Paying for Status: Mediating the Effects of Materialism on Brand Preference

in Thai University Undergraduate Students

Chalida Dashaputri

Poomcharn Bovornchutichai

RaneeThamshivasakti

Senior Project Submitted in Partial Fulfillment of the Requirements

for the Degree of Bachelor of Science in Psychological Science

Faculty of Psychology

Chulalongkorn University

Academic Year 2016

Senior Project Title	Paying for Status: Mediating the Effects of Materialism on Brand Preference in Thai University Undergraduate

	Students
Author(s)	1. Chalida Dashaputri
	2. Poomcharn Bovornchutichai
	3. RaneeThamshivasakti
Field of Study	Psychological Science
Senior Project Advisor	Dr. ThipnapaHuansuriya

This senior project is accepted by the Faculty of Psychology,Chulalongkorn University in partial fulfillment of the requirements for the Bachelor of Science degree (Psychological science).

……………………………..
Dean of the Faculty of Psychology

(Assistant Professor Dr. KakanangManeesri)

Senior project committee

....Chairperson
(   )

.... Advisor
(   )

.... Committee
(   )

5637559738, 5637584338, 5637586638: Bachelor of Science

Table of Contents

KEYWORDS:MATERIALISM/CONSPICUOUS CONSUMPTION/ BRAND

PREFERENCE/ LUXURY GOODS

(CHALIDA DASHAPUTRI) : (POOMCHARN BOVORNCHUTICHAI) :

(RANEE THAMSHIVASAKTI) : PAYING FOR STATUS:

MEDIATING THE EFFECTS OF MATERIALISM ON BRAND PREFERENCE IN

THAI UNIVERSITY UNDERGRADUATE STUDENTS

ADVISOR: DR. THIPNAPA HUANSURIYA, ##49.

Abstract

This study investigated the potential predictive effects materialism has on consumers' preference for branded luxury goods, mediated by the mechanism of one's likelihood of conspicuous consumption. All participants (voluntary) were Thai nationalities, with the exception of two non-Thai participants who were fluent in the language. The results revealed a significant positive predictive effect between materialism and preference for brandedproducts, and that of between conspicuous consumptions and materialism; the mediation was therefore found of having a significant positive predictive effect. It also revealed the significant positive effect between conspicuous consumption and allowance.Theseresultssuggeststhatone's materialistic tendency predicts brand preference and that conspicuous consumption is linked to wealth.

Field of Study: Psychological science   Student's Signature ....
Academic Year: 2016 ....   Student's Signature ....
                                          Student's Signature ....
Advisor's Signature ....

List of Tables

Table 1   Descriptive Statistics of Brand Names   17

Table 2   Means, Standard Deviations and Zero-Order Correlations for   20

Preference for Branded Products, Materialism, and Conspicuous

Consumption, Gender, and Monthly Allowance

Table 3   Unstandardized Beta Coefficients, Confidence Interval, R-   21

squared, and R-squared Change in Regression Analysis with

Preference for Branded Products as Criterion, Materialism as

Predictor, Conspicuous Consumption as Mediator, and Gender

and Monthly Allowance as Covariates.

List of Figures

Figure 2   Unstandardized regression coefficients for the relationship   23

                between materialism and preference for branded products as

                mediated by conspicuous consumption

Chapter 1

Introduction

As described in the recent book of HSBC's managing director ErwanRambourg, the brands consumed by people are actually more important than the level of money people earn (as cited in Willett, 2015) when it comes to assessing one's social standing. Such claims may indeed serve to link the emergence of consumer debt, particularly for purchases of 'unnecessary' commodities. Globalization—enabled by the disintegration of physical and trade barriers—has come to merge multiple cultural values and norms and formed a new hybridized global norm. Those inhabiting previously-isolated cultures are now not only made aware of the possibilities of adapting different lifestyles, but are granted the means to execute them (Trentmann, 2004). This shift from homogeneity to a more pluralist representation of values subsequently prompts local businesses to address the demands fueled by consumers' desire for a particular lifestyle, one that possibly expresses a valued identity.

The expected hike in goods consumption as a result of these changes is best explained by the concept of consumerism. *The Merriam-Webster Dictionary* (11 ed.) defines consumerism as "society's preoccupation with and an inclination toward the buying of consumer goods". The disintegration of barriers also happens to include that of traditional social hierarchies. The older, traditional and static sense of social hierarchy (in the form of class societies) is replaced by the mechanisms of consumerism; being fluid, it introduces the new burden of having to actively choose an identity rather than being passively assigned one (Trentmann, 2004). This active role marks the citizen-consumer's quest for identity formation, and the emergence of new markets created to help fulfill this new identity void.

These new markets subsequently enables citizens to actualize and express their interests more freely. An extension of consumerism premise is the consumption of status-signallers (Goldsmith & Clark, 2012). Given the conditions of the newer social hierarchy, consumption is now focused more on signals, rather than the actual objects (Trentmann, 2004; Bauer, Wilkie, Kim, &Bodenhausen, 2012). Signals inherently serve as communication tools, a means necessary to express any particular identity (Eastman, Goldsmith, & Flynn, 1999; Nelissen&Meijers, 2011). It also reflects how much an individual values the opinions of others. The active citizen-consumer has to set their own social standing and maintain one that is superior than others. Therefore, having an association with desirable yet hard-to-attain signallers such as luxury items might be a good strategy to achieve said social standing (Bauer et al., 2012).

Added with the new opportunities of attaining wealth and expansions of purchasing power, the rising demands for luxurious goods and more lavish lifestyles becomes prominent. The preference that individuals have for branded goods corresponds with the influence and power they want to portray for the world to see (Dubois & Duquesne, 1993). The accumulation of materialistic wealth as a means to portray one's personal values fits into the essence of materialism.

We now see this "democratization of luxury", where luxury items traditionally 'reserved' for the upper class is now accessible for those lower in the social hierarchy—at least in the form of products that can substitute desirability (Kapferer, 2006). From everyday luxuries like Starbucks that could be found in almost every street of urban cities, to high-end fashion houses like Louis Vuitton that speaks wealth, it is becoming apparent that there is indeed a rising preference for branded goods and as a result, influencing people into a cult of consuming

branded-goods. Our study aims to explore the preferences people have for branded products, in relation to the level of their materialistic tendencies and the amount of importance they place for status and social identities.

Preference for Branded Goods

Understanding the brand preferences of consumers is a crucial part in enabling a better perception of the consumer behavior generating the possibility of increased sales and elevation of brands' standing in the global markets. Therefore, marketers from all companies focus heavily on branding insights (brand knowledge and brand experience) which reflects consumers' brand preferences in order to enhance their competitiveness (Reham, ShawkyEbrahim, 2013).

