SELF-CONCEPT RELATED EXPLANATIONS OF HAPPINESS

IN SOCIAL EXPERIENTIAL SETTINGS

EZGİ MERDİN

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Ezgi Merdin

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The thesis of Ezgi Merdin
has been approved by:

Assoc. Prof. Özlem Hesapçı
(Dissertation Advisor)   _____

Prof. Zeynep Gürhan Canlı
(External Member)   _____

Prof. Bilge Ataca   _____

Assist. Prof. Hüseyin Sami Karaca   _____

Assist. Prof. Neslihan Yılmaz   _____

June 2015

DECLARATION OF ORIGINALITY

I, Ezgi Merdin, certify that

- I am the sole author of this thesis and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;

- this thesis contains no material that has been submitted or accepted for a degree or diploma in any other educational institution;

- this is a true copy of the thesis approved by my advisor and thesis committee at Boğaziçi University, including final revisions required by them.

Signature……………………………………………......

Date …………………………………………….……….

ABSTRACT

Self-Concept Related Explanations of Happiness in Social Experiential Settings

It is not always the consumer's choice whether or not to share the servicescapes with friends or family or with totally stranger consumers. Therefore, any insight into these situations and possible variables that affect the happiness garnered from these experiential settings is worth being introduced into the evolving literature. This research investigated how consumers' derived happiness levels from paid experiences like coffeehouses differ according to the social structure and the self-concept of the consumer. Through a series of (five online and one field) experimental studies, it is first reasserted that individuals garner more happiness from social experiences than solitary experiences and reserve more money and time for them. In addition, when the distinction of friends versus strangers is made in the collective experience situation, individuals' cultural construals come into play and the autonomous-related self challenges the assumption that all individuals garner more happiness from experiences with friends than with strangers.

In the remainder of the thesis, it is demonstrated that the clarity of the self-concept also plays an important role in determining the differential happiness of social experiences with friends versus strangers. The studies successfully ruled out alternative self-related variables like self-esteem and self-efficacy as potential drivers of this effect and voyeuristic experiences like theaters or concerts are introduced as boundary conditions of this effect.

ÖZET

Sosyal Deneyimsel Ortamlarda Hissedilen Mutlulukta Benlik Kavramının Rolü

Hizmet alanlarının kimlerle paylaşılacağı; arkadaşlar veya aile ile mi yoksa yabancılarla mı aynı ortamlarda hizmet alınacağı konusunda tüketicinin her zaman seçim hakkı olmayabilir. Bu nedenle, bu tür ortamlara dair herhangi bir öngörü veya bu tür deneyimsel ortamlardan duyulan mutlulukta rolü olan herhangi bir değişken yazına kazandırılmaya değerdir. Bu araştırmada kafelerde tüketim gibi deneyimlerden duyulan mutluluğun sosyal yapı ve tüketici benliğine göre değiştimleri incelenmektedir. Beş çevrimiçi ve bir saha deney kurgulu çalışma sonucunda, öncelikle bireylerin sosyal deneyimlerden yalnız deneyimlere göre daha fazla mutlu olduğu, ayrıca daha fazla para ve zaman ayırdıkları bulgusu desteklenmiştir. Ayrıca, toplu deneyimlerde arkadaşlar veya yabancılar ayrımı yapıldığında, bireylerin kültürel benliklerinin devreye girdiği ve belirli bir kültürel benlikteki grubun arkadaşlar yabancılara tercih edilir tezini çürüttüğü gösterilmiştir.

Tezin devamında, arkadaşlar veya yabancılarla paylaşılan deneyimlerden alınan mutlulukta benlik kavramı netliğinin de önemli bir rol oynadığı gösterilmiştir. Benlik kavramı ile yakından ilgili olan diğer potansiyel açıklayıcı kavramlar elimine edilmiş ve bu etkinin tiyatro veya konserler gibi deneyimlerde gözlemlenmediği de gösterilmiştir.

CURRICULUM VITAE

NAME: Ezgi Merdin

DEGREES AWARDED

Doctor of Philosophy in Management, 2015, Boğaziçi University
MBA, 2009, Istanbul Technical University
Bachelor of Arts in Political Science and International Relations, 2006, Boğaziçi
University

RELATED EXPERIENCE

Boğaziçi University, Research Assistant (Nov 2012- July 2015)
Koç University, Teaching Assistant (Mar 2010- Feb 2011)

AREAS OF SPECIAL INTEREST

consumer behavior, consumer psychology, experimental design, self-brand relations,
self-concept in the marketplace, experiences marketing

AWARDS, GRANTS AND HONORS

AMA Winter Marketing Educators' Conference, Best Paper Award. San Antonio, TX,
February 2015

Boğaziçi University Scientific Research Projects (BAP) PhD thesis research grant,
2013-2015

The Scientific and Technological Research Council of Turkey (TUBITAK) full PhD
scholarship, 2009-2015

Politecnico di Torino, Italy, Dept. of Management and Industrial Engineering M.S.
degree Erasmus grant, 2008

Dean's Honor List Graduate, Boğaziçi University, 2006

PUBLICATIONS

Book Chapters

Merdin, E., & Seraj, M. (2013). Are You Involved? Are You Focused? The Regulatory Fit and Involvement Effects on Advertisement Effectiveness. In *Advances in Advertising Research (Vol. IV)* (pp. 329-340). Springer Fachmedien Wiesbaden.

Papers in Refereed Journals

Merdin, E. (2013). What is True (Brand) Love? The Love Concept in Branding Theory and Research. *Journal of Euromarketing* 22(3), pp. 51-60.

Merdin, E. (2011). Self-Marketing for Graduates and Professionals as a Strategic Career Management Tool. *The Business Review, Cambridge.* 19(1) pp. 104-109.

Papers Under Review

Sarıal Abi, G., Merdin, E., Vohs K.D. & Gürhan-Canlı, Z. Evaluations of Iconic versus Genuine Experiences Depend on Attitude Functions. (under revision in *Journal of Consumer Research*)

Hesapcı, O., Merdin, E. & Gorgulu V. Your Ethnic Model Speaks to the Culturally Connected: Differential Effects of Model Ethnicity in Advertisements and the Role of Cultural Self-Construal. (under revision in *Journal of Consumer Behavior*)

Conference Proceedings and Presentations

"Evaluations of Iconic versus Genuine Experiences Depend on Attitude Functions" Gülen Sarial-Abi, Ezgi Merdin, Zeynep Gürhan-Canlı and Kathleen D. Vohs, *AMA 2015 Winter Marketing Educators' Conference* (competitive paper session), San Antonio, TX, February 2015.

"Looking for a Cultural Border Condition for the Experiential Recommendation" Ezgi Merdin, Özlem Hesapçı, *Association for Consumer Research North American Conference* (working paper session), Chicago, IL, October 2013.

"Loves Me, Loves Me Not: Brand Love Co-Creation" Ezgi Merdin, *5th International Conference on Rhetoric and Narratives in Management Research*, Barcelona, Spain, March 2013.

"The Regulatory Fit and Involvement Effects On Advertisement Effectiveness" Ezgi Merdin, Mina Seraj, *11th International Conference on Research in Advertising (ICORIA)*, Stockholm, Sweden, June 2012.

"Some Implications of the Regulatory Focus Theory on Marketing and Design" Ezgi Merdin, 1st Colloquium on Design and Marketing, Lincoln, UK, Dec 2011.

"Market – Driven Strategic Green Marketing within the New Sustainability Paradigm" Ezgi Merdin, *Cambridge Business & Economics Conference (CBEC)*, Cambridge, UK, June 2011.

"Bir Dürtüsel Satınalma Ölçeği Geliştirme Denemesi" Ezgi Merdin, 15. Ulusal Pazarlama Kongresi, İzmir, Türkiye, October 2010.

"A Select Palette of Qualitative Research Tools for Marketing and Management Sciences" Ahmet Aydemir, Ezgi Merdin, Çağla Nigar Mutlucan, Zeren Oray, Mina Seraj, ODTU Muhan Soysal Conference, Turkey, June 2010.

REVIEWER DUTIES

The 14th International Conference on Research in Advertising 2015

Society for Consumer Psychology North American Conference 2014

Boğaziçi Journal, Review of Social, Economic and Administrative Studies

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This dissertation is dedicated to

my father Emin, who dedicated his own dissertation at Boğaziçi University to me when

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CHAPTER 1

INTRODUCTION

"Happiness quite unshared can scarcely be called happiness; it has no taste." -

Charlotte Bronte

In March 2014, the Atlantic published an article about the rise of the communal dining. With almost no regard to the quality of the place, from McDonald's to Momofuku (a famous New York noodle bar), many places employ collective dining opportunities as strategic as well as design and experience related actions that allow for a bunch of social interactions between new friends or "cute strangers" (Braun, 2014). People's daily experiences also reflect this trend as individuals state that "three out of the four times I ate out, I sat at communal tables" (Maerz, 2014).

Since the plethora of research on service settings is evident in the 1990s, it is recognized that service encounters involve not only the provider and the patron but also a multiplicity of other customers whose presence influences each other's behavior (Grove & Fisk, 1997). The servicescapes of the contemporary world continuously put customers in designs that make them spend time together. The worldwide redecorated McDonald's restaurants reserve more and more space to common large tables and benches for around 20 people. The concept of "coffices" reserves a whole front window to individuals working and studying there side by side without knowing each other. It is

becoming more and more possible to share experiential territories with other customers. One of the motivations of the service providers is to present a stage for consumer interaction and perhaps to foster connection building among strangers that share the experience. If one design trick of Starbucks around the world is to route the customers around the whole product range before the cashier, the second is to bring customers together in common seating and studying areas and long seating groups.

Previous literature only partly explains these phenomenal concepts or contexts such as coffices or common spaces using many different theories. The research on retail density, atmospherics or design features of shared accommodations make up partly contributions while investigating this particular consumer context. For example, the groups literature defines group constellations according to size, duration, formalization, intimacy etc. The concept of "transitory groups" (Lickel et al., 2000) is by far the closest to define the servicescape sharing customers.

On the other hand, a host of qualitative studies have also delved into these issues by observing the nature of customer territorial behaviors, such as placing computers or leaving clothing to mark territory in common spaces (Griffiths & Gilly, 2012a; b) and investigating the phenomenon of third-space attachment (Rosenbaum, Ward, Walker, & Omstrom, 2007).

However, this study employed a social psychological perspective and investigate the effects of the self-concept in service settings. The consumption experience is not a prototype or a unity but rather "within their pursuit of such experiences, consumers constantly negotiate the dualities such as … community versus individual" (Tumbat & Belk, 2011, p.57). Therefore, investigating the self is expected to shed light on

communal experiential contexts to a high degree. Through a series of experimental studies, this dissertation first reasserts the fact that individuals garner more happiness from social experiences than solitary experiences and reserve more money and time for them. In addition, when the distinction of friends versus strangers is made in the collective experience situation, individuals' cultural construals come into the play and challenge the assumption that all individuals garner more happiness from experiences with friends than with strangers.

The remainder of the thesis moves on to a knowledge aspect of the self-concept rather than how it is construed. Since the self-concept is a sense of who or what the person is (Baumeister, 2010; James, 1890), in the second part it is demonstrated that the clarity of the self-concept also plays an important role in determining the differential happiness of social experiences with friends versus strangers. This dissertation employs a multiplicity of online and field studies that clarify this effect.

CHAPTER 2

CONCEPTUAL DEVELOPMENT

2.1 The happiness construct

"Contributing to people's well-being through understanding their behaviors" is proposed as the ultimate dream of every psychology researcher (Kwan, Bond, & Singelis, 1997). The positive psychology literature flourished with new journals like the *Journal of Happiness Studies* and special issues (*American Psychologist*, Jan 2000; *Harvard Business Review*, Jan-Feb 2012).

Jacobsen (2007) defines happiness as a stable state of balance between individual needs and his or her surroundings or the world. According to Veenhofen (2010), overall happiness judgment about the quality of life is based on an assessment of past experiences as well as an estimation of future experiences. The quest to define and operationalize happiness has been taken up by economists after earlier philosophical questionings. Happiness is also derived from a series of socio-economic comparisons because what an individual consumes in comparison to what others consume determines happiness (Dutt & Radcliff, 2009).

According to the Dragonfly Effect of Aaker and Smith (2010), happiness bringing activities should have three qualities: being meaningful, bringing connectedness and providing the feeling of being part of something better. However, as Gilbert (2012) made clear, people are not actually experts on predicting the sources of their happiness and acting accordingly, due to certain biases. Within the positive

psychology paradigm merging with experientialism, the surprisingly small relationship between money and happiness (Diener & Biswas-Diener, 2002; Frey & Stutzer, 2002; Kahneman et al., 2006) is due to the fact that people are just not spending it right (Dunn et al, 2011). As opposed to general assumptions, small pleasures rather than big luxuries and purchases for others rather than the self contribute more to long-term happiness (Aaker, Rudd, & Mogilner, 2011).

Spending money on material possessions in a life which indeed is a culmination of joyful experiences is one of the most important biases and gave rise to the experiential recommendation literature which recommends the spending of time and money on experiences rather than spending money on materials for the individual consumer's satisfaction.

2.2 Experiences to happiness

Among the five time-spending principles of Aaker, Rudd and Mogilner (2011), spending time with the right people is number one. Activities with friends, family and significant others are associated with greater happiness levels. Carter and Gilovich (2010) compare a meal with friends that fosters social bonds and sustains well-being versus enjoying a new mp3 player with earphones that isolate the user. Age and the nature of the activity, for example, seem to appear as some of the factors that have a significant effect in the evaluation of various experiences. When age comes into the scene, it has been found that older people prefer spending time with familiar friends and

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family rather than new acquaintances (Fredrickson & Carstensen, 1990; Carstensen, 2006).

Experiential buyers express not only greater happiness levels for themselves but also bring more happiness to others (Howell & Hill, 2009). Due to their entertaining power and conversation opportunities, experiences are highly social. Van Boven (2005) calls it the "story value" of experiences like dinner or travel that foster social relations after they have been experienced, too. Vohs, Mead and Goode (2006) measured the differential responses towards implicitly individual versus collective experiences operationalized as an in-home catered dinner for four versus four personal cooking lessons. According to their conceptualization, individually focused leisure experiences are those that only one person could enjoy whereas the rest could be enjoyed by two people or more (Vohs et al. 2006).

The collective nature of experiences contributes to their uniqueness and hardness to compare or guess their value. In addition to the advantages of experiences over materialistic purchases, social experiences also possess an advantage over solitary experiences. In a qualitative study, the theme of sharing the experiences with others was overarching in consumer interviews due to representing an additional dimension to the pleasure already experienced from the experiential products (such as a painting) itself (Gainer, 1995). Exploring experiential dimensions, Walker (2010) introduced a trichotomy of flow experiences according to the social presence levels as: "individual solitary flow" (painting, gardening, writing a poem), "co-active social flow" (concerts, playing golf, skiing or swimming in groups) and "interactive social flow" (having sex, ballroom dancing, acting in a play). In the context of flow experiences, social flow

experiences are found to be more enjoyable than solitary flow experiences when the challenge, skill and interdependence necessity of the activity are kept constant. The feeling of enjoyment associated with such experiences is not just subjective; it can even be examined objectively by trained observers during the activities. In simple terms, solitary flow, while quite enjoyable, is not as enjoyable as social flow (Walker, 2010).

Carter and Gilovich (2010) state that experiences are lived, remembered and evaluated on their own terms rather than its alternatives. Imagine a vacation with a beloved one at a special time, the satisfaction – dissatisfaction would likely to rely on intra-vacation attributes, not considering other options that much. They (Carter & Gilovich, 2012) reassert that the opportunity to reevaluate previous experience in our minds in a positive light of social connectivity times even if it went wrong is an advantage of the experiential path to happiness. Howell and Hill (2009) provide two aspects of experiences that individuals garner more happiness compared to material exchanges. The first advantage of social collective experiences is the fact that they satisfy the need for relatedness, and a second advantage is that experiences cannot be subject to social comparison (Howell & Hill, 2009).

Despite this fruitful area of inquiry on the collectiveness or solidarity of experiences, there is very little empirical research published in the consumer behavior or marketing area. The following section delves a little into some marketing notions that are built on the social experience environments.

2. 3 Third place, alone together and territorial behavior in social experiences

The coffeehouse has mostly been referred to as a "third place" in both theory and practice. In sociological terms, Altman (1975) proposed three types of places: primary (such as home), secondary (such as work) and public (third places). The conceptual definition has been developed by another sociologist, Oldenburg (1999) as informal public life places, hosting regular, voluntary, informal and happily anticipated gatherings of individuals beyond home or work.

In practice, Starbucks has benefited from and fulfilled the role of the third place as a coffeehouse chain and one of the important players of the changing servicescape. Increasing numbers of global players followed this concept like the Caffe Nero chain as well as local and independent service providers such as third wave small coffee shops serving as the third place in cosmopolitan capital cities like Berlin, Istanbul or Melbourne. However, cafes also provide homey characteristics more and more, as mentioned by McCracken (1989).

In their research analyzing the custom of sitting at cafes in Israeli regions, Shapira and Navon (1991) developed the theoretical concept of social interactions in and around the setting and concluded that the "alone" and the "together" concepts are confused in the café and the boundaries between them have become amorphous, leading to their popularity as a leisure place in the society. Related concepts are "familiar strangers" (Paulos & Goodman, 2004) and "bowling alone" (Putnam, 2000). Modern seating arrangements allow consumers to choose between seating options that allow them to sit either alone or in a crowd. In the North American setting as well, public spaces host consumers that are together alone (Morrill, Snow, & White, 2005).

The reflections of collective solitariness in the technological realm have been conceptualized, too. Turkle (2011) developed the concept of "the social robotic", regarding people that stay connected through technology-enabled emailing, texting and instant messaging while in the presence of totally "other" consumers. The increased demand for free Wi-Fi, electrical outlets, increased geography and place-based social media practices and other technological utilities that the servicescape can provide all reflect this phenomenon.

As consumers become loyal, involved and regular visitors they develop a certain degree of "place attachment", a concept that the environmental psychology, sociology, marketing and leisure science literatures acknowledge (Brown, Perkins, & Brown, 2003; Hidalgo & Hernandez, 2001), referring to the bond between a person and a place. Bringing it to the services paradigm, Rosenbaum et al. (2007) conceptualized third space attachment as consumers' demonstration of appreciation for receiving companionship and emotional support from others in these settings and identified correlates of it like place dependency, commitment, identity and lifestyle.

As it is also the case in interpersonal relationships, a dark side comes with any form of attachment. In the place attachment case, the defense of territory in the retail setting comes into the scene. According to Griffiths and Gilly (2012a), being a regular customer evokes feelings of ownership and a desire to defend the space from newcomers by making them feel uncomfortable and unwanted. This type of territorial behavior is a negative side of place attachment and is also strategically adverse. According to Griffiths and Gilly (2012a), territorial behavior such as claiming the table with papers, and covering whole sitting area with coats or bags, increases the loyalty of

the claimer but at the same time increasing the avoidance of other guests, creating a dilemma.

The observed behavior of leaving and/or spreading commodities in a service setting had previously been conceptualized by Becker (1973) as the tendency of individuals using temporary public territories of utilizing personal markers like books, coats, luggage, etc. to define and defend. From a naturalistic perspective, it has even been observed that males claim larger spaces on beach compared to females, even alone or in groups (Edney & Jordan-Edney 1974). Further studies on gender differences showed that females also withdraw and share space more quickly than males when invaded, and males hold on to their territory and refuse sharing (Polit and LaFrance, 1977).

In public settings, electronic devices have been presented as other markers of territory and no interruption, apart from their ability to establish the public space as a workspace. For example, visible electronic devices such as headphones, mobile phones, and PCs within your environment in a café or service setting signals lack of desire to engage in any conversation with other consumers or to listen to others, therefore minimizing the possibility of social interaction as tools of cognitive sense-making and sense-preserving space (Griffith and Gilly, 2012a).

