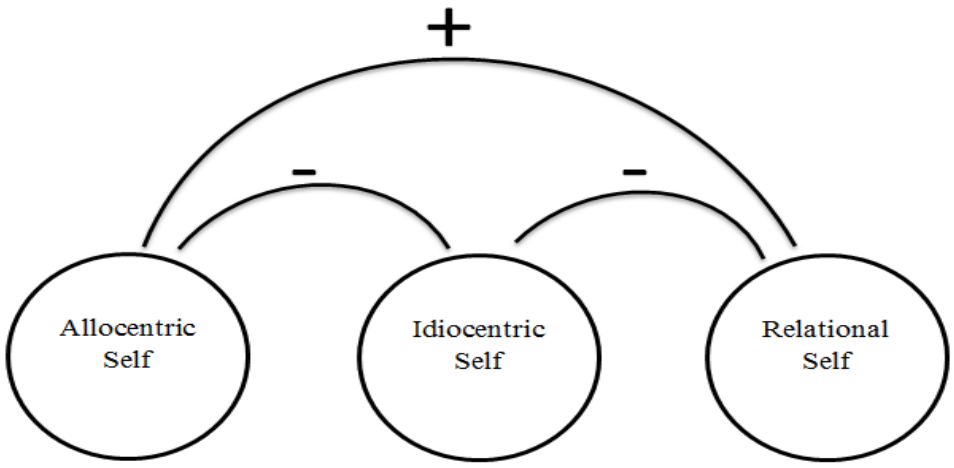

Figure 3.1: The Consumer Self-Construal

Who is the Idiocentric Consumer?

It is important to define the idiocentric consumer first, because the other two types of consumers are defined in relation to the idiocentric consumer. In our conceptualization, the idiocentric consumer is the one who treats herself as the sole source of decisions that can have an effect on consumption. Her purchase is her business only. She does not seek input or confirmation from others because purchase decisions should be individual decisions.

Who is The Relational Consumer?

Although people want to differentiate themselves from others, they also have an innate tendency to form relationships. Maslow (1968), for example, argues that forming relationships with others is the third highest priority for individuals after physiological needs (such as food) and safety needs (such as shelter) are satisfied. In the same vein, Kashima and Hardie (2000) define the relational-self as the aspect that "reflects self-definitions derived from ties with specific others, the quality of these relationships, one's interpersonal roles, and characteristics shared with significant others" (p. 20). Based on the definition provided by Kashima and Hardie

(2000), we define the relational consumer as the one whose relational self-aspect is prominent in consumption situations. By definition, the relational self is manifested through dyadic relationships with significant others. For operationalization purposes in our work, we picked a significant other who would be relevant to all our survey participants. We chose not to use spouse or different family members in this role for various reasons (for instance, possible confounding effects that could creep into our analysis). Thus, we chose *best friend* for this role. In doing so, we felt that this was an abstract enough concept to be equally relevant to all our participants, yet concrete enough to prime one single person upon coming across it.

Who is the Allocentric Consumer?

Similar to the relational consumer, we conceptualized the allocentric consumer as one who defines herself as part of a relationship. However, in this case the relationship is neither dyadic nor personal. The allocentric consumer makes her purchases with the knowledge that she is, or aspires to be, part of a group and she does not need to know the members of that group personally. Purchasing a dress in order to align one's style with the members of one's aspirational group is an example of allocentric consumption. Similarly, purchasing the jersey of one's favorite sports team, only buying domestic (in-group) products, and avoiding foreign (out-group) products are all examples of allocentric consumption. However, as a boundary condition, we assume that the decision making power is distributed among the group members equally. In other words, in our conceptualization group members are making their own consumption related decisions which are influenced by their actual or aspired group memberships.

3.3. Abstraction Levels of the Constructs

Mowen and Voss (2008) introduce a multi-level hierarchical net to aid researchers building new constructs. Their hierarchical net is composed of four components, namely

respondent hierarchy, stimuli, situational variables, and effects hierarchy. The respondent hierarchy has four levels and includes constructs like personality traits, values, and functional motives. The most abstract constructs that apply to multiple situations, such as terminal values, are placed in the fourth level of the respondent hierarchy in their framework. The abstractness of the constructs decreases as one goes from level four to level one. For example, highly context-specific constructs, such as a healthy-diet lifestyle, are placed in the first level of the respondent hierarchy.

The effects hierarchy is constituted by short term and long term responses. Specifically, the first level in the effects hierarchy is for short-term responses, such as affective, attitudinal, and cognitive responses. Long term responses, such as choices and actions are placed in the first level of the effects hierarchy. In their framework, the stimuli category is used to place various types of immediate stimuli to which respondents react. Finally, the situational variables include the environmental variables which have an effect on respondents.

Mowen and Voss (2008) argue for the importance of conceptualizing a construct within this hierarchical framework. This way, they argue, researchers can make sure that items used to measure a construct come from the same abstraction level as the abstraction level of the construct itself.

Using this framework as a guide, we first determined that the consumer self-construal construct is a personality trait, and consequently should be placed in the respondent hierarchy. Then, we followed their guideline in determining which level was appropriate for the consumer self-construal. Mowen and Voss (2008) use the name *situational traits* to define the constructs that are placed in the second level of the respondent hierarchy, and define these constructs as "enduring dispositions to behave within a general situational context" (p. 491). In line with this

definition, we decided that the consumer self-construal is a level 2 construct because it is context-specific yet relatively stable across that context; in our case, it applies to consumption settings only. Placing the construct in the appropriate abstraction level helped with the item generation process; we made sure that the items we generated were in the same abstraction level as the construct itself. Specifically, all the items used in the scale concern consumption settings.

3.4. Method of Analysis

In this dissertation, we started with an Exploratory Factor Analysis (EFA) to have an initial idea of item loading patterns and then conducted various confirmatory factor analyses (CFA) to establish validity and reliability of the CSC Scale. First, we generated an initial set of items that corresponded to the definitions of idiocentric, relational, and allocentric self-construals. Later, these items were reviewed by a group of experts and subsequently were subjected to a screening procedure. To do so, we conducted an EFA. This analysis generated our clusters, which eventually became the three aspects of the consumer self-construal.

These groups of items were then subjected to a CFA in Study 1. Based on these results, we finalized our CSC Scale by excluding the low loading items from our model. We then ran reliability and validity tests to find evidence of psychometric rigor in the CSC Scale. In Study 1, we also compared our proposed model against one-dimensional and two-dimensional alternative models and found that our model performed better than these two competing models.

In Study 2, we subjected our model to a stronger validity test by conducting a multitrait-multimethod analysis. To do so, we developed a semantic differential version of our original Likert-type CSC Scale. These two scale types worked as method factors in our design. We then established discriminant and convergent validity with the help of comparing four different models we developed using these two method factors and our original three trait factors, i.e., the

idiocentric, the relational, and the allocentric self-construals. As a final test of discriminant validity, we generated a multitrait-multimethod matrix and subjected it to the three validation criteria developed by Bagozzi, Yi, and Phillips (1991).

Study 3 was a test-retest reliability study where we collected data from our participants in two sessions. To ensure data integrity, we collected these data one week apart. We then studied the correlation values between the trait values generated by these two data collection sessions.

In Study 4, we aimed to validate the CSC Scale cross-culturally. To accomplish this, we subjected data we collected in Turkey to a CFA. We discovered through this procedure that there was partial strong invariance preceded by partial metric and full configural invariance. This underscored the cross-cultural applicability of our scale. In this context, the Turkish sample showed a higher degree of relational and allocentric tendencies, and a much lower degree of idiocentric tendencies when compared to its American sample counterpart.