Moreover, the establishment of a global culture via mass communication, particularly in marketing strategies and mass media, has become a strategy used by many transnational companies in an era where national economies are integrating into a global one. The spread, and globalization of popular culture (e.g., music, fashion) has become a means to entrap consumer loyalties. As reported in Harvard Business Review's article, the rise of global cultures of powerful brands have lead many to believe that "*like celebrities and politicians, global brands have become a lingua franca for consumers all over the world*" (Holt, Quelch, & Taylor, 2014). This leads us to assume that consumer behavior, when choosing particular branded goods over other brands, are to a certain extent influenced by their own and society's perception of the said brands.

As consumerism spikes, the preference of branded goods amongst society have been studied vastly in today's psychological researches. Previous literature have shown that the preference for branded goods are in part due to materialism (e.g., Podshen, Li & Zhang, 2010) and is a byproduct of capitalism (Arnett, 2002; O'Shaughnessy and O'Shaughnessy, 2002).

Furthermore, there is a common assumption that people prefer branded goods because it signifies status and wealth. These are some examples of what research has found to be predictors of consumers preference of branded goods.

Materialism

A well-studied predictor of branded good preference is materialism. Contemporary society often gauges a person's success and status by the amount of materialistic wealth someone possess or accumulates; materialism is perceived to be a personal value depicted in one's excessive concern on possessions and its significance in ones' lives and well-being (Richins, 2011). It can be assumed that materialism can often be found in societies with norms that idealize lavish lifestyles and luxury possession as indicators of wealth and status.

Richins and Dawson (1992) defined materialism as a form of personal value classified into three types of consumer values. The first is 'centrality': people acquire and value possessions and other forms of wealth because it is perceived to be the center of ones' lives, making it a goal in life. The second is 'success', where people place value on materialistic wealth as they believe it to be the measure of their success in life. The third is 'happiness': people in this group value possessions and wealth because they deem it to be the factor which would result to happiness. Conclusions drawn from their study revealed a trend that high scorers place more significance on higher income and financial security, simultaneously having lower desires for relationships with others, and were not as satisfied with their lives. This highlights a contrast between the West and East as it has been found in literature that materialism has often been linked to capitalistic western cultures (e.g., United States and Western Europe) (Arnett, 2002; O'Shaughnessy and O'Shaughnessy, 2002). Conversely, Eastern cultures places value in one's image and one's relationship with others over individualistic gains, thus not only does this point to the already-

established consensus that materialism itself is a cultural product affecting one's perception of objects.

A cross-cultural study on materialism in Chinese and Thai business undergraduates (Watchravesringkan& Dyer, 2007) confirmed the globalization premise of materialism. Using the Material Value Scale (MVP; Richins& Dawson, 1992), the study revealed significant differences between the means of materialism from both samples, with the Chinese mean being significantly higher than the Thai. It was found that in accordance to the three dimensions of materialism values (*Centrality*, *Success* and *Happiness*), the Chinese sample has a significantly higher mean for the dimensions of success and happiness while no significant difference between the two samples can be found for the dimension of centrality. Such results indicate that Chinese participants are influenced by the rise in global consumerism despite being from Eastern cultures. This lead us to assume that people overconsume branded goods to follow the globalized cultures, and are heavily influenced and attracted to materialistic gains as seen in the trends found in the research mentioned.

Further evidence for materialistic tendencies as a predictor of preference for branded goods can be found in Podoshen, Li and Zhang's (2011) cross-cultural study. Focusing on the rise of materialism and conspicuous consumption among young adult consumers (18-35 years of age) in China and the United States, results seem to further verify Watcharavesringkan and Dyer's (2007) conclusion that there are indeed rises in materialism and conspicuous consumerism amongst China's younger population, with clear distinctions between their materialistic values and attitudes towards their consuming tendencies between the two populations: Chinese participants scored higher in almost every measure. Such changes in materialistic values and conspicuous consumptions in China can be worrisome, as for a nation

where social policies and norms is heavily influenced by Confucian teachings, these changes

may be the cause of possible disagreements between traditional values and the values younger

generations hold. Furthermore, conclusions drawn from this study gives support to our

assumption that there is indeed a rise in conspicuous consumerism and that there is a link

between people's preference for branded goods, conspicuous consumptions and materialism.

Nonetheless, in another recent study aimed at studying the perception of materialism

among young Chinese and United State consumers, it was found that despite distinct differences

between the two sample populations most responses scorings reported were either neutral or very

close to neutral. This shows that the data obtained from both groups indicate little materialism in

the sample population (Parker, Haytko&Hermans, 2010). This variation in results when

compared to prior researches can be due to participants' reluctance to respond honestly as they

might not be comfortable with admitting that they are materialistic. This inference was made by

Parker et al., (2010) as contradictions can be found within the two sample groups in their

responses. For example, despite the sample in the United States responses being almost neutral

when it comes to materialism, their scoring for the Defining Success Scale shows that they hold

high regards for expensive goods and is in possession of things that would impress others, yet

they still state that they have little regards on material objects as a measure of success. Another

example from the Chinese sample population is in the responses in the Acquisition Centrality

Scale, revealing participants' preference for luxuries in their lives but have place little value on

material possessions that others do not see or know about. We can infer from such interpretation

of the results that materialism exists in both sample population groups but at the same time they

have the tendency to conceal it.

It is good to note that a reason China has been an area of interest in the studies of materialism in the East is because it has recently gone through industrialization and rapid economic growths; a scenario where many theorists have believed to be a factor leading to attempts towards consumption-based happiness (Belk, 1985). Moreover, there has been a belief that, after a period of restriction of consumption due to constraints in the form of laws or regulations, many consumers would undertake actions to 'catch up' with the rest of the world as seen in the case of consumerism in China (Croll, 2006). Thus, in the case of Thailand, a country with similar traditions and cultural norms as China—ergo experiencing similar economic growth and development—it is important to explore the effects of globalization towards materialism, amongst young consumers, especially with the socioeconomic divide in Thai society.

Likitapiwat, Sereetrakil and Wichadee's (2015) study conducted such explorations, aimed at studying materialistic values amongst university students in Thailand. They included the moderating factors of allowance or money received from family, father's education level and occupation, family communication and their susceptibility to peer influence, and subsequently and compared their data to Richins and Dawson's Materialism Value Scale (1992). Results show that participants who agree with the statement "money is life" are from the lower socioeconomic status group, while those who are of better financial status believes that money is the measure of success. Moreover, it found that participants who are easily influenced by peers tend to believe that money leads to happiness, in comparison to other groups. This provides additional support for the conclusion drawn from Richins and Dawson (1992); it showed that people who score higher on materialism are more concerned with materialistic wealth as it leads to enhancement in status, success and happiness. Most importantly, the results show that materialistic values are changing and increasing, which to an extent is similar to the changes occurring in China.

Given the premise that materialism propels purchasing behavior, as with the current issue of the Eastern consumers' ambitious "catching-up" with global consumer trends, one can assume that materialism is a real issue that affects both cultural and social norms. Hence it has come to our attention to explore materialism in Thailand as to better our understanding of it and anticipate its consequences in Thai society. More specifically, we would look at the possible mechanisms of materialism—the preference for branded products is related through peoples' conspicuous consumption.