Griffiths and Gilly (2012a,b) explored the territorial issues in servicescapes in depth, in the context of coffeehouses, with the theoretical logic that a better understanding of how to encourage sharing public places could enhance individual consumers' feelings of belonging and also provide societal benefits. Therefore, it is a collective effort of both consumers and retailers to use advantages of territory marking

tendencies against its detrimental effects.

2.4 Social influence

In the social psychology literature, it has been known for a long time that people think, feel and act quite differently in the presence of others. There is emotional contagion and intensity of feelings in collective situations (Totterdell, 2000). However, the findings are highly inconsistent depending on the context. While people stop singing much quicker in front of their in-groups (Brown and Garland, 1971), they tend to be less embarrassed in front of their in-groups in other contexts (e.g. Costa, Dinsbach, Manstead, & Bitti, 2001; Lewis, Stanger, Sullivan, & Barone., 1991).

Consumption settings are social settings that are embedded in daily life. Therefore, rules of social influence are present in such situations. There is a rich literature on interpersonal marketing contexts such as retail environments (McGrath & Otnes, 1995), shared consumption (Gainer, 1995), consumer density or crowding (Hui & Bateson, 1991).

Consumer behavior shows variations according to the people present in the consumption or purchasing context. In McGrath and Otnes' (1995) seminal qualitative study consisting of various observations in the retail setting, various interpersonal influence types in consumption setting were identified under the rubric of a typology of unacquainted influencers such as "the help-seekers", "proactive or reactive helpers", "admirers", "competitors" "observers" etc. From an interpersonal perspective, there is a tendency for more variety seeking in public versus private decisions (Ratner & Kahn 2002), stemming from impression management concerns. This effect has also been

observed in the group setting but this time, the variety seeking behavior and choosing varied options when there are others present as a group, is stemming from balancing individual goals such as personal satisfaction with group goals (Ariely & Levav, 2000). Coming to the services context, Herman, Roth, and Polivy (2003) showed that even the amount of food consumed changed according to whether or not other customers observe the action.

Apart from choice, emotions show variation in the context of mere social presence, too. Perceived crowding at the service counter leads to negative emotional and behavioral responses (Hui & Bateson, 1991). Argo, Dahl, and Manchanda (2005) investigated the effects of the size and proximity of noninteracting customers' presence on the emotions and self-presentation concerns and found out that when the number of noninteracting other customer exceeds one, consumer' emotional reactions turn negative. Interestingly, no differences were observed between the conditions of no social presence and three person's presence conditions (Argo et al. 2005). For instance, the purchase of an embarrassing product causes even more embarrassment when there are others present in the context due to concerns over how the consumer will be perceived in the eyes of the others and this effect is valid even for imagined social presence, such as the knowledge of an unseen consumer in the same shop (Dahl, Manchanda, & Argo, 2001). Imagined social presence of others leads not only to embarrassment (Edelmann, 1981; Miller & Leary, 1992) but also to various other emotions such as excitement or guilt (Moreault & Follingstad 1978; Taylor & Schneider 1989). Methodologically, there is a dominance of scenario-based social presence and different social densities used in these studies.

Moving beyond social presence, Caprariello and Reis (2013) compared other consumers' involvement while using material products versus living through experiences and showed that satisfaction from experiences but not material products is affected by the involvement of others.

How people are influenced by others around them has also been analyzed from a functions perspective. Roughly, interpersonal influence can be in utilitarian, value-expressive, and informational forms and the first two types are grouped together as normative influence (Bearden, Netemeyer, & Teel,1989; 1990). Mainly, a utilitarian influence is when the group's norms, values or behaviors are adopted instrumentally by the individual, to reach a socially desirable outcome, without genuine conviction. Value-expressive identification, on the other hand, is a form of adoption with believing. Informational influence stems from people's tendency to use other people as sources of information for reality and credibility (Deutch & Gerard, 1955).

CHAPTER 3

SOCIAL CONTEXT AND CULTURAL CONSTRUALS

In the context of our research, regarding social consumption settings like cafes or concerts, people make up various groups with the interplay of their self-construals and influences on each other. Since the cultural construal literature implies various findings on social constellation effects and since social consumption settings involve either shopping or consumption buddies that were previously in the friends circle versus people that are complete strangers but put together as a result of design or atmospheric cues such as seating space, this literature is highly relevant for social experiential settings.

3.1 Literature review

3.1.1 The culturally constructed self

There is mounting evidence that the cultural construal of the self determines different cognitive, emotional or motivational processes and outcomes (Markus, Kitayama, & Heiman, 1996). It is one of the main motivators of human behavior. Before discussing the high relevance of the cultural self-construal for the purposes of our research context, a discussion on a fundamental dimension of cultural variation is necessary: the distinction between individualism and collectivism. As Brewer and Chen (2007) emphasize, the dimensions of individualism versus collectivism has received the lion's share of attention in the social psychological literature on cultural variation.

According to the foundational work of Markus and Kitayama (1991;1994), constructed by and embedded in socio-cultural environment, the individualism and collectivism aspects are fundamental to the self and identity. Individualism or collectivism can be an attribute of a culture (Hofstede, 1980; Kluckhohn and Strodtbeck, 1961) or people (e.g., Markus and Kitayama, 1991; Oyserman, Coon, & Kemmelmeier, 2002; Triandis, 1989; 1995). On the societal level, individualist cultures emphasize "I" consciousness, autonomy, emotional independence, individual initiative, the right to privacy, pleasure seeking, financial security, the need for specific friendship, and universalism whereas collectivists emphasize "we" consciousness, collective identity, emotional dependence, group solidarity, sharing, duties and obligations, the need for stable and predetermined friendship, group decision, and particularism (Hui & Triandis, 1986; Sinha & Verma, 1987).

There is a vast set of variables related to the individualistic versus collectivistic construals. In terms of cognitive variables, individualism is associated with dispositional and decontextualized reasoning whereas collectivism is more associated with holistic and contextualized causal reasoning (Choi & Nisbett, 1998; Morris & Peng, 1994; Nisbett et al. 2001). Compared to collectivism, individualism is related to a self-interest schema (Brett & Okumura, 1998), a lower ability to assess the other counterpart's preferences (Gelfand & Christakopoulou, 1999), and a preference for equity rather than equality-based reward allocation (Leung & Bond, 1984).

Individualism has been associated with a preference for direct and goal-oriented communication, intending to "take the floor" whereas collectivists tend to prefer indirect communication out of concern for communication partners' feelings as well as concern

with one's own self-presentation (Bond, Wan, Leung, & Giacalone, 1985; Kim, Shin, & Cai, 1998; Tribinsky, Ting-Toomey, & Lin, 1991).

In terms of the understanding of happiness and goals that the individual is directed to for achieving well-being, attaining personal goals, happiness, and personal control are central for individualists, whereas carrying out obligations and duties occupy a central role for collectivists (Diener & Diener, 1995; Suh, Diener, Oishi, & Triandis, 1998).

In terms of memory, autobiographic memories of people from Western countries (such as the US) include memories that differentiate or set themselves apart from others, events that are highly specific, of individual content, revolving around the self as the central character of the story, and highly detailed. In Asian cultural contexts, however, remembered experiences are socially connected and do not draw unwanted attention to the self. They are embedded in the social context of the individual, general and less detailed (thus interchangeable with those of others), densely social and typically include a great number of significant others, and they stress social connectedness (Pillemer & White, 1989). In terms of values, collectivism is embedded in prosocial values, restrictive conformity, security, and tradition (Schwartz, 1990).

3.1.2 The culturally constructed self and groups

The critical role that culture plays in the differential effects of social experiential constellations is evident in previous literature. Due to a reinforced self-image (Tajfel, 1982), individuals in general perceive and treat in-group members more favorably than out-group members, called the in-group bias (Tajfel & Turner, 1986).

However, in-group favoritism also shows distinctions across cultures due to different value systems. Because of a strong group orientation in collectivism, those cultures show even stronger in-group bias effects. On the other hand, in individualistic cultures where an independent, autonomous model of the self is fostered, there is not such a distinction between in-groups and out-groups since the self is construed as separate from the social context and thus autonomous (Markus & Kitayama, 1991).

Brewer and Chen (2007) enlighten the concept of in-group in collectivism, because the in-groups covered by the existing measures of collectivism are not collectives or even groups. In the literature, there are scales concerning collectivism within types of in-groups: spouse, kin, neighbors, friends, and coworkers (Hui, 1988), parents, children, and relatives (Rhee, Uleman, & Lee 1996), separate measures for family, relatives, and friends (Rhee, Mull, Uleman, and Gleason, 2002).

In addition to all the differences between culturally different self-construals, there are many antecedents that have an impact on differential treatment or perception of strangers versus close ones. For example, in terms of money allocation as a behavioral outcome, people tend to give a larger share of a total amount to their best friends compared to acquaintances and the least to strangers, regardless of whether the other will know of the self's decision (Aron, Aron, Tudor, & Nelson, 1991) However, when competing for a self-esteem related outcome or achievement, individuals are more likely to be jealous of someone close compared to a stranger (Tesser, 1988).

"Collectives" are individuals bound together with a common set of values and norms, such as emotional predispositions, common interests and fate, or social practices (Etzioni, 1968). According to the social categorization theory and social identity theory,

rather than a necessity for close personal relationships, the collective self is based on depersonalized transformation of seeing self and others no longer represented as individuals with unique attributes and differences but, in a sense of transcendence, as belonging to a common shared social category (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987).

The urgent need for clarifying the concept of collectivism is also resonated in previous studies. Even in individualistic cultures, certain relationships are incorporated deeply into the self-views of so-called independent people (e.g., Brewer & Gardner, 1996; Smith, Coats, & Walling, 1999; Smith & Henry, 1996; Trafimow, Triandis, & Goto, 1991). According to existing scales, Americans score no less collectivist than Eastern cultures and there is strong evidence for concluding that individualistic Americans show group enhancement and protection signs and distinguish strongly between their in-groups and out-groups, favoring their own in-groups. The main difference is that while strong emotional attachments to the group such as duty and group harmony is characteristic of East Asian collectivists, there is a sense of belonging to and connecting with a group in American collectivists.

In addition, Bond and Hewstone (1988) found that British students in China evaluate their in-groups more positively than even Chinese students did. Similarly, Rose (1985) found support for Americans evaluating their country more favorably than did Japanese. Japanese football fans, for example, showed less in-group bias compared with their American counterparts (Snibbe, Kitayama, Markus, & Suzuki, 2003) while Y. Chen, Brockner, and Katz (1998) found no significant difference among cultures in

terms of in-group favoritism, and American and Chinese students favored their in-groups over their out-group to a similar degree (Y. Chen, Brockner, and Chen 2002).

Therefore, not only in experiential consumption research but also in cultural studies there is a confusion or false assumption of collectivism and close circles. While the loved ones and conversation with them are inherent in any context regarding experiences or service settings involving more than one person, there is also an assumption of uniform in-groups in cultural studies, whenever it is used for differentiating collectivism from individualism.

All these findings are in line with Schwartz (1990) critique and Brewer and Chen (2007)'s finding that "collectivists" often show less consideration than do "individualists" for the welfare of strangers. They criticize current research on collectivism and call for recognition of differences within collectivism. The main argument of Brewer and Chen (2007) is that eventually, regardless of culture, all people in all cultures favor in-groups over out-group; however, across cultures the meaning of in-groups versus out-group differs in terms of the basis of psychological attachment to the in-group. In collectivistic cultures, in-group means direct versus indirect relationships or relational networks (e.g., friends from the same college). In individualistic cultures in-group means categorical membership distinction between one's group and other groups.

In sum, individualism co-occurs with group collectivism, which is a conceptual dilemma for researchers. In the face of this dilemma, cross-cultural research shows distinct cultural self-constellations and the several studies have delved into more nuanced classifications. Cross, Morris and Gore (2002) presented the concept of the

"relational-interdependent self-construal" in order to define the specific form of interdependent self developed by women or individualist cultures, which is highly different from the original interdependent self-concept of Markus and Kitayama (1991) that is more applicable to hierarchical, East-Asian cultures. This concept emphasizes individual relationships, dyadic relations with self-defining others such as spouses, and deemphasizes in-groups and social roles (Cross et al. 2002). So, the main criticism towards interdependency scales that involve only collectivism, authority and in-group related items, is resonated in the development of these new self-construals. Therefore, the cognitive correlates of the relational-self are memory for relationship oriented constructs, protection tendency favoring significant others, self-disclosure, including other in the self and decoding nonverbal behavior.

3.1.3 The culturally constructed self and service settings

Mourali, Laroche and Pons (2005) analyzed a service setting outcome related to conformity, which is the degree of interpersonal influence. Among Canadians, French Canadians scored less individualistic than English Canadians, and the results also showed that individualistic orientation negatively influences consumer susceptibility to interpersonal influence. They have defined interpersonal influence as the person's willingness to accept the mandates of the group, in line with Kelman (1961). Furthermore, Mourali et al. (2005) hypothesized that a group's effect on individual's service setting behavior varies with culture.

The cultural self-construal seems to serve a moderating role for the effects of identity threat in experience-related choices and outcomes. For example, White et al.

(2012) extended social identity threat effects with the help of independent versus interdependent selves. The cultural self-construal moderates the effect of threat to social identity on associative versus dissociative outcomes, such as negative or positive evaluation of identity-related products or experiences. In particular, when the self-construal is independent (interdependent), more dissociative (associative) responses are observed, mediated by decreased self-worth and increased need for social belonging and multiple identities (White et al. 2012).

3.1.4 Problems of individualism / collectivism

Individualism and collectivism are criticized for being ill-defined and catchall phrases. Autonomy and embeddedness, for example, have been considered as two ends of a single dimension, paralleling individualism and collectivism, which has been severely criticized, too (Killen & Wainryb, 2000; Oyserman, Coon, & Kemmelmeier, 2002; Raeff, 2010). Many different conceptualizations of detailed cultural classifications have been proposed, including the following:

- independent vs. interdependent self-construal

- idiocentrism vs. allocentrism

- interdependent agency (Yeh, Bedford, & Yang, 2009)

- conjoint agency (Markus & Kitayama 2003)

- communal mastery (Hobfoll, Schroder, Wells, & Malek, 2002)

- relationally autonomous reasons (Gore & Cross, 2006)

- socially connected vs. the individuated unique self

- conjoint and disjoint models of agency (Markus & Kitayama, 2003)

- undifferentiated and relational modes of collectivism (Kim, 1994)

- interpersonalism (Miyahara, 1998)

- joint autonomy (Nishida, 1996)

- tokanjin-shugi (a tendency to put importance on person-to-person relationships) (Yamaguchi, 1994)

- self-focused autonomy (SFA), an overemphasis on autonomy at the expense of connection vs. other-focused connection (OFC), an overemphasis on connection at the expense of autonomy (Harter et al., 1997; Neff & Harter, 2002; 2003),

- individualism vs. relational collectivism vs. group collectivism (Brewer & Roccas, 2001).

3.1.5 Relatedness – autonomy dimensions as cultural self-construal

The aforementioned need for more nuanced looks at the cultural self-concept of the individual stemmed from the problems of a praised individualist worldview that was dominant in Western literature. Even though the healthy individual in the literature is characterized by autonomy and separateness, cross-cultural research highlighted the problems that came with this perspective and gave rise to recent multidimensional self-concept theories. A major theoretical explanation in this realm was provided by the Self-Determination Theory (SDT; Deci & Ryan, 2000; Ryan & Deci, 2003), which argues that relatedness and autonomy are innate and universal needs. In addition to those two, SDT also established competence as the third basic organismic psychological need. As a result of their separateness, their positive effects on a person's well-being follow different routes. This main tenet established by SDT researchers (Kim, Butzel, & Ryan,

1998, Lin & Fu 1990, Cha, 1994) clashes with the previous cultural perspectives, which claim that the pursuit of autonomy is detrimental to relationships, and especially augmented negative effects can be observed in collectivistic societies, because they are assumed to be valuing social connections over uniqueness and independence.

Therefore, contrary to previous cultural theories, some researchers (e.g., Sheldon & Bettencourt, 2002) hypothesized that autonomy and relatedness are actually positively correlated. Further cross-cultural research showed their coexistence in many cultures, even including the Inuits (McShane, Hastings, Smylie, & Prince, 2009).

SDT conceptualizes autonomy as the volitional and self-endorsed engagement of behavior, contrasted with feeling pressured or controlled. Autonomous motivation includes the process of choice, unlike controlled motivation including a sense of pressure. Therefore, a social context can either be autonomy-supportive or controlled.

Autonomy repression, in favor of relatedness, is known as conformity. Socializing to willingly give up autonomy (for example, for the homeland) is known as autonomy replacement. If there are ethics or an evaluating or observing force, the not choosing action is driven by guided autonomy. A sense of control over the process but not over results is known as ephemeral autonomy.

In order to answer concerns about a rough understanding of culture in enlightening the strangers and in-groups contexts, this dissertation employs a detailed cultural self-construal perspective developed by Kağıtçıbaşı (1996) along the dimensions of interpersonal distance and autonomy. Since this theory aims to reveal links between the self, family and the culture, it would be highly relevant for our

purposes involving the self, the culture and various other social entities such as friends or strangers.

As presented in Figure 1, Kağıtçıbaşı's (1996; 2005) conceptualization has two underlying dimensions, defined as follows: "interpersonal distance" resembles previous cultural value theories that try to explain interpersonal relations while "agency" brings with it a more nuanced look to the self. These two dimensions' coexistence has previously often been seen as conflicting and problematic, especially with the underlying influence of psychoanalytic thinking (Kağıtçıbaşı, 2013). The psychoanalytic schools defined autonomy as separation, but this thinking later evolved into autonomy defined as agency (Beyers, Goossens, Vansant, & Moors, 2003).
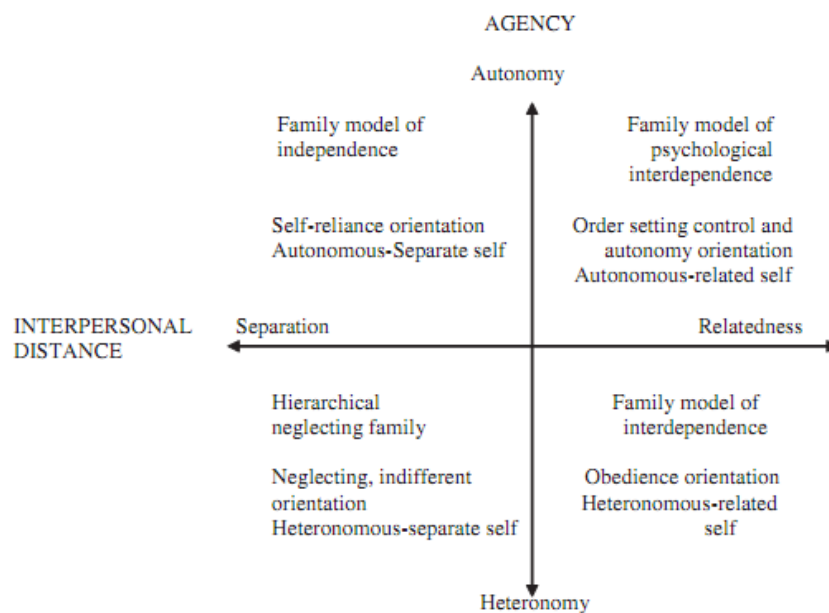
Fig. 1. Four possible selves, taken from Kağıtçıbaşı, Baydar and Cemalcilar (2006).