CHAPTER 4: ANALYSIS

4.1. Initial Item Generation and Screening

Existing scales in the literature which aim to measure the *self-construal* were not developed specifically for the consumption domain. Since our goal was to fill this gap by developing an instrument to measure the self-construal in the consumption domain specifically, borrowing or adopting items from existing scales would have been neither sufficient, nor appropriate. For this reason, we generated 49 initial items from scratch (14, 17, and 18 items, respectively, for idiocentric, relational, and allocentric self-construals) based on the conceptual definitions of dimensions provided earlier in this work. After the initial item generation process, the item pool was subjected to expert opinion (marketing professors who are experts in their fields), which resulted in rewording some of the items. An Exploratory Factor Analysis (EFA) followed the expert opinion using SPSS (23). Principal Axis Factoring (PAF) with Varimax rotation was used to load the items on three factors. Items with loadings less than .5 were excluded from further analysis. The analysis eliminated 6 items from the idiocentric self-construal item set, 6 items from the relational self-construal item set, and 5 items from the allocentric self-construal item set. The results of this initial EFA was further proof that the items belonged to the intended categories.

4.2. Study 1: Scale Development

Components consisting of a total of 17 items generated by the EFA procedure were subjected to an initial CFA and then a stepwise purification procedure, which led to the final version of the measurement model consisting of 11 items across 3 dimensions (4 for idiocentric

and relational self-construals each and 3 for the allocentric self-construal[2]). All the CFA models in this dissertation were conducted using Lavaan (Version 05-20; Rosseel, 2012) for R (Version 3.2.2; R Core Team, 2015) on RStudio (Version 0.99.473; RStudio Team, 2015).

We tested the 11 item measurement model on a student sample. After dropping the participants who did not complete the survey instrument, our final dataset consisted of the responses collected from 79 participants from the student pool of a large Midwestern university (mean age = 23, n male = 52, for further details on the descriptive statistics please refer to Table 4.1). The measurement model showed good fit (χ^2 = 51.688 (d.f. = 41); p = 0.122; RMSEA = 0.057, SRMR = 0.052, CFI = 0.981, TLI = 0.975) for our data; that is, at or exceeding the threshold levels proposed by Hu and Bentler (1999).

	Study 1	**Study 2**	**Study 3**	**Study 4**
Sample size	79	118	90	161
Gender				
Female	27	70	37	69
Male	52	48	53	92
Missing				
Age				
Mean	23	25.14	21.83	22.89
Median	22	22	20.5	22
Min	18	18	18	18
Max	47	25	55	47
1st Quartile	20.5	20	19	20
3rd Quartile	24	25.75	23	24

Table 4.1: Descriptive Statistics for the Studies

All items loaded significantly on their intended factors (all p values <0.001, see table 4.2), indicating convergent validity (Steenkamp and van Trijp, 1991). All of the three dimensions

[2] Although in our analyses we use 3 items to measure the allocentric consumer self-construal, some researchers might prefer to use a more balanced scale, i.e., 4 items measuring each of the three consumer self-construals. For those, we recommend the item "I believe that members of a group usually make similar purchase decisions".

exceeded the recommended threshold value of 0.7 for Cronbach's α (see Table 4.3), showing good reliability (Nunnally, 1978). All three factors passed Netemeyer et al.'s (2003) recommended Average Variance Extracted (AVE) threshold of 0.45 for newly developed scales. The AVE for each factor exceeded the square of its correlation with the other two factors (see Table 4.4[3] and Table 4.5 for details), showing discriminant validity (Fornell and Larcker, 1981; Farrell, 2010). Moreover, none of the confidence intervals built around the correlation coefficients for each pair of factors (Φ) included 1 or -1 (see Table 4.6 for details), which is another indication of discriminant validity (Anderson and Gerbing, 1988). This evidence suggests that idiocentric, relational, and allocentric self-construals are reliable and valid dimensions of the CSC.

[3] Although the correlation between the idiocentric and the relational self consturals seems to be numerically stronger in this study than it is in the following studies, in all of our studies these two constructs are correlated negatively and moderately. We suspect that the seemingly higher correlation coefficient in this study might have been a result of the size of the sample (n = 79) used in this study, which is smaller than the sample sizes employed in the later studies.

Latent Variable	Item Number	Item Definition	Item loading (standardized)	Cronbach's α	AVE
Idiocentric	I1	Purchase decisions are individual decisions.	0.493	0.76	0.49
	I2	I don't seek input from others before I make a purchase.	0.832		
	I3	I don’t seek confirmation from others before I make a purchase.	0.727		
	I4	A purchase I make is only my business.	0.619		
Relational	R1	My best friend influences me in my purchase decision.	0.855	0.93	0.78
	R2	My best friend's opinions matter when I make a purchase.	0.885		
	R3	My shopping decisions are formed with input from my best friend.	0.927		
	R4	I seek the advice of my best friend before I make a purchase.	0.856		
Allocentric	A1	I make purchases to belong to my aspirational group.	0.809	0.92	0.79
	A2	Groups I feel I belong to affect my purchase decisions.	0.911		
	A3	My aspirational groups affect my purchase decisions.	0.946		

Table 4.2: Psychometric Properties of the CSC Scale

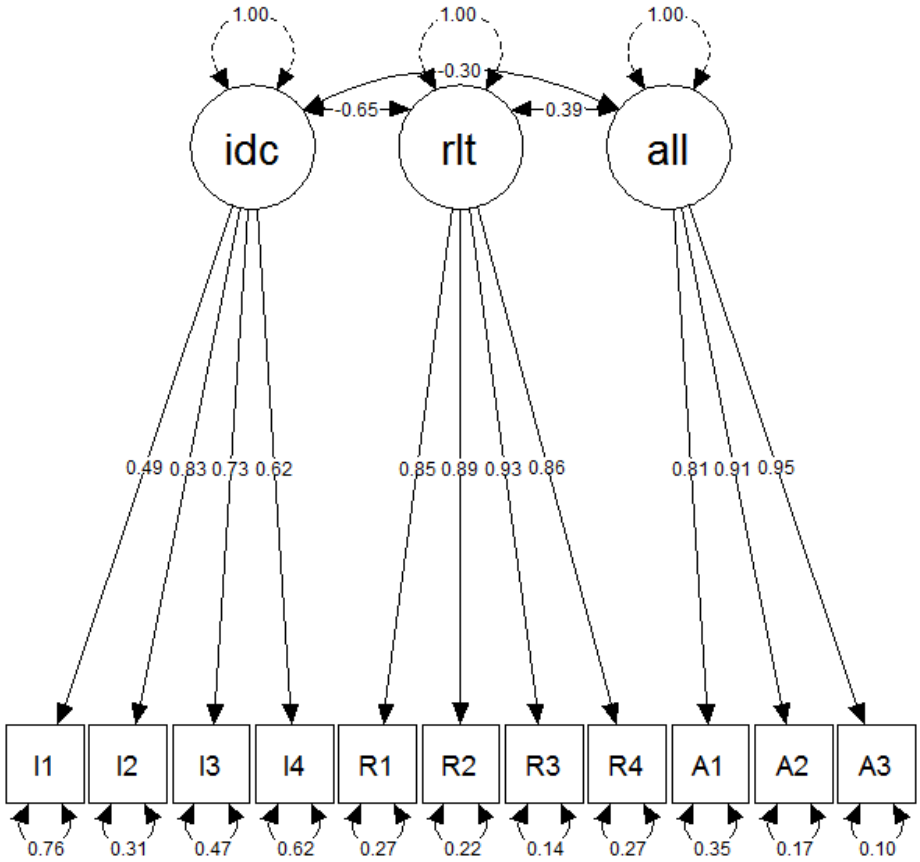

Figure 4.1: CSC Path Loadings, Error Variances, and Latent Factor Correlations

	idiocentric	Relational	Allocentric	Total
Alpha	0.7623671	0.9319911	0.9181500	0.5190063
Omega	0.7793750	0.9332306	0.9197017	0.8334082
Omega2	0.7793750	0.9332306	0.9197017	0.8334082
Omega3	0.7789268	0.9334582	0.9191334	0.8521508
avevar	0.4850879	0.7781256	0.7931203	0.6774973