Conspicuous Consumption

Conspicuous consumption refers to the practice of using products to signal its users' social status aspirations to other consumers, as a means for gaining preferential treatment via their presumed status (Veblen, 1899). The consumer's decision to purchase is never the absolute result of an item's intrinsic utility (Corneo& Jeanne, 1997). Notice the omnipresent design-"choice" offered by individual brands for their products. Ranging in different prices, these mere 'styling' variances have no actual influence on the item's inherent physical utility—if any. A red bag would still serve the same inherent function if it were blue, or if it contained gold chains, so why are certain items considered, and priced superior than others? For one, to cover for the prices of certain pieces comprising the item that may play a role in the item's innate quality (Vigneron& Johnson, 2004). The leather edition of item X may indeed be far superior than the PVC version of the same item simply because it is resilient against wear and tear, or perhaps the craftsmanship required is above than most others. However, in some cases, increases in physical-function quality by proxy of construct material are marginal, if not unnecessary (Dubois & Duquesne, 1993). Thus second, and most importantly, there arises a distinction between an item's quality—or innate utility—and the mere perception of it being superior.

An item's superiority therefore does not solely reside in its physical function, but rather,

its *symbolic*—and consequently, social—function for its purchasing owner (Goldsmith & Clark,

2012). This can be seen in many cases of "big idea marketing", where advertisements promote an

idea allegedly associated with the item more than the item itself. The marketing of symbols

rather than products--which in this case, products have become a medium for symbols to exist—

seems understandable; consumers face an abundance of brand choices whilst lacking reasons to

choose among the possible options (Hernandez, 2012).

Products convey information about the traits of their owners, without the need for any

direct interpersonal communication (Nelissen&Meijers, 2011), and reflect the owner's thoughts,

feelings, and above all, social background (Eastman, Goldsmith, & Flynn, 1999). Consumers

thereby use products not just simply express who they are; the items they own serve to implicitly

tell others that its owner is a member of a particular group in society, and not the other (Dubois

& Duquesne, 1993). Hence in deciding which items are deemed capable to serve its owners self-

advertising intent, consumers also consider the norms reflective of their reference—desired—

groups (Vigneron& Johnson, 2004). These implied messages consequently confer owners any

possible preferential treatment by other members of society; items provide status (Rucker

&Galinsky 2008). Therefore, due to its communication components, having status only matters

when there is an audience to acknowledge and behave according to its presence/absence

(Goldsmith & Clark, 2012).

Goldsmith and Flynn (1999) defined status as a form of power—in the forms of respect,

influence, etc.—given to individuals for being (or closely attaining to) the normative prototype

of their host society/culture. It satisfies one's need of having social relations (through securing

one's group membership) whilst maintaining distinctiveness from others (Kastanakis&Balabanis,

2011), thus signaling an individual's place in society (Han, Nunes, &Dreze, 2010).

Consequently, one's position in society therefore dictates how others shall treat them in return;

the higher one's status is, the more preferential treatment individuals receive (Nelissen&Meijers,

2011). As follows, it is not difficult to understand why many seek status through numerous

means. Among the three pathways to attain status—the others being assignment and

achievement—an individual's choice of consumption will be the main interests in this

study. Such usage of blatant product-consumption to attain and/or flaunt status superiority is

called conspicuous consumption (Veblen, 1899; Eastman, et al., 1999). This form of conspicuous

consumption and/or self-advertising becomes more prominent when luxury items are involved,

because luxuries innately attract attention by the symbolism people attach to them

(Kastanakis&Balabanis, 2011), regardless of the owner's intent of consuming the item

(Vigneron& Johnson, 2004).

This importance placed on one's possessions points further towards the materialistic basis

of conspicuous consumption. Goldsmith and Clark (2012) was even able to support this

suggestion in their study of U.S. student consumers. Their findings showed that materialism was

positively related to buying products that confer status.

Flaunting luxury items serves to signal—even falsely, as with the consumption of

counterfeit luxury goods—owners' capacity to spend one's resources so trivially while being

able to financially survive (Corneo&Jeane, 1997). Wealth and status are clearly intertwined

because it implies possession of abundant resources to purchase these expensive items, further

suggesting to perceivers that the owner has desirable competences—should one ignore illegal

acquisitions of wealth—to be rewarded with such resources (Nelissen&Meijers, 2011). Similar

to the aforementioned mechanism found in status, this distinctiveness inflicts consumers

numerous benefits in social interactions. As such, conspicuous purchasing behavior is not limited

to the wealthy upper-classmen, but is also conducted by impoverished folks (as seen in the

supply of counterfeit goods in the market, ergo implying the demand for cheaper, low-quality,

imitations of status signalers). There is the option for people to hide behind the possessions they

have. It seems to be a profitable social strategy; paying premium for products to elicit

preferential, status-dependent treatment in social interactions that possibly have long-term

outcomes (Nelissen&Meijers, 2011).

To start, luxury items are marketed in such a way that it distinguishes the owners from

the dull plebeian masses (Kastanakis&Balabanis, 2011). Chiefly, conspicuously purchasing

luxury items is more a matter of image and appearance rather than actual function (Truong,

Simmons, McColl, & Kitchen, 2008). Potential consumers and marketing audiences are made

aware of the financial and social value these items possess; witnessing the actual transaction is

no longer a prerequisite to witness the consumer's wealth as it is sufficiently conveyed by the

product alone (Dubois & Duquesne, 1993). Moreover, the consensus towards luxury items

mainly lies with the concept that they possess high price-to-functionality ratios; they are trivially

priced higher than items with similar tangible features just to lure status-seeking consumers

(Vigneron& Johnson, 2004).

The brands and logos held by the luxury item serve—due to their popularity—as status

signifiers (Dubois & Duquesne, 1993). Yet not all luxury products are "designed" for

conspicuous displays of wealth. Given the previous premises, status consumption implies the

social dimension to product consumption; the consumer must be sensitive towards the opinions,

awareness, and "brand-knowledge" of others to have their purchasing behavior acknowledged in

the first place (Goldsmith & Clark, 2012). In spite of their exceptional qualities and prices, some

luxury brands are "ignored" by the consumer because they cannot signal the owner's wealth and status as explicitly. Their designs are simply too subtle for others to notice (Truong et al., 2008). Ergo, brand prominence—a products' visible markings to help others identify its brand—is a strong factor influencing a status-seeking consumer's decision in purchasing luxury goods. They help consumers detect the item, some even, "from miles away". Subtle logos, in comparison to loud ones, are less likely to serve the function of both self-expression and status-signaler (Han et al., 2010).