The agency component is defined as motivated efficacy or the capacity to act on one's own (Bandura, 1989). Conceptualized as autonomy versus heteronomy, it roots date

back to Piaget's (1948) conceptualization of morality, where autonomous morality refers to being subject to one's own law and heteronomous morality being subject to another's law. The heteronomy concept of Piaget (1948) was defined as being under another entity's rule. The other dimension, interpersonal distance, refers to the self's distance from others (Kağıtçıbaşı, 1996). The existence of very different agency structures in the same culture brought with it the necessity to conceptualize not only uni-dimensional but also a bi-dimensional analysis of the cultural construal. In this conceptualization, a total of four cultural self-construals are possible: the heteronomous-related, the heteronomous-separated, the autonomous-separated and the autonomous-related self. The autonomous-related self-concept will be explored in more detail in the hypothesis development section.

The autonomous-separate self-construal, which scores high on autonomy but low on relatedness, represents the individualistic ideal of a self-sufficient but atomistic self. It is theorized that this self-construal paves its way in independent families where children are brought up to be self-sufficient and self-reliant. This type is theorized to have been raised with a family model of independence relying on permissive parenting. However, this worldview reflects the necessity of being separate in order to possess and apply the individual autonomy. In addition, separateness from parents is associated with both developmental problems (Garber & Little, 2001) and adolescent depression (Chou, 2000).

The heteronomous-separate type of self is theorized to have been raised within a family model of hierarchy and autocracy with a rejecting parenting style. This background involves high degrees of hierarchy and necessity to obey the rules. This

self-construal type inclines towards pathology in its extreme cases due to an isolated individualism without autonomous decision-making.

The heteronomous-related self-construal scores high on relatedness and low on autonomy. The heteronomous-related type of self is theorized to have been raised within a family model of total interdependence and obedience. The relational self is close to the concept of interdependent self, lacking autonomy and theorized to have been raised with authoritarian parenting style concerned with obedience.

The fourth self, the autonomous-related self-construal, has been established as the most optimal in this orthogonal definition by Kağıtçıbaşı (1996). A combination of autonomy with connectedness is possible in the form of the autonomous-related self (Kağıtçıbaşı, 1996; 2005) in urban, socioeconomically developed contexts with closely-knit human ties. This type is theorized to have been raised with family model of a dialectical synthesis involving material independence but psychological interdependence between generations (Kağıtçıbaşı, 2005). This combined structure has mostly been observed among Chinese, Korean and Turkish families (Kağıtçıbaşı, 1996), representative of urban sections among interconnected societies. The autonomous-related self, represents an emotional interconnectedness with autonomy. They are strong in terms of interpersonal relations and emotional interdependency, while at the same time being self-reliant and having agency in terms of decisions and living. This profile represents an ideal human condition which satisfies both the need for uniqueness and also the need for relatedness of the individual.

To sum up, the autonomous related self has been established as an optimal model of self-development due to its advantages for the individual (Kağıtçıbaşı, 2013). The

previous literature and the cumulative findings on the superiority of the autonomous-related self in social realms point us to a direction where this type of self would experience advantages even in experiences that other self-construals will not enjoy, such as experiences among strangers. Therefore, this research is an incremental step in investigating the autonomous-related self in everyday experiences and tests happiness levels in experiences both with strangers and friends.

3.2 Hypotheses development

In the light of previous findings that support higher ratings of social flow experiences compared to solitary flow experiences, more happiness is expected to be derived from collective service experiences, a willingness to pay a higher price for such an experience and a desire to devote a longer time on it. Thus, previous research leads us to expect the following hypotheses:

H1a.　Individuals derive more happiness from collective experiences compared to solitary experiences.

H1b.　Individuals are willing to spend more money for collective experiences than on solitary experiences.

H1c.　Individuals are willing to spend more time for collective experiences than for solitary experiences.

H1d.　Cultural construal does not play a role in individual preferences for collective or solitary experiences.

However, in line with the main contribution of this research, it is crucial to examine not only solitary versus collective experiences but also a more nuanced look at the collective experience is necessary. Since the nature and social distance of the people around us in a consumption setting vary on a continuum from friends to strangers, specific hypotheses regarding strangers versus friends that share the experience are developed. Since the key point in the literature on the collectivity of experiences is "conversation value", "memories" and "beloved ones", more happiness is expected to be derived from collective experiences with friends compared to experiences that involve a group of strangers, lacking collective and conversational value. This perspective leads to the following hypotheses:

H2a.   Individuals derive more happiness from experiences with familiar people rather than with strangers.

H2b.   Cultural construal plays a differentiating role in individual preferences for experiences with familiar people versus strangers.

In the realm of social relations, Luciano (2010) previously used the Attachment Theory to synthesize autonomy and relatedness, and hypothesized that by functioning autonomously one is able to more fully experience and derive enjoyment out of interpersonal relationships. Autonomy and relatedness are positively correlated with relationship satisfaction (Rankin-Esquer, Burnett, Baucom, & Epstein, 1997, Celenk, van de Vijver, & Goodwin, 2011) and this relationship is valid for different cultures from Americans to Koreans (Sheldon, Elliot, Kim, & Kasser, 2001). The combination of autonomy with connectedness is hypothesized to make being, living and consuming

around other (presumably unknown) people easy, regardless of the nature of relationships within this group, as opposed to other profiles.

The autonomous-related self is the only profile that protects the personal agency within an interdependent context. Autonomy is therefore not a signal of disfavoring interpersonal connections but rather it possesses the advantage of garnering more satisfaction from any social context, when combined with relatedness. Translating these findings into the present research, autonomous-relational combination is hypothesized to make being, living and consuming around other people easy, regardless of the nature of relation within this group.

Among the four selves, a specific hypothesis is developed the autonomous-related self construal. However, considering the autonomous-separate self, the ideal Western atomistic self with full autonomy and very high interpersonal distance, one would expect significantly higher happiness levels when they are single in a collective setting. But previous literature shows that even the autonomous-separate construed self needs close and intimate social relations, such as parents being around, to be happy. Findings show that when separate from parents, the autonomous-separate self adolescents experience developmental problems (Garber & Little, 2001) and depression (Chou, 2000). Considering the heteronomous-related self, the literature points mostly to a parenting style of hierarchy, tradition and material as well as emotional interdependence. Relying on others' will and the interdependence that the heteronomous related selves possess, makes living, being and therefore consuming around unknown people uneasy. Since autonomy is the key concept in instilling social relationship advantanges to otherwise related people, the lack of autonomy would bring a reliance on

others. This type needs to have and look upon close ones around him/her for relatedness, approval, feedback or any emotional or material need. Therefore, advantages of being and consuming around familiar people such as friends or family are expected. As the last construal, the heteronomous-separate self, the literature proposes a neglecting and indifferent parenting attitude (Kağıtçıbaşı, 2005). In this construal, too, the parents, the most significant others of the self are neglecting as well as being obedience-oriented. Since people of this type of are used to obedient styles in their personal relationships and need to look for continuous approval and social feedback, a lack of significant others around them would not bring them happiness. Relatedness is a trait that makes adaptability (for example in immigrants) easier (Kağıtçıbaşı, 2003) and therefore a lack of it would significantly decrease happiness when the person is among unknown others. H2c.   Among the four selves, only individuals of the Autonomous-Related self type derive equal levels of happiness from experiences with familiar people and strangers.

3.3 Overview of the studies

Two studies were designed to show the variations in the social structure of experiences and to test our predictions that not only social experiences garner more happiness than solitary experiences but also social experiences garner more happiness than experiences among people we do not know, despite their social presence and close physical proximity. The second study is also designed to show the effects of the cultural self-construal along the dimensions of autonomy and relatedness on the happiness levels garnered from experiences with strangers or friends. Our specific hypotheses regard the

autonomous-related self as having a unique effect when compared to the three other construal types and is expected to show no significant preference for the experience with friends over strangers.

3.3.1 Study 1

3.3.1.1 Methods and procedure

201 adults in the United States (111 male, mean age = 33.32) were recruited via Amazon's Mechanical Turk for monetary compensation. Participants were randomly assigned to the conditions of 2 (type of experience: solitary versus social) between-subjects design after answering the cultural self-construal scale.

Participants completed the autonomy-relatedness scale of Kağıtçıbaşı (1996), consisting of two main dimensions: relatedness and autonomy. The scale consists of 18 items in total with reverse items and 9 items per dimension (sample reverse item for autonomy: "While making decisions, I consult with those who are close to me"; sample item for relatedness: "I need the support of persons to whom I feel very close." The items were presented in randomized order and an answered on a 5-point Likert type scale anchored by strongly disagree/ strongly agree. A list of all scales that are used throughout the research can be found in Appendix B.

The manipulation of social vs. solitary experience has been performed with the use of photographs in Figure 14 and Figure 15 (Appendix A). Two photographs in a café stand setting have been specially prepared and no logo, brand or product has been

placed. Respondents in the solitary coffee experience condition were presented with the photograph of a person having a cup of coffee at a wooden stand. Respondents in the social coffee experience condition were presented with exactly the same photograph but this time involving three people at the same stand, posed as if they were talking. The facial expression of the solitary person was kept exactly the same in the social version and only the conversation value is added and two people are added to symbolize a social atmosphere.

After viewing the photographs, the participants responded to main outcome variables. Happiness derived from the experience was assessed with three items asking "How happy this experience would make you feel" on a 9-point semantic differential scale anchored by not happy/ very happy, "How much the event would contribute to your happiness?" on a 9-point scale anchored by very little/ very much and "Would you be happier doing something else instead of this experience?" on a 9-point scale anchored by not happier/ much happier (reverse item). Three items form an index adapted from Millar and Thomas (2009).

The respondents were then asked to indicate how much money they would spend for themselves for this experience, in $ value ranging from 0 to 50. In terms of time they were willing to spend, the respondents were asked to indicate how much time they would spend for this experience, ranging from 0 to 8 hours with ½ hour units.

It has been shown that individuals primed with money prefer individually focused leisure experiences over collective ones (Vohs et al., 2006). The materialistic prime also reduced the preference for performing a task with a co-worker over performing alone, when compared with those that were not primed (Vohs et al., 2006).

In order to measure materialism, participants answered the three-item shortened version of Richins' (2004) materialism scale's happiness subdimension (sample item: "My life would be better if I owned certain things I don't have.") They answered on a 5-point Likert type scale anchored by strongly disagree/ strongly agree.

We also measured the behavioral involvement of respondents with coffee and coffeehouses. They reported their daily coffee consumption in terms of number of cups ranging from 0 to 10 and the number of their coffeehouse visits in a month ranging from 0 to 60. The respondents also reported their general happiness in a coffee experience on a nine point semantic differential scale anchored by not happy/very happy.

The respondents also reported some demographic information of age, gender and level of income (low/ low to medium/ medium/ medium to high/ high). Descriptives of key variables are reported in Appendix C.

3.3.1.2 Results and discussion

We combined the three items to form a happiness index ($\alpha = .78$). The type of experience had a main effect on happiness derived. Solitary versus social conditions differed in terms of happiness ($M_{solitary}$=4.66, $SD = 1.82$ vs. $M_{social} = 5.51$, $SD = 1.58$; $F(1, 199) = 12.53$; $p < .001$) supporting Hypothesis 1a. Solitary versus social conditions differed in terms of money willing to spend in \$ ($M_{solitary}$=5.76, $SD = 6.30$ vs. $M_{social} = 8.84$, $SD = 6.96$; $F(1, 199) = 10.72$; $p < .005$), supporting Hypothesis 1b.

The time willing to spend also turned out to be higher for the social condition but the result is marginally significant ($M_{solitary}= 1.24$, $SD = 1.36$ vs. $M_{social} = 1.56$, $SD = .94$;

$F(1, 199) = 3.84$; $p = .051$), supporting Hypothesis 1c. The results are presented visually in Figure 2.
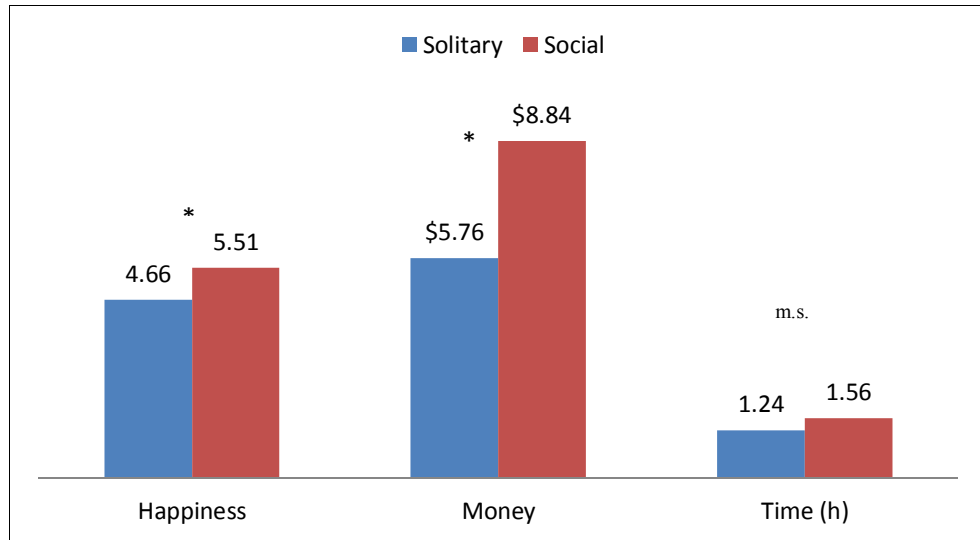
Fig. 2. Dependent variables according to two experimental conditions.

The significant differences still hold even if gender, age and income come into the equation as covariates. The coffeehouse involvement is also controlled for by keeping it as a covariate and it does not change the significant main effects.

We calculated the sample means for autonomy and relatedness scales and formed four different cultural groups as advised by Kağıtçıbaşı (1996). The sample mean for autonomy turned out to be 3.00 and the sample mean for relatedness turned out to be 3.30. The high and low autonomy as well as high and low relatedness categories were formed according to these thresholds and four different selves were coded and formed, as in Figure 1. Key descriptives are reported in Table 1 in Appendix C.

The main effect of cultural self is only significant on time willing to spend (F(3, 197) = 3.65; $p < .05$), with the Heteronomous Separate self scoring significantly higher than other three groups in terms of hours willing to spend (M_{HS}= 2.04, vs. M_{AR} = 1.02 vs. M_{HR} = 1.10 vs. M_{AS} = 1.10). The interaction of cultural self and experience condition is not significant on happiness ($p > .80$), on money willing to spend ($p > .60$) nor on time willing to spend ($p > .70$), supporting Hypothesis 1d.

We combined the three items to form a materialism index (α = .86). With an ANOVA analysis, it's been observed that four different cultural groups scored similarly in terms of materialism ($p > .80$). However, materialism scores are significantly and negatively correlated with income (-.26, $p < .01$) and age (-.19, $p < .01$).

Only the number of visits per month is marginally significantly affected by whether or not the person is autonomous vs. heteronomous ($M_{autonomous}$= 1.17, SD = .91 vs. $M_{heteronomous}$ = 1.60, SD = 1.32; t(1, 199) = 1.93; p = .05).

Gender is significantly related to only the relatedness dimension (not autonomy), with females scoring higher in terms of relatedness (M_{male}= 3.19 vs. M_{female} = 3.43,; t(1, 199) = -2.63; $p < .01$), age is negatively correlated with time willing to spend (r = -.17; $p < .05$), income is positively correlated with money willing to spend (r = .15; $p < .05$) and happiness (r = .18; $p < .01$).

3.3.1.3 Discussion

In line with the first three hypotheses, it is demonstrated that not only flow experiences (Walker, 2010) but also everyday consumption experiences such as having a coffee garner more happiness to those who consume it in a social context rather than a solitary

context. Individuals were also more likely to pay more money and spend more time when the experience is social. However, a series of hypotheses regarding the role of the cultural self in experiential situations are also proposed. In the first study, it is showed that the cultural self construal does not play a significant role in the happiness advantage of the social experience over the solitary experience.

This research called for a more nuanced look at the collective experience since the nature and social distance of the people around in a consumption setting differ on a continuum from friends to strangers. It was also hypothesized that cultural self-construal plays a differentiating role in different social enstallations of experiences. With these contributions in mind, the second study is designed.

3.3.2 Study 2

In the first study it's been shown that individuals garnered more happiness from experiences in a social context rather than a solitary context regardless of their cultural self-construal. They were also more likely to pay more money and spend more time when the experience is social, as predicted. The second study moves on to a more realistic representation of the consumptionscape, which is represented by not only a solitary experience but also the experiences we share closely with other customers that are total strangers to us, like the communal table café experience. Therefore, the third experimental condition is introduced to test hypotheses regarding cultural self-construal effects on these different scenarios.

3.3.2.1 Methods and procedure

291 adults in the United States (158 male, mean age = 29.81) were recruited via Amazon's Mechanical Turk for monetary compensation. Participants were subject to a 3 (type of experience: solitary versus with friends versus with strangers) by 4 (four selves after answering the cultural self-construal scale) design.

Participants completed the autonomy-relatedness scale of Kağıtçıbaşı (1996), consisting of two main dimensions as relatedness and autonomy. The scale consists of 18 items in total with reverse items and 9 items per dimension (sample reverse item for autonomy: "While making decisions, I consult with those who are close to me"; sample item for relatedness: "I need the support of persons to whom I feel very close." The items were presented in randomized order and an answered on a 5-point Likert type scale anchored by strongly disagree/ strongly agree.

The manipulation of coffee experience as solitary vs. with friends vs. with strangers has been performed with the use of photographs in Figure 14, Figure 15 and Figure 16 (Appendix A). Three photographs in a café stand setting have been specially prepared and no logo, brand or product has been placed. Respondents in the solitary coffee experience condition were presented with the photograph of a person having a cup of coffee at a wooden stand. Respondents in the social coffee experience with friends condition were presented with exactly the same photograph but this time involving three people at the same stand, posed as if they were talking. As a third condition, the respondents in the experience with strangers condition were presented with a photograph similar to the social condition, the only difference being that three

people were no longer having a conversation and looking at different directions. An informative sentence was added to each photograph explaining that the coffee experience is lived alone vs. with friends vs. with strangers.

After seeing the photographs, the participants responded to main outcome variables. Happiness derived from the experience was assessed with three items asking "How happy this experience would make you feel" on a 9-point semantic differential scale anchored by not happy/ very happy, "How much the event would contribute to your happiness?" on a 9-point scale anchored by very little/ very much and "Would you be happier doing something else instead of this experience?" on a 9-point scale anchored by not happier/ much happier (reverse item). Three items form an index adapted from Millar and Thomas (2009).

The respondents were then asked to indicate how much money they would spend for themselves for this experience, in $ value ranging from 0 to 50. In terms of time, the respondents were asked to indicate how much time they would be willing to spend for this experience, ranging from 0 to 8 hours with ½ hour units.

In order to measure materialism, participants answered a three-item shortened version of Richins' (2004) materialism scale's happiness subdimension. They answered on a 5-point Likert type scale anchored by strongly disagree/ strongly agree.

We also measured the behavioral involvement of respondents with coffee and coffeehouses. They reported their daily coffee consumption in terms of number of cups ranging from 0 to 10 and the number of their coffeehouse visits in a month, ranging from 0 to 60. The respondents also reported their general happiness in a coffee experience on a 9-point semantic differential scale anchored by not happy/ very happy.

The respondents also reported some demographic information of age, gender and level of income (low/ low to medium/ medium/ medium to high/ high). Descriptives of key variables are reported in Table 2 and Table 3 in Appendix C.

3.3.2.2 Results and discussion

As advised by Kağıtçıbaşı, four self-construal types have been identified within the sample by taking sample means for both autonomy (2.91) and relatedness (3.37) and performing a split accordingly as low vs. high autonomy and low vs. high relatedness.