Table 4.3: Factor Reliabilities

All three dimensions exceeded the recommended threshold value of 0.7 for Cronbach's α (Nunnally, 1978). The relational and the allocentric self-construal scales performed exceptionally

well; the idiocentric self-construal scale generated only acceptable results. We suspect that this might be an artifact of item specificity. The items generated for relational and allocentric self-construal scales were very specific in nature. Both of these scales included items that tap the respondent's relationship with either a specific "other" or a group. On the other hand, the items in the idiocentric self-construal scale were more general in nature and thus yielded a relatively lower, yet acceptable, Cronbach's α. Another possible reason for this is that two items we generated for the idiocentric self-construal scale use the word "don't" which might have caused confusion (Bradburn, Sudman, and Wansink, 2004).

	Idiocentric	Relational	Allocentric
Idiocentric	1.000		
Relational	-0.650***	1.000	
Allocentric	-0.297*	0.393***	1.000

* p < 0.05, ** p < 0.01, *** p < 0.001

Table 4.4: Latent Factor Correlations

	Idiocentric	Relational	AVE
Idiocentric			**0.49**
Relational	.42		**0.78**
Allocentric	0.09	0.15	**0.79**

Table 4.5: Φ^2 and AVE Values for the Latent Variables

	Idiocentric	Relational
Idiocentric		
Relational	low: -.81, up: -.49	
Allocentric	low: -.53, up: -.06	low: .19, up: .59

Table 4.6: 95% Confidence Intervals Built around Φ Values

Further, as recommended by Netemeyer et al., (2003) we compared the proposed three dimensional CSC model with two alternative models. The first comparison was an analytical one in which we compared the proposed CSC model against a unidimensional measurement model where all items loaded on one single factor. The second comparison was driven from theory. Here, we tested the proposed CSC model against a two dimensional model (Markus and Kitayama, 1991; Singelis, 1994; Triandis et al., 1995) where the relational and the allocentric self-construal items form the first latent construct and the idiocentric self-construal items form the second one. This is an important check in the scale development process because by doing so, we are demonstrating that our proposed model shows better fit than some other possible models one could propose.

Alternative Models

We conducted chi-square difference tests to compare our models. The first test showed that the proposed CSC model was significantly better ($\Delta\chi^2$=200.68, Δd.f.=3, p<0.001) than the alternative unidimensional measurement model (χ^2 = 252.369 (d.f. = 44), p < 0.001, RMSEA = 0.245, SRMR = 0.161, CFI = 0.632, TLI = 0.540). This comparison demonstrated that the three dimensional model we are proposing shows better fit to the data than a one-dimensional model. This test provides us with evidence that the items are indeed measuring more than one latent construct and hence the model should have more than one dimension.

As we discussed in chapter 2, the predominant approach in the literature is the two-dimensional one, which combines relational and collectivistic self-construals into one single construct. With the second comparison we wanted to check if the two-dimensional model is a better fit than our proposed three dimensional model. The chi-square test we conducted showed that our proposed CSC model fits significantly better ($\Delta\chi^2$=162.53, Δd.f.=2, p<0.001) than the

alternative two dimensional model (χ^2 = 214.214 (d.f. = 43), $p < 0.001$, RMSEA = 0.225, SRMR = 0.148, CFI = 0.697, TLI = 0.613). With this comparison we were able to show that the three dimensional conceptualization fits the data significantly better than the two-dimensional conceptualization. This comparison also shows that the relational self-construal dimension is statistically different than the allocentric self-construal dimension. In summary, by comparing our proposed model to the two alternative models described above, we were able to demonstrate that the three dimensional conceptualization of the construct is statistically better than the alternative conceptualizations offered in the literature.

In sum, we established a three-dimensional scale and its psychometric properties through this procedure, and compared the explanatory power of our three-dimensional conceptualization of our focal construct against two rival conceptualizations, i.e., a one-dimensional and a two-dimensional conceptualization. This effort underscored the superiority of our three-dimensional conceptualization. To establish a stronger confirmation of discriminant validity, we engaged in a multitrait-multimethod matrix analysis of our data in Study 2.

4.3. Study 2: The Multitrait-Multimethod Matrix

Evidence for discriminant validity was established in the first study through two different approaches. First, following Anderson and Gerbing (1988), we checked the correlation coefficients among the three latent factors (i.e., Φ values). More specifically, we built confidence intervals around these correlation coefficients (see Table 4.6 for details) and observed that none of these correlation coefficients included the value of 1 (or -1). This information indicated that the idiocentric, the relational, and the allocentric self-construals are statistically different constructs. Second, following Fornell and Larcker (1981), we looked at the relationship between the AVE and the squared Φ values for each of the three latent factors. An AVE value that is

larger than the squared Φ values means that the amount of variance explained uniquely by a construct is larger than the amount of shared variance. All three of our latent variables had AVE values larger than the squared Φ values. This helped confirm discriminant validity (see Table 4.5 for details). We used Steenkamp and van Trijp's (1991) approach to gather the initial evidence for convergent validity. We found that the items loaded on their intended latent variables significantly, underscoring the convergent validity in our model.

Following Widaman's (1985) hierarchical comparison approach, we used a multitrait-multimethod (MTMM) matrix (Campbell, 1960) in our second study to further demonstrate the construct validity of the CSC Scale. In this approach, the hypothesized model is compared to various alternative and more restrictive models in a step by step fashion. Results from chi-square comparison tests conducted between the hypothesized model and the alternative models are then used to confirm convergent and discriminant validity.

MTMM requires each trait to be measured by at least two methods (Malhotra, Kim, and Patil, 2006). Since a scale to be used in the MTMM framework that is similar to the CSC Scale yet meaningfully different from it does not exist to the best of our knowledge, following Ohanian (1990) and Pecheux and Derbaix (1999) we generated an alternative semantic differential version of the CSC scale which is originally composed of Likert-type items.

Before using the semantic differential scale in the MTMM framework, we wanted to check its various psychometric properties. The measurement model built using the semantic differential items fit the data well (χ^2 = 56.304 (d.f. = 41), p = 0.056, RMSEA = 0.056, SRMR = 0.066, CFI = 0.977, TLI = 0.970) confirming both convergent (Steenkamp and van Trijp, 1991, see Table 4.7) and discriminant validity (Anderson and Gerbing, 1988; Fornell and Larcker, 1981).

