HOW DOES GLOBAL-LOCAL IDENTITY IMPACT CONSUMER DECISION-MAKING

by

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ABSTRACT

HOW DOES GLOBAL-LOCAL IDENTITY AFFECT CONSUMER DECISION-MAKING

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Globalization has exacerbated the birth of the sharing economy on a global scale, and it has made global–local identity essential in understanding consumer decisions. For example, an emerging literature has uncovered the effects of global–local identity on various consumer responses, including price sensitivity, preference for local/global products and brands, preference for eco-friendly products, and a tendency to use price as a signal of product quality. Extending the literature, this dissertation aims to advance the understandings of the effect of global-local identity on various consumer behavior. Specifically, in the first essay, consumers face the decision as to whether to choose a sharing option versus an owning option. However, our understanding of how consumers' global–local identity may influence their willingness to share is rather limited. I fill this knowledge gap by proposing that consumers high in global identity ("globals") are more willing to share than those high in local identity ("locals"). Such effects are mediated by consumers' consumption openness mindset. Consistent with the "consumption openness mindset" account, I find that when the desire for openness is enhanced by a contextual cue, locals' willingness to share is elevated, whereas globals' willingness to share is unaffected. However, when the desire for openness is suppressed by a contextual cue, globals' willingness to share is reduced, whereas locals' willingness to share is unaffected. Theoretical and managerial implications are discussed. In the second essay, six studies examine the effect of consumer's

local-global identity on their intention to purchase experiential consumption and material possession and show that consumers high in local identity show greater intention to purchase experiential consumption (vs. material possession), whereas consumers high in global identity show indistinguishable intention to purchase experiential consumption and material possession. This is mainly because consumers high in local (vs. global) identity tend to have a greater need for social connectivity. When the need for social connectivity is externally enhanced, consumers high in global identity (but not local identity) enhance their intention to purchase experiential consumption, and when the need for social connectivity is externally suppressed, consumers high in local identity (but not global identity) reduce their intention to purchase experiential consumption. The third essay uses a meta-analytic approach and examines the relative impact between guilt and shame on prosocial behavior. Previous literature documents mixed findings regarding the relative impact of shame and guilt on prosocial behavior: while some studies reported that guilt has a greater influence than shame, others showed the opposite. In a synthetic overview, this meta-analysis shows that situational factors that shift consumers' attentional focus from the self to others, such as local (vs. global) identity, public (vs. private) task settings, and helping the victim (vs. unhurt others), can explain these mixed results.

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ESSAY 1: CONSUMER'S GLOBAL-LOCAL IDENTITY AND WILLINGNESS TO SHARE

Introduction

Consumers nowadays increasingly face the decision as to whether to choose a sharing option for limited periods (e.g., to rent a product) or buying the option for permanent ownership and consumption (e.g., to buy the product). For example, a person searching for a bicycle could join a sharing program to rent one for about $2.50 per trip (e.g., BLUEbikes), or she could purchase one for about $400. Such options for the same product appear not only among transportation products, but also in a wide array of other product categories, including clothing (e.g., Rent the Runway) and entertainment equipment (e.g., REI).

Given the importance of the global sharing economy, prior researchers have identified factors that may impact consumers' willingness to share (e.g., Eckhardt et al. 2019; Lamberton and Rose 2012). For example, based on a benefit-cost framework, some researchers found that financial benefits (Hamari, Sjöklint, and Ukkonen 2016), convenience benefits (Moller and Wittkowski 2010), utility benefits (Habibi et al. 2016), and social benefits (Edbring, Lehner, and Mont 2016) enhance, but search costs and technical costs (Habibi et al. 2016; Lamberton and Rose 2012) inhibit, consumers' willingness to engage in a sharing system. Going beyond benefit-cost factors, other scholars examined how consumers' experiences and perceptions of sharing may affect their willingness to share, showing that consumers are more willing to share when they perceive fewer barriers (e.g., contamination; Hazée, Delcourt, and Vaerenbergh 2017), when the risk of product scarcity is low (Lamberton and Rose 2012), and when they have greater sharing knowledge (Lamberton and Rose 2012). Still others examined how personal characteristics may affect willingness to share, such as intelligence scores (Aspara and

Wittkowski 2019), degree of materialism (Davidson, Habibi, and Laroche 2018), and sense of power (Liu and Mattila 2017). Closely related to this research, scholars have found that consumers tend to prefer sharing when a product is less "me" and more substitutable (Weiss 2017), suggesting that a consumer's identity plays an important role in influencing willingness to share.

These studies provide intriguing findings. However, extant literature has largely ignored the close connection between globalization and sharing, and the important role of global–local identity in influencing consumers' willingness to share. In this essay, I propose that consumers high in global identity have a greater willingness to share than those high in local identity, because they have a stronger consumption openness mindset. I define the *consumption openness mindset* as the extent to which individuals desire for different and a wide range of products and choice options in consumption-related decisions. Consistent with this logic, I further find that contextual factors affecting consumption openness mindset (e.g., desire for openness, traveler–settler orientation) moderate the effect of global–local identity on consumers' willingness to share.

The issue I address in this essay makes significant contributions to the sharing economy and consumer identity literatures. First, I advance the sharing economy literature by showing the important but largely ignored role of consumer identity: the research represents a first attempt to uncover consumers' global–local identity as a new antecedent of willingness to share. Such an examination brings a fresh perspective to the sharing economy literature and extends our understanding of how globalization may affect consumer attitudes toward sharing. Second, my research uncovers the critical role of consumption openness mindset in explaining consumers' willingness to share, while ruling out several alternative explanations. Third, consistent with the consumption openness mindset logic, I identify contextual factors as the moderator for the

impact of global–local identity on consumers' willingness to share.

Theoretical Development

Global-Local Identity

Researchers have developed the construct of global–local identity to study consumers' responses to the marketing consequences of globalization. Globals have a salient global identity, favor globalization, view the world as a global village, and identify with people around the world. In contrast, locals have a salient local identity, favor local traditions, have strong interests in local events, and identify with people in their local community (Arnett 2002). In addition, globals prefer global products and brands, whereas locals prefer local products and brands (Ng, Faraji-Rad, and Batra 2021; Tu et al. 2012; Zhang and Khare 2009). When consumers' local identity is salient, they tend to be less price sensitive (Gao, Zhang, and Mittal 2017) and more likely to use a product's price to judge its quality (Yang et al. 2019).

Global identity and local identity have been shown as distinct constructs (Tu et al. 2012). Consumers can simultaneously possess both global and local identities (Arnett 2002; Ng and Batra 2017); however, one identity may be more salient and therefore more influential in guiding behavior, depending on idiosyncratic or situational factors (Ng, Faraji-Rad, and Batra 2021; Yang et al. 2019). This is in line with the research on social identities, which shows that although individuals may possess multiple identities simultaneously, the relative strength of each identity compared to the others at any given moment impacts an individual's behavior (Brewer 1991).

Three operationalizations of global–local identity have been practiced. First, the KOF Index of Globalization—a country-level measure—has been used to explain consumption behaviors across different countries. Treating this country-level index as a proxy of individuals' global–local identity is consistent with the recent literature that individuals from more globalized

countries, such as Vietnamese living in USA, are more likely to have a stronger global identity due to greater exposure to different cultures and global business; however, Vietnamese living in more localized countries (e.g., Vietnam) tend to have a stronger local identity due to their restricted access to other cultures (Gao, Zhang, and Mittal 2017; Ng and Basu 2019; Ng, Faraji-Rad, and Batra 2021; Yang et al. 2019).

Second, assessing chronic global–local identity using measurements is also commonly found in the literature. Both the bi-dimensional approach (i.e., measuring global–identity and local–identity and then using them separately to explain downstream variables; Gao et al. 2017) and the unidimensional approach (i.e., subtracting global–identity scores from local–identity scores to obtain a relative identity index; Ng, Faraji-Rad, and Batra 2021) are used by previous researchers, yielding consistent conclusions. According to Ng, Faraji-Rad, and Batra (2021), focusing on individual identity separately may omit important information about the strength of the other identity (e.g., a person may be high in one identity but even higher in the other) and thus the unidimensional approach is needed to better interpret the observed findings.

Finally, global–local identity can be situationally activated through priming tasks. Since it is conceptually difficult to prime participants to be high in both local and global identities, or low in both local and global identities, a common practice in this domain is to prime local identity and global identity separately, then compare outcome variables across these two identities (Gao et al. 2017; Ng and Batra 2017; Ng, Faraji-Rad, and Batra 2021; Tu et al. 2012; Yang et al. 2019; Zhang and Khare 2009). Following previous research, I aim to compare willingness to share across consumers high in global identity and those high in local identity. I propose that consumers high in global (vs. local) identity have a stronger consumption openness mindset, which in turn leads to a greater willingness to share. In the following, I aim to provide theoretical justifications on the hypothesized effects.

Global–Local Identity and Consumption Openness Mindset

A fundamental difference between globals and locals rests in the strength of their desire for openness. Globals tend to exhibit a greater desire for openness, which motivates them to associate more values with diversified experiences, ideas, and values. In contrast, since locals discern greater differences between local and non-local communities, they have weaker desire for openness, thus they are less open to diversified experiences, ideas, and values. In line with this logic, previous research shows that globals are more accommodating to different values (e.g., ethnicity, gender, religion, and sexual orientation) than locals (Riefler et al. 2012). Globals view the world as a "global village." They access and receive information and ideas about other countries and cultures, blur the lines between countries and cultures, and travel outside their own country to meet different people with greater ease (Ng and Basu 2019; Steenkamp and De Jong 2010). This is partly because globals tend to view the insights obtained from foreign cultures as intellectual resources that complement their heritage culture (Chiu et al. 2011), thus they are motivated to integrate diversified experiences and values. In contrast, locals associate more values with local traditions and events, exhibit greater attachment to their local community, and prefer not to move out of their local community (Arnett 2002). In line with my reasoning, prior studies show that individuals with a salient global identity are more likely to work for global organizations, work in multicultural teams, speak a number of languages, and live in more than one country than those with a salient local identity (Erez et al. 2013).

Other evidence also supports the conceptual link between global identity and desire for openness. For example, Singaporeans (who are relatively high in global identity) are more willing to draw on experiences and ideas from other cultures and to use these ideas to generate new solutions to a problem. Conversely, the mainland Chinese (who are relatively high in local identity) tend to quarantine and isolate the erosive effects of other cultures to prevent these

effects from spreading to their life domains (Chiu et al. 2011). One study also showed that students who took cultural psychology classes and got exposed to different cultures and values (and thus had a salient global identity) were more open-minded than those who did not (Buchtel 2014). Similarly, priming individuals with diversified cultural elements (and thus a salient global identity) enhances their receptiveness to ideas and values different from their own compared to individuals who are primed with only their own culture elements (and thus a salient local identity; Leung and Chiu 2010). Also, priming people to think of engaging with a global community (thus a salient global identity) prompts them to meet new people, and more motivated to expand their social networks. Meanwhile, priming people to think of engaging with their local community (thus a salient local identity) binds them more closely to their surrounding environment, and they become less motivated to expand their social networks to make new friends (Oishi et al. 2013).

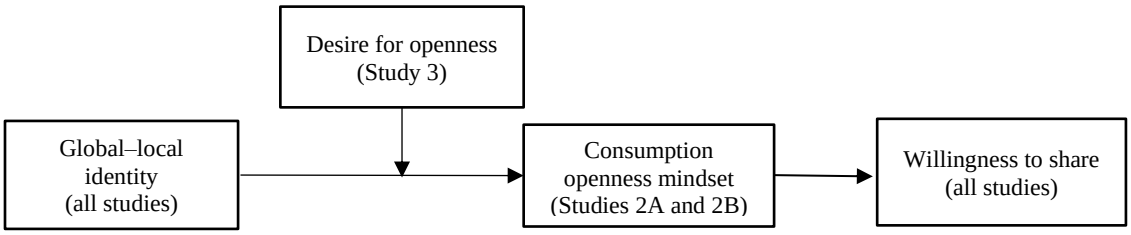
In the context of consumption-related decisions, I propose that globals will activate a salient consumption openness mindset and seek for a wide range of products and choice options. The consumption openness mindset, in turn, affects their product adoption decisions. For example, consumers who receive more international exposures (and thus higher in global identity) tend to react more positively and have a greater willingness to try different products and ideas without prejudice (Nijssen and Douglas 2011). Furthermore, Americans (who are high in global identity) are more amenable to use different rules to select products and tend to change the rules quickly in different environments, whereas Koreans (who are high in local identity) tend to stay with a consistent rule for product selection, thus they are less open to make a change (Kim and Drolet 2003). When evaluating various brands of the same product in the marketplace, globals (vs. locals) exhibit more accommodation by focusing on the common attributes among these brands (Yang et al. 2019). Next, I aim to discuss how the differences in consumption

openness mindset between globals and locals may influence their willingness to share.

Global–Local Identity, Consumption Openness Mindset, and Willingness to Share

As shown in figure 1, the focal hypothesis that consumption openness mindset mediates the effect of global–local identity on willingness to share relies on the proposed link between consumption openness mindset and willingness to share. Several lines of literature support this.

Figure 1. The Impact of Global–Local Identity on Willingness to Share



First, engaging in sharing fits well with consumers' consumption openness mindset, as it allows them to have different consumption experiences. The sharing systems provide a different consumption experience for people to obtain products and services (Bardhi and Eckhardt 2012). It satisfies consumers' willingness to embrace ideas, change present lifestyles, and take risks—the qualities closely related to whether, and to what degree, they are open to the changes introduced by market offerings. In fact, the sharing system has expanded consumers' roles on both the "demand side" and the "supply side" (Ritzer and Jurgenson 2010), enabling consumers to take on institutional roles that are typically conducted by firms in the traditional economy. For example, Zipcar requires members not only to return the car on time, but also to clean and prepare it for the next user. As such, consumers take a variety of different responsibilities, including communication (e.g., coordinating with the service provider or the user), promotion (e.g., providing ratings and reviews), and quality control (e.g., taking care of the product for the next user), as compared to the traditional way of consumption (Eckhardt et al. 2019). This suggests that consumers who can easily adapt to the roles and are open to take on additional

responsibilities should have a greater willingness to share, as they are more comfortable engaging in such different roles from their traditional ones. Indeed, individuals who enjoy different experiences, and are thus open to change, tend to prefer access-based consumption rather than forming an enduring attachment over time and space (Bardhi and Eckhardt 2012).

Second, consumers with a consumption openness mindset are likely to associate more values with the flexibility embedded in the sharing systems because they can obtain products and services based on their self-interests in what types of products to obtain and when and where they will obtain them. According to Habibi et al. (2016), a major driver of using sharing services is to access various options to satisfy consumers' ever-changing needs and purposes at any time and place. In fact, the flexibility associated with these sharing systems emerges as a lifestyle facilitator, allowing consumers to engage in a lifestyle they could not otherwise obtain through traditional ownership, such as trying a wide range of models of products according to their lifestyle needs (Bardhi and Eckhardt 2012). In addition, consumers who enjoy traveling (thus have a salient consumption openness mindset) prefer to form open and transient relationships with their surrounding objects and are more likely to engage in a flexible lifestyle (Oishi 2010).

Finally, engaging in sharing also suits consumers' consumption openness mindset in that it satisfies their need for a temporary access of the product. Temporality is an important catalyst for sharing, as it enables consumers to obtain context-specific values of a product (Bardhi and Eckhardt 2017; Chen 2009). In fact, previous research shows that consumers who enjoy traveling (thus have a stronger desire for openness) tend to appraise situational value to form temporary relationship with products because products can have a symbolic value in one place but lose their value in another place (Bardhi, Eckhardt, and Arnould 2012). Taken together, I hypothesize:

H_1: Consumers with a global identity have a greater willingness to share than those with a local identity.

H_2: The effect of global–local identity on willingness to share is mediated by

consumption openness mindset.

Moderator

To further test the mediating role of consumption openness mindset, I aim to investigate theoretically relevant moderator. I have argued that globals (vs. locals) have a consumption openness mindset, which enhances their willingness to share. Hence, when desire for openness is enhanced through a contextual cue (compared to a control condition wherein it is unchanged), locals—whose baseline consumption openness mindset is low and has a greater potential for increase—should increase their consumption openness mindset and exhibit a greater willingness to share. However, such a contextual cue is less likely to increase globals' willingness to share, because their baseline consumption openness mindset is already high and has less potential for increase ("ceiling effect").

In a similar vein, when a desire for openness is contextually reduced (compared to a control condition wherein it is unchanged), globals—who by nature have a consumption openness mindset and have a greater potential for decrease—should be less likely to be open to various product adoption options and thus reduce their willingness to share. However, such a contextual cue is less likely to suppress the willingness to share among locals, whose consumption openness mindset is already low and is difficult to decrease further ("floor effect"). This is consistent with the moderation-of-process logic (Spencer et al. 2005). I hypothesize:

H_{3a}: When the desire for openness is enhanced (compared to a control condition in which it is unchanged), locals' willingness to share would be elevated, whereas globals' willingness to share would be unaffected.

H_{3b}: When the desire for openness is suppressed (compared to a control condition in which it is unchanged), globals' willingness to share would be reduced, whereas locals' willingness to share would be unaffected.