Three items in the happiness index were combined as a happiness total score ($\alpha =$ .76). Replicating the findings of the first study regarding the social versus solitary experiences, there is a main effect of the type of experience, with experience with friends rated significantly higher than both alone and strangers conditions ($M_{stranger} =$ 4.40 vs. $M_{alone} =$ 4.68 vs. $M_{friends} =$ 5.96, $F(2,288) = 31.4$, $p < .001$), supporting Hypothesis 2a. There is no main effect of the cultural self ($p > .20$), autonomy ($p > .70$) or relatedness ($p > .20$) alone and there is no interactive effect of the cultural group with the solitary versus friends conditions on happiness ($F(3,191) = .54$, $p > .65$), replicating the support for Hypothesis 1d. The results are presented visually in Figure 3.
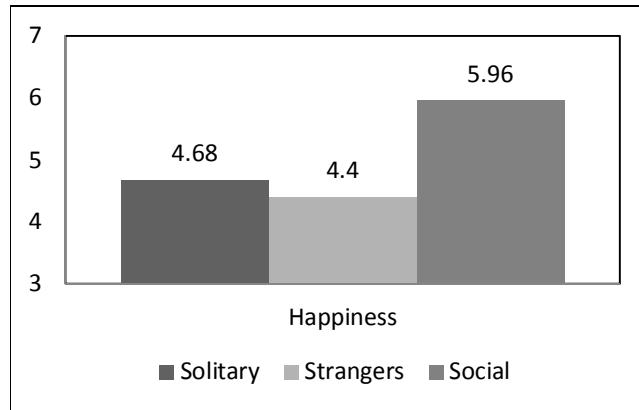
Fig. 3. Happiness scores according to three experimental conditions.

Since the effects of experience types only differentiated the friends conditions from other two conditions ($p < .05$) and according to the similarity between alone and strangers conditions in terms of all the outcome variables; the rest of the analyses have been performed using the friends versus strangers conditions only, in order to shed light on the issue of socializing and conversation.

In order to test Hypotheses 2b and 2c, the analyses were performed with a total sample of two-hundred and five. The experience type (2: friends vs. strangers) x 4 Cultural Self-Construal (4: AR, HR, AS, HS) interaction was found to be significant on the happiness derived ($F(3, 197) = 2.72$; $p < 0.05$) acquired from the coffee experience. The nature of the differentiation can be observed in Figure 4, with the heteronomous-related self representing the steepest difference between the two conditions and the autonomous-related self the least.
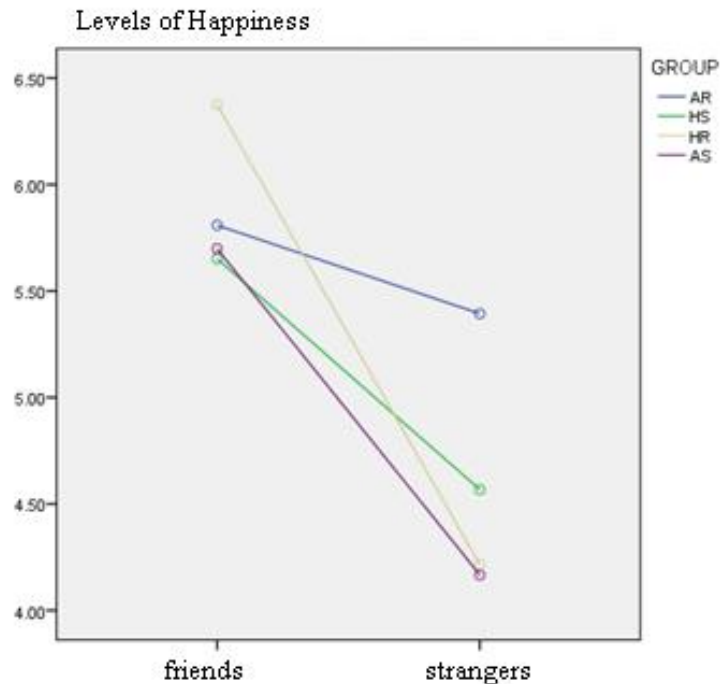
Fig. 4. Happiness levels derived by four cultural-self groups.

Since the experimental condition showed a main effect and since the interaction of the experimental condition and the proposed moderator of cultural self-construal is significant; the happiness scores for every level of the moderator are analyzed (Baron & Kenny, 1986); namely for each of the four selves. Supporting hypothesis 2c, the difference between friends versus strangers conditions was not significant for individuals with Autonomous-Related self ($M_{stranger}$ = 5.39, SD = 1.70 vs. $M_{friends}$ = 5.81, SD = 1.64, $F(1,23)$ = .38, p > .50) but the preference of experiences with friends over strangers remained significant for other three construals (for HS p < .05, for HR p < .001, for AS p < .001). All groups except the Autonomous-Related self garnered more happiness from the experiences with friends compared to experiences with strangers.
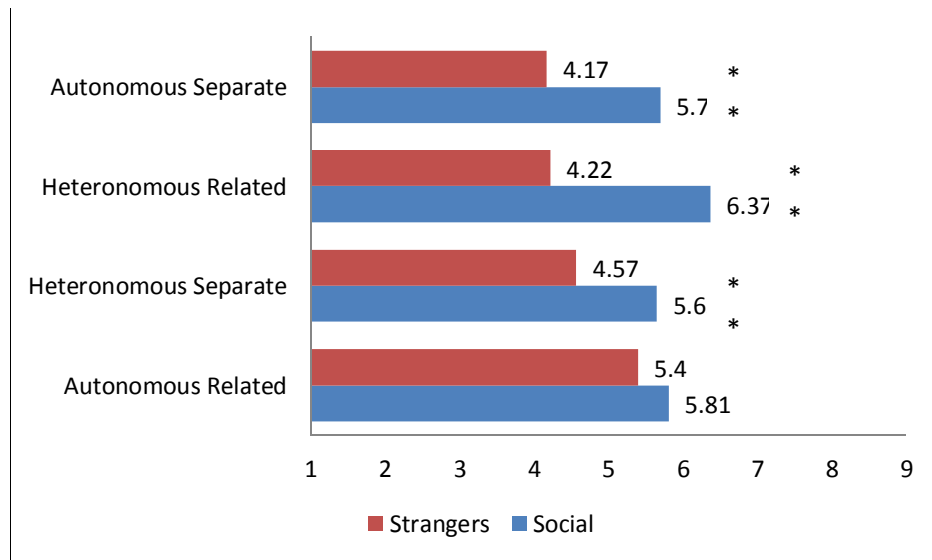
Fig. 5. Happiness levels derived by four cultural-self groups..

In addition to the apparent indifference of the autonomous-related self, the breakdown of the results shows that the autonomous-related self garners the highest happiness scores from experiences shared with unknown consumers and all other three cultural types garner lower happiness from experiences with strangers ($F(3,95) = 2.315$, $p =$ .081). Therefore, the indifference of AR selves stems not from low happiness scores from any social experience but rather from maintaining an optimal happiness from servicescapes even when it is shared with total stranger customers. This result further supports the problems of the isolated independent individual since this type is not able to garner any higher happiness from the experience among strangers as idealized.

All main and interaction effects still hold even if gender, age and income come into the equation as covariates. The coffeehouse involvement is also controlled as

keeping as a covariate and it does not change the significant findings of the study. The interaction effect of cultural construal and experience type is not significant on money or time participants were willing to spend ($p > .40$), unlike happiness, and therefore remains a point to be made by future studies.

Three items in the materialism scale were combined as a materialism total score ($\alpha = .87$). Similar to the previous study, materialism scores are significantly and negatively correlated with income ($r = -.23$, $p < .01$) and age ($r = -.15$, $p < .01$).

We performed a median split for materialism from the score of 3.67. The interaction effect of cultural groups and experience type was no longer significant for low materialism subsample ($F(3, 78) = 1.60$, $p > .10$), whereas it was still significant for those in the high materialism subsample ($F(3, 111) = 2.75$, $p < .05$).

Figures 6 and 7 demonstrate visually that the heteronomous-separate self in particular becomes considerably less steep in terms of the happiness difference when they are highly materialistic.
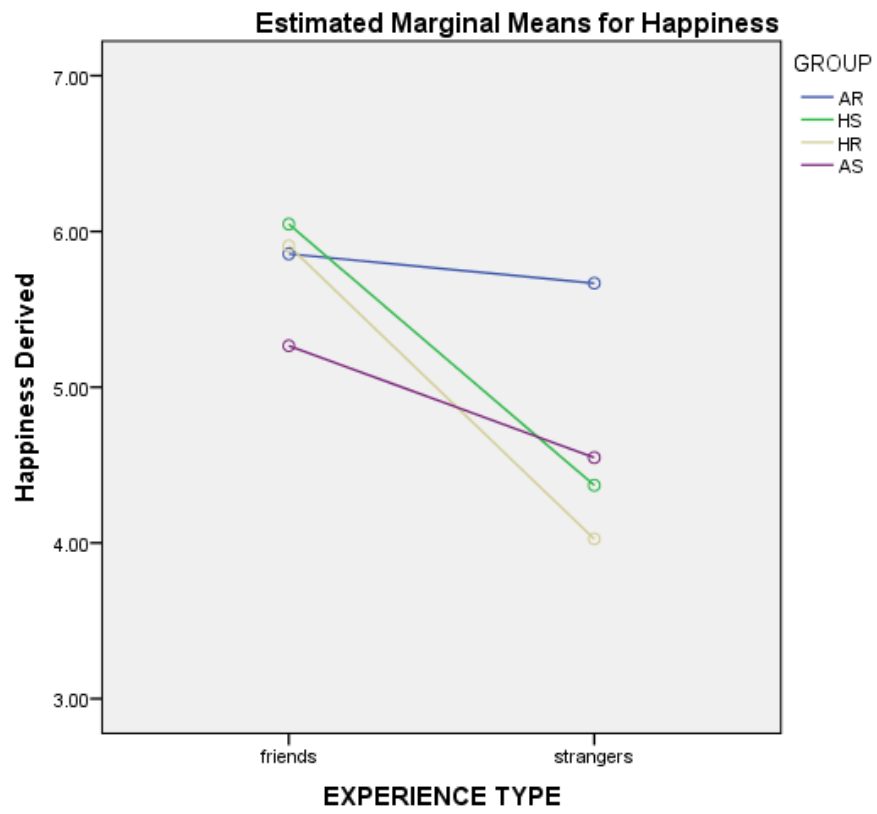
Fig. 6. Low materialism subsample.
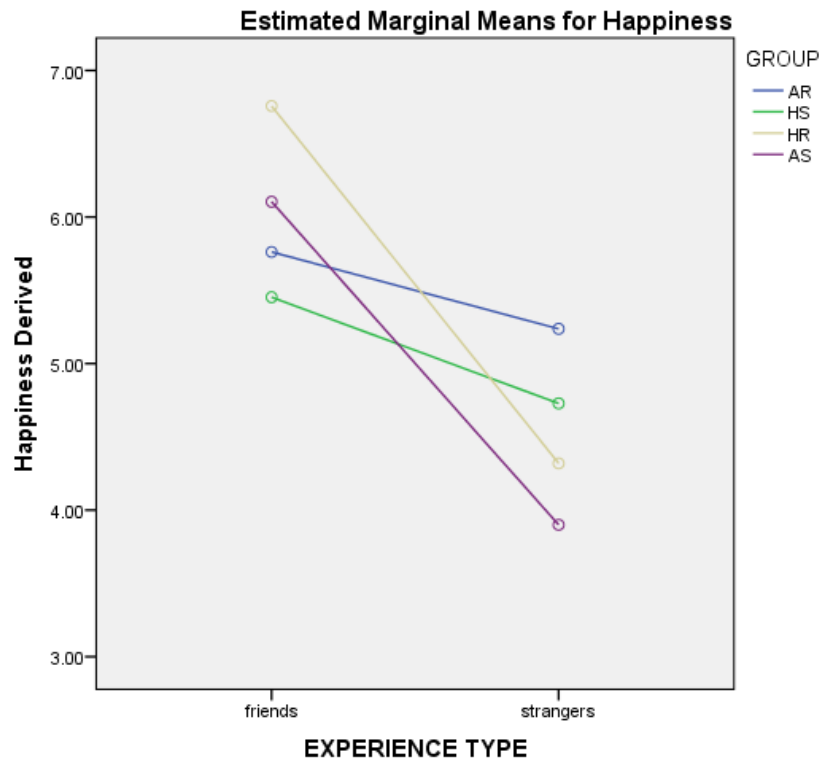
Fig. 7. High materialism subsample.

Coffee consumption and the number of coffeehouse visits correlated as expected ($r =$ .30, $p < .001$). Involvement as general happiness derived from coffee experience is also positively correlated with both involvement categories as well as the happiness, price and time scores belonging to the experimental conditions ($p < .001$). Involvement as general happiness derived from coffee experience is also positively correlated with income of the participants ($p < .05$).

Among the demographics, gender has an important role in terms of happiness scores. There is a significant interaction of gender with experience type on happiness reported ($M_{stranger} = 4.34$ vs. $M_{friends} = 6.38$ for females whereas $M_{stranger} = 4.44$ vs. $M_{friends} = 5.51$ for males, $F(1,201) = 5.56$, $p < .05$), but the scores do signify only a relatively

highest rating of the friends experience by females. However, the correlation between gender and happiness is to be further analyzed (M_{male}= 4.92 vs. M_{female} = 5.54, p<0.01).

Among other demographics, younger participants consume a greater amount of coffee daily with a positive correlation of .25 ($p < .001$).

3.4 General discussion of social context and cultural construals

Prior research posits that individuals prefer experiences over materialistic exchanges due to their social and conversational value (Aaker et al. 2011; Mogilner & Aaker, 2009; Rosenzweig & Gilovich, 2012). In line with expectations and prior findings (Howell & Hill, 2009; van Boven, 2005), individuals are more likely to spend time and money for collective experiences rather than for solitary experiences. They are also more likely to derive comparably higher happiness as a result of the collective experiential settings compared to those in solitude.

Current findings support the existence of a strong cultural variation in collective experiential settings. At an individual level rather than a cultural level analysis, it is first demonstrated that individuals prefer experiences with their loved ones over experiences sharing the same space with people they do not know, regardless of their culture. It is common sense that people would like to experience servicescapes with their loved ones, be it with friends or family, rather than with strangers – other consumers. Especially in the case of a physically close environment such as communal tables, common sense asserts that familiar people are preferred over foreigners since consumers would not need territory protection strategies (e.g. Griffiths & Gilly, 2012a; b). However,

considering modern marketscapes, experiences with strangers are mandatory and this represents a trend in 'cool' servicescape behavior.

This apparent psychological contradiction is therefore not valid for the autonomous-related construal. Our findings show that they are the only group that does not show a significant difference of happiness from experiences with familiar people or stranger customers. Among the four cultural construal types used in our study, the autonomous-related construal maintains the highest happiness scores from experiences shared with strangers. Therefore, our study supports the previous empirical finding that protecting the personal agency within interdependent contexts is optimal both socially and psychologically.

Since research involving the dimensions of autonomy or relatedness remained mostly in the realms of adolescents, family types and immigrants; applications in consumer behavior have largely been neglected. Therefore, research investigating different types of selves in consumption, service or experience contexts is thought to be leading to a multiplicity of insights for the concepts of autonomy, control and interpersonal relations.

3.5 Practical implications and limitations for social context and cultural construals

Considering the diverse demographics of today's global societies and the efforts of global companies like Starbucks to embrace many diverse identities within the same atmosphere, it is of significance to say that only the Autonomous-Related group derives equal amounts of happiness from experiences with strangers as if they were with friends.

Theoretically, our findings go beyond the traditional individualism-collectivism dichotomy (Markus & Kitayama, 1991:1994; Millan & Reynolds, 2011) and provide a more detailed insight about individual level cultural self-construal. In addition, the context that is used in this study, which contrasts sharing space with one's close circle versus total stranger customers, goes beyond the in-group / out-group distinction that dominated the literature of culture and its social effects.

Practically, high levels of happiness derived from the experience also resonate with the price one is willing to spend as well as the amount of time consumers are willing to devote to that experience. Having the knowledge of different levels of happiness derived by different cultural groups opens up many directions for advertisers, experience marketers and even social marketers. Practitioners must take the findings of the current study into consideration when targeting a population of different ethnic minorities as well as subpopulations within the same culture. By increasing autonomy-related message frequency without a trade-off or decrease in relatedness messages such as social bonds or collectivity in promotional materials, marketers may promote and curb the hesitancy to spend time among strangers in cafes, restaurants, concerts and many other experiential settings.

The results of the current study should be interpreted under a number of limitations. The data collected does not represent a number of countries due to language and operational restrictions, but the MTurk sample lets a variety in age, gender and even income. In addition, the US population consists of a number of different cultures, ethnicities and backgrounds that serve our purpose of individual cultural variations within the same culture.

In an effort to isolate the effect of cultural self-construal and to avoid the confounding effects of visual cues and brands, the experimental stimuli is simplified by using the same café setting, the same lighting, and the same person-models and with no brand cues. These precautions raise external validity issues, similar to many experimental designs. Many different contexts or types of experiences involve many more cues than used, such as brands, seating arrangements, service staff, and so on. Future research should look at the effects of the social context using additional cues such as the brand of the setting or the positioning and personality of that specific service brand.

CHAPTER 4

SELF-CONCEPT CLARITY AND EXPERIENCES

"One has to know the size of one's stomach." - Friedrich Nietzsche, Ecce Homo

The concept of SCC (Self Concept Clarity) is to be introduced into this research and hypotheses regarding its differential effect in experiences with strangers vs. with friends are to be tested in the rest of the research in order to approximate real-life consumption sequences.

4.1 Literature review

4.1.1 The self concept

The concept of self is, by definition, the individuals' sense of who or what they are (Baumeister, 2010; James, 1890). The self is hierarchically organized, is assumed to be consistent over time and consists of many aspects shaped by experiences (e.g., Markus, 1977; Markus & Wurf, 1987; McConnell, 2011) or self-knowledge (e.g., Bem, 1972). However, Tisher, Allen, and Crouch (2014) note that there has been a transition from a unitary, monolithic view of the self towards a perspective that realizes the self is a multifaceted and dynamic structure including many components like self-beliefs, self-evaluation, knowledge, structure, values, and goals.

The self-concept is in close relation with the social interactions of the individual. As previous psychological research has frequently showed, the self becomes known, and is defined by social interactions (Cooley, 1902; Mead, 1934). The relation of the self to the social environment has been illustrated by many general psychological theories such as the looking-glass self (Cooley, 1902) or the sociometer theory (Leary, Schreindorfer, & Haupt, 1995).

The self-concept has been analyzed with its many aspects in the realm of consumption. After Sirgy's (1982) seminal study on the self-concept in consumer behavior, the literature focused mainly on the self-congruency area (e.g. Ekinci & Riley, 2003; Chang, 2005). With the rise of the experiential recommendation literature, Kwortnik and Ross (2007) demonstrated that experiential purchases are highly related to the self, especially in the pursuit of a true or possible self. Adopting the Venn diagram approach of Markus and Kitayama (1991), Carter and Gilovich (2012) required participants to map certain purchases in terms of their distance to their self as Venn diagrams and concluded that experiential purchases were seen as closer to the self compared to the materialistic purchases as hypothesized.

This research pursued a unique aspect of the self, its clarity, and its role in experiential happiness. Several previous researches indirectly show this possible link. For example, signifying the social aspect of experiential consumption, Duesenberry (1949) asserts that the pursuit of self-esteem generates demand for goods and services of no tangible utility.

4.1.2 Self concept clarity

Self-concept clarity (SCC) is defined as the knowledge component of the self, the extent to which the contents of self-beliefs are clearly and confidently defined (Campbell, 1990), internally consistent, and stable (Campbell et al., 1996). It is a metacognitive construct that determines the clarity and coherence of individuals' theory of their selves (Slotter & Gardner, 2014). Even though it is a metacognitive form of understanding the self (Jost, Kruglanski, & Nelson, 1998), it is distinct from self-knowledge and also from the valence of self-beliefs because negative clarity is also possible in terms of personality (Bechtold et al., 2010). The individual may have a clear or unclear view of the self regardless of its being a positive or negative evaluation (Bechtold et al., 2010).