Latent Variable	Item Number	Item Definition	Item loading (standardized)	Cronbach's α	AVE
Idiocentric	SI1	Purchase decisions are individual decisions.	0.673	0.81	0.54
	SI2	I don't seek input from others before I make a purchase.	0.696		
	SI3	I don’t seek confirmation from others before I make a purchase.	0.823		
	SI4	A purchase I make is only my business.	0.716		
Relational	SR1	My best friend influences me in my purchase decision.	0.827	0.90	0.71
	SR2	My best friend's opinions matter when I make a purchase.	0.944		
	SR3	My shopping decisions are formed with input from my best friend.	0.785		
	SR4	I seek the advice of my best friend before I make a purchase.	0.807		
Allocentric	SA1	I make purchases to belong to my aspirational group.	0.792	0.87	0.69
	SA2	Groups I feel I belong to affect my purchase decisions.	0.830		
	SA3	My aspirational groups affect my purchase decisions.	0.859		

Table 4.7: Psychometric Properties of the CSC Scale (Semantic Differential Items)

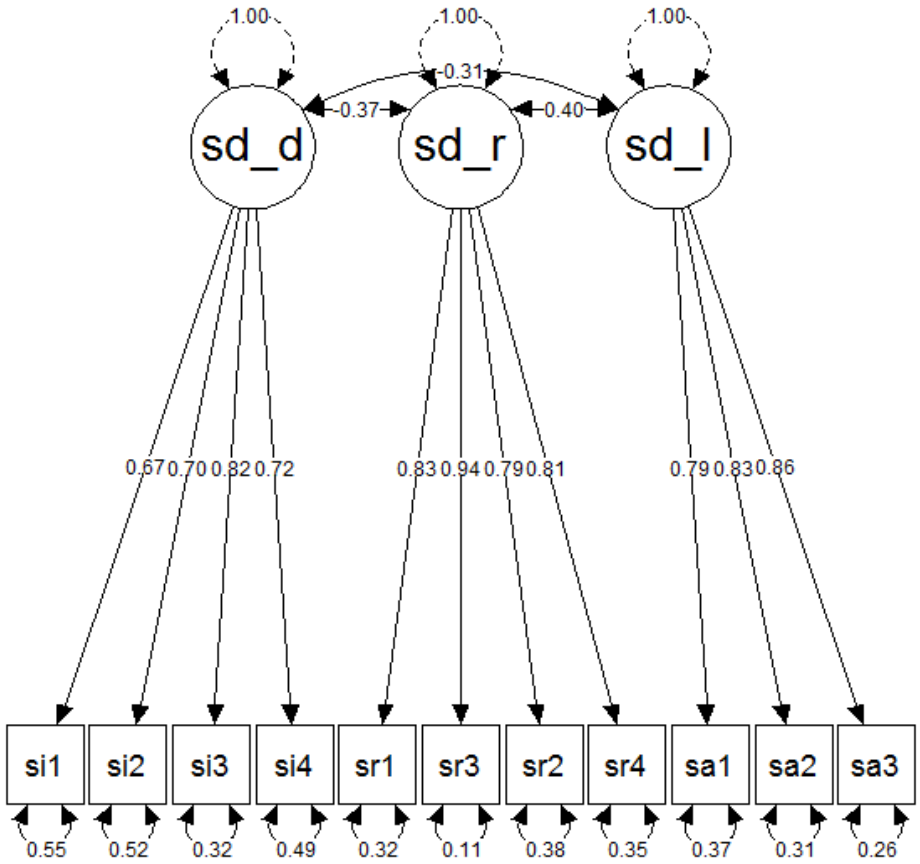

Figure 4.2: CSC (Semantic Differential) Path Loadings, Error Variances, and Latent Factor Correlations

	idiocentric	Relational	allocentric	Total
Alpha	0.8138095	0.9043584	0.8655934	0.6151531
Omega	0.8201668	0.9079131	0.8684854	0.8449268
Omega2	0.8201668	0.9079131	0.8684854	0.8449268
Omega3	0.8196395	0.9109126	0.8687669	0.8509941
avevar	0.5387636	0.7128313	0.6889438	0.6456501

Table 4.8: CSC (Semantic Differential) Factor Reliabilities

	Idiocentric	Relational	Allocentric
Idiocentric	1.000		
Relational	-0.368***	1.000	
Allocentric	-0.312**	0.398***	1.000

* p < 0.05, ** p < 0.01, *** p < 0.001

Table 4.9: Latent Factor Correlations (CSC Scale – Semantic Differential Items)

In the second study, data was collected from 118 participants (mean age = 25.14, n males = 48) who are enrolled in a large Midwestern university. In order to maintain the integrity of the conclusions to be driven from the data, the Semantic Differential version of the CSC Scale was conducted one week after the original Likert Scale version. Although the first study gave us promising results in terms of convergent and discriminant validity, we employed Widaman's approach as described by Byrne (1998) to conduct a more stringent validity test. This approach requires three alternative and more restrictive models that are tested against a baseline model. In the following section, we describe the models used for the second study.

Model 1: Correlated Traits/Correlated Methods

This is the baseline model that includes the three trait (idiocentric, relational, and allocentric self-construals) factors from the original CSC scale and incorporates two additional method (Likert and semantic differential scales) factors. This baseline model allows correlations among the three trait factors and between the two methods factors. However in this baseline model, cross correlation among traits and methods are assumed to be zero. Because of the introduction of two artificial factors, we did not expect a satisfactory fit in this model. Just as we expected, compared to the original model tested in the first study, this model showed only a satisfactory fit (χ^2 = 339.862 (d.f. = 183), p < 0.001, RMSEA = 0.085, SRMR = 0.071, CFI =

0.908, TLI = 884), presumably because of the two method factors we introduced to the model. The baseline model is shown in Figure 4.3 below.