Methodology

Overview of the Studies

I tested the hypotheses in six studies using a variety of operationalizations of both global–local identity and willingness to share. Studies 1A and 1B provided evidence that globals (vs. locals) have a greater willingness to share, using country-level Globalization Index as a proxy for consumers' global–local identity. Study 2A primed global–local identity and examined willingness to share using an indirect measure (i.e., relative preference between sharing and buying a camping tent). Moreover, Study 2A demonstrated that consumption openness mindset is a key mechanism underlying these effects. Study 2B examined the effect of global–local identity on willingness to share in a between-subjects design and obtained consistent findings. Study 3 revealed that experimentally enhancing a desire for openness increases locals' willingness to share, whereas suppressing a desire for openness reduces globals' willingness to share. However, when a desire for openness was unchanged, globals (vs. locals) show a greater willingness to share, as in previous studies. Finally, Study 5 tested the link between global–local identity and willingness to share in a field study with real consumers and provided additional evidence on consumption openness mindset as the key mechanism underlying these effects.

Study 1A: Country-Level Study 1

Method

Study 1A aims to examine the relationship between global–local identity and willingness to share in the real world across different countries. I examined the average revenue per user (ARPU) for three car sharing systems, including peer-to-peer car sharing (e.g., Uber), short-term car access (e.g., Zipcar), and car rental across countries. The three car sharing markets represent automobile sharing systems that are popular alternatives to car ownership, and they vary in the

degree of sharing and commodity-exchange attributes. Therefore, they offer a perfect context for examining the willingness to share among countries that differ in local–global identity.

Through the Statista database, I obtained the 2019 ARPU data (from January through December) for peer-to-peer car sharing (144 countries), short-term car access (64 countries), and car rental (144 countries). ARPU captures the revenue per user generated from each of the three car sharing systems at the country level, with a higher number representing more revenue generated by each user and thus a greater willingness to engage in sharing in that particular country. Given that these data were collected from various countries, I used country-level global–local identity as an explanatory factor for the obtained car sharing data. Following Gao et al. (2017), the KOF Index of Globalization (Globalization Index) was used to capture the country-level global–local identity, with a higher score reflecting a greater degree of global identity. To provide a more rigorous test, I included each country's GDP, and Hofstede's six cultural dimensions (power distance, individualism, masculinity, uncertainty avoidance, long-term orientation, and indulgence) as covariates in the analysis. The GDP data came from the World Bank 2019. Missing values on these cultural dimensions decreased the sample size from 144 to 89 for peer-to-peer car sharing and car rental, and from 64 to 57 for short-term car access.

Results and Discussion

H_1 states that globals have a greater willingness to share than locals. To test **H_1**, I performed three separate regression analyses, using the ARPU of each of the three automobile sharing systems as the dependent variable, the Globalization Index as the independent variable, and the country's GDP and Hofstede's six cultural dimensions as covariates (all variance inflation factors [VIF] < 2.5). As shown in table 1, results consistently showed that the Globalization Index was significantly and positively related to the ARPU of peer-to-peer car sharing ($\beta = .43$, $t(80) = 4.73$, $p < .001$), short-term car access ($\beta = .48$, $t(48) = 3.34$, $p = .002$),

and car rental (β = .56, t(80) = 6.69, $p < .001$), after controlling for the effects of other country-level factors. Taken together, these results provide converging evidence in support of **H_1**.

Study 1A provided initial evidence on the proposed link between global–local identity and willingness to share, using the country-level car sharing data and the Globalization Index. In line with the theorizing, the results showed that globals had a greater willingness to share for all three sharing systems, regardless their degree of sharing and commodity-exchange attributes. These results are robust after controlling for the effects of GDP and other cultural dimensions.

Table 1. Regression[a] Results of Globalization Index on Willingness to Share (Study 1A)

	Peer-to-peer car sharing	Short-term car access	Car rental
Globalization Index	**.43*****	**.48****	**.56*****
Country's GDP	.13*	.07$^{n.s.}$	.17**
Power distance	-.16$^{n.s.}$	-.08$^{n.s.}$	-.12$^{n.s.}$
Individualism	.19$^{n.s.}$	.32*	.19*
Masculinity	-.08$^{n.s.}$	.04$^{n.s.}$	-.02$^{n.s.}$
Uncertainty avoidance	-.24**	-.25*	-.02$^{n.s.}$
Long-term orientation	.08$^{n.s.}$	-.33*	.03$^{n.s.}$
Indulgence	.16$^{n.s.}$	.06$^{n.s.}$	.16*
R-square	0.70	0.55	0.75

$^{***}p < .001$, $^{**}p < .01$, $^{*}p < .05$, $^{n.s.}p > .05$.

[a] "Missing cases pairwise" was used in the analyses.

Study 1B: Country-Level Study 2

Method

In Study 1B, I obtained consumers' home purchase index for 50 countries in 2018 from the Home Ownership Rate Data Set. Purchase index is measured as the ratio of owner-occupied units to total residential units in the countries, ranging from 26.00% to 98.85%. As in Study 1A, I used the Globalization Index to capture the country-level global–local identity. Each country's GDP, property price index, and Hofstede's six cultural dimensions were also included as covariates in the analysis (all [VIF] < 2.2). Missing values on these cultural dimensions decreased the sample size from 50 to 44 countries.

Results and Discussion

Because the sample size was small, I estimated several models as reported in table 2. Models 1 and 2 examined the effect of Globalization Index on purchase index without considering Hofstede's six cultural dimensions. Specifically, Model 1 only contained the control variables of country's GDP and property price index of each country. Results showed that GDP was negatively related to purchase index (β = -.36, t(47) = -2.61, p = .01), such that GDP reduces consumers' tendence to purchase a home (and thus increased consumers' tendency to rent). The effect of property price index was not significant (β = .04, t(47) = -.29, p = .78). In Model 2, I added the country-level Globalization Index into the analyses, and found that the association between the Globalization Index and purchase index was negative and significant (β = -.40, t(46) = -2.35, p = .02): the greater a country's globalization, the lower its preference for purchase (and thus the greater its willingness to share).

Table 2. Regression Results of Globalization Index on Home Purchase Index (Study 1B)

	Model 1	Model 2	Model 3[a]	Model 4[a]
Globalization Index		**-.40***		**-.48***
Country's GDP	-.36*	-.19n.s.		-.04n.s.
Property purchase index	.04n.s.	-.16n.s.		-.35n.s.
Uncertainty avoidance			.18n.s.	
Masculinity			-.19n.s.	
Power distance			-.11n.s.	
Individualism			-.07n.s.	
Long-term orientation			-.35n.s.	
Indulgence			-.50*	-.38*
R-square	0.13	0.22	0.33	0.32

* p < .05; n.s. p > .05.

[a] "Missing cases pairwise" was used in the analyses.

Models 3 and 4 contained the six cultural dimensions. I followed Gao, Zhang, and Mittal (2017) and ran two-step analysis. In the first step, Model 3 was used to identify the statistically significant cultural dimensions that should be specified as control variables in Model 4. In the second step, Model 4 contained only statistically significant cultural dimensions, along with the Globalization Index, GDP, and property price index. As presented in table 2, out of the six

cultural dimensions, only indulgence was significantly associated with purchase index. I therefore included indulgence, GDP, and property price index as covariates along with the key predictor, Globalization Index, in Model 4. As shown in the last column of table 2, only indulgence (β = -.38, t(39) = -2.35, p = .02) was negatively associate with purchase index. More important, Globalization Index was significantly and negatively related to purchase index (β = -.48, t(39) = -2.67, p = .01), after controlling for the effects of other country-level factors. These results are consistent with $\mathbf{H_1}$.

A limitation of Studies 1A and 1B was that the analyses were correlational and could not provide evidence on the causal direction. To address this issue, I conducted the following studies in which I manipulated consumers' global–local identity. Also previous studies provided convergent evidence, none of them tested the mediating role of the consumption openness mindset ($\mathbf{H_2}$). I aimed to test it in the next study, while investigating responsibility toward environment as an alternative explanation. Previous research suggests that globals (vs. locals) feel more responsibility toward environment (Ng and Basu 2019). The link between global–local identity and willingness to share may be driven by globals' perceived responsibility toward environment. I examine this possibility in Study 2A.

Study 2A: Mediation Study 1

Method

Two hundred MTurk workers (115 men; M_{age} = 36.75, SD = 11.15) were randomly assigned to either a global or local identity condition. Following Ng and Batra (2017), in the global identity condition, participants read a paragraph discussing about globalization, and wrote down three things that embody their identity as a member of the world, whereas in the local identity condition, participants read an analogous paragraph about being citizen of their city, and wrote down three things that embody their identity as a citizen of the city. Three items from

Zhang and Khare (2009) comprised the manipulation check (e.g., "*For the time being, I mainly identify myself as a …*;" 1 = *Global citizen and* 7 = *Lobal citizen*). These three items were averaged to form an identity index (α = .90), with a higher number indicating a greater level of local identity.

Afterwards, in an ostensibly unrelated task, participants were asked to imagine they were shopping for a camping tent and were deciding whether to join in a sharing program to rent or purchase one. Participants viewed the information for the sharing [purchase] option (Option A [B]). I obtained product information from major online retailers to help create stimuli. Willingness to share was captured through an indirect measure—their relative preference for the sharing option (1 = *Definitely Option A* and 7 = *Definitely Option B*), which was reverse coded, with a higher value indicating a greater preference for Option A (the sharing option). Thereafter, participants rated their consumption openness mindset (1 = *Strongly Disagree* and 7 = *Strongly Agree*), using a three-item measure (e.g., "*At present, I am open to diversified products and services*;" α = .72). Perceived responsibility toward environment was assessed using a two-item scale (e.g., "*I think protecting the environment is my responsibility*;" r = .48) adopted from Ng and Basu (2019).

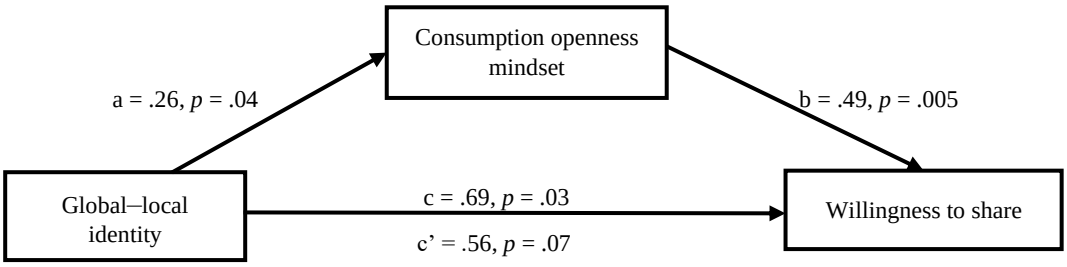
Results and Discussion

Manipulation check. As expected, participants in the local identity condition (M = 5.15) perceived themselves more as local citizens than those in the global identity condition (M = 4.68; F(1, 198) = 4.68, p = .03, η_p^2 = .02), suggesting that the global–local identity prime was effective.

Global–local identity and willingness to share. Consistent with **H1**, the one-way ANOVA on preference for the sharing option showed that those in the global identity condition (M = 4.11) were more likely to choose the sharing option than those in the local identity condition (M = 3.43; F(1, 198) = 4.94, p = .03, η_p^2 = .02).

Mediation analysis. **H2** specifies that consumption openness mindset mediates the relationship between global–local identity and willingness to share. To assess this proposed mechanism, I performed a mediation analysis using Model 4 of Hayes's (2017) PROCESS. As predicted in **H2**, the analysis in which global–local identity was the independent variable, consumption openness mindset was the mediator, and the relative preference for the sharing option was the dependent variable showed a significant indirect effect (.1264, 95% CI [.0050, .2823]; see figure 2).

Figure 2. The Mediating Role of Consumption Openness Mindset (Study 2A)



Ruling out perceived responsibility toward environment as an alternative explanation. I performed a one-factor ANOVA using perceived responsibility toward environment as the dependent variable. Consistent with previous research (Ng and Basu 2019), results showed that those in the global identity condition (M = 5.67) exhibited a greater perceived responsibility toward environment than those in the local identity condition (M = 5.41; F(1, 198) = 3.66, p = .057, η_p^2 = .02). I then investigated whether perceived responsibility toward environment is a mediator of the relationship between global–local identity and willingness to share (Model 4 in PROCESS; 10,000 iterations; Hayes 2017). Results showed that the indirect effect of global–local identity on the relative preference for the sharing option via perceived responsibility toward environment was not significant (.0137; 95% CI [-.0873, .1260]), indicating that perceived responsibility toward environment was unlikely to be an alternative explanation for the findings.

Study 2A demonstrated that the relationship between global–local identity and willingness to share is mediated by consumption openness mindset. Specifically, consumers with a global (vs. local) identity have a stronger consumption openness mindset, which in turn, leads to a greater preference for sharing option (and thus a greater willingness to share). Perceived responsibility toward environment is unlikely to be an alternative explanation for the findings.

The next study diverges from Study 2A in two important aspects: First, while Study 2A examined consumer willingness to share when both sharing and purchase options were presented together, Study 2B examines willingness to share when the sharing option and the purchase option are presented separately. This is an important methodological distinction since prior research shows that consumers exhibit preference reversals for the same options when they are presented separately instead of jointly (Hsee 1996). Second, besides an indirect measure of willingness to share, I include a direct measure of willingness to share in Study 2B. Besides, I aim to test prevention focus as another alternative explanation. Ng and Batra (2017) found that locals (vs. globals) tend to adopt prevention goals, which may impede locals' willingness to share (Hazée, Delcourt, and Vaerenbergh 2017). I test this possibility in Study 2B.

Study 2B: Mediation Study 2

Method

Two hundred and seventy MTurk workers (177 men; M_{age} = 38.73, SD = 12.22) participated in exchange for a small monetary reward. I randomly assigned participants to a 2 (identity: global vs. local) × 2 (decision option: sharing vs. purchase) between-subjects design.

Following Gao et al. (2017), global–local identity was primed through either a "Think Global Movement" or a "Think Local Movement" campaign. The "Think Global Movement" focuses on global news and highlights cultures from other parts of the world. Conversely, the "Think Local Movement" focuses on local news and preserves the local traditions. Participants

were asked to write their initials under the campaign to show their support for the specific movement. Afterwards, they responded to the same global–local identity manipulation check questions (α = .91) as in Study 2A.

Then participants were directed to an ostensibly unrelated product evaluation task, in which they were assigned to either a bike for sharing or a bike for purchase condition. Following Lamberton and Rose (2012), participants were asked to imagine they are considering obtaining a bike. In a reputable bike store, they see an ad showing that they could purchase [participate in a sharing program to rent] a bike. Afterwards, participants rated their intention to purchase [rent] the bike using a three-item scale (e.g., "*How likely are you to purchase* [*rent*] *the bike from the store*?" 1 = *Very unlikely* and 7 = *Very likely*; α_{sharing} = .89 and α_{purchase} = .91; Ma, Yang, and Mourali 2014). I then asked participants a direct measure of willingness to share using a two-item scale (e.g., "*How likely are you willing to participate in the bike sharing program?*"; 1 = *Very unlikely* and 7 = *Very likely*; *r* = .72). Subsequently, participants responded to the consumption openness mindset questions (α = .85) as in Study 2A.

Participants' prevention focus was measured with a nine-item scale adopted from Lockwood, Jordan, and Kunda (2002; e.g., "*In general, I am focused on preventing negative events in my life*;" 1 = *Strongly Disagree* and 7 = *Strongly Agree*; α = .88).

Results and Discussion

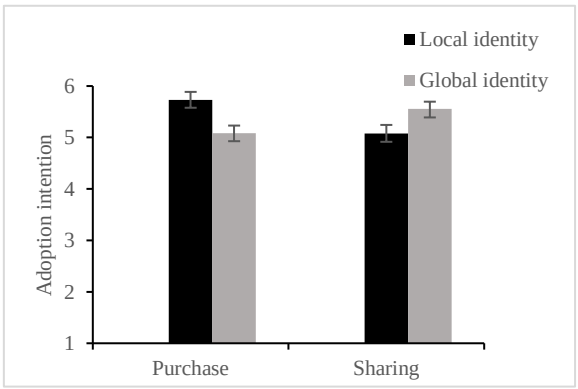
Manipulation check. I conducted a full-factorial ANOVA on the identity index with the global–local identity prime, decision option, and their interaction term as the independent variables. Reassuringly, only the main effect of the global–local identity prime was statistically significant ($F(1, 266) = 38.40$, $p < .001$, $\eta_p^2 = .13$). Participants in the local identity condition (M = 5.55) perceived themselves more as local citizens than those in the global identity condition (M = 4.37). Neither the main effect of decision option nor the interaction term was significant

(p's > .50). Thus, the global–local identity prime was successful.