As opposed to this monolithic definition, Stinson, Wood, and Doxey (2008) argue that social commodities of the person such as physical appearance or social skills which show high observability, high personal control and unambiguity would show less self-concept clarity than would communal qualities such as kindness, warmth, honesty.

Clarity of the self also resonates with a variety of personality characteristics and psychological variables. Low self-concept clarity is associated with low self-esteem (Campbell, 1990; Brown, 2006), high neuroticism, low conscientiousness, low agreeableness (Campbell et al., 1996) and self-handicapping (Thomas & Gadbois, 2007). Delving into the relationship between self-esteem and SCC, recent research shows that mainly discrepancies between actual and desired levels of self-esteem affect SCC and a manipulation designed to make high self-esteem seem less desirable reduces the relationship between self-esteem and clarity (deMarree and Rios, 2014).

SCC also interacts with identity commitment across days (Schwartz et al., 2011), meaning that greater commitment to a certain identity increases the sense of clarity or vice versa. With a similar temporal methodology, using daily SCC levels, it has been shown that daily negative and positive events affect daily SCC, mediated through changes in mood and self-esteem. However, large temporal variability is also associated with low clarity (Nezlek & Plesko, 2001). Therefore, it is safe to note that even though SCC is mostly studied as an individual trait, certain situations may trigger certain aspects of the self that momentarily reduce clarity perception (Nezlek & Plesko, 2001; Slotter, Gardner, & Finkel, 2010).

Low self-clarity can be increased by a reflection task on attributes or affirming important personal value (Sherman & Cohen, 2006). But this effect has only been found for women (not men) and as a drawback, reflection task can also cause decreased SCC for high SCC women (Csank & Conway, 2004). Forgiving has also a superfluous effect on SCC; forgiving is detrimental only if the perpetrator specified that the victim will be safe and valued, for example, if the perpetrator made amends afterwards (Luchies, Finkel, McNulty, & Kumashiro, 2010).

In terms of social issues, Morrison and Wheeler (2010) showed that minorities or people that temporarily hold minority opinions show increased self-concept clarity and this effect is strongest for highly value-expressive opinions and among participants who had strong identification with the group in which they were a minority. When looked at SCC in interaction with culture, for example, only Japanese people do not exhibit cross-role consistency as a result of SCC (Church et al., 2008) and SCC predicts well-being only in Western societies (Quinones & Kakabadse, 2015). In the cultural realm, for

example, Japanese participants exhibit lower SCC descriptions (Campbell et al., 1996), compared to those in Western cultures. In addition, it has been demonstrated that while SCC is a predictor of compulsive internet use when social support is low, but only in the US population, not in the Saudi Arabian population (Quinones & Kakabadse, 2015).

Age can also be a predictor of SCC due to findings showing that a more advanced age is correlated with greater SCC (Fuentes & Desrocher, 2011). An opposing curvilinear relation has also been found such that SCC is positively related to age from young adulthood through middle age and negatively related to age in older adulthood, mediated by annual income and health-related social roles (Lodi-Smith & Roberts, 2010).

In terms of outcomes, SCC is able to predict stability and consistency of self-descriptions (Campbell et al., 1996). High self-concept clarity is associated with more attention to self-information and letting it guide behavior (Campbell, 1990). A person's clarity determines the reactions after encountering feedback about the self due to differences in relying on the metacognitive, experiential information (Guerrettaz & Arkin, 2015).

On the dark side, high socially anxious people are found to demonstrate less self-concept clarity due to being more vulnerable to the effects of external stimuli (Stopa, Brown, Luke, & Hirsch, 2010). Detrimental effects of the lack of SCC include neuroticism, depression (Campbell, 1990), vulnerability in short- and long-term adaptation to stress (Lee-Flynn, Pomaki, DeLongis, Biesanz, & Puterman, 2011).

In terms of well-being and happiness, SCC fully mediates the relationship between stressful life events and subjective well-being and life satisfaction while SCC

partly mediates meaninglessness, perceptions of self-discontinuity between past and present self and subjective well-being and satisfaction with life (Ritchie, Sedikides, Wildschut, Arndt, & Gidron, 2011). High SCC people also send the least competitive and most cooperative messages as a reaction to a hostile conflict partner because they are less susceptible to social threats (deDreu & vanKnippenberg, 2005).

In the realm of consumer behavior, Burger and Guadagno (2003) tested SCC effect in the context of foot-in-the-door effect and demonstrated that only high SCC people agreed to participate in a bigger charity act once they completed a small charity act. The finding on the resistance power of high SSC people is also important such that individuals' compliance to product and service recommendations is negatively related to their SCC strength (Lee, Lee, & Sanford, 2010). Low SCC is also found to predict normative influence in terms of brand choice (Isaksen & Roper, 2008) and leads to celebrity worship (Reeves, Baker, & Truluek, 2012).

Very recently, Mittal (2015) emphasized the under-researched nature of SCC when compared to its explanatory potential and demonstrated that low levels of SCC is related to low life satisfaction, low levels of mind at ease, seeking out pre-purchase opinions of others, post-purchase doubts, materialism, seeing shopping as an escape and preference of products as identity bolsters.

4.1.3 SCC and attachment

The attachment literature resonates with our preliminary propositions. The attachment theory framework (Bowlby, 1969) can also be used to understand an individual's model

of self since people with different attachment styles have different self-views (Wu, 2009). A novel predictor of SCC has recently been demonstrated by Streamer and Seery (2015) as childhood experiences. More specifically, warm and caring environments increase SCC when the individuals have high self-esteem but cold and neglectful environments increase SCC when the individuals have low self-esteem. Therefore, the consistency of early childhood environmental feedback with the person's own perception of themselves is a moderator of self-esteem and self-concept clarity (Streamer & Seery, 2015).

Previous literature related attachment styles with various levels of self-esteem, feelings of self-worth as high or low (Foster, Kernis, & Goldman, 2007), or various levels of SCC (Wu, 2009). Apart from esteem, attachment styles also relate differently with the knowledge component of self-concept such as self-perception accuracy (e.g., Berger, 2001; Dozier & Lee, 1995; Kobak & Sceery, 1988).

Psychological theories of attachment mainly defines four prototypes as secure, preoccupied, dismissive–avoidant, and fearful–avoidant attachment defined along the dimensions of interpersonal rejection sensitivity (attachment anxiety) and the comfort level with close, intimate interpersonal relationships (attachment avoidance) (Collins, Ford, Guichard, & Allard, 2006). While attachment anxiety is defined as the amount of worry about rejection and the availability of social support by others when needed, attachment avoidance is defined as the degree of avoiding intimacy in interpersonal relationships (Brennan, Clark, & Shaver, 1998; Fraley & Shaver, 2000). Anxiously attached relationships threaten the self-concept of the individual and in the social realm

individuals reduce their dependency on a significant other who may abandon them to enhance their self-image (Bartz & Lydon, 2004).

Avoidance level is closely related to distorted self-concept (Berger, 2001; Dozier & Lee, 1995). Attachment anxiety increases the sensitivity to signals of acceptance and rejection and it relates to low self-concept clarity (Kernis, Cornell, Sun, Berry, & Harlow, 1993) through unstabilized self-esteem. In the management and organizational literature, attachment anxiety has also shown to have a link with crystallization of the vocational self. Vocational self-concept crystallization, defined as the "degree of clarity and certainty of self-perception with respect to vocationally relevant attitudes, values, interests, needs and abilities" (Barrett & Tinsley, 1977, p. 302), mediates attachment anxiety with various job or career related indecisions and sensitivities (Tokar, Withrow, Hall, & Moradi, 2003).

Attachment security, on the other hand, decreases the need for defensive social maneuvering and it is a significant determinant of authentic, stable self-worth such as self-esteem (Bringle & Bagby, 1992; Bylsma, Cozzarelli, & Sumer, 1997; Feeney & Noller, 1990; Mickelson, Kessler, & Shaver, 1997). Secure attachment style is related to more relationship satisfaction and harmonious close relationships while lack of it calls for emotional strife, jealousy, and conflict (Collins et al., 2006; Feeney, 1999).

Attachment security is associated with highly integrated and differentiated self-structures (Mikulincer, 1995). For example, securely attached children demonstrate higher social self-efficacy and stronger attachment to their peers (Coleman 2003). In addition to self-efficacy, secure attachment also resonates with higher certainty with the person's cyber self-concept (Wu & Lin, 2005) and greater clarity of the self-concept

(Wu, 2009). The underlying mechanism between (in)secure attachment style and SCC is defined by the sum and nature of the interpersonal relationships of the individual. Since securely attached individuals got proper and effective feedback within a stable and reliable environment, they interact with others confidently, showcase high levels of social competence, peer acceptance, and popularity (Coleman, 2003) and allow space for future feedback, building a clear self-concept. In contrast, insecurely attached individuals lack such a social environment, showcase peer rejection, negative interaction such as hostility, anger, aggression, lack of assertiveness, withdrawal, low self-confidence (Coleman, 2003), and thus they lack proper feedback and a stable and clear self (Wu, 2009).

4.2 Hypotheses development

In the literature, clarity of the self-concept resonates with a variety of personality characteristics and psychological variables. For example, low self-concept clarity is associated with low agreeableness, chronic self-analysis, low internal state awareness and a ruminative form of self-focused attention (Campbell et al., 1996) while individuals with higher clarity expect the process of defining who they are (self-introspection) to be easier than those with lower clarity (Guerrettaz & Arkin, 2015). The need for rumination and continuous self-analysis associated with lower levels of SCC indicates a hesitancy to be involved in social relationships as compared to people with higher levels of SCC. Since high SCC people experience less need for self-introspection and rumination, highly social environments and being with people to have conversation may be more

favorable as opposed to experiences involving other people without any connection that gives way to self-focused attention during the experience.

Previous research shows that people with secure attachment style show greater clarity of self-concept while anxiety and avoidance attachment tendencies relate with low SCC (Wu, 2009). Other research demonstrates that rejection and interpersonal conflict (including daily spouse conflicts) reduces SCC (Ayduk, Gyurak, & Luerssen, 2009). High socially anxious people are found to demonstrate less self-concept clarity due to being more vulnerable to the effects of external stimuli (Stopa et al., 2010). Therefore, in addition to the need for rumination and self-focus; the problematic avoidance attachment styles predicts a hesitancy for low SCC people to be involved in experiences with people they know whereas high SCC people prefer these situations since their attachment style is generally secure and involves less of a conflict and rejection potential. In addition, low levels of SCC are related to being highly susceptible to social stimuli and engaging in more social comparison (Vartanian & Dey, 2013), even at pathological levels (Butzer & Kuiper, 2006).

On the other hand, the literature lists a number of advantages for high SCC people in settings that involve social interaction. High SCC leads to more active and more cooperative behavior and proactive problem solving in times of social conflict, mediated by less rumination and moderated by conflict intensity (Bechtold, 2010). High SCC people also send the least competitive and most cooperative messages as a reaction to a hostile conflict partner because they are less susceptible to social threats (deDreu & vanKnippenberg, 2005). The social success of clear self-concepts is also demonstrated

since high SCC is associated with higher relationship satisfaction and commitment mediated by inclusion of other in the self (Lewandowski, Nardone, & Raines, 2010).

Overall, experience with friends condition involve more risks of rejection, threat, conflict and less opportunity for introspection therefore low SCC people are expected to garner less happiness from those situations when compared to high SCC people. On the contrary, experience with strangers condition lack the conversation value that is an inherent part of experience concept and when compared to high SCC people, renders more happiness to low SCC people due to the opportunities self-focused attention, rumination, lack of a context of cooperation, rejection or any potential conflict.

H3a. Self-concept clarity plays a differentiating role in individuals' preference of experiences with familiar people versus strangers.

H3b. For those in the experience with friends condition, people with clear self-concepts derive more happiness compared to the people with unclear self-concepts.

H3c. For those in the experience with strangers condition, people with unclear self-concepts derive more happiness compared to people with clear self-concepts.

4.3 Overview of the studies

The current research utilized a number of different experimental methods in the context of a social servicescape experience. Three studies have been designed to test our hypotheses regarding the different happiness levels of people with low vs. high self-concept clarity in these contexts. A fourth experiment is constructed to collect data from real life consumers gathered at the time of consumption. SCC is both measured and

manipulated and tested on various dependent variables such as anticipated and real-time happiness.

4.3.1 Study 3

Novel incoming information may be consistent or inconsistent with the self-concept of the individual and therefore may lead to different social reactions. Therefore, a manipulation method for the SCC is used in this study to induce a low vs. high self-concept clarity regarding the content of the self.

In the current study, SCC is manipulated to induce a low vs. high self-concept clarity regarding the content of the self. Even though SCC is mostly studied as an individual trait, certain situations may trigger certain aspects of the self that momentarily reduce clarity perception (Nezlek & Plesko, 2001; Slotter, Gardner, & Finkel, 2010). Since incoming information may either be consistent or inconsistent with the self-concept of the individual, this may lead to different social reactions. Bogus feedback is an established manipulation method adaptable for a number of self-related concepts and a similar method is employed in the initial steps of the experiment.

4.3.1.1 Methods and Procedure

The analyses have been performed with a total sample of 124 (58 male, age not measured due to homogeneity) students from the management department of Bogazici University participating in this study in exchange for course credit. Participants were randomly assigned to the conditions of 2 (self-concept: clear versus unclear) by 2 (type of experience: solitary versus social) between-subjects design after answering the

cultural self-construal scale. Two student participants that indicated they never go to cafes were excluded from the analyses.

Consistent with previous research (Stapel & Tesser, 2001), participants responded to a computer-administered (bogus) personality questionnaire. Participants completed the autonomy-relatedness scale of Kagitcibasi (1996), consisting of two main dimensions as relatedness and autonomy. The scale consists of 18 items in total with reverse items and 9 items per dimension (sample reverse item for autonomy: "While making decisions, I consult with those who are close to me"; sample item for relatedness: "I need the support of persons to whom I feel very close." The items were presented in randomized order and answered on a 7-point Likert type scale anchored by strongly disagree/ strongly agree.

After completing the cultural self-construal scale, the participants randomly received bogus feedback regarding their answers. The feedback conditions were structured in such a way that the participants read: "According to our calculations and assessment of your answers, it's been observed that you do (NOT) have a clear sense of yourself and your ideas about yourself and your perspective are very definite and clear (VAGUE and UNCLEAR)."

The manipulation of coffee experience with friends vs. strangers was performed with the use of photographs in Figure 15 and Figure 16 (Appendix A). Two photographs in a café stand setting were specially prepared and no logo, brand or product was placed. Respondents in the friends condition were presented with a photograph involving three people at the same stand, posed as if they were talking. The respondents in the strangers condition were presented with a very similar photograph but with the difference that

three people were no longer having a conversation and instead were looking in different directions. An informative sentence was added to each photograph explaining that the coffee experience is lived with friends vs. with strangers.

After seeing the photographs, the participants responded to main outcome variables. Happiness derived from the experience was assessed with three items asking "How happy this experience would make you feel" on a 9-point semantic differential scale anchored by not happy/ very happy, "How much the event would contribute to your happiness?" on a 9-point scale anchored by very little/ very much and "Would you be happier doing something else instead of this experience?" on a 9-point scale anchored by not happier/ much happier (reverse item). Three items form an index adapted from Millar and Thomas (2009).

The respondents were then asked to indicate how much money they would spend for themselves for this experience, in TRY value ranging from 0 to 50. In terms of time they were willing to spend, the respondents were asked to indicate how much time they would spend for this experience, ranging from 0 to 8 hours with ½ hour units.

In order to measure materialism, participants answered to the three-item shortened version of Richins' (2004) materialism scale's happiness subdimension (sample item: "My life would be better if I owned certain things I don't have.") They answered on a 5-point Likert type scale anchored by strongly disagree/ strongly agree.

We also measured the behavioral involvement of respondents with coffee and coffeehouses. They reported their number of their coffeehouse visits in a month ranging from 0 to 60. The respondents also reported some demographic information of gender

and level of income (low/ low to medium/ medium/ medium to high/ high). Descriptives of key variables are reported in Table 4 in Appendix C.

The mood of the participants was measured in line with the Positive and Negative Affect Schedule (PANAS) (Watson, Clark, and Tellegen, 1988) before and after the study using adjectives like happy, content, excited, good, unhappy, afraid, worried, enthusiastic, angry on 5-point Likert scale, defining their state of mind at the time of answering.

4.3.1.2 Results and discussion

Three items in the happiness index were combined as a happiness total score ($\alpha = .62$). There is a main effect of the type of experience on happiness, with experience with friends rated significantly higher than strangers conditions ($M_{stranger} = 4.40$ vs. $M_{friends} = 5.80$, $F(1,120) = 38.15$, $p < .000$) but not a main effect of SCC ($M_{clear} = 4.94$ vs. $M_{unclear} = 5.02$, $F(1,121) = .11$, $p > .70$), autonomy ($p > .20$), relatedness ($p > .10$) or materialism ($p > .10$) alone. The same directions have been observed for both money and time willing to spend.

The experience type (2: friends vs. strangers) x SCC (2: clear vs. unclear) interaction is found significant on the happiness derived ($F(1,118) = 11.50$; $p = 0.001$) from the coffee experience. This finding supports our hypothesis 3a. The nature of the differentiation can be observed in Figure 8.
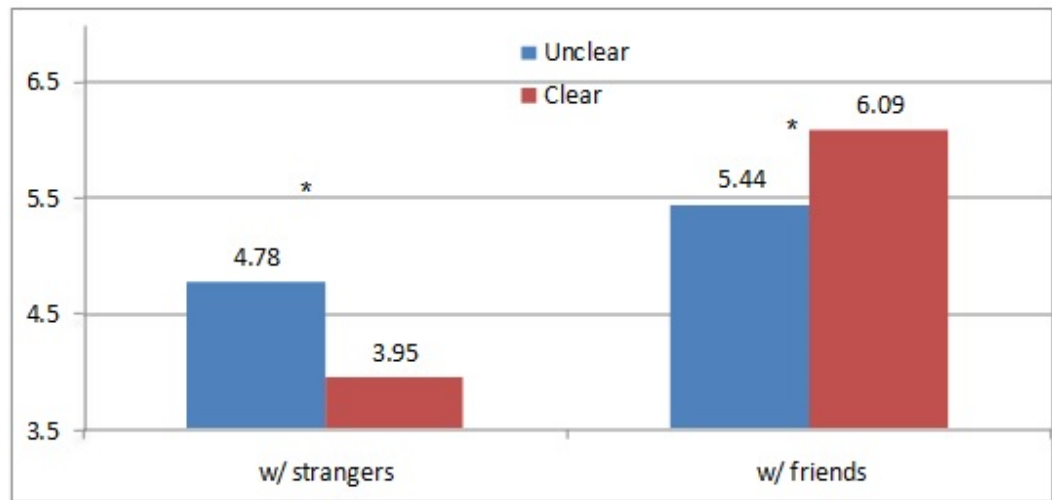
Fig. 8. Happiness garnered from experiences.

Planned comparisons revealed the expected effects. According to analyses within types of experience, for those in the experience with friends condition, people with clear self-concepts derive more happiness compared with people with unclear self- concepts (M_{clear} = 6.09 vs. $M_{unclear}$= 5.44, $F(1,51)$ = 4.25, p = .044), supporting H3b. However, for those in the experience with strangers condition, people with unclear self-concepts derive much more happiness compared to people with clear self-concepts (M_{clear} = 3.95 vs. $M_{unclear}$= 4.78, $F(1,67)$ = 7.88, p = .007), supporting H3c.