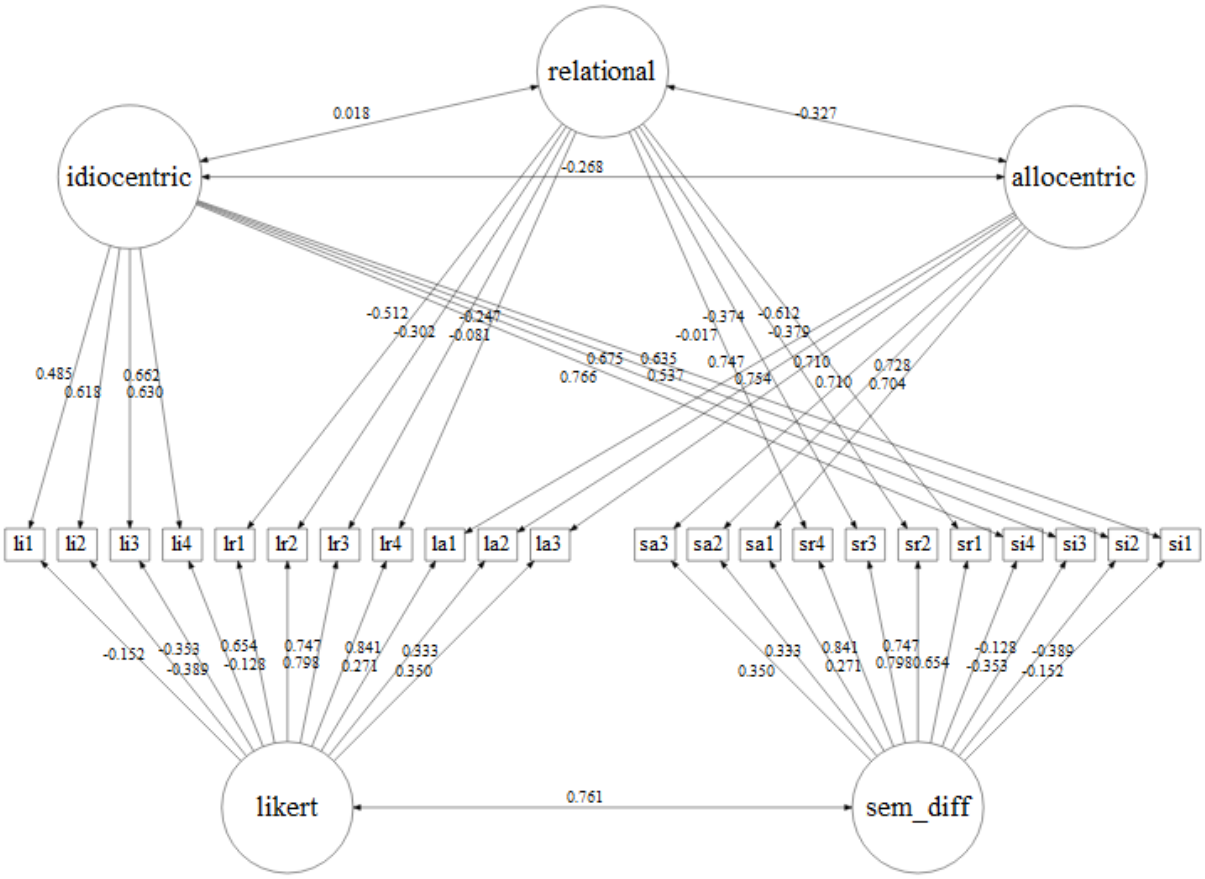

Figure 4.3: Study 2 Model 1: CSC Scale with Method Factors Included

Model 2: No Traits/Correlated Methods:

This model has two correlated method factors as the only latent variables and no trait factors. A comparison between Model 1 and Model 2 helps us see if the trait factors have a significant effect on the model fit. Thus, a significant difference between Model 1 and Model 2 gives additional evidence for convergent validity. As expected, Model 2 shows a poorer fit (χ^2 = 1017.201 (d.f. = 208), $p < 0.001$, RMSEA = 0.182, SRMR = 0.166, CFI = 0.527, TLI = .474). This poorer fit is telling us that we actually need the trait factors in the model and the variance in

the data is not an artifact of the method used but is caused by the different trait factors used in the proposed model.

Model 3: Perfectly Correlated Traits/Freely Correlated Methods

This model allows the two method factors to correlate freely whereas it forces the three trait factors to correlate perfectly. A comparison between Model 1 and Model 3 helps us see if the trait factors are significantly different from each other. Thus, a significant difference between Model 1 and Model 3 gives us additional evidence of discriminant validity for the trait factors. As expected, Model 3 also shows a poor fit (χ^2 = 689.159 (d.f. = 186), $p < 0.001$, RMSEA = 0.151, SRMR = 0.112, CFI = 0.706, TLI = .634) when compared to the original model. Table 4.10 shows a comparison of the results of these three model tests.

	X^2 (d.f.)	RMSEA	SRMR	CFI	TLI	p
Model 1	339.862 (183)	.085	.071	.908	.884	< 0.001
Model 2	1017.201 (208)	.182	.166	.527	.474	< 0.001
Model 3	689.159 (186)	.151	.112	.706	.634	< 0.001

Table 4.10: Fit Measures for the 4 Hierarchical Models Used in Study 2

Convergent Validity of the CSC Scale

Among the three different model specifications provided above, Model 1 included traits while in Model 2 no traits were included. Comparing Model 1 and Model 2 shows us the effect of traits defined in Model 1 but not in Model 2 on explaining the variance in our data. A significant chi-square difference between these two models leads us to argue for strong convergent validity. The chi-square comparison test showed a significant chi-square difference ($\Delta\chi^2$ = 677.339 (Δd.f. = 25), $p < .05$) between these two models. Moreover, the substantial differences observed in the fit indices (ΔCFI = .381, ΔTLI = .410) between Model 1 and Model 2 provided further statistical evidence that the three-dimensional model we are proposing (i.e. idiocentric, relational, and allocentric self-construals) has convergent validity.

Discriminant Validity of the CSC Scale

To establish evidence for discriminant validity in our three-trait factor model, we compared two models, one of which had freely correlating traits while the other one had perfectly correlated traits. Observing a significant difference between two such models would lead one to conclude that the trait factors are significantly different from each other. In our model specifications above, these two models correspond to Model 1 and Model 3, respectively. In this analysis, we discovered a significant χ^2 difference ($\Delta\chi^2$ = 349.297 (Δd.f. = 3), $p < .05$) between Model 1 and Model 3. We further found substantial difference in the fit indices between these two models (ΔCFI = .202, ΔTLI = .250). These two tests provide statistical evidence that the three proposed trait factors are meaningfully different from each other. Table 4.11 shows the results of our discriminant and convergent validity tests.

	$\Delta\chi^2$	Δd.f.	p	ΔCFI	ΔTLI
Model 1 – Model 2	677.339	25	p < .001	.381	.410
Model 1 - Model 3	349.297	3	P < .001	.202	.250

Table 4.11: Comparison of the Models Used in Study 2

Further Confirmation of Discriminant Validity

As the final piece of evidence of discriminant validity, we tested the MTMM matrix against the three criteria proposed by Bagozzi, Yi, and Phillips (1991). The first criterion requires that the Monotrait-Heteromethod correlations be larger than the Heterotrait-Heteromethod correlations. In Table 3.10, the Monotrait-Heteromethod correlations are shown in blue color. Comparing each Monotrait-Heteromethod correlation against other correlation values in its row and column shows that the first criterion is satisfied. The second criterion requires that the Monotrait-Heteromethod correlations be larger than any correlations in the Heterotrait-Monomethod triangles, which are depicted in red color. This criterion is also satisfied. According to the last criterion, the same pattern of trait inter-correlations should be observed in both of the Heterotrait-Monomethod triangles. In both the Heterotrait-Monomethod triangles in Table 4.12, the allocentric and relational self-construals are correlated positively while both of them correlate negatively with the idiocentric self-construal, confirming discriminant validity among our three trait factors.

	Method 1			Method 2		
	idiocentric (l)	relational (l)	allocentric (l)	idiocentric (sd)	relational (sd)	allocentric (sd)
idiocentric (l)	1.000					
relational (l)	-0.436	1.000				
allocentric (l)	-0.410	0.537	1.000			
idiocentric (sd)	0.835	-0.370	-0.353	1.000		
relational (sd)	-0.328	0.765	0.359	-0.380	1.000	
allocentric (sd)	-0.397	0.549	0.853	-0.316	0.409	1.000

Monotrait-Heteromethod Diagonal

Heterotrait-Mononethod Triangles

Table 4.12: The MTMM Matrix

Study 3: Test – Retest Reliability

To assess the temporal stability of the CSC Scale, we conducted a test-retest reliability study (Carmines and Zeller, 1979) in Study 3. Here, we collected data from the student body of a large Midwestern university on two occasions one week apart. Listwise deletion used to clean the data led to 90 valid cases (mean age = 21.83, n males = 53). Significant and substantial correlations of the dimensions of the CSC Scale across the two occasions showed evidence of test-retest reliability ($r_{idiocentric}$ = .637, $p < .001$; $r_{relational}$ = .775, $p < .001$; $r_{allocentric}$ = .800, $p < .001$). These results show further that the CSC Scale has temporal consistency.