Ultimately, this is not to make any outright characterizations of consumers. In responding to social influence, consumers can still choose to either rebel against, comply with, or ignore the influence of others. For that reason, there is still some variety on the extent of consumers' desire to seek social status through means of luxury ownership—presumably in the form of some continuous spectrum of being susceptible, or resistant, to social influences and/or prestige sensitivity. Consumer independence refers to traits found in individual consumers who are not as motivated in gaining approval and/or status from others, and therefore should go inverse with one's level of status-seeking behavior—and ultimately, materialism (Goldsmith & Clark, 2012). This was also supported the same study Goldsmith and Clark (2012) conducted on materialism and status consumption; materialism was reported to have a significant negative predictive effect on consumer independence.

Given the above literature, and extending from, Goldsmith and Clark's (2012) findings, we merged status consumption and consumer independence into conspicuous consumption, our mediating variable. Whereby high scores on consumer independence would indicate low scores for conspicuous consumptions and vice versa.

Considering the cultural characteristic of the modern Thai society where adherence to norms are regarded highly, it would be interesting to see how the 'democratization' of luxury fashion in the region has an effect on the purchasing behavior of its citizens. Particularly, within the subgroup of the university-level—ergo educated, and relatively affluent—city dwellers of Bangkok.

Purpose of Study

This study aims to explore the relationship between peoples' materialistic tendency and preference branded products amongst Thai university students, as mediated by conspicuous consumption (see Figure 1).
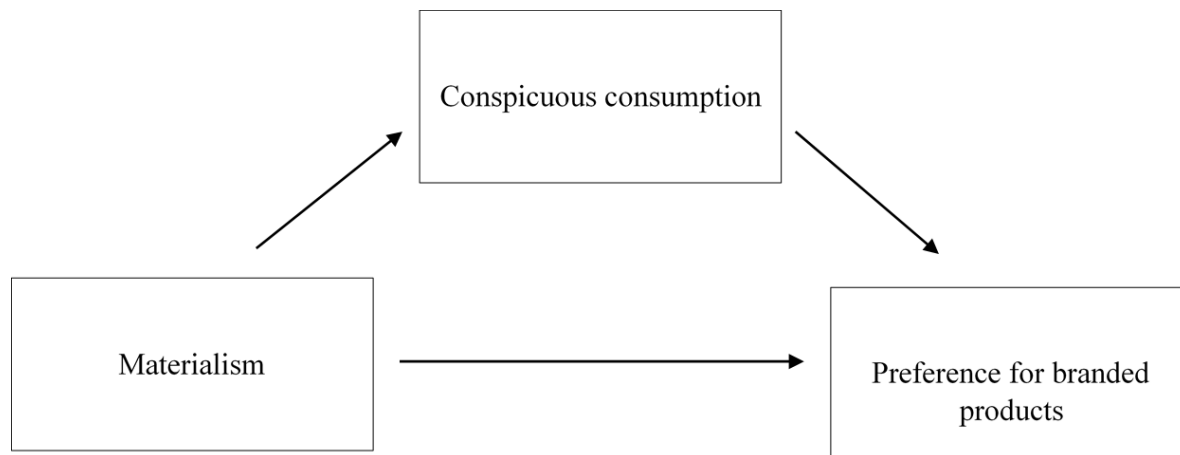
Conceptual Framework

Figure 1. Conceptual research framework.

Research Hypotheses

Based on the aforementioned literature and the theoretical frameworks, three hypotheses were formulated for this study. Firstly, materialism will predict brand preference; high scores of materialism would co-occur with high scores of brand preference. Secondly, materialism will predict conspicuous consumption; the higher materialism scores are, the higher the scores for

conspicuous consumption. Lastly, we expect that the positive relationship between materialism and brand preference would be mediated by the conspicuous consumption; higher scores on materialism will predict higher scores on conspicuous consumption, which in turn predicts higher scores on brand preference that is greater than what was predicted by materialism alone.

To measure this relation, we compiled three sets of questionnaires consisting of adapted measures of materialism and conspicuous consumption from previous literatures, and a measure of brand preference that we created.

Chapter 2

Method

Participants

A total of 107 Thai undergraduate students (Female = 83, Male = 24) from 21 different

faculties voluntarily participated in our study. Participants are all currently enrolled in Thai

universities (First year =13, Second year = 13, Third year = 17, Fourth year = 64), and are fluent

in Thai. Participants' monthly allowance was measured, being separated into three categories;

"below 5000 THB" ($n = 14$); "5000 – 10000 THB" ($n = 50$); and "over 10000 THB" ($n =$

43).No incentives were given for participation.

Measures

All measures were translated to Thai by a hired professional translating company, in

accordance to the target group.

Demographic information. Participants were asked to provide details of their current

year of study, gender, nationality, faculty and monthly income/allowance (in Baht).

Preference for branded products. We created our own measure for brand preference

because none was previously made. Our design was inspired by luxury item checks compiled by

Han, Nunes, and Dreze (2010), which assessed for a product's brand visibility. We designed the

measure in such a way that participants are confronted with product options, that vary according

to their supposed superiority in showcasing the status of its potential owner (the participants).

Pilot study.To create the measure, we gathered a collection of images of certain branded

products, based on our pilot study. We then manually edited the images to create variety within a

single product item using Adobe's Photoshop CC 2017. Our rationale stems from the possibility

that certain brands have higher social-currencies than others, and therefore are more effective in

capturing attention and enticing when compared to other brands. To ensure the brands used are perceived to be luxurious, and to what extent it is 'luxurious' amongst other luxury brands, we conducted a manipulation check in the form of Kim and Johnson's (2015) revised Brand Luxury Index (BLI). This index compiles 25 different traits pertaining to luxury, which is then rated (on a 7-point scale) according to how participants think is fitting for a given brand in terms of conspicuousness, uniqueness, quality, hedonism, extended self, and others (such as originality and accessibility). Higher overall ratings indicate luxury-superiority of the aforementioned brand.

Using a separate set of participants ($N = 20$) from the main study, we picked out eight luxury brands as mentioned by Rambourg's (2014) brand pyramid (Louis Vuitton, Hermes, Coach, Gucci, Tod's, Bottega Venetta, Prada, and Dior) and had participants rate each brand's traits using the BLI to rank the brands from least to most luxuriously perceived. This enabled us to categorize the brands as high, medium, or low luxury later on in the actual study. Four brands (two highest and two lowest luxury) were selected as sample items in our measure of brand preference. Having two brands for each end of the hierarchical dimension served to illustrate the clear distinctions between their luxury levels. This was to avoid having 'ambiguous-luxury' among our items.

Descriptive statistics of all items are shown in Table 1. None of the items used were significantly skewed at $p < .001$ and were within the range of -3.29 to 3.29. Results from the manipulation check revealed that item 2 (Hermes) and item 5 (Gucci) were perceived as most luxurious, while item 3 (Coach) and item 6 (Tod's) were perceived as least luxurious. These four items were used as sample products in our focal study to measure luxury brand preference.

Table 1.

Descriptive Statistics of Brand Names.