According to the within self-concept clarity conditions comparisons, for those with clear self-concepts, coffee experience with friends provide more happiness than with strangers ($M_{stranger}$ = 3.95 vs. $M_{friends}$ = 6.09, $F(1,59)$ = 42.59, p < .000) and the same direction holds for also those in the unclear self-concept condition ($M_{stranger}$ = 4.78 vs. $M_{friends}$ = 5.44, $F(1,59)$ = 5.27, p = .025), both favoring experience with friends.

The interaction effect is not significant on money or time participants were willing to spend (p > .80; p > .07). The interaction is still significant on happiness when

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controlled for product involvement level ($p < .01$), gender ($p < .005$) and income ($p < .005$).

We also calculated the changes in the respondent's mood before and after the feedback among the two manipulation groups. None of these changes were affected by the type of experience, the clarity feedback nor their interaction ($p > .10$).

Three items in the materialism scale were combined as a materialism total score ($\alpha = .81$). Unlike the previous studies, materialism scores were not correlated with income or age. This finding can be explained as a result of working with a student sample, unlike adult samples in previous studies. However, materialism scores of the participants were significantly and negatively correlated with happiness derived ($r = .23$, $p < .05$) and also materialism scores of the participants were significantly and negatively correlated with the number of monthly coffee visits ($r = .20$, $p < .05$)

However, empirically, materialism level had no significant interaction with experience type on determining the happiness garnered, as a result of an ANOVA with low vs. high materialism groups and type of experience ($p = .896$). Therefore, this variable is of no longer concern for the purposes of our study.

Women pay significantly more coffeehouse visits in a month compared to men ($r = .19$, $p < .05$) and monthly coffeehouse visits is also positively correlated with the income of the participants ($r = .27$, $p < .01$). In addition, coffeehouse visit frequency is negatively and significantly correlated with the materialism level of the participants ($r = .23$, $p < .05$).

There is no difference among genders in terms of the differential happiness derived from coffee experience with friends or strangers ($p > .20$).

The results of study 3 demonstrate that self-concept clarity plays a differentiating role in individuals' preference of experiences with familiar people versus strangers. For those in the experience with friends condition, people with clear self-concepts derive more happiness compared to the people with unclear self-concepts. For those in the experience with strangers condition, people with unclear self-concepts derive more happiness compared to people with clear self-concepts. Therefore, all our hypotheses were supported.

In this study, the effects on various social experiences are tested using a homogenous student sample. Study 4 further tests hypotheses by conducting a similar study on a very similar student sample but with only one operational difference.

4.3.2 Study 4

In the previous study, the interactive effect of SCC with social experiential happiness was shown. However, another study is designed, measuring SCC with a well-established standardized scale instead of a manipulation method to test the robustness of the effects shown in Study 3 with a similar sample.

4.3.2.1 Methods and procedure

The analyses were performed with a total sample of 157 (47 male, age not measured due to homogeneity) students from the psychology department of Boğaziçi University in exchange for course credit. Participants were randomly assigned to the conditions of 2 (type of experience: solitary versus social) between-subjects design after answering the SCC scale (measured: clear versus unclear).

Participants completed the unidimensional SCC scale of Campbell et al. (1996),

consisting of 12 items 10 of which are reverse items (i.e. "My beliefs about myself often

conflict with one another"). Self-concept clarity is assumed to be a stable individual

trait, to be captured by self-report (Campbell et al., 1996). The original SCC scale was

developed by Campbell et al. (1996), in which the 12 final items were derived from an

initial pool of 40 items including perceived certainty, temporal stability, and internal

consistency of self-beliefs. The items were presented in randomized order and answered

on a 7-point Likert type scale anchored by strongly disagree/ strongly agree.

The manipulation of coffee experience with friends vs. strangers was performed

with the use of the photographs in Figure 15 and Figure 16 (Appendix A). Two

photographs in a café stand setting were specially prepared and no logo, brand or

product was placed. Respondents in the friends condition were presented with a

photograph involving three people at the same stand, posed as if they were talking. The

respondents in the strangers condition were presented with a very similar photograph but

with the difference that three people were no longer having a conversation and were

looking in different directions. An informative sentence was added to each photograph

explaining that the coffee experience is lived with friends vs. with strangers.

After viewing the photographs, the participants responded to main outcome

variables. Happiness derived from the experience was assessed with three items asking

"How happy this experience would make you feel" on a 9-point semantic differential

scale anchored by not happy/ very happy, "How much the event would contribute to

your happiness?" on a 9-point scale anchored by very little/ very much and "Would you

be happier doing something else instead of this experience?" on a 9-point scale anchored

by not happier/ much happier (reverse item). Three items form an index adapted from Millar and Thomas (2009).

The respondents were then asked to indicate how much money they would spend for themselves for this experience, in $ value ranging from 0 to 50. In terms of time willing to spend, the respondents were asked to indicate how much time they would spend for this experience, ranging from 0 to 10 hours with ½ hour units.

The respondents also reported some demographic information of gender and level of income (low/ low to medium/ medium/ medium to high/ high). Previously unrelated variables like materialism or involvement were not collected and measured to keep the questionnaire short and easy to fill out.

4.3.2.2 Results and discussion

Three items in the happiness index were combined as a happiness total score ($\alpha = .66$). When analyzed separately, there is a main effect of the type of experience on happiness, with experience with friends rated significantly higher than strangers conditions ($M_{stranger} = 4.67$ vs. $M_{friends} = 5.80$, $F(1,155) = 25.61$, $p < .000$). Key descriptives are reported in Table 5 in Appendix C.

We performed a median split to the variable of measured SCC from a median score of 4.42 (over 7) and formed two groups as low vs. high SCC. SCC had no main effect on happiness or on money willingness to spend. SCC also had a marginally significant main effect on time willingness to spend for the coffee experience ($M_{clear} =$

2.17 vs. $M_{unclear}$= 2.67, p = .072) as unclear individuals were also willing to spend more time for the coffee experience in general.

However, coming to the main dependent variable of experiential happiness, as expected, the experience type (2: friends vs. strangers) x SCC (2: clear vs. unclear) interaction is found significant on the happiness derived ($F(1,153)$ = 8.44; p = 0.004) from the coffee experience, supporting H₃ₐ. The nature of the differentiation can be observed in Figure 9.
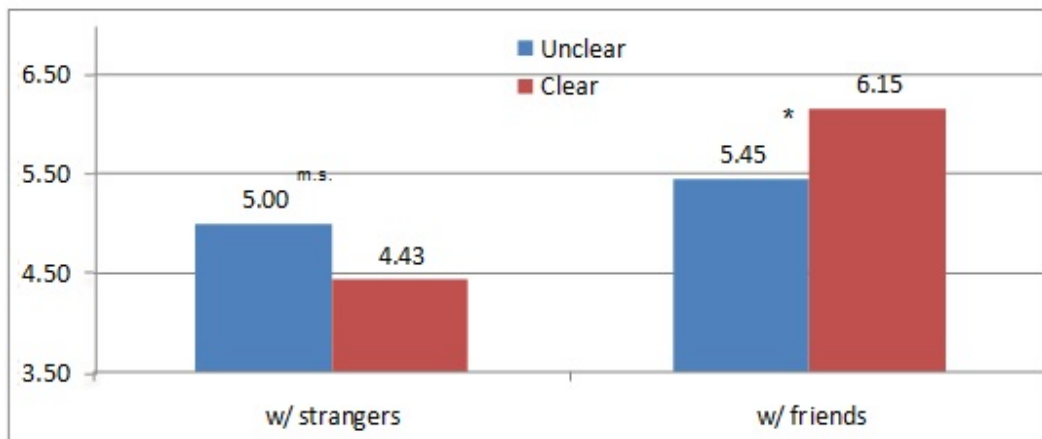
Fig. 9. Happiness garnered from experiences.

According to within type of experience analyses, for those in the experience with friends condition, there is a significant difference between people with clear versus unclear self-concepts in terms of the happiness derived (M_{clear} = 6.15 vs. $M_{unclear}$= 5.45, $F(1,79)$ = 5.46, p = .022). These results support H₃ᵦ and replicate the previous study's findings. However, for those in the experience with strangers condition, there is a marginally significant opposite effect and people with unclear self-concepts derive more happiness

compared with people with clear self- concepts (M_{clear} = 4.43 vs. $M_{unclear}$ = 5.00, $F(1,74)$ = 3.20, p = .077). This finding therefore partially supports H$_{3c}$.

According to the within self-concept clarity conditions comparisons, for those with clear self- concepts, coffee experience with friends provide more happiness than with strangers ($M_{stranger}$ = 4.43 vs. $M_{friends}$ = 6.15, $F(1,81)$ = 34.25, p < .000), replicating the previous study's findings. On the contrary, there is no statistically significant difference between the happiness scores for the experience with strangers versus friends for those in the unclear self-concept condition ($M_{stranger}$ = 5.00 vs. $M_{friends}$ = 5.45, $F(1,72)$ = 1.98, p = .164).

The interaction of SCC with experience type is still significant on happiness when controlled for gender (p = .000) and income (p = .000).

The results of this study support our prediction that for those in the experience with friends condition, there is a significant difference between people with clear versus unclear self- concepts in terms of the happiness derived. However, for those in the experience with strangers condition, there is a marginally significant opposite effect and people with unclear self- concepts derive more happiness compared with people with clear self- concepts.

Studies 3 and 4 used quite homogenous student samples from a major university in Istanbul. In order to contribute to the generalizability of the findings and to extend our exploration next study investigates the responses of a sample located in the United States and with a greater range of age and income.

4.3.3 Study 5

The previous studies showed the interactive effect of SCC with social experiential happiness, Current study is a replication with a US based sample, with less homogeneity in terms of age and income. Participants took part in the study in exchange for a small amount of payment.

The US population consists of a number of different cultures, ethnicities and backgrounds which would serve for the purposes of the current study. In addition to support the test for the robustness of the effects found in previous studies, MTurk platform has been shown to be the optimal fit for social scientists among all other crowdsourcing methods (Mason & Suri, 2012), particularly for social psychology, linguistics, and decision science studies (Chandler, Paolacci, & Mueller, 2013). The population to be recruited online had been empirically verified to produce data of equal or better quality than do traditional participant pools in social psychology (Behrend, Sharek, Meade, & Wiebe, 2011; Berinsky, Huber, & Lenz, 2012; Summerville & Chartier, 2012), cognitive psychology (Goodman, Cryder, & Cheema, 2012; Paolacci, Chandler, & Ipeirotis, 2010; Sprouse, 2011), personality psychology (Buhrmester, Kwang, & Gosling, 2011), and clinical psychology (Shapiro, Chandler, & Mueller, 2013).

As a second contribution, experience type is proposed as a potential boundary condition in SCC – social experiential happiness relationship. Hui and Bateson (1991) analyzed the role of perceived control in social service encounters and they have shown that the effect of same amount of consumer crowds show different effects in different

types of experiences. For example, while high density in a bank setting is associated with lower perceived control; it is associated with higher control in a bar setting.

Deighton (1992) conceptualized experiences on the dimension of activity and passivity and distinguished sports attendance as active consumer performance as opposed to arts attendance represented by passive consumer. There is even differentiation within the same category. For example in the art marketplace, it has been stated that some people prefer to visit galleries alone but attending performances collectively (Gainer, 1995).

By including another experiential happiness context (watching a play), there will be an opportunity to see whether or not the self-concept clarity plays a role in voyeuristic artistic experiences, too. Previous literature on experience types signal that the self-community relations will not play a significant role in such passive experiences like being an audience.

As third contribution, a number of alternative variables derived from the literature that can potentially explain our results are measured, which are the self-esteem and the self-efficacy. Self-esteem is generally the mediator for SCC effects on important outcomes. However, despite directional controversies, Wu and others' (2010) longitudinal study shows evidence for self – esteem affecting SCC, not the other way around. Partly related to this distinctiveness issue, SCC has been found to have very high test-retest reliability over periods of time, which signifies a much higher stability as a characteristic than related traits such as self-esteem. Campbell et al.'s (1996) original SCC Scale exhibits a consistent pattern of relations with a number of important self-

related traits (e.g., self-reflection, internal state awareness), after controlling for self-esteem. Therefore, the self-esteem of the individual is controlled for in the present study.

Another potential variable to confound the interactive results could be self-efficacy of the individual. It is known that high SCC has a relation with favorable social relations (Ayduk et al,. 2009), however we needed to show that the SCC interactive effect on experiential happiness is not due to the low vs. high perceived efficacy of the individual but rather only due to the clarity of self-information. Therefore, the self-efficacy of the individual is controlled for in the present study.

4.3.3.1 Methods and procedure

The analyses have been performed with a total sample of one-hundred and twenty-eight (64 male, mean age= 33.78) from an online sample pool located in the United States in exchange for monetary payment. Participants were randomly assigned to the conditions of 2 (type of experience: solitary versus social) x 2 (SCC measured: clear versus unclear) between-subjects design.

Participants completed the SCC scale of Campbell et al. (1996), consisting of one dimension and 12 items 10 of which are reverse items (sample reverse item: My beliefs about myself often conflict with one another"). Self-concept clarity is assumed to be a stable individual trait, to be captured by self-report (Campbell et al., 1996). The original SCC scale has been developed by Campbell et al. (1996), in which the 12 final items have been derived from an initial pool of 40 items including perceived certainty, temporal stability, and internal consistency of self-beliefs; ramifications of SCC, such as decisiveness and clearly articulated goals. The items were presented in randomized

order and answered on a 7-point Likert type scale anchored by strongly disagree/ strongly agree.

The manipulation of coffee experience with friends vs. strangers has been performed with the use of photographs as in Figure 15 and Figure 16 (Appendix A). Two photographs in a café stand setting have been specially prepared and no logo, brand or product has been placed. Respondents in the friends condition were presented with a photograph involving three people at the same stand, posed as if they were talking. The respondents in the strangers condition were presented with a photograph very similar but with the difference that three people were no longer having a conversation and looking at different directions. An informative sentence was added to each photograph explaining that the coffee experience is lived with friends vs. with strangers.

In the second part, regarding the voyeuristic audience experience, the manipulation of social vs. strangers play experience has been performed with the use of photographs as in Figure 17 (Appendix A). Unlike previous studies, the same photograph of three teenagers, sitting in audience seats, supposedly watching a performance, are used. No logo, brand or product has been placed. Respondents in the social experience condition were presented with the information that three close friends were shown enjoying a performance whereas the respondents in the strangers condition were presented the information that three people that do not know each other are shown enjoying a performance.

After viewing the photographs, the participants responded to main outcome variables. Happiness derived from the experience was assessed with three items asking "How happy this experience would make you feel" on a 9-point semantic differential

scale anchored by not happy/ very happy, "How much the event would contribute to your happiness?" on a 9-point scale anchored by very little/ very much and "Would you be happier doing something else instead of this experience?" on a 9-point scale anchored by not happier/ much happier (reverse item). Three items form an index adapted from Millar and Thomas (2009).

The respondents were then asked to indicate how much money they would spend for themselves for this experience, in $ value ranging from 0 to 50. In terms of time they were willing to spend, the respondents were asked to indicate how much time they would spend for this experience, ranging from 0 to 10 hours with ½ hour units.

For the performance watching experience, the respondents answered the same happiness questions on similar scales but the price and money questions are modified in order to fit real life measures. The respondents were asked to indicate how much money they would spend for themselves for this experience, in $ value ranging from 0 to 150. In terms of time they were willing to spend, the respondents were asked to indicate how much time they would spend for this experience, ranging from 0 to 10 hours with ½ hour units.

In order to measure self-esteem, participants answered to the Rosenberg (1965) self-esteem scale consisting of 10 items 5 out of which are reverse (sample item: "I feel that I'm a person of worth, at least on an equal plane with others."). They answered on a 4-point Likert type scale anchored by strongly disagree/ strongly agree.

The other half of the sample answered to the self-efficacy scale (Schwarzer & Jerusalem, 1995) consisting of 10 items (sample item: "I am confident that I could deal

efficiently with unexpected events"). They answered on a 4-point Likert type scale anchored by not at all true / exactly true.

The respondents also reported some demographic information of age, gender and level of income (low/ low to medium/ medium/ medium to high/ high). Previously unrelated variables like materialism or involvement were not collected and measured to keep the questionnaire short and easy to fill out.

4.3.3.2 Results and discussion

Three items in the happiness index were combined as a happiness total score ($\alpha = .69$). When analyzed separately, there is a main effect of the type of experience on happiness, with experience with friends rated significantly higher than strangers conditions ($M_{\text{stranger}} = 4.58$ vs. $M_{\text{friends}} = 6.11$, $F(1,126) = 33.87$, $p < .000$). Key descriptives are reported in Table 6 in Appendix C.

We performed a median split to the variable of measured SCC from a median score of 4.33 (over 7) and formed two groups as low vs. high SCC. Surprisingly, the SCC had no main effect on happiness but on money willingness to spend ($M_{\text{clear}} = 12.74$ vs. $M_{\text{unclear}} = 18.23$, $p = .005$) since low self-clarity people were willing to spend more money on coffee experience in general. SCC also had a main effect on time willingness to spend for the coffee experience ($M_{\text{clear}} = 1.99$ vs. $M_{\text{unclear}} = 3.29$, $p = .000$) as unclear self individuals were also willing to spend more time for the coffee experience in general.

However, coming to the main dependent variable of experiential happiness, as expected, the experience type (2: friends vs. strangers) x SCC (2: clear, unclear)

interaction is found significant on the happiness derived ($F(1,124) = 7.25$; $p = 0.008$) from the coffee experience. This finding supports our hypothesis 3a. The nature of the differentiation can be observed in Figure 10.
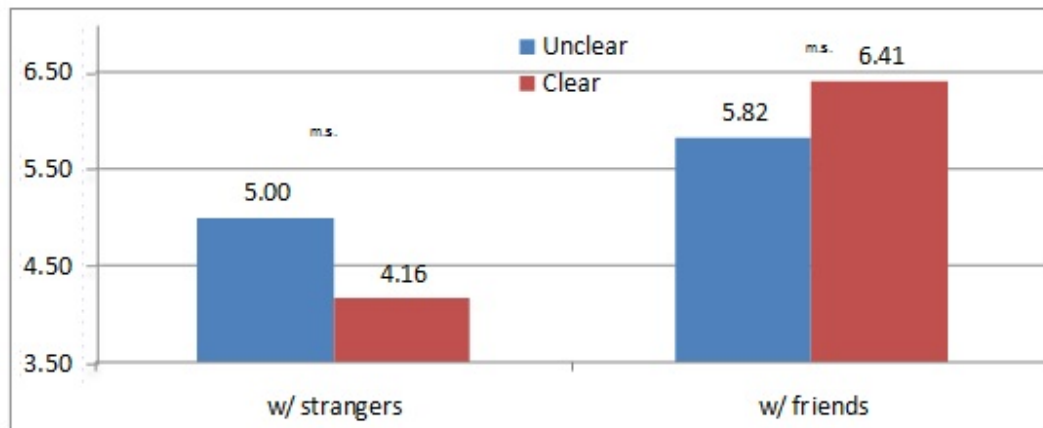
Fig. 10. Happiness garnered from experiences.

Planned comparisons revealed the expected effects. According to within type of experience analyses, for those in the experience with friends condition, there is a marginally significant difference between people with clear versus unclear self-concepts in terms of the happiness derived (M_{clear} = 6.41 vs. $M_{unclear}$ = 5.82, $F(1,64)$ = 3.24, p = .077), partially supporting H3b. However, for those in the experience with strangers condition, there is the opposite effect and people with unclear self-concepts derive significantly more happiness compared with people with clear self-concepts (M_{clear} = 4.16 vs. $M_{unclear}$ = 5.00, $F(1,60)$ = 3.95, p = .052), supporting H3c.