Study 4: Cross-Cultural Validation

After establishing the psychometric properties of the CSC Scale, we tested it in Turkey to see if it can be used in a different culture than the US. We collected data from the English speaking student body of a Turkish university. After cleaning the data, our final Turkish dataset consisted of 82 participants (mean age = 22.77, n male = 40). We first merged the Turkish data with the US data we had used in the first study and tested the CSC Scale on the combined

dataset. We found that the CSC scale showed good fit to the combined dataset (χ^2 = 42.265 (d.f. = 41), p = 0.416, RMSEA = 0.014, SRMR = 0.036, CFI = 0.998, TLI = 0.998). These results indicated that we could continue with the invariance tests.

Following the initial check above, we decided to run three separate, and more restrictive, models. Our baseline model (the Configural Invariance Model) had no equality constraints; however, it grouped the data by country; that is, the US vs the Turkish data. We used this model to test whether both of our samples have the same mental representation of consumer self-construals. Our second model (the Metric Invariance Model) forced an equality constraint on item loadings, testing if the item loadings are comparable across the Turkish and the U.S. samples. Our third model (the Strong Invariance Model) forced an equality constraint on both the item loadings and the intercepts, testing the invariance of both intercepts and loadings across our two samples. Since the Configural Invariance Model served as a baseline model, we decided to run it separately first to make sure that it had a reasonable fit. The results for this check indicated a good fit (χ^2 = 103.217 (d.f. = 82), p = 0.057, RMSEA = 0.057, SRMR = 0.057, CFI = 0.974, TLI = 0.965), thus showing that the US and the Turkish samples had the same mental configuration for the CSC model; that is, we were able to establish configural invariance. Table 4.13 provides a summary of the comparison of these models.

	χ^2	p ($\Delta\chi^2$)	CFI	RMSEA	ΔCFI	ΔRMSEA
Configural	103.22 (82)	NA	0.974	0.057	NA	NA
Metric	125.10 (93)	0.025	0.961	0.065	0.013	0.009
Strong	143.44 (101)	0.018	0.948	0.072	0.013	0.007

Table 4.13: Invariance Checks

We conducted chi-square tests between the models to determine if they are significantly different from each other. Also, as a back-up measure, following Cheung and Rensvold's (2002) recommendation, we also made sure that model comparisons did not yield a CFI difference of more than 0.01. In light of these criteria, we decided that the Metric Invariance Model was different from the Configural Invariance Model (p = 0.025, ΔCFI = 0.013), indicating that full metric invariance was not established. Since it is recommended to establish at least partial invariance between models before running a more restrictive model (Steenkamp and Baumgartner, 1998), we ran a partial invariance analysis. We found that releasing the equality constraint on I4, "A purchase I make is only my business", led to partial metric invariance (p = 0.054, ΔCFI = 0.010). However, as shown on Table 4.14, this change was not enough to establish strong invariance (p = 0.02, ΔCFI = 0.012).

	χ^2	p ($\Delta\chi^2$)	CFI	RMSEA	ΔCFI	ΔRMSEA
Configural	103.22 (82)	NA	0.974	0.057	NA	NA
Metric	121.29 (92)	0.054	0.964	0.063	0.010	0.006
Strong	139.44 (100)	0.02	0.952	0.070	0.012	0.004

Table 4.14: Invariance Results after Partial Metric Invariance was Established

These results showed that we had to run partial invariance for the intercepts as well. After releasing the equality constraint on R4, "I seek the advice of my best friend before I make a purchase", we established partial strong invariance (p = 0.707, ΔCFI = 0.003). The results are demonstrated in Table 4.15.

	χ^2	p ($\Delta\chi^2$)	CFI	RMSEA	ΔCFI	ΔRMSEA
Configural	103.22 (82)	NA	0.974	0.057	NA	NA
Metric	121.29 (92)	0.054	0.964	0.063	0.010	0.006
Strong	125.90 (99)	0.707	0.967	0.058	0.003	0.005

Table 4.15: Invariance Results after Strong Invariance was Established

Once partial strong invariance was established, we decided to compare latent means. After setting the Turkish participants as the reference group, observing the intercepts of the idiocentric, the relational, and the allocentric self-construals of the US group showed that the US group displayed significantly stronger idiocentric tendencies ($z = 3.412$, $p = 0.001$) while the Turkish group displayed significantly stronger relational ($z = -2.326$, $p = 0.020$) and allocentric ($z = -2.324$, $p = 0.020$) tendencies.

CHAPTER 5: DISCUSSION AND CONCLUSIONS

This chapter concludes this dissertation. The first section serves as a summary of the dissertation. The second section focuses on the theoretical and practical contributions of this research. The third section discusses the limitations of this research and offers ideas about how this research can be extended.

5.1. Discussion

Although many researchers have developed scales to measure self-construals, to the best of our knowledge, none of these attempted to understand self-construals in the consumption domain. In this work, we aimed to develop a scale that is specific for consumer self-construals. To accomplish this, we first defined our focal constructs, the idiocentric, the relational, and the allocentric self-construals, in light of the relevant literature.

We defined the *idiocentric consumer* as the one who thinks s/he is the sole decision-making source in consumption settings. In contrast to the idiocentric consumer, consumption decisions of the *relational consumer* are affected by the interpersonal ties s/he forms with specific others. Similar to the relational consumer, the *allocentric consumer* is also affected by others in consumption decisions, however, unlike the relational consumer, the allocentric consumer is affected by groups with which s/he identifies himself/herself or of which s/he aspires to be a part rather than specific others. Consequently, the ties that affect the consumption decisions in the allocentric consumer's case are not interpersonal.

After defining these three focal constructs, we developed our initial item pool that reflects these constructs. These items were reviewed by professionals who are experts in their fields and necessary changes were made based on their recommendations. This process led to a set of 49 items reflecting the idiocentric, the relational, and the allocentric self-construals.

An exploratory factor analysis helped us determine the best loading items for each construct, which was followed by several confirmatory factor analyses. The first of these CFAs developed the Consumer Self-Construal (CSC) Scale, which measures the idiocentric, relational, and allocentric self-construals using 4, 4, and 3 items, respectively. We validated the scale with validation techniques suggested in the literature (Fornell and Larcker, 1981; Farrell, 2010; Anderson and Gerbing, 1988; Steenkamp and van Trijp's, 1991; Campbell, 1960; Bagozzi, Yi, and Phillips, 1991). We further compared this model to two alternative models, a unidimensional one and a two-dimensional model. This procedure showed that our proposed three-dimensional model outperformed the competing alternative models; this served as empirical evidence supporting our proposed three-dimensional model.

After finalizing the three-dimensional model, we subjected it to a more stringent test of convergent and discriminant validity through the multitrait-multimethod matrix approach. To do so, we had to develop a semantic differential version of our original Likert-type CSC Scale. Our analyses served as further evidence showing that the idiocentric, relational, and allocentric self-construals are valid dimensions of the CSC Scale, and are statistically different from each other.

We then showed the temporal stability of our constructs by conducting a test-retest reliability test. All three dimensions showed high correlations, indicating high temporal reliability of these constructs.

To show cross-cultural validity of our scale, we decided to conduct it in another culture. To do so, we collected data from Turkey, a culture that is considered to be different from the American culture in terms of individualism (Hofstede, 2001). Our analyses showed that the CSC scale had partial strong invariance. We further found in our analyses that our US sample showed significantly stronger idiocentric tendencies while our Turkish sample showed significantly

stronger relational and allocentric tendencies, underscoring the cross-cultural applicability of our scale.