Item	*M*	*SD*	Minimum	Maximum	Skewness
Louis Vuitton	105.00	15.02	83.00	142.00	1.34
Hermes	142.30	16.41	108.00	169.00	0.87
Coach	71.55	30.03	34.00	140.00	1.67
Bottega Venetta	114.20	20.43	65.00	152.00	0.51
Gucci	124.90	14.51	95.00	146.00	0.91
Tod's	98.05	27.42	46.00	152.00	0.26
Prada	106.65	27.73	51.00	143.00	1.06
Dior	120.55	26.67	56.00	158.00	1.58

Measure of brand preference.In the end, our measure consisted of 22 items, each with a predetermined combination of two homogeneous products, with the pairs as either being belts, sunglasses, or handbags. Each pair-item consisted of one product that differed in either their: 1) brand logo presence, 2) visibility of the present brand logo, or 3) brand names (for the study to acknowledge brand hierarchy). Participants thus have to choose which individual item they prefer to buy, given the item's brand prominence.

Under these three conditions, choosing one of the two options in an item with either a brand logo (Condition 1), having a larger brand logo present (Condition 2), or of a more luxury brand as determined from our pilot study (Condition 3) would grant participants a score of 1 from the item, while choosing the other option neither provides scores nor score-deductions. Two items served as controls, and therefore had no effect on scoring. This measure was not found to be significantly skewed and were within the range of -3.29 to 3.29 (skewness = 1.86, p = .06). Overall scores (out of 1) were calculated by averaging each respondent's scores across all items, whereby a higher score was indicative of greater preference for branded product. This measure was found to have high reliability (α = .86).

Materialism. Richins and Dawson's (1992) 5-point Likert-scale for Materialism (1= *strongly disagree*, 5= *strongly agree*) was used. It comprises of three subscales; happiness (e.g.,"I'd be happier if I could afford to buy more things"), success (e.g.,"I admire people who own expensive homes, cars, and clothes"), and centrality (e.g., "I like to own things that impress people"). Of the 18 original items, 15 were used for this study. Our reasoning stems from Likitapiwat, Sereetrakul, Wichadee's (2015) rationale of maintaining a culturally suitable measure for the Thai context in that the eliminated items were not suitable for Thai society. 12 items were direct measures of materialism (e.g., "I like a lot of luxury in my life"), while the rest were reverse-scored (e.g., "I put less emphasis on material beings than most people I know"). This measure was not found to be significantly skewed (skewness = 0.00, $p = .25$) and were within the range of -3.29 to 3.29. Overall scores (out of 5) were calculated by averaging each respondent's scores across all items, whereby a higher score was indicative of higher materialism. Based on our current sample, this measure was found to have acceptable reliability ($\alpha = .69$).

Conspicuous consumption. The mediator of the study, conspicuous consumption, was assessed by combining scores of two measures, status consumption (Eastman, Goldsmith, and Flynn, 1999) by which consists of 5 items (e.g. "I would pay more for a product if it had status"), one of which was reverse scored (e.g. "the status of a product is irrelevant to me") and consumer independence (Clark, 2006) by which consists of 5 items (e.g. "I buy things that I like whether others agree or not"), all of which were reverse-scored since high scoring (high consumer independence) was indicative of low conspicuous consumption. For both scales, participants had to rate each item on a 5-point Likert scale.

Overall scores (out of 5) were calculated by averaging scores across all items from its two measures. This combined measure was found to have high skewness(skewness = 2.85,$p<$ .001) even though it was acceptable within the range of -3.29 to 3.29 (Kim, 2013). However, Shapiro-Wilk's test revealed that the distribution of this measure was not normally distributed. Therefore, we conducted analysis with both square-root transformed and non-transformed data to see if the skewness actually affected the result; results showed that it did not. With that, we chose to report results obtained from non-transformed data for the ease of interpretation. The combined items were found to have good reliability ($\alpha = .79$).

Procedure

The questionnaire was distributed to our targeted participants via an online link. Once clicked, participants would be directed to the consent form page detailing all the information about the study and its ethicality. After reading through the form and clicking on the agreement box, participants had to complete our compiled questionnaire consisting of their basic demographic information and scales to assess the variables of our study. They were then provided with debrief of the study upon completion. Data collected was computed into SPSS for data analysis.

Chapter 3

Results

Descriptive statistics and inter-correlation of all variables were first examined (see Table 2). Results revealed a significant low positive predictive effect between materialism and preference for branded products, materialism and conspicuous consumption, and conspicuous consumption and preference for branded products.

Table 2.

Means, Standard Deviations and Zero-Order Correlations for Preference for Branded Products, Materialism, and Conspicuous Consumption, Gender, and Monthly Allowance.

Variables	*M*	*SD*	Preference	Materialism	Conspicuous Consumption
Preference	0.64	0.25	**.86**		
Materialism	2.99	0.45	.42***	**.69**	
Conspicuous Consumption	2.37	0.57	.40***	.49***	**.79**
Gender	-	-	-.05	-.01	-.11
Monthly Allowance	-	-	.12	.16	.15

Note. Cronbach's alpha of each scale is indicated in bold. Gender and money were dichotomously coded (1 = Female, 2 = Male) and (1 = Below 5000 THB, 2 = 5000-10000 THB, 3 = Over 10000 THB), respectively.
*** $p < .001$

To address all three hypotheses, a mediation analysis was conducted with materialism as the predictor, conspicuous consumption as the mediator, and preference for branded products as the criterion using PROCESS macro from SPSS. Gender and monthly allowance were controlled during analysis to prevent its potential influence on the results (see Table 3).

Table 3.

Unstandardized Beta Coefficients, Confidence Interval, R-squared, and R-squared Change in

Regression Analysis with Preference for Branded Products as Criterion, Materialism as

Predictor, Conspicuous Consumption as Mediator, and Gender and Monthly Allowance as

Covariates.

	b	SE_b	CI(95%)	R^2	R^2change
Step 1				.18***	-
(Constant)	-.05	.17	-.39-.29		
Gender	-.02	.05	-.13-.08		
Monthly Allowance	.02	.03	-.05-.08		
Materialism	.23***	.05	.13-.33		
Step 2				.23***	.05*
(Constant)	-.11	.17	-.45-.22		
Gender	-.01	.05	-.11-.09		
Monthly Allowance	.01	.03	-.05-.08		
Materialism	.16**	.06	.05-.27		
Conspicuous Consumption	.11*	.04	.02-.19		

*p< .05, **p< .01, *** p< .001.*

Results after controlling for gender and monthly allowance revealed that materialism was

a significant positive individual predictor of preference for branded products, $b = .23$, $SE_b = .05$,

$t(103) = 4.55$, $p < .001$, explaining 18% of the total variance found in preference for branded

products, $F(3, 103) = 7.58$, $p < .001$. Therefore, the first hypothesis was supported.

Next, we test whether the predictor can predict our potential mediator, i.e., conspicuous

consumption. The result showed that materialism significantly predicted conspicuous

consumption, $b = .61$, $SE_b = .11$, $t(103) = 5.52$, $p < .001$. Therefore, the second hypothesis was

also supported.