According to the within self-concept clarity conditions comparisons, for those with clear self-concepts, coffee experience with friends provide more happiness than

with strangers ($M_{stranger}$ = 4.16 vs. $M_{friends}$ = 6.41, $F(1,64)$ = 30.72, p < .000) and the same direction holds for also those in the unclear self-concept condition, favoring experience with friends ($M_{stranger}$ = 5.00 vs. $M_{friends}$ = 5.82, $F(1,60)$ = 5.92, p =.018).

The interaction is still significant on happiness when controlled for age (p = .007), gender (p = .007) and income (p = .014).

Checking the happiness derived from performance watching experience, no significant interaction effect of SCC with experience type (friends vs. strangers) is observed ($F(1,123)$ = 1.04; p = .310) despite a significant main effect of experience type only on happiness ($M_{stranger}$ = 5.17 vs. $M_{friends}$ = 6.27, $F(1,126)$ = 13.46, p < .000). In addition, even though marginally significant, participants were willing to devote more time for a play experience with friends rather than strangers happiness ($M_{stranger}$ = 2.70 vs. $M_{friends}$ = 3.33, $F(1,126)$ = 3.37, p = .069). No significant main effect was observed in terms of price willing to be paid.

We formed low vs. high self-esteem groups vie median split from a median score of 2.33 and two groups are formed as low vs. high self-efficacy groups from a median score of 3.10. ANOVA is performed with self-esteem and experiential condition as variables and found no interaction effect of experiential condition or self-esteem on experiential happiness ($F(1,63)$ = .185, p = .67). A similar ANOVA analysis is also performed for self-efficacy and experiential condition and no interaction effect of experiential condition or self-efficacy on experiential happiness is found ($F(1,62)$ = .658, p = .421).

Self-esteem and experience type had no interaction effect on happiness derived from a performance watching experience, too ($F(1,62)$ = .171, p = .68). In a similar

manner, self-efficacy and experience type had no interaction effect on happiness derived from a performance watching experience, too ($F(1,63) = .097$, $p = .757$).

The results of this study supported our prediction that for those in the experience with friends condition, there is a marginally significant difference between people with clear versus unclear self-concepts in terms of the happiness derived. However, for those in the experience with strangers condition, there is the opposite effect and people with unclear self- concepts derive significantly more happiness compared with people with clear self- concepts. These results also support our previous studies which demonstrated the interaction of SCC with the experience's social structure on happiness garnered. In addition, this study supported our peripheral aims of eliminating confound variables of self-esteem or self-efficacy. The social structure of the voyeuristic experience did not interact with the SCC levels of the individuals as well. In the following study, we test our predictions by conducting a field study.

4.3.4 Study 6 in field

The previous studies tested our predictions regarding the interaction effect of SCC and the social context of the experience on derived happiness by conducting either online or lab studies using visual stimuli. This study is a field experiment to test the predictions. All our previous studies measured anticipated happiness and therefore did not include a behavioral measure as a dependent variable. However, in the realm of happiness, the literature is dominated by different levels of happiness garnered from experiences depending on when it is measured. The incongruency between predicted, momentary and remembered happiness from experiences have been shown by various previous work (Mitchell, Thompson, Peterson, & Cronk, 1997, Wirtz, Kruger, Scollon, & Diener,

2003). Therefore, a field study with a sample very similar to our previous online studies is constructed to better generalize conclusions to the actual consumption behavior.

The experimental setting was a café called Wonderland located on one of the campuses of Bogazici University. Wonderland is a privately operated café with a significant amount of day-long traffic for eating and drinking. The major reason to choose this café was basically the interior design, which includes a single, long, communal table that allows the customers to eat, consume and/or socialize together. The environment is photographed as seen in Figure 11.

Fig. 11. Field café: Wonderland.

We conducted the study on two weekdays employing a quota of participants sitting

alone among other consumers versus sitting with friends conditions. Participants' SCC

level, materialism level and demographics were measured. The main dependent variable

was the happiness garnered in the time of consumption, since we interrupted their

eating-drinking experience. Participation was totally voluntary and without any

monetary compensation.

4.3.4.1 Participants and procedure

100 people (39 male, mean age= 33.78) voluntarily participated in the study. The participants were recruited according to our 50/50 quota for sitting alone versus sitting with their friends conditions.

One student assistant that has marketing research experience but naïve to the hypotheses of the study was placed in the aforementioned café in order to make observations regarding our quota. Therefore, the study employed a 2 (with friends vs. with strangers experience) by 2 (low vs. high SCC as measured) design. All respondents were provided the same questionnaire with the same order of questions, regardless of their condition. Upon agreeing to fill out the questionnaire for helping a thesis study within the university, all customers filled out the following measures during their eating and drinking experience. The whole questionnaire can be found in Appendix D.

First, the participants were required to focus on the café experience as they were living through it and answer the first questions regarding their immediate experience. Happiness derived from the experience was assessed with three items asking "How happy this experience would make you feel" on a 9-point semantic differential scale anchored by not happy/ very happy, "How much would the event would contribute to your happiness?" on a 9-point scale anchored by very little/ very much and "Would you be happier doing something else instead of this experience?" on a 9-point scale anchored by not happier/much happier (reverse item). Three items form an index adapted from Millar and Thomas (2009).

The respondents were then asked to indicate how much money they spent for that experience, in TRY. In terms of time, the respondents were asked to indicate how much time they spent for that experience.

Participants completed the self-concept clarity scale developed by Campbell et al. (1996), in which 12 items (one reverse item) include perceived certainty, temporal stability, and internal consistency of self-beliefs; ramifications of SCC, such as decisiveness and clearly articulated goals. The items were answered on a 7-point Likert type scale anchored by strongly disagree/strongly agree.

In order to measure materialism, participants answered to the three-item shortened version of Richins' (2004) materialism scale's happiness subdimension (sample item: "My life would be better if I owned certain things I don't have.") They answered on a 5-point Likert type scale anchored by strongly disagree/ strongly agree.

We also measured the behavioral involvement of respondents with café or restaurants. They reported their number of eating-drinking out in a week. The respondents also reported some demographic information, including age, gender and level of income (low/ low to medium / medium / medium to high / high).

4.3.4.2 Results and discussion

Twelve items in the SCC scale were combined as a clarity measure ($\alpha = .91$). A median split is performed for the self-concept clarity from a median score of 5.42 over 7.

Three items in the happiness index were combined as a happiness total score ($\alpha = .86$). There is a main effect of the type of experience not on happiness but on time spent, with experience with friends taking significantly more time than strangers conditions

(M_{stranger} = 18.5 min. vs. M_{friends} = 24 min., $t(1,99)$ = 5.77, $p < .019$). There is no main effect of SCC ($p = .38$) on derived happiness. Key descriptives are reported in Table 7 in Appendix C.

The experience type (2: friends vs. strangers) x SCC (2: clear vs. unclear) interaction is found significant on the happiness derived from the experience ($F(1,96)$ = 7.449, $p = .008$). The interaction is still found significant when controlled for age, gender and income.

According to within type of experience analyses, the difference of happiness levels from clear versus unclear individuals is statistically insignificant for those in the experience with strangers condition (M_{unclear} = 6.51, SD = .38 vs. M_{clear} = 5.77, SD = .43, $F(1,48)$ = 1.53, p = .223) while for those in the experience with friends condition, people with high self-clarity derive more happiness than people with low self-clarity (M_{unclear} = 4.90, SD = .41 vs. M_{clear} = 6.34, SD = .39, $F(1,48)$ = 7.38, $p < .01$).

For those participants with unclear self-concepts, those in the experience with strangers condition derive more happiness than those in the experience with friends condition (M_{stranger} = 6.51, SD = .39 vs. M_{friends} = 4.90, SD = .41, $F(1,50)$ = 7.16, p = .01), though the result is statistically insignificant for those participants with clear self-concepts (M_{stranger} = 5.77, SD = .43 vs. M_{friends} = 6.34, SD = .39, $F(1,46)$ = 1.22, p = .27). The nature of the interaction is shown in Figure 12 and Figure 13.
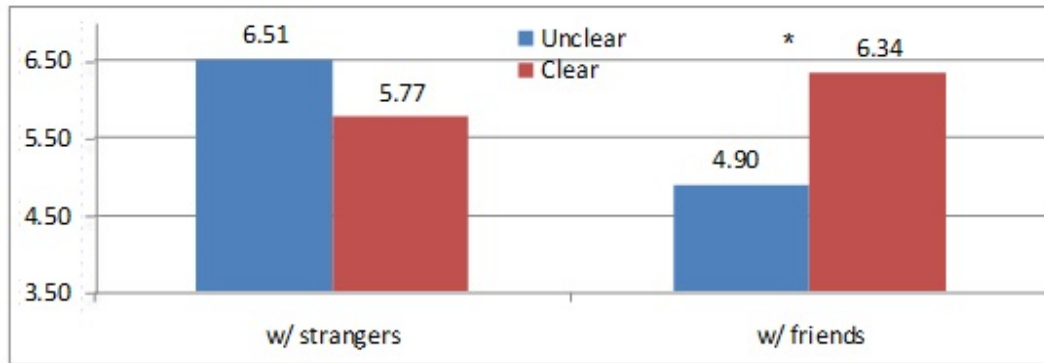
Fig. 12. Happiness garnered from experiences.
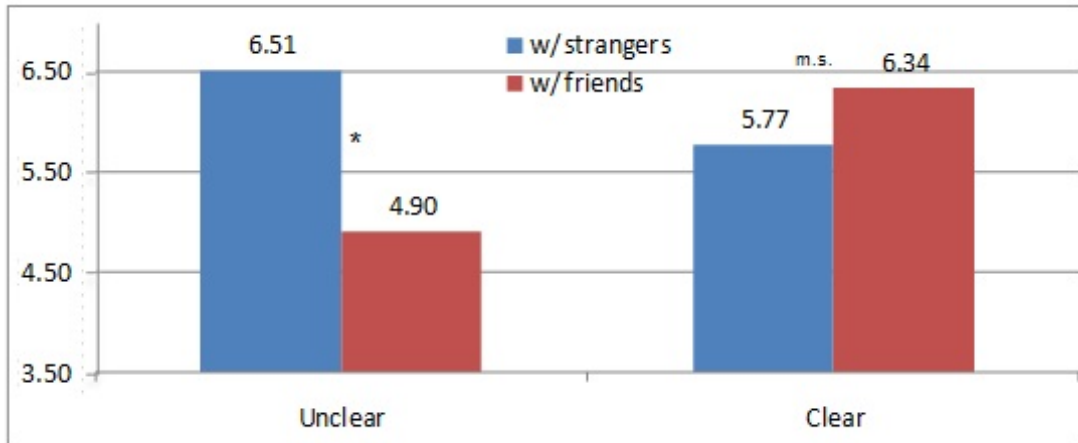
Fig. 13. Happiness garnered from experiences.

Three items in the materialism scale were combined as a materialism total score (α = .89). A median split is performed for materialism from a median score of 3.00 over 7. Materialism scores showed the expected positive correlation with income ($r = -.216, p < .05$) but were not correlated with gender, age nor SCC or any dependent variable.

Income showed positive correlation with money ($r = .497, p < .01$) and time ($r = .232, p < .05$) spent in the experience as well as with café eating weekly involvement ($r = .235, p < .05$). Weekly involvement was also positively correlated with how much

time ($r = .454$, $p < .01$) and money ($r = .261$, $p < .01$) the participant reserved for the experience at the time of the study.

It is a considerably important finding that according to the field data, people with low SCC garner more happiness from experiences with strangers than even the experience with friends. Even though this finding is a more extreme form of our proposed hypotheses, it is quite usual that anticipated versus experienced happiness values differ. For example, the rosy view of happiness predicts the lowest level of happiness during the experience when compared to before and after the experience (Mitchell et al. 1997). The same incongruency between predicted, on-line and remembered happiness from experience was replicated later by Wirtz et al. (2003) in the context of spring-break holidays. Therefore, the findings of this study are not in direct conflict with previous studies and even hypotheses but a contribution to those findings as empirical support in the realm of experienced happiness measured in a real consumption setting.

4.4 General discussion of self-concept clarity and experiences

This research investigated how consumers' derived happiness levels from paid experiences like coffeehouses differ according to the social structure and the self-concept of the consumer. Findings from this experimental study serve support for a psychological determinant, namely the clarity of the self-concept and its effect on the happiness derived from different social experiential contexts. More specifically, it is suggested that people with clear versus unclear self-concepts derive different levels of happiness in different types of experiences.

In three online studies and one field study, it is showed that people who hold clear self-concepts are happier in experiences shared with loved ones when compared to ones with a less clear concept of self. On the other hand, people who hold unclear self-concepts turned out to be happier in experiences shared with strangers than people who have high self-concept clarity. Furthermore Study 5 successfully ruled out alternative self-related variables like self-esteem and self-efficacy as potential drivers of this effect and voyeuristic experiences like theaters or concerts are introduced as boundary condition of this effect. Finally, in Study 6, a field study is conducted in a campus café to demonstrate the effects of SCC and social structure of the experience on not anticipated but this time on real-time, experienced happiness.

The findings provided a new perspective towards the assumption that everybody enjoys experiences with friends rather than strangers. For example Study 4 and Study 6 are exceptions to the preference of experiences with friends in the case of individuals with an unclear self-concept. Furthermore, one striking result is that, real-time experienced happiness levels measured right at the time of the dining experience showed that people with unclear self-concepts derived significantly more happiness from the experience if they were eating alone with other people around rather than eating with their friends.

From a social psychological perspective, the literature on SCC posits that a clear view of the self is the result of a secure attachment style and it is also associated with a number of desired and optimal psychological health variables such as subjective well-being and satisfaction with life (Ritchie et al. 2011), mind at ease (Mittal, 2015) and cooperation in times of conflict (deDreu & vanKnippenberg 2005). Although very

recent research synthesizes the advantages of the consumers with clear self-concepts in the marketplace (Mittal, 2015), to the best of our knowledge, there is no empirical research that investigates how low levels of self-concept clarity may provide advantages in certain experiences or social environments. It is demonstrated that the extent to which consumers have clear and stable self-concept influences the amount of enjoyment they derive from the same experience. When the experience is lived among other people the person do not know, individuals with unclear self concepts reports higher happiness levels than individuals with clear self concepts. A potential explanation for this difference may be the deterrence of potential feedback from people you know as opposed to a safe environment with people you do not know and therefore the potential of any feedback on who you are or not is minimized. Only the experience remains to be lived and not the social component. In addition, it is demonstrated that self-esteem or self-efficacy do not account for the variations captured in the SCC- experience happiness relationship one cannot explain our results.

4.5 Practical implications and limitations for self-concept clarity and experiences

The results of this research have several managerial implications. As consumers face certain design related or experience type related restrictions on how they sit or who they share the servicescape with, having a sense of how happy consumers would be as a result of these experiences would be beneficial to managers, practitioners or marketing communication strategists. The results of this research suggest that communal tables when enjoyed with other unknown consumers would provide more happiness to the individual with unclear sense of self more than the individual with a clear sense of self.

On the other hand, when the experience is enjoyed with a group of familiar people, people with clear self-concepts would derive more happiness when compared to people with unclear self-concepts. In half of the studies, there was not a significant advantage of experiences with friends when compared to experiences with strangers for the unclear self-concept group. Therefore, it might be useful for companies to manipulate SCC of consumers according to the social structure allowed by their experience designs. Another implication would be to direct segments with unclear self-concepts – such as people from cold and neglecting family backgrounds, people with unstable self-worth, of younger age, with vulnerability towards social feedback and external stimuli – towards experiences to be enjoyed among strangers while directing the segments thought to be having clear worldviews towards experiential designs allowing spending time with friends, family etc. but not alone.

Although one might expect that these effects would be relevant for all types of services or experiences, in this research it is demonstrated that SCC fails to predict the differential happiness from experiences that are voyeuristic in nature, such as performances, plays or concerts. There was no significant difference between clear and unclear individuals both such experiences involving strangers or friends. As argued, the natural lack of potential for social feedback or self-related information to be gained from accompanying people makes this difference obsolete. Hence, it is suggested that further research can investigate more experience types that have variations of social feedback opportunities such as conferences, holidays or on the other hand, banks or campuses.

While the predictions are supported in a total of six studies, this research is not without its limitations. One limitation is that in most of the studies, the participants were

asked anticipated happiness, the price they would be willing to pay and the time they would anticipate spending in that situation. However, a field study on a similar sample revealed some differences to be commented. While intentions might signal behavior, researchers in the future can focus on anticipated, online and even retrospective remembered happiness before, during and after certain experiences. Either by conducting a longitudinal study or a multiplicity of field studies, the results would be of direct relevance to the marketplace and practitioners as well as researchers.

In addition to asking anticipated or experienced happiness, time and the amount of money one was willing to spend were also investigated, but mostly the main effects of experience type on these important outcomes were shown rather than interactions with key psychological variables. The lack of a significant interaction effect on price could be stemmed from the standardized coffee prices in cafes that youth mostly prefers. Furthermore, lack of a significant interaction effect on time to spend can be stemmed from various other lifestyle-related choices or characteristics of the participant such as patience, locomotion orientation etc. From a contextual perspective, rather than our key psychological variables measured in our study, participants may have momentary needs for a coffee break at the time of the study. Some studies showed a marginally significant effect on one or two of these variables. However, further studies that deal not with happiness but with more managerially relevant outcomes like price, satisfaction, loyalty or WOM would improve the practical contributions of the findings.

CHAPTER 5

OVERALL DISCUSSION AND FURTHER RESEARCH

It is not always the consumer's choice whether or not to share the servicescapes with friends or family or with totally stranger consumers. Therefore, any insight into these situations and possible variables that affect the happiness garnered from these experiential settings are worth being introduced into the evolving literature.

In a series of six studies (five online and one field study), it is demonstrated that even though people derive the highest levels of happiness from experiences with loved ones when compared to both solitary experiences and experiences with strangers, our self-related concepts showed exceptions for this assumption as the autonomous-related self and the unclear self.

The literature on experiences consumption is deeply intertwined with the self-concept of the individual, even more than with material purchases (Carter & Gilovich, 2012) due to the experiences' further overlap with the self-concept of the individual when compared to material purchases. Therefore, the self within experiences is thought to be leading to a multiplicity of research and development in the future, too. This research, taking the perspective of the clarity of the self-concept, contributes to the literature on experiences consumption and the self-concept in several ways. From a consumer behavior perspective, most of the prior research assumed or showed that people would prefer experiences shared with loved ones or their families due to their storytelling value, conversational value and satisfaction of the need for relatedness (van Boven, 2005). It was also showed a similar effect in the beginning of the research by

demonstrating higher happiness levels, price WTP and time WTS for social experiences than solitary experiences. However, in real life, experiences are not lived through in isolated spaces and service people and at least other consumers are present in the surroundings (Gainer, 1995). Therefore, the realistic experience manipulation led to a multiplicity of valuable findings on self-related constructs and happiness.

For future studies, a fruitful avenue could be to investigate the construct of materialism as a trait that is highly relevant for the happiness literature since it is found to be related to undesired outcomes like diminished happiness, diminished vitality, depression, anxiety, less life satisfaction (e.g. Belk, 1985; Kasser & Ahuvia, 2002; Ryan & Dziurawiec, 2001). It is also highly relevant for the experiential literature, for example, when the aim of any type of purchase is to advance happiness or enjoyment of life (instead of survival or maintenance), experiential purchases lead to greater happiness levels whereas people scoring higher on materialism access greater happiness levels by material acquisitions than people scoring lower on materialism (Millar & Thomas, 2009). Even though this dissertation has measured and controlled for any effect of materialism in some of the studies, in order to limit the scope we have not dealt with this issue in depth. Future research would be of value by dealing with and investigating materialism in conjunction with other self-related traits in experiential settings.