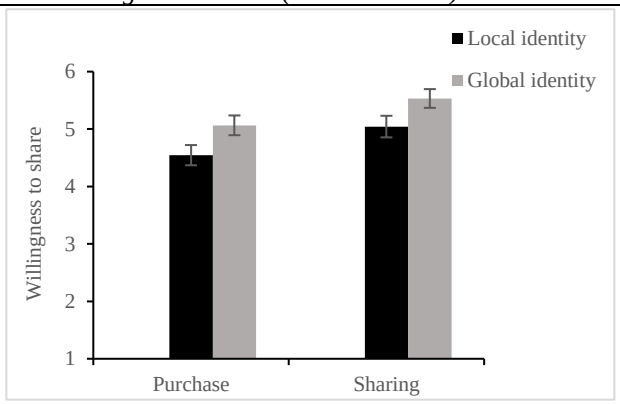
Global–local identity and willingness to share. I performed two separate full-factorial ANOVA analyses, one with the indirect measure (i.e., intention to adopt the sharing option), and the other with the direct measure of willingness to share as the dependent variable. In the first analysis, a 2 (identity) × 2 (decision option) ANOVA on adoption intention revealed no effect of identity ($F(1, 266) = .34$, $p = .56$, $\eta_p^2 = .001$) or decision option ($F(1, 266) = .35$, $p = .56$, $\eta_p^2 = .001$), and more importantly, a significant identity × decision option interaction ($F(1, 266) = 13.57$, $p < .001$, $\eta_p^2 = .05$). In the sharing option condition, globals (M = 5.55) had a greater intention to participate in the sharing program than locals (M = 5.08; $F(1, 266) = 4.77$, $p = .03$, $\eta_p^2 = .02$). Yet, in the purchase option condition, locals had a greater intention to purchase (M = 5.73) than globals (M = 5.08; $F(1, 266) = 9.17$, $p = .003$, $\eta_p^2 = .03$; see panel A, figure 3).

Figure 3. The Effect of Global–Local Identity on Willingness to Share (Study 2B)

A: Willingness to share (indirect measure)



B: Willingness to share (direct measure)



Notes: Error bars represent +/- 1 SEs.

Based on my theory, I expect globals to show a greater willingness to share than locals in both the sharing and purchase conditions. As expected, in the second analysis, a 2 (identity) × 2 (decision option) ANOVA on willingness to share showed significant main effects of identity ($F(1, 266) = 8.30$, $p = .004$, $\eta_p^2 = .03$) and decision option ($F(1, 266) = 7.59$, $p = .006$, $\eta_p^2 = .03$), but no significant identity × decision option two-way interaction ($F(1, 266) = .01$, $p = .93$, η_p^2

< .001). In the sharing condition, globals showed a greater willingness to share (M = 5.53) than locals (M = 5.04; F(1, 266) = 3.87, p = .05, η_p^2 = .01). Also, in the purchase condition, globals (M = 5.07) showed a greater willingness to share than locals (M = 4.55; F(1, 266) = 4.45, p = .04, η_p^2 = .02; see panel B, figure 3).

Mediation analysis. To reassess the proposed mediating role of consumption openness mindset, I performed two mediation analyses using Model 15 of Hayes's (2017) PROCESS. In the first mediation analysis, global–local identity was the independent variable; adoption intention was the dependent variable; the consumption openness mindset index was the mediator; and decision option was the moderator. Results showed that the consumption openness mindset mediated the effect of global–local identity on adoption intention (.2938, 95% CI, [.0626, .5934]). In the second mediation analysis, willingness to share was used as the dependent variable. Consistently, results showed that consumption openness mindset mediated the effect of global–local identity on willingness to share (.1356, 95% CI, [.0039, .3309]). These results support **H2** and replicate the findings of Study 2A in a between-subjects design.

Ruling out prevention focus as an alternative explanation. I performed a one-factor ANOVA using prevention focus as the dependent variable. Consistent with previous findings (Ng and Batra 2017), the one-way ANOVA on prevention focus showed that those in the global identity condition (M = 4.91) exhibited less prevention focus than those in the local identity condition (M = 5.19; F(1, 268) = 4.65, p = .03, η_p^2 = .02). I then investigated whether prevention focus is a mediator of the relationship between global–local identity and adoption intentions (Model 15 in PROCESS; 10,000 iterations; Hayes 2017). Results showed that the indirect effect of global–local identity on adoption intention via prevention focus was not significant (-.0692; 95% CI, [-.1946, .0161]). Similarly, when using willingness to share as the dependent variable, results showed that the indirect effect of global–local identity on willingness to share via

prevention focus was not significant (.0388; 95% CI, [-.0520, .1504]). Thus, prevention focus was unlikely to be an alternative explanation.

In a between-subjects design, Study 2B replicated previous findings that the effect of global–local identity on willingness to share is mediated by consumption openness mindset. Notably, willingness to share was reflected by both an indirect measure (i.e., intention to adopt the sharing option) and a direct measure. In Study 3, I aim to provide additional evidence of the underlying process by manipulating consumption openness mindset.

Study 3: Moderation Study

Method

Study 3 featured a 2 (identity: global vs. local) × 3 (desire-for-openness: enhanced, suppressed, unchanged) between-subjects design. Four hundred thirty-seven MTurk workers (190 men; M_{age} = 38.93, SD = 12.26) participated in exchange for a small monetary reward.

Following Zhang and Khare (2009), I manipulated global–local identity using a sentence-unscrambling task. Those in the global identity condition were instructed to construct 15 grammatically correct sentences using such scrambled sentences as "*events know I global*." Those in the local identity condition were asked to finish the same task using different sentences, such as "*events know I local*". Thereafter, participants were randomly assigned to one of the three desire-for-openness conditions using a writing task. In the desire-for-openness enhanced [suppressed] condition, participants read the statement, "*When we are making decisions, being open-minded can sometimes be beneficial [detrimental]*," and then they were asked to provide three reasons to support the statement. Those in the desire-for-openness unchanged (control) condition were asked to review their daily routine and write down their thoughts and feelings at that moment.

After completing the writing task for the desire-for-openness manipulation, participants

were exposed to the same shopping task as in Study 2A, and they were asked to indicate their preference between the sharing and purchase options of a camping tent. They were then asked to complete the same willingness to share for tent (r = .80), consumption openness mindset (α = .85), and global–local identity manipulation check (α = .93) questions as in Study 2B.

Results and Discussion

Manipulation check. To test the effectiveness of the global–local identity manipulation. I conducted a 2 (identity) × 3 (desire-for-openness) ANOVA on the global–local identity index with the global–local identity prime, desire-for-openness prime, and their interaction term as the independent variables. Results revealed only a significant main effect of global–local identity (M_{local} = 5.15 vs. M_{global} = 4.39; F(1, 431) = 21.57, p < .001, η_p^2 = .05); no other effects were significant (desire-for-openness: F(2, 431) = 2.65, p = .07, η_p^2 = .01; interaction: F(2, 431) = 1.08, p = .34, η_p^2 < .01). These results indicate that the global–local identity prime is effective.

Effect on willingness to share. I performed two separate full-factorial ANOVA analyses, one with the indirect measure (i.e., relative preference for the sharing option) and the other with the direct measure of willingness to share as the dependent variable. In the first analysis, a 2 (identity) × 3 (desire-for-openness) ANOVA on the relative preference for the sharing option revealed significant main effects of desire-for-openness (F(2, 431) = 9.25, p < .001, η_p^2 = .04) and global–local identity (F(1, 431) = 5.95, p = .02, η_p^2 = .01), but more importantly and pertinent to my hypothesis, a significant global–local identity × desire-for-openness two-way interaction (F(2, 431) = 3.08, p = .047, η_p^2 = .01). Similarly, the second 2 (identity) × 3 (desire-for-openness) ANOVA on willingness to share showed significant main effects of desire-for-openness (F(2, 431) = 11.75, p < .001, η_p^2 = .05) and identity (F(1, 431) = 7.76, p = .006, η_p^2 = .02), and a significant desire-for-openness by identity interaction (F(2, 431) = 3.66, p = .03, η_p^2 = .02).

*Testing **H3a**.* **H3a** states that when desire-for-openness is enhanced, locals' (but not globals') willingness to share would be elevated. To test **H3a**, I compared willingness to share in the desire-for-openness enhanced and control conditions for locals and globals separately. For locals in these two conditions, a one-way ANOVA on preference for the sharing option showed a significant effect of desire-for-openness ($F(1, 166) = 9.03$, $p = .003$, $\eta_p^2 = .05$). Locals' preference for the sharing option was greater in the desire-for-openness enhanced ($M = 4.09$) than in the control ($M = 2.99$; see panel A, figure 4) condition. Similarly, a one-way ANOVA on willingness to share showed a significant effect of desire-for-openness ($F(1, 166) = 12.79$, $p < .001$, $\eta_p^2 = .07$). Locals' willingness to share was greater in the desire-for-openness enhanced condition ($M = 5.06$) than in the control condition ($M = 3.96$; see panel B, figure 4).

For globals in the desire-for-openness enhanced and control conditions, a one-way ANOVA on preference for sharing option revealed no effect of desire-for-openness ($F(1, 147) < .01$, $p = .96$, $\eta_p^2 < .001$). Globals had similar levels of preference for sharing option across desire-for-openness enhanced ($M = 4.32$) and control ($M = 4.30$; see panel A, figure 4) conditions. Similarly, a one-way ANOVA on willingness to share showed no effect of desire-for-openness ($F(1, 147) = .04$, $p = .84$, $\eta_p^2 < .001$). Globals had similar levels of willingness to share across desire-for-openness enhanced ($M = 5.21$) and control ($M = 5.16$; see panel B, figure 4) conditions. Taken together, these results support **H3a**.

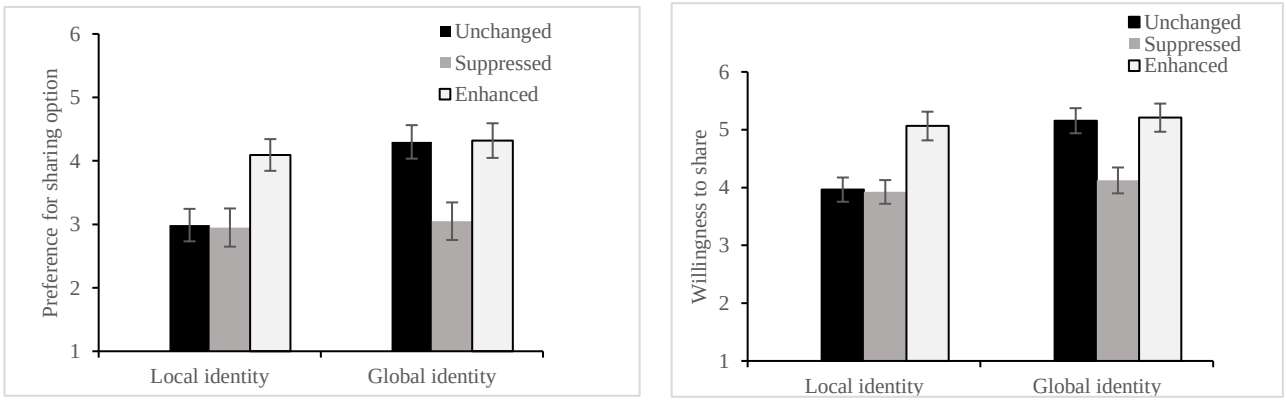
*Testing **H3b**.* **H3b** specifies that when desire-for-openness is suppressed, globals' (but not locals') willingness to share would be reduced. To test **H3b**, I compared willingness to share in the desire-for-openness reduced and control conditions for globals and locals separately. For globals in these two conditions, a one-way ANOVA on preference for sharing revealed a significant effect of desire-for-openness ($F(1, 136) = 11.38$, $p = .001$, $\eta_p^2 = .08$). Globals had a lower preference for sharing option in the desire-for-openness reduced ($M = 3.05$) than in the

control (M = 4.30; see panel A, figure 4) condition. Similarly, a one-way ANOVA on willingness to share revealed a significant effect of desire-for-openness (F(1, 136)= 10.70, *p* = .001, η_p^2 = .07). Globals had a lower willingness to share in the desire-for-openness reduced (M = 4.12) than in the control (M = 5.16; see panel B, figure 4) condition.

For locals in the desire-for-openness reduced and control conditions, a one-way ANOVA on preference for sharing option revealed no effect of desire-for-openness (F(1, 139) = .01, *p* = .92, η_p^2 < .001). Locals' preference for sharing option did not differ across the desire-for-openness reduced (M = 2.95) and control (M = 2.99; see panel A, figure 4) conditions. Similarly, a one-way ANOVA on willingness to share revealed no effect of desire-for-openness (F(1, 139) = .01, *p* = .91, η_p^2 < .001). Locals' willingness to share did not differ across desire-for-openness reduced (M = 3.92) and control (M = 3.96; see panel B, figure 4) conditions, in support of **H_{3b}**.

Figure 4. The Effect of Global–local Identity on Willingness to Share (Study 3)

A: Willingness to share (Indirect measure) *B: Willingness to share (Direct measure)*



Notes: Error bars represent +/- 1 SEs.

Effect on consumption openness mindset. My theorization rests on the assumption that enhancing the desire for openness increases locals' (but not globals') consumption openness mindset, whereas suppressing desire for openness reduces globals' (but not locals') consumption openness mindset. A 2 (identity) × 3 (desire-for-openness) ANOVA on the consumption openness mindset index showed a significant main effect of desire-for-openness (F(2, 431) =

7.74, $p = .001$, $\eta_p^2 = .04$), no main effect of global–local identity ($F(1, 431) = 1.77$, $p = .18$, $\eta_p^2 < .01$), and more importantly, a significant interaction between desire-for-openness and global–local identity ($F(2, 431) = 3.22$, $p = .04$, $\eta_p^2 = .02$).

To test my assumption, I first compared the consumption openness mindset index in the desire-for-openness enhanced and control conditions for locals and globals separately. For locals in these two conditions, a one-way ANOVA on the consumption openness mindset index revealed a significant effect of desire-for-openness ($F(1, 166) = 10.01$, $p = .002$, $\eta_p^2 = .06$). Locals had a stronger consumption openness mindset in the desire-for-openness enhanced (M = 5.85) than in the control (M = 5.32) condition. In contrast, for globals in these two conditions, a one-way ANOVA on the consumption openness mindset index showed no effect of desire-for-openness ($F(1, 147) = .01$, $p = .92$, $\eta_p^2 < .001$). Globals' openness mindset index did not differ across desire-for-openness enhanced (M = 5.77) and control (M = 5.78) conditions.

I then compared the consumption openness mindset index across the desire-for-openness suppressed and control conditions for locals and globals separately. For globals in these two conditions, a one-way ANOVA on the consumption openness mindset index showed a significant effect of desire-for-openness ($F(1, 136) = 8.16$, $p = .005$, $\eta_p^2 = .06$). Globals had a lower consumption openness mindset in the desire-for-openness suppressed (M = 5.33) than in the control (M = 5.78) condition. In contrast, for locals in these two conditions, a one-way ANOVA on the consumption openness mindset index revealed no effect of desire-for-openness ($F(1, 139) = .001$, $p = .98$, $\eta_p^2 < .001$). Locals' consumption openness mindset did not differ in the desire-for-openness suppressed (M = 5.32) and control (M = 5.32) conditions. These results together validate my assumptions.

Moderated-mediation analysis. I performed two separate moderated-mediation analyses using Model 7 in PROCESS (Hayes 2017). In the first analysis, global–local identity was the

independent variable; the relative preference for the sharing option was the dependent variable; the consumption openness mindset index was the mediator; and desire-for-openness (-1 = *control*, 0 = *suppressed*, and 1 = *enhanced*) was the moderator. The moderated mediation model was significant (-.1474, 95% CI [-.3676, -.0066]). Specifically, consumption openness mindset mediated the effect of global–local identity on preference for the sharing option in the control condition (.1249, 95% CI [.0075, .3262]), but not in the desire-for-openness enhanced (-.0225; 95% CI [-.1113, .0658]) or suppressed (.0030, 95% CI [-.1278, .1039]) condition. In the second analysis in which willingness to share was the dependent variable, the moderated mediation model was also significant (-.3865, 95% CI [-.7318, -.0752]). Specifically, consumption openness mindset mediated the effect of global–local identity on willingness to share in the control condition (.3274, 95% CI [.0897, .6024]) but not in the desire-for-openness enhanced (-.0591; 95% CI [-.2647, .1454]) or suppressed (.0079; 95% CI [-.2559, .2690]) condition.

Replicating previous findings in the control condition. In the desire-for-openness unchanged (control) condition, I expected to replicate the previous findings that globals are more willing to share than locals. Consistent with my expectations, results revealed that globals (M = 4.30) had a greater preference for the sharing option than locals (M = 2.99; $F(1, 431) = 12.73$, $p < .001$, $\eta_p^2 = .03$). Similarly, globals (M = 5.16) also had a greater willingness to share than locals (M = 3.96; $F(1, 431) = 15.60$, $p < .001$, $\eta_p^2 = .04$). These findings are consistent with the findings in the previous studies, showing that globals have a greater willingness to share than locals in both the contexts of relative preference for the rental option of the camping tent and participating in a tent sharing program.

Study 3 demonstrated that increasing the desire for openness enhanced locals' (but not globals') willingness to share, whereas suppressing the desire for openness reduced globals' (but not locals') willingness to share. These findings provide further support for the proposed

consumption openness mindset account. It is worth noting that in the control condition, globals have a greater willingness to share than locals, replicating earlier findings. In the next study, I ascertain the relationship between global–local identity and willingness to share via a field study.

Study 4: Field Study

This study seeks to investigate a behavioral consequence of global–local identity in a shop, which involves an actual choice between a sharing option and a purchase option from non-student, non-Mturk consumers. One hundred and sixty-two American consumers (98 men; M_{age} = 24.19, SD = 5.10) shopping at a bookstore were recruited with an offer of $20 in total compensation, either a $20 voucher for purchasing a book ("*Tiny Habits*") or a $12.5 voucher for renting the same book with the remaining $7.5 in the form of a gift card.