We then added conspicuous consumption to the model as a mediator and found that it significantly predicted preference for branded products, $b = .11$, $SE_b = .04$, $t(102) = 2.46$, $p = .02$.

The indirect effect of materialism to preference for branded products via conspicuous consumption is greater than zero, $b = .07$, $SE_b = .03$. The confidence interval of the indirect effect calculated from 5000 bootstrapped samples did not contain zero (95% CI [0.02-0.14]), suggesting that this indirect effect was significantly positive. The new model explained an additional 5% of the total variance found in preference for branded products $F(4, 102) = 7.47$, $p < .001$. When compared together, the direct effect of materialism on preference for branded products was reduced from .23 to .16, which was still significant [$b = .16$, $SE_b = .06$, $t(102) = 2.92$, $p = .004$]. Therefore, we can conclude that conspicuous consumption partially mediated the relationship between materialism and brand preference, and that our third hypothesis was supported.
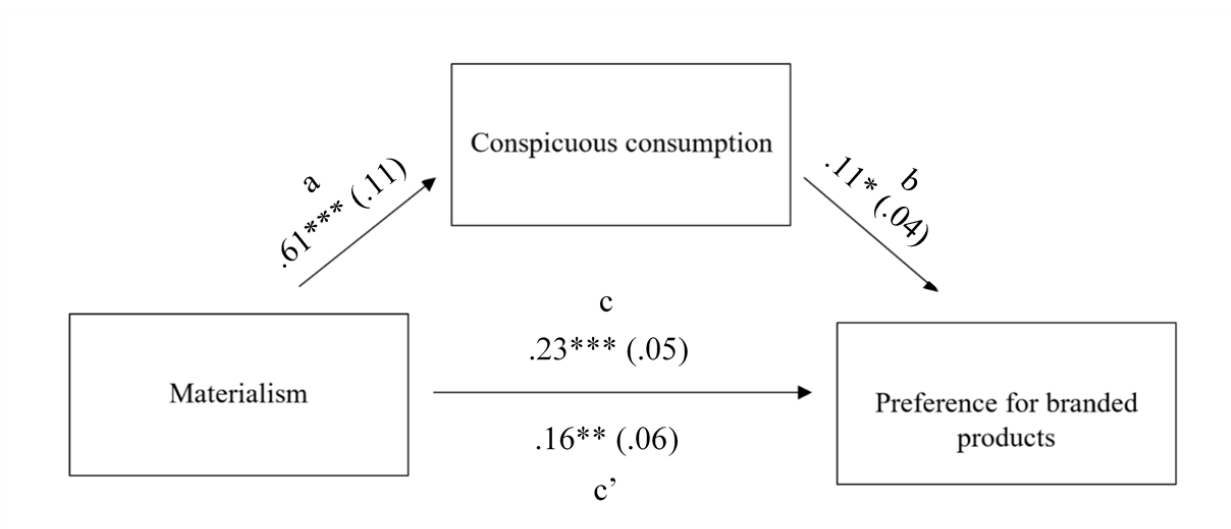
Figure 2. Unstandardized regression coefficients for the relationship between materialism and preference for branded products as mediated by conspicuous consumption.

*p< .05, **p< .01, ***p< .001.

Chapter 4

Discussion

This study explores the relationship between materialism and brand preference, specifically via conspicuous consumption.

Results support the first hypothesis on the relation between materialism and brand preference, albeit being a small coefficient; those with high levels of materialism are likelier to be inclined towards purchasing branded luxury goods. This is consistent with Podoshen, Li and Zhang's (2011), and Watcharavesringkan and Dyer's (2007) study on materialism and branded goods. Hence, our results adds on to the pool of empirical evidence for the predictive effect between the two, even suggesting that materialistic tendencies amongst Thais—at least within the undergraduate population—are increasing.

The second hypothesis, predicting that materialism will have an effect on conspicuous consumption, was supported in our study. This result falls in line with previous literature that lists conspicuous consumption as an indicator of materialism or vice versa. Our rationale for using conspicuous consumption was due to the fact that Thais place value in the items which they possess. To them, these items serves as indicators of their personal values and is symbolic of their status and standing in society. An assumption that can be drawn from such results is that the younger generation of Thais are more susceptible of influences from global social norms; they may have the tendency to be materialistic because it gives them face.

The third hypothesis asserts the connection between the three variables: a) the higher someone scores in materialism, the higher their likelihood of conspicuous consumption, b) the higher one's tendency for conspicuous consumption is, the likelier they are to opt for branded goods over non-branded, and higher-ranking luxury goods over lower-ranking ones, and c) the

relationship between materialism and brand preference would be better explained when conspicuous consumption was also considered. Our findings was able to support this too; conspicuous consumption was significantly related to materialism, and brand preference, ultimately creating the link between the three variables.

Our findings falls in line with our rationale that globalization affects consumer behavior. Through exposure to the media and global cultures, university-level students are most susceptible to be influenced by the media, ergo changing their perceptions of wealth and success. This subsequently can increase their tendencies to own more valuable possessions as to look 'good' and appear 'competent', ergo having influence, in the eyes of peers and society.

Limitations

Our study is not without its flaws, mainly for reasons extending from the limited time we had. As a result, we were unable to gather a larger pool of participants, which could have alternatively provided stronger support for bridging materialism, conspicuous consumption, and brand preference. Moreover, we also failed to conduct a manipulation check in the main the study. This could have solidified the reliability and validity of our measure on brand preferences.

As our materialism scale has been translated from its original language (English) into Thai, results indicated lower-than-desired-yet-significant reliability score, hence, the translated form of the scale might not be as useful in measuring materialistic tendencies. This is not to discredit the original materialism scale, as it had significant high reliability. Rather, it points out to issues of translation, which we could have preemptively addressed by gathering a small sample group fluent in both Thai and English to test the scale.

Another limitation resides in the method we used to collect our data. Since our study was conducted using a survey, we could not entirely guarantee that participants were not self-biased, thus potentially providing us with inaccurate data. Moreover, the online nature of the survey inadvertently eliminates populations from lower socioeconomic backgrounds, seeing that they are less likely to have access to our survey. This ultimately restricts the consumer-behavior narrative of Thailand. Perhaps, individuals from this group would see items in its true utilitarian, and not social, value; the reverse is also possible. Nonetheless, we cannot assess the true societal-hierarchy component in people's consumption behavior.

Implications/Future research

As far as we know, our study is the first to explore peoples' preference for brands by asking participants to directly rate their brand preferences for status-signallers. Though our study indicated partial mediation, it provides more room for the exploration of brand preference. Given that it is not exclusive to materialism and conspicuous consumption, studies can further explore other factors, like peoples' preference for quality. Some people might associate luxury brands with superior quality and craftsmanship, more than its "status-signaling" capacity.