This study focused on the happiness as a positive emotional outcome of everyday experiences. Even though this link is very important in terms of its high relevance in the literature on "the experiential recommendation", future research might analyze a range of marketplace emotions (guilt, hope, embarrassment, sadness) and how

the self-construct interacts with the social structure of the experience to affect such emotions.

Future research may also link many social-cultural variables to extend the nomological net of experiential happiness. Some concepts to be delved upon are identity threats, identity coherence and fusion, territorial behavior in experiential settings from an evolutionary perspective as well as carrying these effects to virtual contexts and online services such as online gaming contexts.

APPENDIX A

EXPERIENTIAL STIMULI

Fig. 14. Solitary experience condition visual.

Fig. 15. Social experience with friends condition visual.

Fig. 16. Social experience with strangers condition visual.

Fig. 17. Performance watching experience condition visual.

APPENDIX B

A LIST OF SCALES USED IN STUDIES

Autonomy-Relatedness Scale (Kağıtçıbaşı, 1996)

1. People who are close to me have little influence on my decisions.

2. I do not like a person to interfere with my life even if he/she is very close to me.

3. I feel independent of the people who are close to me.

4. I lead my life according to the opinions of people to whom I feel close. (R)

5. The opinions of those who are close to me influence me on personal issues. (R)

6. While making decisions, I consult with those who are close to me. (R)

7. On personal issues, I accept the decisions of people to whom I feel very close. (R)

8. I usually try to conform to the wishes of those to whom I feel very close. (R)

9. I can easily change my decisions according to the wishes of those who are close to me.
(R)

10. I need the support of persons to whom I feel very close.

11. I prefer to keep a certain distance in my close relationships. (R)

12. Generally, I keep personal issues to myself. (R)

13. The people who are close to me strongly influence my personality.

14. I think often of those to whom I feel very close.

15. I do not worry about what people think of me even if they are close to me. (R)

16. Those who are close to me are my top priority.

17. My relationships to those who are close to me make me feel peaceful and secure.

18. I do not share personal matters with anyone, even if very close to me. (R)

The General Self-Efficacy Scale (Schwarzer and Jerusalem 1995)

1. I can always manage to solve difficult problems if I try hard enough.

2. If someone opposes me, I can find the means and ways to get what I want.

3. It is easy for me to stick to my aims and accomplish my goals.

4. I am confident that I could deal efficiently with unexpected events.

5. Thanks to my resourcefulness, I know how to handle unforeseen situations.

6. I can solve most problems if I invest the necessary effort.

7. I can remain calm when facing difficulties because I can rely on my coping abilities.

8. When I am confronted with a problem, I can usually find several solutions.

9. If I am in trouble, I can usually think of a solution.

10. I can usually handle whatever comes my way.

Self-Esteem Scale (Rosenberg 1965)

1. On the whole, I am satisfied with myself.

2. At times I think I am no good at all. (R)

3. I feel that I have a number of good qualities.

4. I am able to do things as well as most other people.

5. I feel I do not have much to be proud of. (R)

6. I certainly feel useless at times. (R)

7. I feel that I'm a person of worth, at least on an equal plane with others.

8. I wish I could have more respect for myself. (R)

9. All in all, I am inclined to feel that I am a failure. (R)

10. I take a positive attitude toward myself.

Self-Concept Clarity Scale (Campbell et al. 1996)

1. My beliefs about myself often conflict with one another. (R)

2. On one day I might have one opinion of myself and on another day I might have a different opinion. (R)

3. I spend a lot of time wondering about what kind of person I really am. (R)

4. Sometimes I feel that I am not really the person that I appear to be. (R)

5. When I think about the kind of person I have been in the past, I'm not sure what I was really like. (R)

6. I seldom experience conflict between the different aspects of my personality.

7. Sometimes I think I know other people better than I know myself. (R)

8. My beliefs about myself seem to change very frequently. (R)

9. If I were asked to describe my personality, my description might end up being different from one day to another day. (R)

10. Even if I wanted to, I don't think I could tell someone what I'm really like. (R)

11. In general, I have a clear sense of who I am and what I am.

12. It is often hard for me to make up my mind about things because I don't really know what I want. (R)

Materialism scale (Richins 2004)

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

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

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

DESCRIPTIVE RESULTS

Table 1. Descriptive Statistics for Study 1.

	Autonomy	Relatedness	Happiness	Price WTP ($)	Time WTS (h)	Materialism	Involvement (Cups/Day)	Involvement (Visit/Month)	Involvement (General)	Gender M/F	Age	Income
N Valid	201	201	201	201	201	201	201	201	201	201	201	201
Missing	0	0	0	0	0	0	0	0	0	0	0	0
Mean	3.0022	3.2996	5.0995	7.35	1.40	3.4544	1.51	3.54	5.75	1.45	33.32	2.25
Median	2.8889	3.3333	5.3333	5.00	1.00	3.6667	1.00	2.00	6.00	1.00	29.00	2.00
Mode	2.78	3.78	4.67	5	1	4.00	1	0	6	1	22	3
Std. Deviation	.60878	.63462	1.74930	6.809	1.167	.99121	1.775	6.283	1.977	.499	12.997	.922
Variance	.371	.403	3.060	46.360	1.362	.982	3.151	39.480	3.908	.249	168.930	.850
Skewness	.448	-.233	-.360	2.964	1.886	-.493	2.070	2.997	-.661	.212	1.204	.015
Std. Error of Skewness	.172	.172	.172	.172	.172	.172	.172	.172	.172	.172	.172	.172
Kurtosis	-.248	-.222	.080	12.490	4.248	-.205	5.637	9.144	.104	-1.975	.539	-.864
Std. Error of Kurtosis	.341	.341	.341	.341	.341	.341	.341	.341	.341	.341	.341	.341
Range	2.89	3.33	8.00	50	7	4.00	10	33	8	1	54	4
Minimum	1.78	1.67	1.00	0	0	1.00	0	0	1	1	18	1
Maximum	4.67	5.00	9.00	50	7	5.00	10	33	9	2	72	5

Table 2. Descriptive Statistics for Study 2 with Three Conditions.

		Autonomy	Relatedness	Happiness	Price WTP ($)	Time WTS (h)	Materialism	Involvement (cups/day)	Involvement (visit/month)	Involvement (General)	Gender	Age	Income
N	Valid	291	291	291	291	291	291	291	291	291	291	291	291
	Missing	0	0	0	0	0	0	0	0	0	0	0	0
Mean		2.9092	3.3751	5.4192	6.3540	1.320	3.4915	1.29	3.50	5.80	1.46	29.81	2.35
Median		2.8900	3.3300	5.5000	5.0000	1.000	3.6700	1.00	2.00	6.00	1.00	27.00	2.00
Mode		2.78	3.33a	7.00	5.00	.5	4.00	0	0	5	1	23a	3
Std. Deviation		.47051	.57395	1.89632	4.89354	1.1020	.98263	1.424	6.200	1.928	.499	9.709	.944
Variance		.221	.329	3.596	23.947	1.214	.966	2.028	38.444	3.717	.249	94.264	.892
Skewness		.369	-.116	-.326	2.536	2.647	-.559	1.659	4.353	-.691	.173	1.456	.006
Std. Error of Skewness		.143	.143	.143	.143	.143	.143	.143	.143	.143	.143	.143	.143
Kurtosis		.117	-.016	-.562	8.753	9.956	-.377	4.080	27.689	.213	1.984	2.313	-.862
Std. Error of Kurtosis		.285	.285	.285	.285	.285	.285	.285	.285	.285	.285	.285	.285
Range		2.77	3.56	8.00	33.00	8.0	4.00	9	60	8	1	54	4
Minimum		1.56	1.44	1.00	.00	.0	1.00	0	0	1	1	18	1
Maximum		4.33	5.00	9.00	33.00	8.0	5.00	9	60	9	2	72	5

a. Multiple modes exist. The smallest value is shown

Table 3. Descriptive Statistics for Study 2 with Two Conditions.

Statistics

	Autonomy	Relatedness	Happiness	Price WTP ($)	Time WTS (h)	Materialism	Involvement (cups/day)	Involvement (visits/month)	Involvement (General)	Gender	Age	Income
N Valid	205	205	205	205	205	205	205	205	205	205	205	205
Missing	0	0	0	0	0	0	0	0	0	0	0	0
Mean	2.8929	3.3839	5.2064	6.9756	1.456	3.4700	1.33	3.72	5.85	1.45	29.06	2.41
Median	2.8900	3.3300	5.3300	6.0000	1.000	3.6700	1.00	1.00	6.00	1.00	27.00	3.00
Mode	3.00	3.56	5.00	5.00	1.0	4.00	0	0	5	1	21	3
Std. Deviation	.47344	.56252	1.65660	5.09175	1.0629	.93745	1.417	6.912	1.919	.499	8.501	.943
Variance	.224	.316	2.744	25.926	1.130	.879	2.007	47.780	3.684	.249	72.261	.890
Skewness	.247	-.048	-.117	2.323	2.442	-.524	1.391	4.192	-.743	.188	1.174	-.126
Std. Error of Skewness	.170	.170	.170	.170	.170	.170	.170	.170	.170	.170	.170	.170
Kurtosis	-.209	.144	-.212	7.166	9.702	-.363	2.157	24.421	.330	-1.984	1.349	-.966
Std. Error of Kurtosis	.338	.338	.338	.338	.338	.338	.338	.338	.338	.338	.338	.338
Range	2.55	3.56	8.00	33.00	8.0	4.00	7	60	8	1	41	3
Minimum	1.56	1.44	1.00	.00	.0	1.00	0	0	1	1	18	1
Maximum	4.11	5.00	9.00	33.00	8.0	5.00	7	60	9	2	59	4

Table 4. Descriptive Statistics for Study 3.

	Price WTP (TRY)	Time WTS (h)	Involvement (visits/month)	Gender	Income	Materialism	Happiness
N Valid	122	122	122	122	122	122	122
Missing	0	0	0	0	0	0	0
Mean	9.8607	1.6639	14.75	1.52	3.11	4.7104	5.0055
Median	10.0000	1.5000	12.50	2.00	3.00	5.0000	5.1667
Mode	10.00	.50[a]	20	2	3	6.00	5.00[a]
Std. Deviation	5.34019	1.16321	9.956	.501	.946	1.44311	1.42133
Variance	28.518	1.353	99.117	.251	.896	2.083	2.020
Skewness	1.081	1.316	.900	-.100	-.292	-.797	-.283
Std. Error of Skewness	.219	.219	.219	.219	.219	.219	.219
Kurtosis	2.209	1.873	.424	-2.024	-.403	.067	-.372
Std. Error of Kurtosis	.435	.435	.435	.435	.435	.435	.435
Range	30.00	6.00	46	1	4	6.00	7.00
Minimum	.00	.00	1	1	1	1.00	1.00
Maximum	30.00	6.00	47	2	5	7.00	8.00

a. Multiple modes exist. The smallest value is shown

Table 5. Descriptive Statistics for Study 4.

	Happiness	Materialism	SCC	Income	Gender	Price WTP (TRY)	Time WTS (h)	Involvement (visits/month)
N Valid	157	157	157	157	157	157	157	157
N Missing	0	0	0	0	0	0	0	0
Mean	5.2548	4.3079	4.3010	3.04	1.70	28.6115	2.4045	13.5350
Median	5.3333	4.3333	4.4167	3.00	2.00	20.0000	2.0000	11.0000
Mode	5.00	4.67	5.33	3	2	20.00	1.00	12.00
Std. Deviation	1.49507	1.48283	1.19381	.775	.459	25.67890	1.73956	11.29359
Variance	2.235	2.199	1.425	.601	.211	659.406	3.026	127.545
Skewness	.012	-.136	-.217	.101	-.885	2.235	1.888	1.905
Std. Error of Skewness	.194	.194	.194	.194	.194	.194	.194	.194
Kurtosis	.083	-.734	-.840	-.034	-1.233	6.092	5.196	4.808
Std. Error of Kurtosis	.385	.385	.385	.385	.385	.385	.385	.385
Range	8.00	6.00	5.17	4	1	150.00	10.00	59.00
Minimum	1.00	1.00	1.83	1	1	.00	.00	1.00
Maximum	9.00	7.00	7.00	5	2	150.00	10.00	60.00

Table 6. Descriptive Statistics for Study 5.

	Price WTP ($)	Time WTS (h)	Age	Gender	Income	SCC	Happiness	Self-Esteem	Happiness (performance)	Price WTP ($) (performance)	Time WTS (h) (performance)	Self-Efficacy
N Valid	128	128	128	128	128	128	128	64	128	128	128	64
N Missing	0	0	0	0	0	0	0	64	0	0	0	64
Mean	15.3984	2.6211	33.78	1.50	2.54	4.3802	5.3359	2.3933	5.7444	37.3125	3.0273	3.1297
Median	13.5000	2.0000	33.00	1.50	3.00	4.3300	5.6700	2.3300	6.0000	27.0000	2.5000	3.1000
Mode	20.00	2.00	34	1[a]	3	3.92[a]	5.33[a]	2.33	6.33	20.00	2.00	3.00
Std. Deviation	11.16472	2.03874	10.582	.502	1.034	1.32523	1.71027	.20264	1.76657	33.18280	1.93630	.50006
Variance	124.651	4.156	111.983	.252	1.069	1.756	2.925	.041	3.121	1101.098	3.749	.250
Skewness	.771	1.416	.658	.000	.154	-.053	-.450	.411	-.425	1.359	1.158	-.388
Std. Error of Skewness	.214	.214	.214	.214	.214	.214	.214	.299	.214	.214	.214	.299
Kurtosis	.027	2.131	-.046	2.032	-.477	-.841	-.167	.082	-.111	1.422	1.800	.171
Std. Error of Kurtosis	.425	.425	.425	.425	.425	.425	.425	.590	.425	.425	.425	.590
Range	50.00	10.00	51	1	4	5.50	7.67	.89	8.00	150.00	10.00	2.40
Minimum	.00	.00	17	1	1	1.50	1.00	2.00	1.00	.00	.00	1.60
Maximum	50.00	10.00	68	2	5	7.00	8.67	2.89	9.00	150.00	10.00	4.00

a. Multiple modes exist. The smallest value is shown

Table 7. Descriptive Statistics for Study 6.

	Price Paid (TRY)	Time Spent (min)	Involvement (visits/month)	Age	Gender	Income	SCC	Materialism	Happiness
N Valid	100	100	100	100	100	100	100	100	100
Missing	0	0	0	0	0	0	0	0	0
Mean	9.530	21.425	4.005	22.190	1.61	2.59	5.1308	3.3767	5.9200
Median	10.000	20.000	3.500	22.000	2.00	3.00	5.4167	3.0000	6.0000
Mode	10.0	15.0	2.5[a]	22.0	2	3	6.00	1.00[a]	5.67
Std. Deviation	2.9205	12.4583	1.8525	1.9369	.490	.712	1.21965	1.73345	2.06087
Variance	8.529	155.209	3.432	3.751	.240	.507	1.488	3.005	4.247
Skewness	-.155	1.392	.819	1.871	-.458	.104	-.965	.438	-.366
Std. Error of Skewness	.241	.241	.241	.241	.241	.241	.241	.241	.241
Kurtosis	-.363	1.903	.310	4.695	-1.827	-.275	.348	-.861	-.767
Std. Error of Kurtosis	.478	.478	.478	.478	.478	.478	.478	.478	.478
Range	13.0	55.0	9.0	11.0	1	3	5.25	6.00	7.67
Minimum	3.5	5.0	1.0	19.0	1	1	1.50	1.00	1.33
Maximum	16.5	60.0	10.0	30.0	2	4	6.75	7.00	9.00

a. Multiple modes exist. The smallest value is shown

> Değerli katılımcı,
> Boğaziçi Üniversitesi İşletme bölümü bünyesindeki bir akademik çalışmaya destek amaçlı kullanılacak olan bu çalışmaya olan desteğiniz için çok teşekkür ederiz. Bilgilerinizin kesinlikle saklanmayacağını ve tez çalışmasında anonim kullanılacağını göz önünde bulundurunuz.

Lütfen aşağıdaki soruları <u>şu anda yaşadığınız, cafede bulunma/yemek yeme-içme anını düşünerek</u> cevaplandırınız.

1. Bu deneyim sizi ne kadar mutlu etti? 9lu ölçekte işaretleyiniz.

Hiç mutlu etmiyor 1	2	3	4	5	6	7	8	Çok mutlu ediyor 9

2. Bu deneyimin mutluluğunuza katkısı ne kadar oldu? 9lu ölçekte işaretleyiniz.

Mutluluğuma çok az katkısı oldu 1	2	3	4	5	6	7	8	Mutluluğuma çok fazla katkısı oldu 9

3. Bu deneyimi yaşamak yerine başka bir şey yapsanız mutluluğunuz nasıl etkilenirdi? 9lu ölçekte işaretleyiniz.

Bundan daha mutlu olmazdım 1	2	3	4	5	6	7	8	Çok daha fazla mutlu olurdum 9

4. Bu kafe deneyimi için kendiniz adına ne kadar para harcadınız?

_____ TRY

5. Bu kafe deneyimi için ne kadar süre ayırdınız?

_____ dakika

6. Haftada kaç kere dışarıda (restoran veya kafede) yeme içme deneyimi yaşarsınız?

_____ defa

Lütfen genel olarak aşağıdaki ifadelere kendi adınıza ne kadar katıldığınızı 7li ölçekte işaretleyiniz.

		Kesinlikle katılmıyorum	Katılmıyorum	Pek katılmıyorum	Nötr	Biraz katılıyorum	Katılıyorum	Kesinlikle katılıyorum
7	Kendim hakkındaki görüşlerim sık sık birbiriyle çelişir.							
8	Bir gün kendim hakkında bir fikre sahipken bir diğer gün farklı bir fikre sahip olurum.							
9	Ne tür bir insan olduğumu düşünmeye çok vakit ayırırım.							
10	Bazı zamanlar gerçekte göründüğüm gibi bir insan olmadığımı düşünüyorum.							
11	Geçmişte ne tür bir insan olduğumu düşündüğümde, gerçekten nasıl olduğumdan emin olamıyorum.							
12	Zaman zaman kişiliğimin farklı yönlerinin çeliştiğine şahit oluyorum.							
13	Bazı zamanlar başka insanları kendimi tanıdığımdan daha iyi tanıdığımı düşünüyorum.							
14	Kendim hakkındaki görüşlerim çok sık olarak değişiyor.							
15	Eğer kişiliğimi tarif etmem istenseydi, vereceğim tanım bir günden diğerine değişirdi.							
16	Bunu isteseydim bile, gerçekte nasıl biri olduğumu birine gerçekten anlatabileceğimi düşünmüyorum.							
17	Genellikle, kim ve ne olduğuma dair net bir fikrim vardır.							
18	Gerçekte ne istediğimi bilmediğim için, bir şeyler için kararlı olmak benim için çok zordur.							

Lütfen genel olarak kendinizi düşündüğünüzde aşağıdaki ifadelere ne kadar katıldığınızı işaretleyiniz.

		Kesinlikle katılmıyorum	Katılmıyorum	Pek katılmıyorum	Nötr	Biraz katılıyorum	Katılıyorum	Kesinlikle katılıyorum
19	Eğer bende olmayan bazı şeylere sahip olsaydım hayatım daha iyi olurdu.							
20	Eğer daha fazla şey satın alabilecek durumda olsaydım daha mutlu olurdum.							
21	Bazen, beğendiğim her şeyi satın alamamak beni rahatsız eder.							

22.Yaşınız: _____

23.Cinsiyetiniz: Erkek   ☐
                     Kadın   ☐

24. Bireysel gelirinizi hangi seçenek daha iyi tanımlar?

   Düşük gelir   ☐
   Düşük-orta gelir   ☐
   Orta gelir   ☐
   Orta-üst gelir   ☐
   Üst gelir   ☐

DESTEĞİNİZ İÇİN TEŞEKKÜRLER!

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