5.2. Contributions

This dissertation offers contributions to marketing theory and practice. First, we contribute to marketing theory by identifying the three types of consumer self-construals, i.e. the idiocentric, relational, and allocentric self-construals, which can be observed and sampled in the marketplace. After defining these three types of consumer self-construals, we provide the literature with an 11-item survey instrument which can be used to measure the dominant self-construals of consumers.

The general tendency in the marketing literature is to identify cultures at the country level, i.e., Eastern cultures as more collectivistic and Western cultures as more individualistic. However, using this approach one cannot identify the idiocentric, relational, and allocentric subgroups within cultures. Our survey instrument measures the dominant consumption self-construals at the individual level. This means that marketing scholars and practitioners can identify consumer self-construals within cultures using the CSC Scale we are offering to the literature in this dissertation. That is, through the CSC scale, it should now be possible to identify the relatively relational or allocentric consumers within an individualistic culture or the relatively idiocentric consumers within a collectivistic culture. Armed with such higher levels of precision, marketing scholars and practitioners no longer have to assume the dominant self-construals of consumers based on the country in which they live.

Once the dominant consumption self-construals of consumers are studied, marketers can cluster them together in order to create meaningful market segments. This opens the doors for numerous possibilities for marketing practitioners. For example, marketers can develop

communication strategies (slogans, ads, etc.) that align well with the dominant self-construals of their target market. Similarly, marketers can position their brands based on the dominant self-construals of their consumer base.

5.3. Limitations and Future Research

Although we used four studies in this dissertation to demonstrate various psychometric properties of the CSC Scale, there are still a number of limitations which should be addressed. We will use this section of the dissertation to highlight these limitations and offer suggestions to future researchers about how to overcome these limitations.

First, we relied on convenience sampling to collect data for all of our studies. Both our U.S. samples and our Turkish sample consisted of university students. Future researchers might want to test the CSC Scale using data collected in a real consumption setting.

While conducting the fourth study, we decided to collect data from our Turkish participants using our original CSC Scale which is in the English language. To be able to do so, we recruited participants who are fluent in the English language. This might have posed a limitation on our sampling process, i.e. the Turkish sample we employed in our Study 4 may have been more upscale in education than a random Turkish sample might have been. For this reason, we recommend future researchers to translate the CSC Scale to other languages and replicate our study using the native language version of the CSC Scale.

In this dissertation we established the cross-cultural validity of the CSC Scale by testing it in only one culture, i.e., Turkey, other than the U.S. Future researchers are encouraged to test the CSC Scale in many other cultures.

Although we defined the three types of consumer self-construals, we did not study the relationship between these three constructs and their counterparts defined in a more abstract

level. For example, Kashima and Hardie (2000) developed a scale that measures the relational, the individual, and the collective self-construals as overall personality patterns. Future research might want to explore the relationships between self-aspects defined as overall personality patterns and defined only in the consumption domain. Similarly, future research should examine the relationships between self-construals defined specifically for specific domains. For example, one might want to investigate the relationship between consumption self-construals and self-construals in organizational settings (Johnson, Selenta, and Lord, 2006).

In this dissertation we treated the consumer self-construal as a standalone personality trait. Future research can investigate this premise in at least two different ways. First, researchers can study the effect of various variables, including but not limited to gender, religion, ethnicity, politics, and work culture, on the consumer self-construal. Second, one can look into the effects of priming on the consumer self-construal similar to the work conducted by Johnson, Selenta, and Lord (2006).

APPENDIX A: SURVEY USED FOR THE EFA

Consumer Research Survey, 2016

Ilitch School of Business, Wayne State University

Dear Participant:

In this survey, we aim to discover the role that personal orientations play in the consumption choices people make. Part of a larger study, our survey is composed of three sets of questions regarding consumption choices. Please read these items carefully and indicate the extent to which you agree with each of the items on a scale ranging from 1 to 7, where 1 indicates "strongly disagree" and 7 indicates "strongly agree". Please circle only one choice for each item you are responding to. It should take about 15 minutes for you to complete this survey.

While completing the survey, please use the following definitions for the terms in bold:

Best friend refers to your closest friend; the one person with whom you are comfortable sharing your happy, sad, proud, stressful moments in confidence.

Aspirational group refers to <u>any group</u> you wish or aspire to belong to; this can be broad, ie, fans of the team you support, fellow citizens of your country, fellow students of the same university, etc, or narrower, ie, the executives of a given (your dream?) company.

Family member: A close family member whose ideas you value and respect.

Please be assured that your responses will be kept in the strictest confidence; we will aggregate all responses to get a feel for general trends in personal orientations and consumption choices. Thank you, in advance, for participating in our survey.

Item Set 1

1. Purchase decisions are individual decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

2. I don't seek input from others before I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

3. I don't seek confirmation from others after I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

4. A purchase I make is only my business.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

5. My purchase affects no one but me, good or bad.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

6. My purchases reflect something about myself.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

7. Shopping habits are developed individually.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

8. Purchase decisions are reached individually.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

9. Good quality is more important than suggestions from family or from close friends.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

10. When I make a purchase, my opinion is more important than anyone else's.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

11. I disregard others' opinions on purchases I make.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

12. A purchase makes me happy when it makes me feel unique.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

13. The basic driver in my purchases is the pursuit of uniqueness.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

14. When I buy a gift, I make sure the gift reflects who I am.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

Item Set 2

1. A purchase makes me happy when it strengthens my relationship with my best friend.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

2. I don't mind buying the same item as my best friend.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

3. My opinion should matter when my best friend makes a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

4. My best friend influences me in my purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

5. A family member I respect can influence me in my purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

6. My shopping decisions are formed with inputs from my best friend.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

7. My shopping decisions are formed with inputs from a family member.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

8. Gifts I buy for my best friend reflects my relationship with him/her.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

9. My best friend's opinions matter when I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

10. The opinion of a family member whom I respect matters when I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

11. My shopping decisions are formed with input from my best friend.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

12. It makes me sad if my best friend does not like my purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

13. I become sad when a respected family member does not like my purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

14. I become happy when my best friend likes my purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

15. I become happy when a family member I respect likes my purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

16. I seek the advice of my best friend before I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

17. I seek the advice of a family member whom I respect before I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

Item Set 3

1. My purchase decisions are affected by current trends.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

2. I like identifying myself with the brands I use.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

3. Products I buy make me a part of my aspirational group.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

4. Celebrity endorsement of products in ads is an important factor in my purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

5. I like being a part of a brand's culture.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

6. I follow brands on social media.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

7. I easily accept new products that are introduced by my favorite brands.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

8. I am critical of branded products that are rivals of my favorite brands.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

9. My purchases make me feel more connected to my favorite brand.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

10. Users of the same brand make up a subculture of that brand in society.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

11. I make purchases to belong to my aspirational group.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

12. Groups I feel I belong to affect my purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

13. I believe that members of a group usually make similar purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

14. People who buy the same brand are members of the same aspirational group.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

15. I feel close to those who use my favorite brand even if I do not know them personally.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

16. Using the same brand brings people closer.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

17. My aspirational groups affect my purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

18. My nationality has an effect on the brands I choose.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

Please offer comments on statements among these which you had trouble understanding. Please use the following box for this purpose.

Thank you.

Example: "I was confused about the meaning of 'best friend' in the statements where 'best friend' appeared."