As previously mentioned in our limitations, it would be interesting to evaluate groups from different socioeconomic backgrounds, and compare their preference for branded products; thereby developing a better view of Thailand's consumer-behavior narrative. Additionally, the inclusion of the quality-preference variable will make it more interesting in investigating the recent phenomenon of *masstige*—luxury items that appeal and is accessible to the masses—and the presence of counterfeit goods. Logically speaking, it would be wise for a person of a lower income to save their money to purchase an expensive item that is built to last—ergo reducing

future replacement costs—rather than buying a cheaper, low-quality item that merely imitates the social appeal of an expensive, high-status one.

Lastly, our study was the first to introduce a measure that has potential to aid future studies investigate consumer perception towards certain goods, if our initial study construct is developed. Note how younger generations will be the ones contributing most to the circulation of money; their buying behavior is reflective of the influx of modern values in Thai society, subsequently shaping the perception towards wealth and success.

Marketers might be able to make use of our initial findings, in order to find more effective means of advertising and improving brand image (e.g., having the same aesthetic as luxurious brands) and as a result, be able to appeal to consumer values, and ultimately, obtaining consumers' loyalties. This also benefits not just marketers, but policymakers hoping to establish an environment that can encourage purchasing behavior, be it in the form of creating symbolic sentiments supporting consumptive behavior, or improving the appeal of local brands.

References

Arnett, J. J. (2002). The psychology of globalization. *American psychologist*, *57*(10), 774-783.

Bauer, M., Wilkie, J., Kim, K., & Bodenhausen, G. (2012). Cuing consumerism: Situational

materialism undermines personal and social well-being. *Psychological Science 20*(10), 1

– 7.

Belk, R. W. (1984). Three scales to measure constructs related to materialism: Reliability,

validity, and relationships to measures of happiness. *NA-Advances in Consumer*

Research, *11*.

Belk, R. W. (1985). Materialism: Trait Aspects of Living in the Material World. *Journal of*

Consumer Research, *12*(3), 265. doi:10.1086/208515Corneo, G., & Jeanne, O. (1996).

Conspicuous consumption, snobbism, and conformism. *Journal of Public Economics*

66(1997), 55-71

Clark, R. A. (2006). Consumer independence: Conceptualization, measurement, and validation

of a previously unmeasured social response tendency. Unpublished Doctoral Dissertation,

Florida State University, Tallahassee, FL.

Corneo, G., & Jeanne, O. (1997). Conspicuous consumption, snobbism and conformism. *Journal*

of Public Economics, *66*(1), 55-71.

Croll, E. J. (2006). *China's new consumers: Social development and domestic demand*. New

York: Routledge.

Deci, E. L., & Ryan, R. M. (1995). Human Autonomy. *Efficacy, Agency, and Self-Esteem*, 31-49.

doi:10.1007/978-1-4899-1280-0_3

Dittmar, H. (2005). Compulsive buying - a growing concern? An examination of gender, age,

    and endorsement of materialistic values as predictors. *British Journal of Psychology*,

    96(4), 467-491. doi:10.1348/000712605x53533

Dubois, B., & Duquesne, P. (1993). The market for luxury goods: Income versus culture.

    European Journal of Marketing, 27(1), 35-44

Eastman, J. K., Goldsmith, R. E., & Flynn, L. R. (1999). Status consumption in consumer

    behavior: Scale development and validation. *Journal of Marketing Theory and Practice,*

    7(3), 41-52.

Ergin, E. A., Akbay, H. O., & Ozsacmaci, B. (2014). Insights into Consumer Preference of

    Foreign Brand Names: Reality or Myth? *International Journal of Marketing Studies*,

    6(4). doi:10.5539/ijms.v6n4p157

Goldsmith, R. E., & Clark, R. A. (2012). Materialism, status consumption, and consumer

    independence. *The Journal of Social Psychology, 152*(1), 43–60.

Graham, J. F. (1999).Materialism and consumer behavior: Toward a clearer understanding.

    Journal of Social Behavior & Personality, 14, 241–258.

Han, Y. J., Nunes, J. C., & Dreze, X. (2010). Signaling status with luxury goods: Role of brand

    prominence. *Journal of Marketing, 74*(4), 15-30

Hernandez, R. (2012). Big ideas: Research can make a big difference. *Millward Brown: Point of*

    View. Retrieved from http://www.millwardbrown.com/docs/default-source/insight-

    documents/points-of-view/Millward_Brown_POV_Big_Ideas.pdf

Holt, D., Quelch, J., & Taylor, E. L. (2014, July 31). How Global Brands Compete. Retrieved

    April 25, 2017, from https://hbr.org/2004/09/how-global-brands-compete

Ismail, Z., Masood, S., & Tawab, Z. M. (2012). Factors affecting consumer preference of

    international brands over local brands. *International Proceedings of Economics*

    Development and Research, 31(6), 53-67.

Jacoby, J., Olson, J. C., & Haddock, R. A. (1971). Price, brand name, and product composition

    characteristics as determinants of perceived quality. *Journal of Applied Psychology*,

    55(6), 570-579. doi:10.1037/h0032045

Jirotmontree, A. (2013). Business ethics and counterfeit purchase intention: A comparative study

    on Thais and Singaporeans. *Journal of International Consumer Marketing, 25*(4), 281-

    288.

Kamineni, R. (2005). Influence of materialism, gender and nationality on consumer brand

    perceptions. *Journal of Targeting, Measurement and Analysis for Marketing*, *14*(1), 25-

    32. doi:10.1057/palgrave.jt.5740167

Kapferer, J. N. (2006). The two business cultures of luxury brands. *Brand culture*, 67-76.

Kasser, T. (2002). Personal well-being. In T. Kasser (Ed.), *The high price of materialism* (pp. 5-

    22). Cambridge, MA: The MIT Press.

Kasser, T., & Ryan, R. M. (1996). Further Examining the American Dream: Differential

    Correlates of Intrinsic and Extrinsic Goals. *Personality and Social Psychology Bulletin*,

    22(3), 280-287. doi:10.1177/0146167296223006

Kastanakis, M. N., & Balabanis, G. (2011). Between the mass and the class: Antecedents of the

    bandwagon luxury. *Journal of Business Research, 65*(2012), 1399-1407.

Kim, H. (2013). Statistical notes for clinical researchers: assessing normal distribution (2) using

    skewness and kurtosis. *Restorative Dentistry & Endodontics*, *38*(1), 52.

    doi:10.5395/rde.2013.38.1.52

Likitapiwat, T., Sereetrakul, W., & Wichadee, S. (2015). Examining materialistic values of university students in thailand. *International Journal of Psychological Research*, *8*(1), 109. doi:10.21500/20112084.650

Nelissen, R. M. A., & Meijers, M. H. C. (2011). Luxury brands as costly signals of wealth and status. *Evolution and Human Behavior, 32*(2011), 343-355.