As in Study 2B, participants were first given a brochure that described either a "Think Global Movement" or a "Think Local Movement," which was used to manipulate global identity and local identity, respectively. Next, participants were instructed that the study would involve a brief survey on their book reading history. Upon completing their book reading history, they rated the three-item global–local identity manipulation check questions (α = .98) and the three-item consumption openness mindset questions (α = .98) as in Study 4. Finally, participants were asked to choose either the sharing option (with a $7.5 gift card) or the purchase option of the book as compensation for their participation.

Results

As expected, participants assigned to the local identity condition (M = 3.53) perceived themselves more as local citizens than those in the global identity condition (M = 2.84; F(1, 160) = 4.32, p = .04, η_p^2 = .03), indicating the effectiveness of the global–local identity manipulation. More importantly and pertinent to my hypothesized effects, results on the choice of the sharing option showed that more participants in the global identity condition selected the sharing option

(57.3%) than those in the local identity condition (37.5%; $\chi^2(1) = 6.38$, $p = .01$). The mediation analysis showed that consumption openness mindset mediated the effect of global–local identity on choice of the sharing option (.2309, 95% CI [.0201, .5392]), suggesting that individuals with an accessible global (vs. local) identity were more likely to choose the sharing option because of the consumption openness mindset.

General Discussion

Six studies provide converging and robust evidence for the role of global–local identity in consumer willingness to share, using various operationalizations of the key variables. Studies 1A and 1B provided initial evidence on the association between global–local identity and willingness to share at the country level, using car-sharing sector data and home ownership data, respectively. Study 2A (using a within-subjects design) and Study 2B (using a between-subjects design) replicated the Study 1's findings using a subtle global–local identity manipulation and shed light on the mediating role of consumption openness mindset, while ruling out perceived responsibility toward environment and prevention focus as alternative explanations for the findings. Study 3 showed that enhancing (suppressing) a desire for openness increased (decreased) locals' (globals') willingness to share. That is, when the desire for openness was enhanced (suppressed), both (neither) globals and (nor) locals showed a greater willingness to share. However, when the desire for openness was unchanged, globals showed a greater willingness to share than locals, as in previous studies. Study 4 showed that globals (vs. locals) have a greater willingness to share and provided further evidence on the mediating role of consumption openness mindset, which enhances the external validity and offering readily applicable implications to marketers and policy makers.

Theoretical Contributions

The findings in this research offer contributions to both the sharing economy and consumer identity literatures. Prior studies on consumer willingness to share have mainly focused on benefit/cost considerations, consumer experiences/perceptions about sharing, and individual differences (e.g., Aspara and Wittkowski 2018; Habibi et al. 2016). However, little research has been conducted to examine how consumer identity may affect willingness to share. Among the rare exceptions, Weiss (2017) showed that centrality of identity (e.g., skier) decreases consumers' tendency to rent ski gears since owning their own ski equipment is essential for their skier identity. Extending Weiss (2017), my research suggests that global–local identity may be a boundary condition. Specifically, when consumers have a salient global identity, they tend to have a salient consumption openness mindset, which in turn increases their preference for a sharing option even when the product is closely related to their self-identity (e.g., car in Study 1A). In the context of access-based car sharing (Zipcar), Bardhi and Eckhardt (2012) showed that Zipcar use is primarily driven by cost–benefit considerations (e.g., reducing expenses, convenience), and that the users do not foster a sense of identification with the car. However, car sharing may still connect to one's identity. For example, one of the Zipcar users viewed car sharing as a symbolic resource to establish his identity as a smart consumer (Bardhi and Eckhardt 2012). Extending their research, I causally examine how cultural identity affects car sharing. To this end, my findings represent a first attempt in the access–identity literature to study the issues of how consumer identities affect their sharing activities, attesting the complex relationship between identity and sharing as suggested by Bardhi and Eckhardt, and Arnould (2012). Such a discovery also sheds novel insights into how globalization may influence the sharing economy.

Second, my research contributes to the global–local identity literature by revealing that

consumption openness mindset is a new qualitative difference between these two identities. Previous research on global–local identity has theorized the distinction between globals and locals, such as regulatory focus (Ng and Batra 2017), sacrifice mindset (Gao, Zhang, and Mittal 2017), perceived quality variance (Yang et al. 2019), and perceived responsibility toward environment (Ng and Basu 2019). Extending their research, I show that consumption openness mindset is another theoretical distinction between local identity and global identity. This important discovery can advance our understanding of why locals are faithful to local traditions: The identification with their local community drives them to be less receptive to various options and ideas and thus be less open. In contrast, globals are not bounded to a particular community, and thus are more receptive and open to different experiences and values. This discovery has implications not only for willingness to share, but also for other research domains, such as variety seeking and new product adoption.

Finally, this research contributes to the sharing economy literature by uncovering the critical role of consumption openness mindset in explaining consumers' willingness to share. By showing the mediating role of openness mindset, I also uncover important boundary conditions for the effects. As such, my research represents the first attempt to offer theoretical explanations for the findings documented in the cross-country literature on consumer willingness to share. In so doing, my research also adds to the emergent research by introducing cultural identity to the sharing economy literature. Notably, my research shows that the effect of global–local identity on willingness to share cannot be explained by other factors (e.g., perceived responsibility toward environment, prevention focus, opportunity costs) that are closely related to global–local identity. These findings are consistent with the theoretical position that identity's effects on consumer responses are task specific (Gao et al. 2017; Ng and Batra 2017; Yang et al. 2019).

Managerial Implications

Many retailers are expanding their business on a global scale. Managers are aware of the important role that global or local communities play in decision-making, but they do not have a clear idea about how global–local identity can impact their strategies (Yang et al. 2019). This research helps managers understand how to capitalize on the effect of global–local identity to enhance consumers' acceptance of sharing options. My research indicates that global (vs. local) identity increases willingness to share. Thus, when marketers promote sharing options, they can increase adoption by activating their global identity. Communication appeals or contextual cues, such as the "Think Global Movement" (Studies 2B and 4), can be used to achieve this goal. In addition, advertisements that embed global and multicultural features (Study 2A) can also enhance consumer accessibility of global identity.

Another approach to change consumer willingness to share is to alter their consumption openness mindset. Marketers can use communication appeals or contextual cues to accomplish this goal, such as those that feature the benefits of being open-minded (Study 3).

The findings also suggest that it is important to segment consumers based on their global–local identity and apply different strategies to different segments. Based on this research, marketers of sharing systems should identify individuals who have an accessible global identity as target consumers. There are mainly three ways to measure global–local identity: (1) Scales can be used to assess consumers' global–local identity, such as the ones I used in Studies 2A-4; (2) Geographic locations can also be used to assess global–local identity, with residents of metropolitan areas being more likely high in global identity, and those in rural areas being more likely high in local identity (Wang, Kirmani, and Li 2021; Yang et al. 2019); and (3) Globalization Index scores (Studies 1A and 1B) can be used as a proxy measure of global–local identity among consumers across different countries, as suggested by previous research (Gao,

Zhang, and Mittal 2017).

My findings also provide useful guidelines for global marketing strategies. For example, when marketers expand to global markets, they can provide more sharing options in countries that have higher levels of global identity. In these countries, consumers have an openness mindset that leads them to naturally prefer sharing options. It is not necessary for marketers to allocate significant funds to educate these consumers about the benefits of sharing. However, when marketers enter countries that are high in local identity, they need to be aware that consumers in these countries may not have an established acceptance of sharing. Therefore, it may be necessary for marketers to exert additional effort and budget to activate consumers' openness mindset to enhance their acceptance of sharing options.

Limitations and Future Research Directions

There are some potential limitations of this research. First, I take a narrower but more precise view of sharing and focus on commercial sharing (e.g., short-term access and rental; Lamberton and Rose 2012) in the current research. However, sharing is a broad construct that involves other domains such as peer-to-peer sharing (Eckhardt et al. 2019). Future scholars could test the theory in other sharing domains. Second, Bardhi and Eckhardt (2017) introduced a new dimension of the sharing economy: liquid consumption, which is characterized as ephemeral, access-based, and dematerialized. This research focuses mainly on the first two characteristics (i.e., ephemerality and access). It may be fruitful for future scholars to examine how the theory applies to the dematerialized aspect of liquid consumption. Finally, I examined several moderators in this research. Future scholars may explore other moderators related to consumption openness mindset, such as connectedness between the future and current self, to enrich this research framework.

ESSAY 2: CONSUMER'S LOCAL-GLOBAL IDENTITY AND PURCHASE INTENTION FOR EXPERIENTIAL CONSUMPTION AND MATERIAL POSSESSIONS

Introduction

Researchers have recently devoted substantial attention to two domains where consumers spend much of their discretionary incomes—experiential consumption and material possessions (Bastos 2019; Bastos and Brucks 2017; Caprariello and Reis 2013; Carter and Gilovich 2010, 2012; Chan and Mogilner 2017; Nicolao, Irwin, and Goodman 2009; Rosenzweig and Gilovich 2012; Tully and Sharma 2018; Van Boven, Campbell, and Gilovich 2010; Van Boven and Gilovich 2003). Thus far, work in this domain has focused on various outcomes of consumers having experiential consumption instead of material possessions. For example, compared to material possessions, experiential consumption is known to associate more strongly with the consumer's sense of self (Carter and Gilovich 2012), to lead to less regret of action (Rosenzweig and Gilovich 2012), to be perceived as more unique (Bastos 2019; Carter and Gilovich 2010), to elicit more social approval from others (Van Boven, Campbell, and Gilovich 2010), to have greater conversational value (Bastos and Brucks 2017), and to advance greater (Van Boven and Gilovich 2003) and longer-lasting happiness (Nicolao et al. 2009).

Despite the aforementioned significant findings in the literature, the experiential consumption and material possessions distinction is relevant because it encompasses much of consumers' expenditures in the marketplace. Indeed, much of consumers' investments are aimed at acquiring either "a life experience: an event or series of events that one lives through" or "a material good: a tangible object that is kept in one's possession." (Van Boven and Gilovich, 2003, p. 1194). Data of the United Stated retail sales indicate that, until February 2021, consumers spent US$ 1,981.34 billion and US$ 2,257.98 billion respectively on experiential consumption (e.g., music, video) and material possessions (e.g., home furnishings). Together,

these amounts represent approximately 72.31% of that country's annual commerce (Droesch 2021). Hence, knowing what determines consumers' intention to purchase experiential consumption and material possessions becomes important.

In light of the aforementioned superiorities of experiential consumption over material possessions, one could reasonably expect that *all* consumers are more inclined to acquire experiential consumption than material possession. Indeed, past research has found that consumers are more willing to accept a price increase (Bastos 2019) and to borrow money (Tully and Sharma 2018) in order to have an experience than a material object. Relatedly, consumers tend to perceive money invested on experiential consumption versus material possession as money better spent (Van Boven and Gilovich 2003). However, I contend that this generalizing conclusion would result from the scant attention in this research domain given to characteristics of the consumers. Should the intricacies of the consumer be closely examined, a more precise understanding would emerge concerning which individuals are more prone to acquiring each of the two purchase types. In the present work, I draw on the nascent research domain of local-global identity to posit that a person's self-perception as belonging to a local versus global community (Arnett 2002; Tu, Khare, and Zhang 2012; Yang et al. 2019; Zhang and Khare 2009) is a reliable predictor of their intention to purchase experiential consumption instead of a material possession. I also identified the mediator of need for social connectivity underlying the effect.

The issues I address in this research make significant contributions to the experiential consumption and material possessions and consumer identity literatures. First, my research advances the experiential consumption and material possessions literature by showing the important but largely ignored role of consumer identity: My research represents a first attempt to uncover consumers' local–global identity as a new antecedent of consumer intention to purchase

experiential consumption versus material possessions. Such an examination brings a fresh perspective to the experiential consumption and material possessions literature and extends the understanding of how globalization may influence consumer attitudes toward these two different purchase types. Second, I uncover the critical role of need for social connectivity in explaining consumers' intention to purchase experiential consumption and material possessions, while ruling out an alternative explanation of need for self-expressiveness. Third, consistent with the need for social connectivity logic, I identify a moderator for the impact of local–global identity on consumers' intention to purchase experiential consumption and material possessions.

Theoretical Development

Local-Global Identity and Need for Social Connectivity

As noted by previous literature (Baumeister and Leary 1995; Berscheid and Reis 1998), all humans have a basic motive to develop social relationship with others. People tend to form different levels of need for social connectivity. Some people invest a great deal of time and effort in forming strong, strengthened, and deep bonds with others, whereas others tend to expand their social network and form large social networks (Adam and Plaut 2003; Baumeister and Leary 1995). I propose that one fundamental difference between locals and globals rests in their need for social connectivity. I theorize that locals tend to have a greater need for social connectivity, because locals discern greater differences between local and nonlocal communities, form a greater attachment with their local communities and associate more values with local traditions and local event. They prefer not to move out of their local community (Arnett 2020), which motivates them to promise individually and collectively to stay in touch with each other and take other steps to ensure a continuity of future contacts. Moreover, individuals who do not move out of their local community (thus a salient local identity) entail less disrupting work and social

networks (Magdol 2000), motivating them to focus on building relationships with their surrounding environment. In contrast, globals view the world as a "global village", blur the lines between countries and cultures, and frequently travel outside their own country to meet with different people with greater ease (Arnett 2020; Ng and Basu 2019). Therefore, they exhibit less need for social connectivity.

In line with the reasoning, previous studies show that priming people to think of engaging with their local community (thus a salient local identity) motivate them to focus on their current social relationships, whereas priming people to think of engaging with multiple communities (thus a salient global identity) motivate them to expand their social relationships and meet new people (Oishi et al. 2013). Similarly, Oishi et al. (2007) showed that people from a stable (vs. mobile) community show a stronger degree of identification with the local community (thus a salient local identity), and thus show a greater effort to engage in pro-community behavior to maintain the relationship with their surrounding environment (e.g., attending home base ball games to show unconditional community support). In addition, people tend to expect to have more close friends when priming to stay in their local community (thus a salient local identity) than priming to travel around (thus a salient global identity).

In addition, previous research has also pointed that people attached to a global community tend to have a wide and relaxed (i.e., open, transient, and obligation-free) social relationships (Oishi 2010), whereas people attached to a local community tend to form a stable and closed (i.e., relationship-interdependent and obligation). Friendship in a mobile and global community has more growth potential but is more volatile than friendship in a stable and local community. For example, Americans (who are high in global identity) are found to have more friends than did Ghanaians (who are high in local identity; Adams and Plaut 2003). Similarly, Sato and Yuki (2014) indicated that people from North American societies (who are high in

global identity) have more opportunities to meet strangers and greater freedom of choice in selecting and changing the people with whom they interact than those from East Asian societies (who are high in local identity).

The need for social connectivity associated with a salient local identity also extends to nonsocial domains. For example, prior work shows that people who had not moved before college (thus a salient local identity) preferred individuals who prioritized helping in-group members over strangers. Meanwhile, people who had moved more frequently before college (thus a salient global identity) preferred individuals who were likely to extend a helpful hand to those outside their immediate social circles (Lun, Oishi, and Tenney 2012). In addition, priming people to think of engaging with a specific community and not moving around (thus a salient local identity) leads them to donate more money to the close beneficiaries, thus may help improve relationships. In contrast, priming people to think of engaging with different locations and communities (thus a salient global identity) leads them to donate more money to distant beneficiaries. When facing with a price increase of a product, locals (vs. globlas) are more willing to make a sacrifice of their personal well-being for local communities and are more accepting of a price increase, and thus improve the social connectedness with their local communities (Gao, Zhang, and Mittal 2017).

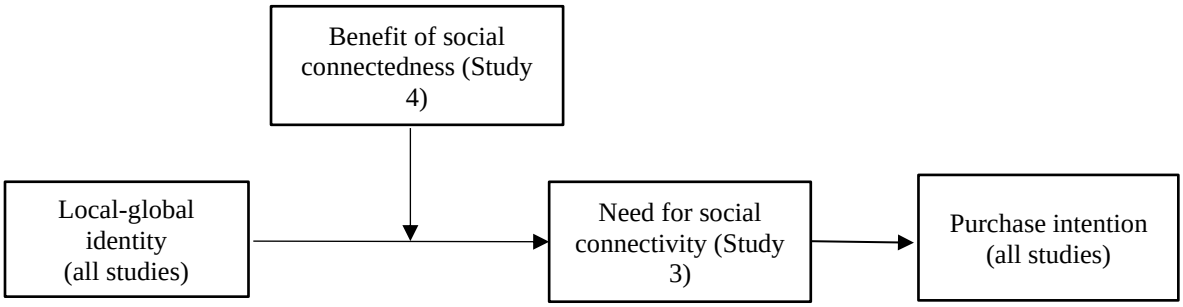
In the context of evaluating experiential consumption and material possession, when a local identity is salient, I argue that the greater need for social connectivity inducted by local (vs. global) identity leads consumers to prefer the purchase that can foster a stronger relationship with others. Next, I discuss how the differences in need for social connectivity between locals and globals may influence their intention to purchase experiential consumption versus experiential possession.