Please respond to the following demographic questions.

Age (in Years): _____

Gender: ☐ Female ☐ Male

What year are you in your program?

☐ Freshman ☐ Sophomore ☐ Junior ☐ Senior ☐ Graduate

Have you been living in the United States for the last ten years or more?

☐ No ☐ Yes

How do you define the area you live in?

☐ Urban ☐ Suburban ☐ Rural

APPENDIX B: THE CSC SCALE (LIKERT AND SEMANTIC DIFFERENTIAL ITEMS)

Likert Items

Consumer Research Survey, 2016

Ilitch School of Business, Wayne State University

Dear Participant:

In this survey, we aim to discover the role that personal orientations play in the consumption choices people make. Part of a larger study, our survey is composed of three sets of questions regarding consumption choices. Please read these items carefully and indicate the extent to which you agree with each of the items on a scale ranging from 1 to 7, where 1 indicates "strongly disagree" and 7 indicates "strongly agree". Please circle only one choice for each item you are responding to. It should take about 10 minutes for you to complete this survey.

While completing the survey, please use the following definitions for the terms in bold:

Best friend refers to your closest friend; the one person with whom you are comfortable sharing your happy, sad, proud, stressful moments in confidence.

Aspirational group refers to <u>any group</u> you wish or aspire to belong to; this can be broad, ie, fans of the team you support, fellow citizens of your country, fellow students of the same university, etc, or narrower, ie, the executives of a given (your dream?) company.

Please be assured that your responses will be kept in the strictest confidence; we will aggregate all responses to get a feel for general trends in personal orientations and consumption choices. Thank you, in advance, for participating in our survey.

Item Set – 1

1. Purchase decisions are individual decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

2. I don’t seek input from others before I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

3. I don’t seek confirmation from others before I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

4. A purchase I make is only my business.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

Item Set – 2

1. My best friend influences me in my purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

2. My best friend's opinions matter when I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

3. My shopping decisions are formed with input from my best friend.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

4. I seek the advice of my best friend before I make a purchase.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

Item Set – 3

1. I make purchases to belong to my aspirational group.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

2. Groups I feel I belong to affect my purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

3. My aspirational groups affect my purchase decisions.

Strongly Disagree						Strongly Agree
1	2	3	4	5	6	7

Please respond to the following demographic questions.

Age (in Years): _____

Gender: ☐ Female ☐ Male

What year are you in your program?
☐ Freshman ☐ Sophomore ☐ Junior ☐ Senior ☐ Graduate

Have you been living in the United States for the last ten years or more?
☐ No ☐ Yes

How do you define the area you live in?
☐ Urban ☐ Suburban ☐ Rural

Semantic Differential Items

Consumer Research Survey, 2016

Ilitch School of Business, Wayne State University

Dear Participant:

In this survey, we aim to discover the role that personal orientations play in the consumption choices people make. Part of a larger study, our survey is composed of three sets of questions regarding consumption choices. Please read the statements carefully and evaluate how accurately these statements reflect your thoughts on a scale ranging from 1 to 7, where 1 indicates "inaccurately" and 7 indicates "accurately". Please circle only one choice for each item you are responding to. It should take about 10 minutes for you to complete this survey.

While completing the survey, please use the following definitions for the terms in bold:

Best friend refers to your closest friend; the one person with whom you are comfortable sharing your happy, sad, proud, and stressful moments in confidence.

Aspirational group refers to any group you wish or aspire to belong to; this can be broad, ie, fans of the team you support, fellow citizens of your country, fellow students of the same university, etc, or narrower, ie, the executives of a given (your dream?) company.

Please be assured that we will keep your responses in confidence; we will aggregate all responses to get a feel for general trends in personal orientations and consumption choices.

Thank you, in advance, for participating in our survey.

Item Set – 1

Please read the statements carefully and evaluate how accurately these statements reflect your thoughts on a scale ranging from 1 to 7, where 1 indicates “inaccurately” and 7 indicate “accurately”. Please circle only one choice for each item you are responding to.

1. Purchase decisions are individual decisions.

Inaccurately						Accurately
1	2	3	4	5	6	7

2. I don’t seek input from others before I make a purchase.

Inaccurately						Accurately
1	2	3	4	5	6	7

3. I don’t seek confirmation from others before I make a purchase.

Inaccurately						Accurately
1	2	3	4	5	6	7

4. A purchase I make is only my business.

Inaccurately						Accurately
1	2	3	4	5	6	7

Item Set – 2

Please read the statements carefully and evaluate how accurately these statements reflect your thoughts on a scale ranging from 1 to 7, where 1 indicates "inaccurately" and 7 indicates "accurately". Please circle only one choice for each item you are responding to.

1. My best friend influences me in my purchase decisions.

Inaccurately						Accurately
1	2	3	4	5	6	7

2. My best friend's opinions matter when I make a purchase.

Inaccurately						Accurately
1	2	3	4	5	6	7

3. My shopping decisions are formed with input from my best friend.

Inaccurately						Accurately
1	2	3	4	5	6	7

4. I seek the advice of my best friend before I make a purchase.

Inaccurately						Accurately
1	2	3	4	5	6	7

Item Set – 3

Please read the statements carefully and evaluate how accurately these statements reflect your thoughts on a scale ranging from 1 to 7, where 1 indicates "inaccurately" and 7 indicates "accurately". Please circle only one choice for each item you are responding to.

1. I make purchases to belong to my aspirational group.

Inaccurately						Accurately
1	2	3	4	5	6	7

2. Groups I feel I belong to affect my purchase decisions.

Inaccurately						Accurately
1	2	3	4	5	6	7

3. My aspirational groups affect my purchase decisions.

Inaccurately						Accurately
1	2	3	4	5	6	7

Please respond to the following demographic questions.

Age (in Years): _____

Gender: ☐ Female ☐ Male

What year are you in your program?
☐ Freshman ☐ Sophomore ☐ Junior ☐ Senior ☐ Graduate

Have you been living in the United States for the last ten years or more?
☐ No ☐ Yes

How do you define the area you live in?
☐ Urban ☐ Suburban ☐ Rural

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ABSTRACT

CONSUMER SELF-CONSTRUALS: DEVELOPMENT AND VALIDATION OF THE CSC SCALE

by

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August 2017

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The role of the individual in relation to a collective has been an influential research topic in various scientific fields, including psychology, sociology, marketing, and international business. Despite this popularity, scholars have not yet reached consensus regarding how (unidimensional, two-dimensional, or three-dimensional) or at what level (individual level or culture level) this relationship should be studied. Resting on this epistemological debate, the goal of this dissertation is to provide scholars and practitioners in the marketing and international business fields with a valid and reliable research instrument that will allow the study of this relationship in consumption settings. Specifically in this dissertation, we develop and cross-culturally validate a scale that measures consumer self-construals (idiocentric, relational, or allocentric) in consumption settings through four studies based on data collected from university students.

AUTOBIOGRAPHICAL STATEMENT

Ahmet Bugra Koksal was born in Adana, Turkey. After earning a high school diploma at Ankara Gazi Anadolu Lisesi, he earned a Bachelor of Science degree in Computer Science at Bilkent University in Ankara. After he earned an MBA degree at Texas A&M University (Corpus Christi), he joined the marketing PhD program at Wayne State University in August 2012. After earning his PhD degree, Ahmet will begin his academic career as an Assistant Professor of Marketing at Louisiana State University (Shreveport). Ahmet's research interests are in psychometrics and consumer behavior.