O'Shaughnessy, J., & Jackson O'Shaughnessy, N. (2002). Marketing, the consumer society and hedonism. *European Journal of Marketing*, *36*(5/6), 524-547. doi:10.1108/03090560210422871

Parker, R. S., Haytko, D., & Hermans, C. (2010). The perception of materialism in a global market: A comparison of younger Chinese and United States consumers. *Journal of international business and cultural studies*, *3*(1).

Podoshen, J. S., Li, L., & Zhang, J. (2010). Materialism and conspicuous consumption in China: a cross-cultural examination. *International Journal of Consumer Studies,35*(1), 17-25. doi: 10.1111/j.1470-6431.2010.00930.x

Rambourg, E. (2014). *The bling dynasty: why the reign of Chinese luxury shoppers has only just begun*. Hoboken: Wiley.d

Rao, A. R., & Monroe, K. B. (1989). The Effect of Price, Brand Name, and Store Name on Buyers' Perceptions of Product Quality: An Integrative Review. *Journal of Marketing Research*, *26*(3), 351. doi:10.2307/3172907

Richins, M. L., & Dawson, S. (1992). A Consumer Values Orientation for Materialism and Its Measurement: Scale Development and Validation. *Journal of Consumer Research*, *19*(3), 303. doi:10.1086/209304

Rucker, D. D., & Galinsky, A. D. (2008). Desire to acquire: Powerlessness and compensatory

      consumption. *Journal of Consumer Research, 35*(2), 257-267.

Trent, F. (2004). Beyond consumerism: New historical perspectives on consumption. *Journal of*

      Contemporary History, *39*(3), 373-401. Retrieved from

      http://www.jstor.org/stable/3180734?seq=1&cid=pdf-reference#references_tab_contents.

      doi: 10.1177/0022009404044446

Truong, Y., Simmons, G., McColl, R., & Kitchen, P. J. (2008). Status and conspicuousness: Are

      they related strategic marketing? *Journal of Strategic Marketing, 16*(3), 189-203.

Veblen, T. (1899). The theory of the leisure class: An economic study in the evolution of

      institutions.

Vigneron, F., & Johnson, L. W. (2004). Measuring perceptions of brand luxury. *Brand*

      Management, 11(6), 484-506.

Watchravesringkan, K., & Dyer, B. (2007). Materialism among young consumers in China and

      Thailand: An exploratory study. *Alliance Journal of Business Research,* 21- 35

Willett, M. (2015, March 23). Here's the hierarchy of luxury brands around the world. Retrieved

      April 25, 2017, from http://www.businessinsider.com/pyramid-of-luxury-brands-2015-3

Zeithaml, V. A. (1988). Consumer Perceptions of Price, Quality, and Value: A Means-End

      Model and Synthesis of Evidence. *Journal of Marketing*, *52*(3), 2. doi:10.2307/1251446

Appendix A

Richin and Dawson's Materialism Scale

กรุณาเลือกว่าคุณเห็นด้วยมากน้อยเพียงใดกับข้อความต่อไปนี้

1. ฉันจะมีความสุขมากขึ้นถ้าสามารถซื้อสิ่งของต่างๆ ได้มากกว่านี้
2. ฉันชอบการมีชีวิตที่หรูหรา
3. บางครั้งฉันก็รู้สึกหงุดหงิดที่ไม่สามารถซื้อทุกอย่างที่ต้องการได้
4. การซื้อของทำให้ฉันมีความสุขมาก
5. การครอบครองวัตถุสิ่งของที่ดีกว่านี้ไม่ได้ทำให้ฉันมีความสุขมากขึ้น
6. ฉันมีทุกอย่างที่จำเป็นจริงๆ ต่อการใช้ชีวิตอย่างมีความสุข
7. ชีวิตของฉันจะดีกว่านี้ถ้าฉันได้ครอบครองสิ่งของบางอย่างที่ฉันยังไม่มี
8. ฉันรู้สึกชื่นชมคนที่มีบ้าน รถยนต์และเสื้อผ้าราคาแพง
9. หนึ่งในความสำเร็จที่สำคัญที่สุดในชีวิตก็คือการได้ครอบครองวัตถุสิ่งของต่างๆ
10. ฉันไม่ค่อยให้ความสำคัญว่าจำนวนวัตถุสิ่งของที่คนอื่นๆครอบครองคือเครื่องหมายของการประสบความสำเร็จ
11. สิ่งของที่ฉันครอบครองอยู่บ่งบอกว่าฉันมีชีวิตที่ดีเพียงไร
12. ฉันให้ความสำคัญต่อวัตถุสิ่งของน้อยกว่าคนส่วนมากที่ฉันรู้จัก
13. สิ่งของที่ฉันครอบครองอยู่ไม่ได้มีความสำคัญต่อฉันมากนัก
14. ฉันต้องการครอบครองสิ่งที่ทำให้คนอื่นรู้สึกชื่นชม
15. ฉันพยายามทำให้ชีวิตของฉันเรียบง่ายกับวัตถุสิ่งของเท่าที่มี

Appendix B

กรุณาเลือกว่าคุณเห็นด้วยมากน้อยเพียงใดกับข้อความต่อไปนี้

Status Consumption

1. ฉันยอมจ่ายเงินเพิ่มขึ้นเพื่อซื้อสินค้าที่ดูดีมีระดับ
2. ฉันจะซื้อสินค้าเพียงเพราะว่ามันดูดีมีระดับ
3. ฉันสนใจในสินค้าใหม่ๆ ที่ดูดีมีระดับ
4. ความดูดีมีระดับของสินค้าไม่ใช่สิ่งสำคัญสำหรับฉัน
5. สินค้าจะมีค่ามากขึ้นสำหรับฉันถ้าเป็นสินค้าที่ดูหรูหรา

Appendix C

Consumer Independence

กรุณาเลือกว่าคุณเห็นด้วยมากน้อยเพียงใดกับข้อความต่อไปนี้

1. เมื่อซื้อของบางอย่างความชอบและรสนิยมส่วนบุคคลเป็นสิ่งที่สำคัญสำหรับฉันมาก กว่าความคิดเห็นของคนอื่นๆ
2. ฉันซื้อสิ่งของที่ฉันชอบไม่ว่าคนอื่นๆ จะเห็นด้วยหรือไม่ก็ตาม
3. ฉันไม่สนใจว่าสินค้าและยี่ห้อที่ฉันซื้อจะตรงกับความคาดหวังของคนอื่นๆ หรือไม่
4. ฉันซื้อสินค้าที่ดีที่สุดสำหรับฉันโดยไม่กังวลว่าคนอื่นๆ จะคิดอย่างไร
5. ทุกครั้งที่ซื้อของ ฉันมักจะตัดสินใจด้วยตัวเอง

Appendix D

Brand Preference Measure

ภายใต้สมมติฐานที่ว่าคุณสามารถใช้จ่ายได้อย่างไม่จำกัดกรุณาเลือกสินค้าที่คุณน่าจะซื้อให้ตัวเองมากที่สุดจากสินค้าเหล่านี้