Local-Global Identity, Need for Social Connectivity, and Purchase Intention

As shown in figure 1, the focal hypothesis that need for social connectivity mediates the effect of local-global identity on purchase intention between experiential consumption and material possession relies on the proposed link between need for social connectivity and purchase intention between experiential consumption and material possession. Several lines of literature support this link.

First, the need to socially connect is a fundamental human need (Baumeister and Leary 1995; Brewer 1999; Berscheid and Reis 1998), and it has been found to influence what people buy (Mead et al. 2011) and how much they are willing to spend (Kurt, Inman, and Argo 2011). Because experiences are consumed in the companion of others more often than material objects, they are perceived as stronger facilitators of social interaction. This, in turn, should make them particularly appealing to those seeking to form stronger and more social ties. In support of this argument, Langston (1994) found that people experienced enhanced positive affect when sharing their experience purchases (e.g., attending a positive event) with others, and positive affect is beneficial for social connections (Staw, Sutton, and Pelled 1994).

Figure 1. Local-Global Identity and Purchase Intention



Further, experiential consumption suits well with the need for social connectivity. Due to the greater uniqueness (Rosenzweig and Gilovich 2012), ability to convey to others information about the consumer (Carter and Gilovich 2012), and likelihood of eliciting social approval (Van

Boven, Campbell, and Gilovich 2012), experiential consumption has been found to have greater conversational value (Bastos and Brucks 2017). Since conversing is one of people's most meaningful social activities (Csikszentmihalyi and Larson 1987), experiential consumption' suitability as a topic of conversation should make them especially appealing to those yarning for affiliation.

In sum, experiential consumption possesses various attributes that consumers seeking stronger social connectivity should feel attracted to. Therefore, these previous findings support my prediction that consumers with greater need for social connectivity —those with a dominant local identity—will be more likely to purchase experiential consumption versus material possession. However, because consumers with a dominant global identity have less need for social connectivity, it is less possible for them to identify the superiority of experiential consumption as a facilitator of stronger social connectivity. As a result, they should present indistinguishable intention to purchase experiential consumption and material possession. Taken together, I make the following hypotheses:

H_1: Consumers with a local identity show a greater intention to purchase experiential consumption than material possession, whereas consumers with a global identity show an indistinguishable to purchase between these two purchase types.
H_2: The effect of local-global identity and purchase intention between experiential consumption and material possession is mediated by need for social connectivity.

Moderator

To further examine the mediating role of the need for social connectivity, I also investigate the potential moderator that is theoretically relevant. I have argued that locals (vs. globals) have a greater need for social connectivity, which enhances their intention to purchase experiential consumption. Therefore, enhancing the need for social connectivity through a context cue (compare to a control condition wherein it is unchanged) would likely enhance globals' need for social connectivity —whose baseline need for social connectivity is low and

thus has a greater potential for increase, which in turn enhance their intention to purchase experiential consumption. However, such a contextual cue is less likely to affect locals' intention to purchase experiential consumption as locals have already had a greater need for social connectivity and has less potential for increase ("ceiling effect").

Similarly, when the need for social connectivity is contextually reduced (compared to a control condition wherein it is unchanged), locals—whose need for social connectivity is high and have a greater potential for decrease—should exhibit less need for social connectivity with others and thus reduce their intention to purchase experiential consumption. However, such contextual cue is less likely to suppress the need for social connectivity among globals because globals by nature have a low need for social connectivity and is difficult to decrease further ("floor effect"). This is consistent with the moderation-of-process logic (Spencer, Zanna, and Fong 2005).

I expect that such context cues to enhance or suppress need for social connectivity is unlikely to impact consumers' intention to purchase material possession, because previous research shows that material possessions are solitary in nature as most of them are bought with the intention of being used alone rather than share with others (Caprariello and Reis 2013). Therefore, I hypothesize the following:

H_{3a}: When the need for social connectivity is enhanced (compared to a control condition in which it is unchanged), globlas' intention to purchase experiential consumption would be elevated, whereas locals' intention to purchase experiential consumption would be unaffected.

H_{3b}: When the need for social connectivity is suppressed (compared to a control condition in which it is unchanged), locals' intention to purchase experiential consumption would be reduced, whereas globals' intention to purchase experiential consumption would be unaffected.

Methodology

Overview of the Studies

I tested the hypotheses in four studies using a variety of operationalizations of both local-global identity and purchase intention for experiential consumption and material possession. Study 1 provided evidence that locals (vs. globals) show a greater intention to purchase experiential consumption in a shopping mall with real consumers. Study 2 primed consumers' local-global identity and framed the same product as an experiential purchase or a material purchase using advertising. The study replicated Study 1's findings using a different product category (i.e., BBQ grill). Study 3 demonstrated that need for social connectivity is a key mechanism underlying these effects. Study 4 investigating the role of need for social connectivity through a moderation-of-process approach and revealed that experimentally enhancing the need for social connectivity increases globals' intention to purchase experiential consumption, whereas suppressing need for social connectivity reduces locals' intention to purchase experiential consumption. However, when need for social connectivity was unchanged, locals (vs. globals) show a greater intention to purchase experiential consumption, as in previous studies.

Study 1: Field Study

The purpose of Study 1 is to test, among actual shoppers, the effect of local-global identity on consumers' spending towards experiential consumption and material possession, thus examining my main prediction under high realism. The study was conducted in two different stores in a shopping mall in the United States. One store focused on selling toys (predominantly experiential purchases) and the other focused on selling hats (predominantly material purchases). Following previous research (Dai, Chan, and Mogilner 2019), I used toys and hats as

representations experiential and material purchases, respectively. To confirm the validity of using toys and hats as representations of experiential consumption and material possession, I conducted a pretest with 50 participants from Amazon Mechanical Turk (MTurk; 54% male; M_{age} = 35.70, SD = 11.88). Participants were asked to indicate on a 7-point scale whether they perceived toys and hats as predominantly experience purchase and material purchase ("*In my view, a hat [toy] is best described as a …;*" 1 = *Totally Material Possession* 7 = *Totally Experiential Consumption;* Bastos and Barsade 2020). Confirming the categorization, results showed that participants perceived hats (vs. toys) as significantly more material possession (vs. experiential consumption; M_{hats} = 2.12, SD = 1.13 vs. M_{toys} = 2.77, SD = 1.05; t(49) = 4.15, p < .001). These results confirmed the validity of treating toys and hats as representations of experiential consumption and material possession, respectively.

Fifty-seven shoppers in the hat store (40 men) and fifty-two shoppers in the toy store (22 men) agreed to participate in the study. I assessed their actual spending by photo-recording the amount displayed on their receipt. Following Aguiar and Hurst (2007), I used this amount to generate a price index, which was used as the outcome variable in the analysis below. This price index was the amount each shopper spent divided by the average amount spent by all participants in that store. Therefore, the price index allows for an examination of how much above or below the average each participant is. Further, using a paper questionnaire, I measured each participant's chronic local-global identity using a four-item local identity scale (e.g., "*My heart mostly belongs to my local community*," 1 = *strongly disagree*; 7 = *strongly agree*; α = .72) and another four-item global identity scale (e.g., "*My heart mostly belongs to the whole world,*" 1 = *strongly disagree*; 7 = *strongly agree*; α = .72; Tu, Khare, and Zhang 2012). Following Ng, Faraji-Rad, and Batra (2021), I examined the relative impact of local and global identities by subtracting the mean of the global-identity scores from that of the local-identity scores to obtain

a relative identity index, with a higher score indicating a stronger local identity.

Should my prediction attain empirical support, results would show that participants with a relatively stronger local identity spend relative more on toys (and thus experiential consumption) than on hats (and thus material possession). No difference is expected for participants with a relatively stronger global identity.

Results

I ran a regression analysis with purchase type (0 = *hats*; 1 = *toys*), relative local-global identity index, and their interaction as independent variables, and price index as the dependent variable. Results showed no main effects of relative local-global identity index (β = -.04, t(105) = -1.24, p = .22) and purchase type (β = .12, t(105) = 1.53, p = .13), but, more importantly, they showed a statistically significant local-global identity by purchase type interaction (β = .14, t(105) = 2.04, p = .04). These results provide support for $\mathbf{H_1}$. Follow-up analyses indicated that, shoppers with a relatively stronger local identity (at +1SD) spent significantly more on toys (experiential consumption) than on hats (material possession; β = .33, t(105) = 2.78, p = .007). However, shoppers with a relatively stronger global identity (at -1SD) spent statistically indistinguishable amounts towards hats and toys (β = -.03, t(105) = -.29, p = .77). Additionally, to identify the range of local-global identity index for which the simple effect of product type switched from non-significant to significant, I used the Johnson-Neyman technique. The analysis showed .24 ($M_{identity}$ = .20, SD = 1.30) as the point of statistical significance, indicating that consumer whose local-global identity index was equal to or greater than .24 spent significantly more money than the average on toys.

Discussion

Offering a high degree of external validity by examining actual purchases of real shoppers, Study 1 shows that consumers high in local identity spend more on experiential

consumption than material possession. This difference is absent for consumers high in global identity. Therefore, this study provides initial, behavioral evidence supporting H_1. However, an important limitation of Study 1 is the correlational nature of the data since the predictor variable (local-global identity) was measured instead of experimentally manipulated. In addition, despite proving to be appropriate representations of experiential consumption and material possession, toys and hats possess myriad idiosyncrasies that remained unaccounted for. Study 2 was designed to address these limitations. It does so by manipulating local-global identity and holding the focal purchase constant.

Study 2: Main Effect Study

Method

One hundred and seventy-four MTurk participants (49% men; M_{age} = 39.59, SD = 12.86) were randomly assigned these participants into a 2 (identity: local vs. global) × 2 (purchase framing: experiential vs. material) between-subjects design. All participants were informed that they would complete a series of ostensibly unrelated tasks. First, the study primed local-global identity by asking participants to read a text and complete a writing task. Following Ng and Batra's (2017) procedure, participants in the local [vs. global] identity condition read a paragraph about being a citizen of their city [globalization]. Next, they wrote down three things that embody their identity as a citizen of the city [as a member of the world]. Next, participants answered a three-item measure serving as manipulation check (e.g., "*For the time being, I mainly identify myself as a …;*" 1 = *global citizen*; 7 = l*ocal citizen*; Zhang and Khare 2009). These three items were averaged to form an identity index (α = .94), with a higher number indicating a stronger local identity.

Following, in an ostensibly unrelated task, they were asked to imagine that they were shopping for a BBQ grill and came across an advertisement of the product, which was used to

manipulate purchase framing. In the experiential [material] framing condition, the advertisement was titled, "*A Perfect Grilling Experience*" ["*A Perfect Grill to Own*"), with the remaining ad description kept identical across conditions. They were then responded to the outcome variable using a two-item measure of purchase intention: (1) *How interested are you in purchasing the TV?*, and (2) *How likely are you to purchase the TV?* (1 = *Not at all*; 7 = *Very much*; $r = .89$, $p < .001$) and a one-item measure serving as the manipulation check of purchase framing ("*I believe the BBQ grill is…*;" 1 = *definitely a material possession*; 7 = *definitely experiential consumption*).

Results

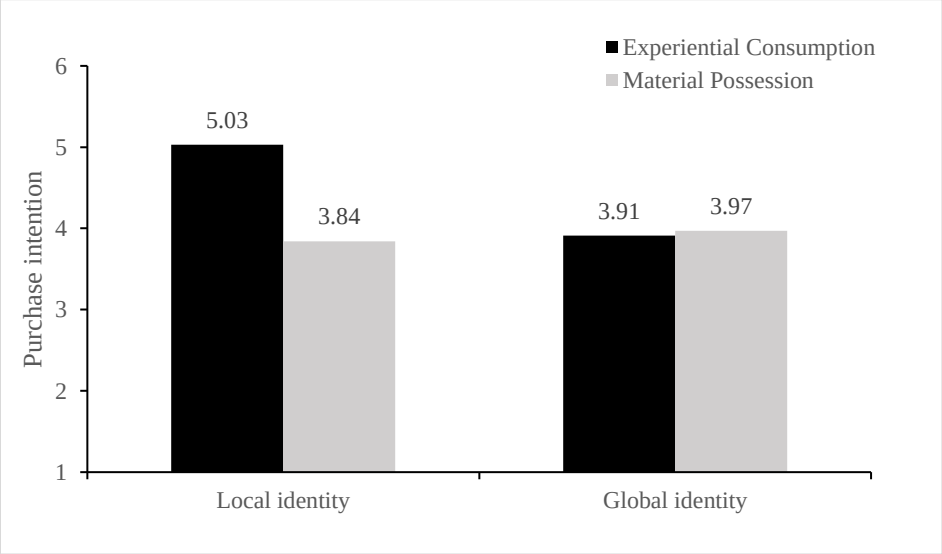
Manipulation checks. To confirm that the identity manipulation had the intended effect, I conducted a full-factorial ANOVA with the local-global identity prime, purchase framing, and their interaction predicting identity. As expected, only the main effect of the local-global identity prime was statistically significant ($F(1, 170) = 35.93$, $p < .001$, $\eta_p^2 = .17$). Participants in the local identity condition (M = 5.19) perceived themselves more as local citizens than did those in the global identity condition (M = 3.76). Neither the main effect of purchase framing nor the interaction term was significant (p's > .60). Thus, the local-global identity prime was successful.

To confirm that the purchase framing manipulation had the expected effect, I conducted a full-factorial ANOVA with the same variables predicting purchase framing. As expected, only the main effect of the purchase framing was significant ($F(1, 170) = 4.63$, $p = .03$, $\eta_p^2 = .03$). Participants in the experiential condition perceived the BBQ grill as significantly more experiential consumption (M = 3.88) than did those in the material condition (M = 3.32). Neither the main effect of local-global identity prime nor the interaction term was significant (p's > .07). Therefore, the purchase framing manipulation had the intended effect.

Purchase intention. I conducted a full-factorial ANOVA with local-global identity prime,

purchase framing, and their interaction as predictors of purchase intention. Results showed significant main effects for local-global identity ($F(1, 170) = 3.97$, $p = .048$, $\eta_p^2 = .02$) and purchase framing ($F(1, 170) = 5.14$, $p = .03$, $\eta_p^2 = .03$) and a significant interaction of local-global identity by purchase framing ($F(1, 170) = 6.32$, $p = .01$, $\eta_p^2 = .04$). Consistent with H_1, participants in the local identity condition reported significantly greater intention to purchase the experientially-framed BBQ grill ($M = 5.03$) than the materially-framed BBQ grill ($M = 3.84$; $F(1, 170) = 11.21$, $p = .001$, $\eta_p^2 = .06$). Participants in the global identity condition reported statistically indistinguishable purchase intentions between the two framing conditions ($M_{experientially\text{-}framed} = 3.91$vs. $M_{materially\text{-}framed} = 3.97$; $F(1, 170) = .03$, $p = .86$; $\eta_p^2 < .001$; see figure 2).

Figure 2. Local-Global Identity and Purchase Intention (Study 2)



Discussion

Study 2 provides support for my prediction that consumers induced with a salient local identity display greater intention to puchase products framed in experiential (vs. material) terms, whereas consumers induced with a salient global identity display equivalent intention to purchase products framed experientially versus materially.

In the next study, I aim to test the mediating role of need for social connectivity. Further, Study 3 aims to examine a potential alternative explanation: need for self-expressiveness. Prior studies show that consumers high in local identity are prevention-focused (Ng and Batra 2017), which increases their tendency to be sure that they convey to others a consistent and positive image of who they are as a person (Dholakia et al., 2006). Experiential purchases have been shown to be more closely associated with the self than material purchases (Carter and Gilovich 2012) and are associated with intrinsic motivation (Van Boven, Campbell, and Gilovich 2010). Hence, it is possible that the relationship between local-global identity and purchase intention towards experiential consumption is driven by consumers' need for self-expressiveness.

Study 3: Mediation Study

Method

Two hundred and twenty-eight individuals from MTurk (48% men; M_{age} = 39.65, SD = 12.83) participated for financial compensation. They were randomly assigned to a condition in this 2 (identity: local vs. global) × 2 (purchase framing: experiential vs. material) between-subjects design. The study employed the same procedures, local-global identity prime, purchase framing, manipulation check measures of identity (α = .96) and purchase framing, and measure of purchase intentions (r = .83) as those in Study 2. To measure the predicted mediator— need for social connectivity —the questionnaire employed a three-item measure: (1) *Right now, how much do you desire to strengthen your relationship with others?* (2) *For the time being, how much do you feel you need to enhance your social connectedness with others?*, and (3) *At this moment, to what extent do you feel social connectedness is important?* (1 = *not at all*; 7 = *very much*; α = .78). The questionnaire assessed need for self-expressiveness with a reduced, two-item version of Wang, Jin, and Yang's (2020) measure: (1) *I feel that purchase or use of this BBQ grill helps me show other who I am, or would like to be*, and (2) *I believe that the purchase or*

use this BBQ grill helps me express my identity (1 = *strongly disagree*; 7 = *strongly agree*; *r* = .87, $p < .001$).

Results

Manipulation checks. To confirm that the identity manipulation had the intended effect, I first conducted a full-factorial ANOVA on the identity index with local-global identity prime, purchase framing, and their interaction as the independent variables. Consistent with my expectation, only the main effect of the local-global identity prime was statistically significant ($F(1, 224) = 26.45$, $p < .001$, $\eta_p^2 = .11$). Participants in the local identity condition (M = 5.04) perceived themselves more as local citizens than those in the global identity condition (M = 4.04). Neither the main effect of purchase framing nor the interaction term was significant (*p*'s > .10). Thus, the local-global identity prime was successful.

To confirm that the manipulation of purchase framing had the intended effect, I then conducted another full-factorial ANOVA on purchase framing with local-global identity prime, purchase framing, and their interaction as the independent variables. As expected, only the main effect of purchase framing was significant ($F(1, 224) = 5.28$, $p = .02$, $\eta_p^2 = .02$). Participants in the experiential framing condition perceived the BBQ grill as significantly more experiential consumption (M = 3.82) than did those in the material framing condition (M = 3.22). Neither the main effect of local-global identity prime nor the interaction term was significant (*p*'s > .30). These results indicate the effectiveness of the purchase framing manipulation.

Purchase intention. An ANOVA showed no effects of local-global identity ($F(1, 224) = 2.68$, $p = .10$, $\eta_p^2 = .01$) and purchase framing on purchase intention ($F(1, 224) = 3.02$, $p = .08$, $\eta_p^2 = .01$). More important and consistent with my expectation, there was a significant effect of local-global identity by purchase framing interaction ($F(1, 224) = 5.36$, $p = .02$, $\eta_p^2 = .02$). Additional analyses indicated that participants in the local identity condition showed

significantly greater intention to purchase the BBQ grill when it was presented to them as an experientially- ($M = 4.90$) instead of a materially-framed product ($M = 4.06$; $F(1, 224) = 8.87$, $p = .003$, $\eta_p^2 = .04$). However, participants in the global identity condition showed statistically indistinguishable purchase intention between the two framing conditions ($M_{experientially\text{-}framed} = 4.08$ vs. $M_{materially\text{-}framed} = 4.20$; $F(1, 224) = .16$, $p = .69$, $\eta_p^2 = .001$).

Mediation analysis. To assess the proposed mediating role of need for social connectivity, I performed a moderated-mediation analysis using Model 15 of Hayes's (2017; with 10,000 resamples, the number of used in all the bootstrapping analysis hereafter) PROCESS. I entered local-global identity (0 = *global identity*; 1 = *local identity*) as the independent variable; purchase framing (0 = *material*; 1 = *experiential*) as the moderator; need for social connectivity as the mediator; and purchase intention as the dependent variable. Results showed that the indirect effect of local-global identity on purchase intention via need for social connectivity was positive and significant (.1624, 95% CI [.0005, .4114]). Specifically, the conditional indirect effect of local-global identity on purchase intention via need for social connectivity was positive (.1943) and significant (95% CI [.0026, .4363]) for the experiential purchase framing, but the conditional indirect effect of local-global identity on purchase intention via need for social connectivity was positive (.0319) but not significant (95% CI [-.0637, .1539]). These results support **H_2**.

Ruling out need for self-expressiveness as an alternative explanation. I used the same analysis to test whether need for self-expressiveness is an alternative mechanism. Results showed that the indirect effect of local-global identity on purchase intention via need for self-expressiveness was not significant (.0167, 95% CI [-.0729, .1394]). These results indicate that perceived self-expressiveness is unlikely to be an alternative explanation for the findings.

Discussion

Study 3 replicates the results of the previous studies showing that individuals high in local identity are more prone to buying experiential consumption versus material possession; and that individuals high in global identity are indifferent towards this differential. Importantly, Study 3 provides initial support for need for social connectivity as an explanation. Specifically, consumers high in local (vs. global) identity have a greater need for social connectivity, which increases their intention to purchase experientially framed products. Additionally, this study rules out need for self-expressiveness as a potential alternative explanation. In the next study, I aim to manipulate the predicted mediator to examine the mechanism with a moderation-of-process procedure (Spencer, Zanna, and Fong 2005).

Study 4: Moderation Study

Method

Six hundred and fifty-eight participants from Mturk (46% men; M_{age} = 37.25, SD = 12.71) completed the study for financial compensation. The study used a 2 (identity: local vs. global) × 2 (purchase framing: experiential vs. material) × 3 (benefit of social connectedness: suppressed vs. control vs. enhanced) between-subjects design. First, participants completed the same local-global prime task as in Studies 2-3. Next, to manipulate the mediator—need for social connectivity —, I varied participants benefit of social connectedness. Specifically, participants in the enhanced [suppressed] benefit of social connectedness conditions read an excerpt of an article that, as they were informed, had been published in the *Wall Street Journal*: "What is the most important skill to be successful? The *Wall Street Journal* interviewed over 100 successful business leaders and found the #1 skill for success is an individual's ability to spend time with others, being well-connected [spend sufficient time alone, not getting distracted by other people.]" Following, participants were asked to write an example on how the ability to spend time with others and being well-connected [spend sufficient time alone and not getting distracted

by others] lead people to be successful. Participants in the control condition did not see this text and instead were asked to review their daily routine and write down their thoughts and feelings at that moment. I pre-validated the benefit of social connectedness prime in a pretest. One hundred and seventy-four MTurk participants (86 men; M_{age} = 39.15, SD = 12.71) were randomly assigned to one of the three benefit of social connectedness conditions (suppressed vs. unchanged vs. enhanced) using the same writing task. They responded to the same desire for social connectedness measure (α = .90) as in Study 3. As expected, participants in the enhanced condition (M = 5.57) showed a greater need for social connectivity than those in the suppressed condition (M = 4.46; t(113) = 4.76, p < .001), and those in the control condition (M = 5.05; t(113) = 2.01, p = .047). Participants in the control condition showed a greater need for social connectivity (M = 5.05) than those in the suppressed condition (M = 4.46; t(116) = -2.15, p = .03). These findings confirmed the validity of the benefit of social connectedness prime.

Next, as in Study 3, participants were randomly assigned to view an advertising of a BBQ grill framed as an experiential or a material purchase and completed the same two-item purchase intention measure (r = .84, p < .001) and the three-item measure for need for social connectivity (α = .88) as in previous studies.

Results

Manipulation checks. To confirm that the identity manipulation had the intended effect, I conducted a 2 (identity) × 2 (purchase framing) × 3 (benefit of social connectedness) ANOVA on the local-global identity index with the local-global identity prime, purchase framing, benefit of social connectedness, and their interaction terms as the independent variables. Results revealed only a significant main effect of local-global identity (M_{local} = 4.75 vs. M_{global} = 4.37; F(1, 657) = 8.66, p = .003, η_p^2 = .01); no other effects were statistically significant (all ps > .14). Thus, the local-global identity manipulation was successful, and it was not confounded by the

purchase framing and benefit of social connectedness prime.

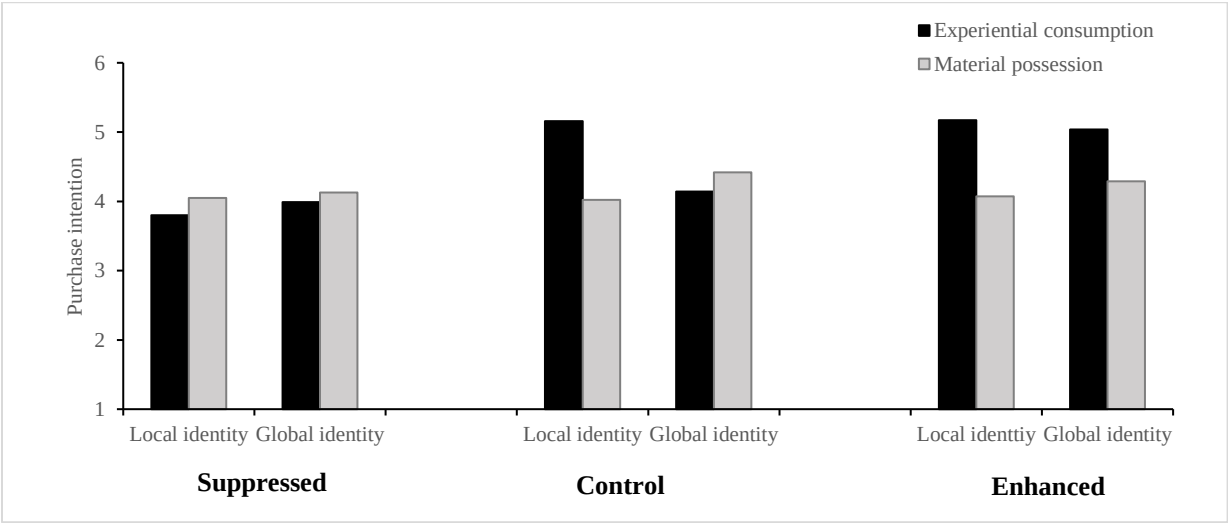
Next, to confirm that the purchase framing manipulation had the intended effect, I conducted another 2 (identity) × 2 (purchase framing) × 3 (benefit of social connectedness) ANOVA on the purchase framing item with the local-global identity prime, purchase framing, benefit of social connectedness, and their interaction terms as the independent variables. Results revealed only a significant main effect of purchase framing ($M_{experiential}$ = 3.87 vs. $M_{material}$ = 3.56; $F(1, 657) = 3.91$, $p = .049$, $\eta_p^2 = .006$); no other effects were significant (all *p*s > .11), indicating that the purchase framing was effective, and it was not confounded by the local-global identity and benefit of social connectedness prime.

Purchase intention. A three-way ANOVA with local-global identity, purchase framing, and benefit of social connectedness prime predicting purchase intention revealed a non-significant effect of local-global identity ($F(1, 657) = .12$, $p = .73$, $\eta_p^2 < .001$), significant effects of purchase framing ($F(1, 657) = 8.92$, $p = .003$, $\eta_p^2 = .01$) and benefit of social connectedness ($F(2, 657) = 8.81$, $p < .001$; $\eta_p^2 = .03$), a significant effect of local-global identity × purchase framing interaction ($F(1, 657) = 4.50$, $p = .03$, $\eta_p^2 = .007$), no effect of local-global identity × benefit of social connectedness interaction ($F(2, 657) = 1.07$, $p = .35$, $\eta_p^2 = .003$), and a significant purchase framing × benefit of social connectedness interaction ($F(2, 657) = 6.24$, $p = .002$, $\eta_p^2 = .02$). More important, the expected three-way interaction was statistically significant ($F(2, 657) = 3.07$, $p = .05$, $\eta_p^2 = .01$; see figure 3). To gain a clear insight into this result, I examined the three benefit of social connectedness conditions separately.

When benefit of social connectedness was suppressed. I first examined the effect of local-global identity on purchase intention in the benefit of social connectedness suppressed and control conditions for locals and globals separately. For locals, a 2 (purchase framing) × 3 (benefit of social connectedness) ANOVA revealed significant effects of purchase framing ($F(1, 238) =$

4.09, $p = .04$, $\eta_p^2 = .02$) and benefit of social connectedness ($F(1, 238) = 8.99$, $p = .003$, $\eta_p^2 = .04$). More importantly, the purchase framing by benefit of social connectedness interaction was significant ($F(1, 238) = 9.90$, $p = .002$, $\eta_p^2 = .04$). As Figure 3 illustrates, contrasts showed that when suppressing the benefit of social connectedness, locals reduced their intention to purchase the experientially-framed BBQ grill (M = 3.80), a value that is significantly lower than that in the control condition (M = 5.16; $F(1, 238) = 17.35$, $p < .001$, $\eta_p^2 = .07$). However, I do not observe such differences for the materially-framed BBQ grill ($M_{suppressed} = 4.05$ vs. $M_{control} = 4.02$; $F(1, 238) = .01$, $p = .91$, $\eta_p^2 < .001$). For globals, a 2 (purchase framing) × 3 (benefit of social connectedness) ANOVA revealed no effect of purchase framing ($F(1, 211) = .71$, $p = .40$, $\eta_p^2 = .001$), benefit of social connectedness ($F(1, 211) = .80$, $p = .37$, $\eta_p^2 = .004$), nor the purchase framing by benefit of social connectedness interaction ($F(1, 211) = .09$, $p = .77$, $\eta_p^2 < .001$). Further analyses showed that globals showed similarly intention to purchase the experientially-framed BBQ grill ($M_{suppressed} = 3.99$ vs. $M_{control} = 4.14$; $F(1, 211) = .15$, $p = .70$, $\eta_p^2 = .001$), and the materially-framed BBQ grill ($M_{suppressed} = 4.13$ vs. $M_{control} = 4.42$; $F(1, 211) = .88$, $p = .35$, $\eta_p^2 = .004$) across the two conditions.

Figure 3. The Moderating Effect of Benefit of Social Connectedness (Study 4)



When benefit of social connectedness was enhanced. I next examined the effect of local-global identity on purchase intention in the benefit of social connectedness enhanced and control conditions for local and globals separately. For globals, a 2 (purchase framing) × 3 (benefit of social connectedness) ANOVA revealed no effect of purchase framing ($F(1, 225) = 1.10$, $p = .30$, $\eta_p^2 = .005$) and benefit of social connectedness ($F(1, 225) = 2.89$, $p = .09$, $\eta_p^2 = .02$). More importantly, the purchase framing by benefit of social connectedness interaction was significant ($F(1, 225) = 5.23$, $p = .02$, $\eta_p^2 = .02$). As Figure 3 illustrates, contrasts showed that when enhancing the benefit of social connectedness, globals increased their intention to purchase the experientially-framed BBQ grill (M = 5.04), a value that is significantly greater than that in the control condition (M = 4.14; $F(1, 225) = 7.11$, $p = .008$, $\eta_p^2 = .03$). However, I do not observe such differences for the materially-framed BBQ grill ($M_{enhanced} = 4.29$ vs. $M_{control} = 4.42$; $F(1, 225) = .20$, $p = .66$, $\eta_p^2 = .001$). For locals, a 2 (purchase framing) × 3 (benefit of social connectedness) ANOVA revealed a significant effect of purchase framing ($F(1, 207) = 30.75$, $p < .001$, $\eta_p^2 = .13$), but no effects of benefit of social connectedness ($F(1, 207) = .03$, $p = .86$, $\eta_p^2 < .001$), nor the purchase framing by benefit of social connectedness interaction ($F(1, 207) = .01$, $p = .92$, $\eta_p^2 < .001$). Further analyses showed that locals showed similarly higher intention to purchase the experientially-framed BBQ grill ($M_{enhanced} = 5.17$ vs. $M_{control} = 5.16$; $F(1, 207) = .003$, $p = .95$, $\eta_p^2 < .001$), and the materially-framed BBQ grill ($M_{enhanced} = 4.07$ vs. $M_{control} = 4.02$; $F(1, 207) = .04$, $p = .84$, $\eta_p^2 < .001$) across the two conditions.

Effect on need for social connectivity. My theorization rests on the assumption that enhancing the benefit of social connectedness increases globals' (but not locals') need for social connectivity, whereas suppressing benefit of social connectedness reduces locals' (but not globals') need for social connectivity for experiential consumption. Because material possessions are mostly bought with the intention of being used alone rather than share with others

(Caprariello and Reis 2013), it is unlikely that the manipulation of benefit of social connectedness would influence need for social connectivity for material possession, which is supported by the study results (p's > .09). I tested this assumption only for experientially-framed product. A 2 (identity) × 3 (benefit of social connectedness) ANOVA on the need for social connectivity index showed no effect of local-global identity ($F(1, 303) = 2.01$, $p = .16$, $\eta_p^2 = .007$), and a significant main effect of benefit of social connectedness ($F(2, 303) = 9.37$, $p < .001$, $\eta_p^2 = .06$), and, more important, a significant interaction between local-global identity and benefit of social connectedness ($F(2, 303) = 5.23$, $p = .006$, $\eta_p^2 = .03$).

I first compared the need for social connectivity index in the benefit of social connectedness enhanced and control conditions for locals and globals separately. For globals in these two conditions, a one-way ANOVA on the need for social connectivity index revealed a significant effect of benefit of social connectedness ($F(1, 98) = 6.41$, $p = .01$, $\eta_p^2 = .06$). Globals had a greater need for social connectivity in the enhanced (M = 5.36) than in the control condition (M = 4.65). In contrast, for locals in the enhanced and control conditions, a one-way ANOVA on the need for social connectivity index showed no effect of benefit of social connectedness ($F(1, 101) = .35$, $p = .56$, $\eta_p^2 = .003$). Locals' need for social connectivity did not differ across enhanced (M = 5.43) and control (M = 5.54) conditions.

I then compared need for social connectivity index across the benefit of social connectedness suppressed and control conditions for locals and globals separately. For locals in these two conditions, a one-way ANOVA on the need for social connectivity index showed a significant effect of benefit of social connectedness ($F(1, 109) = 17.90$, $p < .001$, $\eta_p^2 = .14$). Locals had a lower need for social connectivity in the suppressed (M = 4.47) than in the control (M = 5.54) condition. In contrast, for globals in the two conditions, a one-way ANOVA on the need for social connectivity index revealed no effect of benefit of social connectedness (F(1, 81)

= .17, p = .68, η_p^2 = .002). Globals' need for social connectivity did not differ in the suppressed (M = 4.79) and control (M = 4.65) conditions. These results together validate my assumptions.

Replicating previous findings in the control condition. In the control condition, where the benefit of social connectedness was unchanged, I expected to replicate the previous findings that locals display a greater intention to purchase experiential consumption than material possession and that globals display no such difference. A 2 (identity) × 2 (purchase framing) ANOVA revealed no effect of local-global identity (F(1, 224) = 1.87, p = .17, η_p^2 = .008) and purchase framing (F(1, 224) = 3.62, p = .06, η_p^2 = .02). More important, results showed a significant local-global identity by purchase framing interaction (F(1, 224) = 9.91, p = .002, η_p^2 = .04). Further analyses showed that participants in the local identity condition reported significantly greater intention to purchase the BBQ grill when the advertisement presented it as experiential consumption (M = 5.16) rather than a material possession (M = 4.02; F(1, 224) = 12.75, p < .001, η_p^2 = .05). However, participants in the global identity condition showed no difference in intention to purchase the BBQ grill across the experiential (M = 4.14) and the material framing conditions (M = 4.42; F(1, 224) = .78, p = .38, η_p^2 = .003).

Discussion

Consistent with the theorization, Study 4 shows that enhancing the need for social connectivity increases globals' intention to purchase products that are perceived as more socially bonding—experiential consumption versus material possession. Locals' naturally higher intention to purchase experiential consumption than material possession remains unaffected by the enhanced need for social connectivity. Additionally, suppressing the need for social connectivity reduces local identity's intention to purchase the experiential consumption. Globals' intention to purchase experiential consumption versus material possession is unaffected by the suppressed need for social connectivity.

General Discussion

Four studies provide converging and robust evidence for the relationship between local-global identity and intention to purchase experiential consumption versus material possession, using a variety of operationalization of the key variables. Specifically, Study 1 measured consumers' local-global identity and recorded their spending for toys (experiential consumption) or hats (material possession), showing that locals (vs. globals) have a greater intention to purchase experiential consumption than material possession. Study 2 replicated Study 1's findings by manipulating local-global identity. Study 3 shed light on the mediating role of need for social connectivity, while ruling out need for self-expressiveness as an alternative explanation. Study 4 showed that experimentally enhancing (suppressing) need for social connectivity increase (decreased) globals' (locals') intention to purchase experiential consumption. However, when the need for social connectivity was unchanged, locals showed a greater intention to purchase experiential consumption than material possession, as in the previous studies.

Theoretical Contributions

The present investigation contributes to several research areas. First, it extends the experiential consumption and material possession literature beyond its current focus on outcomes of the two types of purchases (Bastos and Barsade 2020; Bastos and Brucks 2017; Carter and Gilovich 2010, 2012; Nicolao et al. 2009; Rosenzweig and Gilovich 2012; Van Boven, Campbell, and Gilovich 2010; Van Boven and Gilovich 2003). It does so by pioneering investigation into a determinant of consumers' intention to purchase experiential consumption versus material possession, which has not received much attention in the previous literature (except for a handful of studies such as Dai, Chan, and Mogilner 2019). Arguably, knowing the outcomes of a phenomenon provides a window into an important portion of that phenomenon;

but a fuller understanding necessarily requires a comprehension of its antecedents. Notably, past research in the experiential consumption and material possession literature has examined factors that generally fit in one of four different domains: the self-identity (Carter and Gilovich 2012), the social (Caprariello and Reis 2013), the psychological (Carter and Gilovich 2010; Rosenzweig and Gilovich 2012; Van Boven and Gilovich 2003), and the financial domains (Bastos 2019; Tully, Hershfield, and Meyvis 2015; Tully and Sharma 2018). I add to work in the self-identity domain in a novel way. While Carter and Gilovich (2012) advanced that consumers tend to associate their sense of self with experiential consumption more than with material possession, which explains why they gain more happiness from experiential consumption than material possession, I show that the local versus global identity that consumers adopt naturally or as a result of an experimental intervention influences their intention to purchase experiential consumption or material possession. That is, past work informed about how the purchase shapes the consumer's identity, with experiences becoming a greater part of a consumer's sense of self; my research informs about how identity determines what gets purchased. The finding that consumers' local-global identity reliably predicts their intention to purchase experiences versus material objects is a promising first step in that direction. Such an examination brings a fresh perspective to the experiential consumption and material possession literature and extends the understanding of how globalization may influence consumer attitudes toward experiential consumption and material possession.

Furthermore, my research contributes to the global-local identity literature by revealing that need for social connectivity is a new qualitative difference between these two identities. Specifically, I discover that, when making product decisions, local-global identity differs in the need for social connectivity. This important distinction can advance the understanding about why locals are faithful to local traditions: the heightened need for social connectivity induced by the

local identity drives them to exhibit greater attachment to their local traditions and events and have more close-knit, intimate connections with their local community. In contrast, the lower level of need for social connectivity associated with the global identity leads consumers not to be bounded to a particular community but to be open to diversified experiences and values (Riefler and Diamantopoulos 2009).

Further, by showing that need for social connectivity explains the effect, this work extends the previous finding that experience's greater ability to foster social relationships explains why they advance more consumer happiness (Caprariello and Reis 2013). This research demonstrates that experiences' superiority to build social connectivity also makes them more desirable than material possessions; but importantly, I show that this is more pronounced for some consumers—those with a local identity—than others—those with a global identity. This knowledge extends theory and informs practice.

Managerial Implications

Apart from its theoretical contributions, this research also offers several important managerial implications regarding how the effect of situationally activated local-global identity can be capitalized by marketers to enhance consumer acceptance of their products. The current experiential consumption and material possession literature places experiences in an especially positive frame. Indeed, much has been reported about the superiorities of experiential consumption (Bastos and Brucks 2017; Carter and Gilovich 2010, 2012; Nicolao et al.,2009; Rosenzweig and Gilovich 2012; Van Boven and Gilovich 2003). This positivity of experiences could lead the marketing manager into the generalizing conclusion that experiential consumption are more appealing to *all* consumers—a reasonable conclusion since previous work in this domain has not yet spoken to matters associated with types of consumers. This work's novel focus on consumer local-global identity provides a more nuanced and accurate conclusion:

Experiences are more appealing to consumers with a local (vs. global) identity. Knowing which consumers do not find experiences as appealing—global consumers—informs marketing managers which group needs a 'nudge'. The marketplace abounds in situational contingencies that turn on or turn off the local and the global identity. My findings indicate that accessible local identity enhances consumers' intention to purchase experiential consumption (vs. material possession). Thus, when promoting experiential consumption, marketers can increase consumers' purchase intention by activating their local identity. Communication appeals or contextual cues can be used to achieve this goal. For example, advertisements or messages that feature local cultural symbols may enhance the accessibility of the local identity. TV channels that feature local traditions can be effective as well. When targeting consumers with a local identity, managers can make profitable use of the purchase framing intervention I adopted across the studies. Encouraging those consumers to think of the same product (e.g., a BBQ grill) along its experiential instead of material properties is a powerful way to increase that product's appeal.

Another approach to enhance consumer intention to purchase the products is to alter consumers' need for social connectivity to match with the type of the purchases. For example, marketers can emphasize the benefit of social connectedness (Study 4) to increase the need for social connectivity to increase consumers' intention to purchase the products.

The findings in this research also provide useful guidelines for firms to adapt their strategies to different regions and address the question about whether companies should be more locally or globally oriented. For products to be marketed to the places where people tend to have a salient local identity (e.g., rural areas), experiential framing can be used for campaigns. However, when marketers enter places in which people are high in global identity (e.g., metropolitan areas), they should know that consumers in these places do not have an established preference for experiential consumption. Thus, additional effort is needed to increase the need

for social connectivity to enhance their preference for experiential consumption, such as highlighting the benefits of social relationship in their marketing campaigns.

Limitation and Future Research

This investigation has several limitations, some of which point to opportunities for future explorations. For example, while I provide process evidence via mediation and moderation, the boundaries of my model are a promising area of additional inquiries. An interesting consideration is whether the type of social relationship—e.g., communal versus exchange relationship (Aggarwal 2004; Clark and Mills 1993)—qualifies the mechanism advanced here. It is possible that local's need for social connectivity manifests strongly when the relationship is expected to be based on concern for others and attending to their needs—communal—in comparison to when it is expected to function on a quid pro quo basis—exchange (Clark and Mills 1979). Interestingly, given that individuals with a dominant global identity tend to be promotion focused (Ng and Batra 2017), a regulatory goal that emphasizes growth and advancement (Higgins, Shah, and Friedman 1997), globals might well find exchange relationships valuable facilitators of their promotion goals.

Although the experiments show that various local-global identity interventions are useful tools to encourage consumers to take on one or the other identity, the findings do now enable conclusions on the duration of the effects. It may be that a one-time induction such as the ones in Studies 2-4 is ephemeral. However, marketing managers are likely to have multiple opportunities to communicate with consumers and reinforce a specific identity. Future research could consider how different types of local-global interventions engender effects of different durations. Such knowledge would deepen the understanding of those identities and serve managers in practical ways.

ESSAY 3: GUILT AND SHAME: A META-ANALYSIS ON THEIR IMPACT IN THE PROSOCIAL DOMAIN

Introduction

The healthy functioning of a vigorous society relies on good citizens who engage in prosocial behavior, such as charitable donations. According to Giving USA (2019), total charitable giving in the United States in 2018 experienced a 1.7% decline, as compared to that in 2017. In addition, the Charities Aid Foundation (2018) observed a global decline in charitable giving as well in 2017 in such a way that donating money was down from 91% to 88%, helping a stranger is down from 53% to 40%, and volunteering time was down from 51% to 34%. Therefore, marketers and policy makers are findings ways to motivate people to engage in prosocial behavior. Understanding the antecedents of prosocial behavior is important for the future success of such endeavors. In the research, I aim to focus on the role of consumer' moral emotion on the motivation to engage in prosocial behavior, especially shame and guilt.

Prosocial behavior covers a broad range of actions with the intention to benefit on or more people other than oneself (Batson and Powell 2003). It contains various behaviors, including but not limited to: helping, comforting, sharing, cooperating, empathy, and forgiveness. Guilt and shame are two widely studied self-conscious negative emotions in the context of prosocial behavior. Guilt is an emotion that arises after a moral transgression (Baumeister, Stillwell, and Heatherton 1994), whereas shame is another moral emotion that is closely related to guilt, and it arises after a moral transgression or after exposure of incompetence (Keltner and Buswell 1996). Extant literature has argued the relative impact of guilt and shame on prosocial behavior. Typically, guilt individuals feel emotional discomfort due to the belief that they have physically or emotionally harmed another (Strelan 2007). However, in contrast to guilty individuals, ashamed individuals feel emotional discomfort due to a belief that they are

personally inferior (Stuewig et al. 2010). As such, guilt has been regarded as eliciting approach motivation (e.g., the tendency to make up for one's wrongdoing), whereas shame has been conceptualized as strengthening avoidance motivation (e.g., tendencies to hide or withdraw; Lewis 1971; Sheikh and Janoff-Bulman 2010; Tangney and Dearing 2003; Tangney et al. 2007). Consequently, feelings of guilt are assumed to motivate prosocial behavior (de Hooge, Zeelenberg, and Breugelmans 2007), but there are numerous instances where feelings of shame are found to motivate prosocial behavior (e.g., de Hooge, Breugelmans, and Zeelenberg 2008). Although most research in this domain has centered on only one of these two emotions, there are studies that simultaneously examine both shame and guilt, focusing on understanding their relative impact on proposal behavior. The results of these studies are mixed: While some studies (e.g., Leith and Baumeister 1998; Rotella and Richeson 2013) showed that guilt has stronger effects on prosocial behavior than shame, others (e.g., Brown and Cehajic 2008) reported that guilt and shame yield similar level of proposal tendency/behavior. Still others (Gausel, Vignoles, and Leach 2016) even reported an opposite pattern, i.e., shame induces greater prosocial tendency than guilt.

Previous research has found that these differences may be attributed to methodological factors (e.g., test format). For example, in a meta-analysis, Tignor and Colvin (2016) examined the impact of dispositional guilt and shame on prosocial orientation. They found that the difference in findings is partly attributable to researchers' theoretical assumptions that guide their methodological choices, including test format and statistical analyses. Specifically, they find that on one hand, guilt assessed by scenario measures increased prosocial orientation, whereas guilt assessed by checklist measures was unrelated with prosocial orientation. On the other hand, test format did not moderate the relation between shame and prosocial orientation. In terms of statistical analyses, the relation between guilt and prosocial orientation was positively significant

for both semi-partial and zero-order correlations. In contrast, shame only showed marginally significant impact on prosocial orientation for zero-order correlation, but a significant negative effect on prosocial orientation with semi-partial correlations. While these results are mainly based on studies examining the impact of shame and guilt at the state level, this research also examined the impact of shame and guilt that were empirical induced. In addition, these authors do not examine the relative impact between guilt and shame on prosocial orientation, which is the focus of my research. Also, in this research, I focused on theoretical moderators for the relationship between the two moral emotions and prosocial behavior. I propose that guilt, in general, leads to more motivations to engage in prosocial behavior, whereas the impact of shame may be increased, depending on a host of factors, including: cultural orientation (i.e., whether the respondents are from a more collectivistic society), source of emotion (i.e., whether the emotion is induced as group-based emotion or individual-based emotion), visibility (i.e., whether the emotion is induced in a public or private situation), and beneficiary (i.e., whether the prosocial behavior is toward the victim or unhurt others).

My research contributes to the literature in two important ways. First, it reconciles the inconsistent findings documented for the relative impact of guilt and shame on prosocial behavior. Given that studies comprising this body of work differ in many aspects—with a multiplex of contexts and sample characteristics—it is important to go beyond general conclusions about the impact of these two moral emotions in their prosocial motivation and look into important contextual factors that may moderate the effects of moral emotions. Past research assumes that guilt, as an adaptive emotion, will motivate prosocial behavior, whereas shame, as a maladaptive emotion will not motivate prosocial behavior; however, I demonstrate that this is not necessarily the case, and document when shame has more impact.

Second, in this research, I provide a theoretical rationale for the mixed findings

documented in the literature on the impact of shame and guilt on prosocial behavior. I draw upon the literature on attention focus (other- vs. self-focused) and demonstrate that difference in attention focus of between shame and guilt may help explain their difference in motivation to engage in prosocial behavior. In addition, previous research in this area (e.g., de Hooge, Zeelenberg, and Breugelmans 2007; Tangney et al. 1996) has focused primarily on the approach perspective of guilt and avoidance perspective of shame, with less attention devoted to how contextual factors may play a role in increasing approach tendencies of shame, which in turn may motivate prosocial behavior for shame. My research identified four important contextual factors (e.g., cultural orientation, source of emotion, visibility of emotion, and beneficiary) that were theoretically related to attention focus. In fact, no existing study has offered such a conceptual explanation through a theoretical lens. I believe that the findings in the research help to fill the gap in the literature and bring a significant contribution to this stream of research.

In the sections below, I first introduce key constructs and develop hypotheses about when I expect guilt leads to more motivation to engage in prosocial behavior than shame, when the opposite occurs, and why. Next, I describe the meta-analytic procedures employed to test these hypotheses and report results. I conclude with a discussion of key findings and takeaways that inform moral emotion theory and marketing practice.

Theoretical Development

Shame-Guilt and Prosocial Behavior

Even though shame and guilt have been drawing attention in the social sciences for over a decade, the two emotions have proven hard to disentangle (e.g., Gausel and Brown, 2012; Leach, Iyer, and Pedersen, 2006). This is probably because shame and guilt often surface simultaneously in the wake of immorality (Gausel and Leach, 2011; Tangney et al. 1996), and

due to this they are both associated with intense self-criticism for the failure (Gausel and Brown, 2012; Gausel and Leach, 2011; Lewis, 1971; Tangney and Dearing, 2003). Perhaps therefore, they are often used interchangeably when people try to explain what they feel (Lewis, 1971; Tangney and Dearing, 2003). Consequently, some research teams have come to the conclusion that there is no difference between shame and guilt, as they convey the same meaning (e.g., Iyer et al., 2004).

Despite these shared similarities, a lot of contemporary work on shame and guilt still draw a very sharp divide between the two emotions (Brown et al., 2008; Tangney et al., 1996; Tracy and Robins, 2006). For example, some researchers believe that the main distinction between shame and guilt is based on the attribution of the wrongdoing. Specifically, Tangney (1990) argues that guilt has its focus on specific behavior as distinct from the self, whereas shame has its focus on a globally bad self and that any immoral behavior is swiftly generalized to the entire self. Therefore, guilt arises when the attribution focuses on the wrongdoing behavior ("I *did* that horrible *thing*"), and there is a clear distinction between the self and the bad behavior. In contrast, shame arises when the attribution centers on oneself ("*I* did that horrible thing"), and the self is closely related with the bad behavior. As a result, guilt's focus on the wrongdoing behavior increases individuals' tendency to perform approach behaviors, such as making amends and apologies (Riek et al. 2014), engaging in donation, helping, and altruism (Carlo et al. 2012; De Hooge 2014), and showing benevolence (Brummel 2008). However, shame's focus on the self leads to depression, negative self-evaluation, and low self-esteem (Gilbert and Andrews 1998; Tangney and Fischer 1995), which in turn increases the tendency for avoidance behavior—to escape, hide, and deny responsibility (De Hooge, Zeelenberg, and Breugelmans 2010; Sheikh and Janoff-Bulman 2010). In addition, guilt proneness (the tendency to experience guilt) is positively related to constructive response intentions, perspective taking, and empathic

concern, while shame proneness (the tendency to experience shame) is associated with increases in malevolent intentions, personal distress, and neuroticism (Tangney et al. 1996; Wolf et al., 2010). Relatedly, Covert et al. (2003) found that shame proneness was negatively related to interpersonal problem solving, while guilt proneness displayed the opposite relationship. Given the difference in approach-avoidance between guilt and shame, I offer the following prediction:

H_1: Guilt (vs. shame) induces a greater tendency to engage in prosocial behavior.

Role of Attention Focus

Attention focus has been one of the motivations for consumers to engage in prosocial behavior. Previous research has shown that other-oriented emotional response is one of the major sources of prosocial motivation (Batson 1987). I further propose that the difference between guilt and shame in attention focus is the main driver that leads to their difference in motivating prosocial behavior. Specifically, feelings of guilt increase other-oriented empathy because guilt separated from "the self", and it has space for empathic concern for "the other" hurt person, which motivates consumers to focus on the other. However, the self is globally defective when feeling shame. The shameful person is theorized to be preoccupied with herself, therefore leaving no room for empathic concern for "the other", hurt person (Gausel 2012). As a result, shame motivates consumers to focus on the self. Consistent with my argument, research shows that guilt increases individuals' concern about the damaged relationship and therefore motivates their prosocial behavior (De Hooge, working paper). In contrast, feelings of shame pose severe threat to self-identity (Izard 1977). In such situations, individuals' first reaction is to adopt self-protection strategies (to protect the threatened self from further harm) and diverse their attention from the problem to be addressed (Wang, Li and Rao 2017). Given this conceptualization, it is presumed that shame leads people to defensively protect their self-image from further harm by hiding, avoidance, and withdrawal (for reviews, see Gilbert and Andrews 1998; Lewis 1992;

Tangney and Dearing, 2003).

Based upon this reasoning, I further argue that situational factors that shift consumers' attentional focus from the self to others can enhance shame's (but not guilt's) motivation to engage in prosocial behavior. These factors include local-global identity, visibility of emotion (public vs. private), and beneficiary (victim vs. unhurt others). In the sections that follow, I discuss how these factors potentially affect consumers' attention focus and then impact their motivation for prosocial behavior.

Local-global identity. One important consequence of globalization is that it has allowed people to experience a global community and feel that they possess a global identity, which can overshadow or coexist with their local identity (Arnett 2002). A local and a global identity reflect how strongly an individual associates with "others". Specifically, a salient local identity tends to have a stronger association with their local community, and identity with others from their local identity. However, a salient global identity tends to associate more with the global community, and identify with others from the whole world. Because individuals with a salient local identity are predominantly immersed in only the local community, they tend to form greater attachment and belongness to that local community (Strizhakova and Coulter 2019). They are motivated to stay in touch with other members and take measures to ensure the continuity of future contacts, which is likely to enhance their concern for others. Consistent with this reasoning, research has shown that people high in local identity show a greater concern for other by having a greater willingness to maintain the relationship with others (e.g., attending home base ball games and show unconditional community support) and make efforts to engage in pro-community behavior (Oishi et al. 2007). As such, I expect that individuals tend to focus on the others when having a stronger local identity, hence the impact of shame on prosocial behavior will be greater.

Visibility of emotion. The visibility (public vs. private) of the moral emotion may affect

consumer's attention focus. Gausel and Leach (2011), in their model of shame, argued that an individual has the desire to alter one's image in the eyes of others, which in turn motivates their intention for constructive approach orientation, including cooperation with others, prosocial motivation and behavior, and self-improvement motivation and behavior. Consistent with these reasoning, extant research has argued that shame motivates efforts to appease other and to otherwise approach them in an effort to repair a social image damaged by one's failure (e.g., Fessler 2004; Keltner and Harker 1998; Mosquera, Manstead, and Fischer 2000; for reviews, see Leach, Bilali, and Pagliaro 2015; Scheff 2000). For example, De Hooge et al. (2008) found that shameful participants tend to perform prosocially when their moral failure has been witnessed by other peers (a public situation). Furthermore, visibility (public vs. private) increases individuals' concern about others' opinions because their behavior can be easily noticed and corrected by other people (Cialdini et al. 1990). Based on these findings, I propose that visibility of emotion (e.g., induced in a public situation) is likely to enhance attention focus to others, thereby increasing the impact of shame on prosocial behavior.

Beneficiary. In the study context of this research, prosocial behavior can benefit two types of beneficiaries: the victim of the transgressions, or other unhurt people. Past research on the impact of shame and guilt on prosocial behavior has paid little on attention on the role of different type of beneficiary. There is evidence that perceptions of one's own responsibility lead to feelings of guilt and shame, which consequently impact prosocial behavior. Previous research has shown that there are situations in which individuals who feel shame or guilt may not present personal personability towards the transgressions (Menesini and Camodeca 2008). For example, in face of the victim (vs. unhurt others), the perceived personal responsibility tends to be stronger (Tscharaktschiew and Rudolph 2016). The high perceived personal responsibility may motivate shame to be more adaptive due to the fact that it expresses a person's ability to account for his or

her own sense of exposure and hare done, increasing their attention focus towards the victim. Supporting this reasoning, Gausel and Leach (2011) demonstrated that shame about failure can be redressed as a motivator of efforts to improve the self and improve one's relations with those affected by one's failure. One way to achieve that is to act prosocially. Therefore, I predict that the impact of shame on prosocial behavior tends to be greater when the beneficiary is the victim (vs. unhurt others).

In sum, I posit that when consumers have a stronger local identity, in a public setting, or make prosocial behaviors to the victim, they are likely to focus more on the others. As a result, the impact of shame on prosocial behavior will be greater. Therefore, I offer the following predictions:

H_2: The impact of shame on prosocial behavior will be greater when consumers have a stronger local (vs. global) identity.

H_3: The impact of shame on prosocial behavior will be higher when the emotion is induced in a public (vs. private) situation.

H_4: The impact of shame on prosocial behavior will be higher when the beneficiary is the victim (vs. unhurt others).

Methodology

Dataset Development

I identified relevant empirical work with multiple methods. First, I searched for published articles using electronic databases including JSTOR, EBSCOhost, Emerald, and Google Scholar, and for unpublished papers and dissertations on SSRN Elsevier and ProQuest Digital Dissertations. My search spanned 30 years (1989 to 2019) and included the following keywords: *shame, guilt, prosocial behavior, prosocial intention, prosocial motivation, helping, volunteering, altruism, cooperation, morality, empathy, forgiveness, compassion, and donation*. Among papers identified this way, I found two meta-analytical papers that are limited in scope,

exploring the effect of shame on constructive approach orientation (Leach and Cidam 2015) and the effect between dispositional shame and dispositional guilt on prosocial orientation from a methodological perspective (Tignor and Colvin 2016). I also reviewed the references of these papers and identified for additional papers to be included into the meta-analytic database.

The above searches resulted in a total of 86 potential records. I then evaluated each of them in terms of their relevance to my research focus. Studies were deemed eligible if they: (1) they focus on the relationship between the moral emotions and prosocial behavior; and (2) contained empirics that allowed us to calculate a common effect size (see Glass, McGaw, and Smith 1981; Janiszewski, Noel, and Sawyer 2003); and (3) presented an effect size indicating the relationship between guilt and shame, and prosocial behavior. Since the aim of this research was to assess the relative impact of emotion type on prosocial behavior, papers that only examined one type of emotion were excluded from the database (e.g., de Hooge 2012; de Hooge, Breugelmans, and Zeelenberg 2008). In addition, other relevant non-empirical papers (e.g., Gausel 2012; Tignor and Colvin 2016) were also excluded. Ultimately, 57 papers (including 45 published articles and 12 unpublished manuscripts) met the evaluative criteria and were included into the meta-analytic database. On average, each paper contains 2 studies, yielding a total of 175 effect sizes.

Coding Procedures

Two of the authors coded the means, standard deviations, statistics (e.g., correlations, *t*-values, *F*-values, and chi-squares), and sample sizes of the effect of guilt and shame on prosocial behavior for each observation. Effect sizes are reported as Hedges' *g* on the relative effect of guilt and shame on prosocial behavior. Studies reporting statistics other than Hedges' *g*, such as Pearson *r* correlations, *F*-values and *t*-values, were transformed into Hedges' *g*. For studies reported individual effect between guilt and prosocial behavior, and shame and prosocial

behavior (e.g., Allpress et al. 2010; Brown and Cehajic 2008; Tangney et al. 1996), I calculated the correlated correlation (Steiger 1980), and then I transformed the correlated correlation into Hedges' *g* for the relative effect of guilt and shame on prosocial behavior, with a greater number indicating the greater impact of guilt on prosocial behavior. Previous research has recommended the use of Hedges' *g* as a more conservative and robust estimation method (Hedges and Olkin 1985). To account for relatedness among effect sizes extracted from a common sample, I employed the adjusted-weighted procedure to calculate the adjusted sample size (Cheung and Chan 2004; Cheung and Chan 2008), which was then used as the sample weight for the sample-weighted average effect size.

I also developed a coding scheme that allowed us to examine potential source of variation in the effect of moral emotion on prosocial behavior. On one hand, some of these variables are methodological in nature and pertained to the research outlet (e.g., whether or not the work has been published, and the research topic is related to political issues). Other theoretical factors pertinent to the research hypotheses were also independently coded by two of the authors, including whether or not the moral emotions are conducted in a public setting, whether the moral emotions are conducted at a group level, and whether the prosocial behavior is towards to the victim. Further, since the original studies were conducted in a variety of countries, I also recorded respondents' local-global identity using the KOF Globalization Index as the proxy measure. Given that methodological factors are less theoretically interesting and practically important, I treated these characteristics as control variables when I ran the meta-regression moderator analysis (Lynch 1982; Peterson 2001), and focused discussion around the theoretical moderators pertinent to my hypotheses.

Results

Main Effects. In the following section, I present the meta-analytic results for the overall

effect of the moral emotion type on prosocial behavior. As shown in table 1, the mean Hedges' *g* across the studies in the database is .26 ($p < .001$), which is a small (Rosnow and Rosenthal 2008) but significant effect, as indicated by the 95% bootstrapped confidence interval around the mean (CI_{BS} = .24 to .28). This result suggests that, in support of H_1, feeling guilt in general significantly leads to a greater level of prosocial behavior.

Rosenthal's fail-safe sample size (N_{FS} = 25,218) indicates that these results are robust, and that publication bias is not likely to be a problem. A funnel plot of all effect sizes plotted against their respective precision metric suggests that "file drawer problem" is unlikely an issue with this meta-analytic dataset.

Table 1: Main Effect Results for the Moral Emotion-Prosocial Behavior Relationship

	Number of samples (*k*)	Number of observations (N)	Weighted Hedges's *g*	Standard error	95% Confidence Interval (CI_{BS})	Unaccounted variance (χ^2)	Fail-safe sample size (N_{fsR})
Prosocial Behavior	175	35,607	.26***	.01	[.24 to .28]	1627.90	25,218

*** $p < .001$

Moderator Results. The main effect results show that guilt in general leads to a greater level of prosocial behavior; however, there is sufficient heterogeneity present within the dataset ((χ^2 = 1,627.90, $p < .001$), indicating that it is necessary to examine key moderators to the relationship between moral emotion type (guilt vs. shame) on prosocial behavior. I investigated the effect of potential moderators through meta-regression analysis using CMA 3.0 software, with Hedges' *g* as the common effect size metric. All the theoretical and methodological factors were included as independent variables in the model, with prosocial behavior as the dependent variable. Consistent with my expectations, the meta-regression analysis shows that the moderating effects of all theoretical factors were significant (Visibility of emotion g = -.21, Z = -7.14, $p < .001$; beneficiary: g = -.12, Z = -4.37, $p < .001$; Globalization Index: g = .006, Z = 2.93$p < .01$). These results are presented in table 2.

Post-hoc univariate analyses were conducted so that I am able to closely assess the validity of my predictions. I predict in H_2 that shame has a stronger motivation to engage in prosocial behavior when the local identity is high. Results show that the impact of shame on prosocial behavior becomes greater as the Globalization scores become smaller (g = .006, Z = 2.93, p < .01). The impact of shame on prosocial behavior becomes greater when the emotion is induced in a public situation (g = .03, Z = .50, p = .62) than when it is induced in a private situation (g = .54, Z = 12.05, p < .001; χ^2 (1) = 69.63, p < .001). This result provides support for H_3, that shame's motivation to engage in prosocial behavior increases when in a public situation. H_4 predicts that the impact of shame on prosocial behavior will be stronger when the beneficiary of prosocial behavior is the victim. Supporting this hypothesis, the impact of shame becomes greater when the prosocial behavior is towards the victim (g = .14, Z = 3.41, p = .001) than when the prosocial behavior is toward others (g = .52, Z = 10.13, p < .001; χ^2 (1) = 32.07, p < .001). Taken together, these results indicated that the three theoretical moderators I proposed, including local-global identity, visibility of emotion, and beneficiary, are important boundary conditions to the relationship between guilt and shame on prosocial behavior.

Table 2: Moderator Estimates in the Meta-Regression

Factor	Prosocial Behavior
Globalization Index	.006**
Visibility of Emotion	-.214***
Beneficiary	-.123***
Topic of Issue	-.281***
Publication Status	.157***

*** p < .001; ** p < .01

I also examined the effect of two methodological moderators. Results showed that inconsistencies across correlations for the emotion-prosocial behavior relationship can be explained by the topic of the studies (g = -.28, Z = -8.22, p < .001) and the publication statues (g = .16, Z = 5.74, p < .001).

General Discussion

This research represents a meta-analysis examining the relative impact of guilt and shame on motivation to engage in prosocial behavior. The findings indicate that feelings of guilt, in general, induce more motivation to engage in prosocial behavior. However, this is not absolute. Situational factors that shift attention focus to others are shown to increase shame's motivation to engage in prosocial behavior. Specifically, when the individuals have a greater local identity, when the moral emotion is induced in a public situation (e.g., witnessed by others), and when the prosocial behavior is towards the victim.

Theoretical Contributions

This research represents a comprehensive effort to reconcile mixed findings in the literature on the relative impact between guilt and shame on prosocial behavior. While some studies (e.g., Leith and Baumeister 1998) showed that guilt has stronger effects on prosocial behavior than shame, others (e.g., Gausel, Vignoles, and Leach 2016) reported an opposite pattern that shame motivates a greater tendency for prosocial behavior than guilt. There are still others (e.g., Brown and Cehajic 2008) even reported that guilt and shame yield similar level of proposal tendency/behavior. The current research suggests that the relative greater impact of guilt (vs. shame) on prosocial behavior is likely to be driven by the attention focus on the others. Under circumstances that shift individual's attention focus from the self to the others, the impact of shame becomes greater.

In addition, this research represents among the first to identify the important role of consumer local-global identity in influencing the relationship between shame versus guilt and prosocial behavior. Generally, it is expected that individuals with a global identity may tend to focus more on the others because they frequently travel outside their own country, interact with people with different backgrounds with notable ease (Ng and Basu 2019), show eager to talk

with strangers and become friends with others (Oishi 2010). However, However, emerging evidence indicates that this may not always true, and individuals high in local identity tend to show greater attention focus on the others (e.g., Oishi et al. 2007; Strizhakova and Coulter 2019), motivating shame to have a greater prosocial behavior. Such findings help to advance the understandings on how globalization may impact prosocial behavior.

Managerial Implications

The findings offer several important managerial implications. First, the findings in my research suggest that, in general, feelings of guilt have a stronger and can be more powerful to motivate individuals to engage in prosocial behavior. Armed with such findings, marketers and policy makers should use more guilt-related appeal in their advertising or convey guilt-related messages to enhance consumers' prosocial behavior.

Second, the findings also show the importance to consider about consumer's local-global identity for the segmentation strategy. As I find that local identity can enhance the impact of shame on prosocial behavior. When targeting localized countries or consumers high in local identity, marketers should consider about including shame-related appeals and messages into their advertising to increase the effectiveness of motivating prosocial behavior.

Third, findings in this research shed light on the impact of visibility of emotion. For marketers who rely on private contributions, when an advertisement features guilt-related appeal and message, marketers may increase the effectiveness of such message in motivating prosocial behavior. In contrast, for marketers who rely on public contributions, they may consider including shame-related appeals and messages in their advertisement to enhance their successful rate.

Finally, the findings suggest the importance to consider about beneficiaries of the prosocial behavior. The findings suggest that the impact of shame becomes greater when the

beneficiaries are the victims of the transgression. Thus, when marketers use advertisement to motivate prosocial behavior to the victims, using shame-related appeals and messages may lead to more prosocial intentions.

Limitations and Future Research

The research has some limitations that represent common problems of meta-analytic techniques. First, as in other meta-analysis research, data reported in the original studies cause constraints, which can prohibit us from transforming empirical results into the meaning effect size for inclusion in the analysis. Moreover, the moderators included in the research are constrained by the original studies as including other variables may increase the probability of missing values in the analysis, while other interesting variables could also moderate the relationship between shame-guilt and prosocial behavior. Further, the studies comprising the dataset in the meta-analysis are correlational, thus prohibiting me making causal interpretations based on the results. Although I identified several theoretical moderators for the relationship of shame-guilt on prosocial behavior, this method is unlikely to explain why or how these effects occurred. It is valuable for further research to build on this meta-analysis to provide a more nuanced understanding on the shame-guilt and prosocial behavior relationship.

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