

Brand Love, Brand Tribalism, and Satisfaction: The Moderated Mediation Model of Self-Presentation

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Abstract

Background/Objectives: This study aims to investigate the behavior of fickle postmodern consumers. We assumed a hypothetical model of moderated mediation with brand love, tribalism, and self-presentation to study consumer behavior.

Methods/Statistical analysis: We conducted a survey of Korean university students who enrolled in introductory Marketing and Psychology courses. Data from 267 respondents were analyzed using SPSS 24. Using the moderated mediation framework of SPSS macro, we tested the hypothetical model of the moderated mediating effects of brand love, tribalism, and self-presentation on consumer satisfaction.

Findings: Results showed that brand love had a direct effect on consumer satisfaction. It also had an indirect effect on satisfaction through brand tribalism. Additionally, the indirect effect through tribalism was moderated by self-presentation. Findings suggested that the effects of brand love on satisfaction, mediated by tribalism, are greater at higher levels of self-presentation.

Improvements/Applications: This study examined both, the consumer-brand relationship and tribal behavior. Therefore, this paper provides marketing managers and tribe researchers with insights into brand tribe behavior.

Key Words : Brand Love, Tribalism, Brand Satisfaction, Self-Presentation, Moderated Mediation

1 Introduction

Consumers are dynamic when it comes to their brand preferences. Thanks to the prevalence of information and communication technologies, postmodern consumers have become more demanding of brands for better services or products. Indeed, marketers have struggled to meet the rising demands and needs of consumers with a variety of strategies. Thus, it is important to establish consumer-brand positive relationships that promise sustainable purchase intentions on part of the consumer. Literature on the consumer-brand relationship has focused on brand attachment, brand trust, brand love, and brand commitment [1,2]. These works have found that there is a strong relationship between consumers and brands, leading to consistent purchases, favorable word-of-mouth, and low sensitivity to a new product. Specifically, brand love is when a consumer gives a brand their unconditional positive support and builds an emotional bond. Brand love can be seen as the catalyst to brand loyalty, and as a booster of purchase intention [3].

Additionally, due to mainstream availability of data on consumers accessing the internet, brand communities have developed ways to place brand users directly in diverse categories [3], thereby creating an important context for many researchers. Beyond the simple personal consumer-brand relationship, consumers who have a sense of community are willing to share information pertaining to their brand preferences [4]. Social interaction within the brand community reinforces a brand user's commitment to their brands [5]. Thus, based on this theory, our study assumes that both, love toward a brand and community variables, have strong effects on consumer satisfaction.

Past research indicates that these communal behaviors, which take place through social interaction with members, are catalysts

that help consumers build relationships with brands. Communal behaviors are related to consumer satisfaction, the choice of brands, and positive attitudes toward brands [6]. However, current research lacks a comprehensive understanding of postmodern consumer behavior, which perceives the role of consumption as a means to enjoy fragmented life experiences [7]. Tribalism, a relatively new concept, is related to linking the value of brand symbolism to consumption. This term can help understand postmodern consumer characteristics because tribalism corresponds with consumer satisfaction. Brand tribes are different from brand communities in terms of member properties. Using the same brand, tribe members tend to amplify their emotional bond and share their passion for the brand with other members. They use brands as a means to identify their symbolic tribal values. Thus, they are more loyal to tribes than to brands [8]. Additionally, empirical research on brand relationship found that tribal behaviors have a strong positive effect on a consumer's brand relationship, such as through two-way communication and emotional exchange [9].

Meanwhile, emotional bond, which represents brand love, is a form of brand tribe. This is because brand tribe creation is based on the emotional connection to a brand [10]. However, there is little literature on the relationship between brand love, which serves as an emotional bond for a brand, and tribalism. We assume that brand tribalism serves as a mediating variable, consistent with extant literature [11]. Additionally, recent studies have suggested that self-presentation has a direct effect on purchase intention, brand commitment, and brand trust in the expressive brand context [12]. Consumers are satisfied with brands that achieve their "good impression" goals. Similarly, for consumer tribes, brands provide an opportunity to validate their identities and increase satisfaction as a consequence of the brand relationship. In this sense, within the framework of our model, we assume that self-presentation moderates the effect of brand tribalism on satisfaction.

Therefore, the purpose of current study is to examine the effect of brand love on consumer satisfaction through tribalism and self-presentation. The study represents a moderated mediation model by testing our hypothetical model. The paper begins with an overview of brand love and brand tribalism. Then, we discuss tribalism being a mediator and self-presentation being a modera-

tor. Next, the methodology and results are presented to test the model. Finally, the findings, implications, limitations, and insights into the direction of future research are offered.

Brand love is defined as “the degree of passionate emotional attachment a satisfied consumer has for a particular brand.” [2] and generally focuses on a consumer’s strong affection for a specific brand. These feelings result in consumption behaviors that include seeking information on the brand and fostering positive attitudes toward it. Brand love leads consumers to spend their time and money willingly. Consumers who love a specific brand involve themselves deeply with it. They also develop a relationship with the brand through long-term periods and are willing to express their passion and identity through the integration of their brand [3]. Consumers tend to develop a close relationship with brands that are connected to their self-image and are likely to identify with them [13]. They rarely consider another brand in order to stay committed in maintaining a positive biased response toward the brand they have connected with [14]. It is because their focus on a particular brand is affective rather than cognitive. Strong emotional response leads to more satisfaction with a brand and facilitates accommodation for the brand. Thus, emotional bond, which is brand love, is a superior predictor of the consistent attention and contribution toward the brand. More recently, academic literature on brand love has tried to consider variables related to community behavior [15]. Like-minded consumers desire to get together with others to validate their love for the same brand. A brand community is formed based on a consumer’s emotional attachment to a product or brand and a shared passion among community members for it [4,16]. Empirical research also addresses brand attachment as an antecedent of tribalism by testing its sequential model [11]. Consumers who are emotionally attached to a brand, share information related to the brand and form bonds with other members who have the same enthusiasm for the brand. Therefore, we anticipate that emotional bond considered as brand love has a positive effect upon the tendency toward communal behaviors, such as tribalism.

Traditionally, most literature revolving around communal behaviors has focused on brand communities. A brand community refers to a “specialized, non-geographically bound community, based

on a structured set of social relationships among the admirers of the brand.” [4] By sharing interests and information about a brand and by interacting with other consumers, brand community members learn unique customs and traditions, feel a sense of responsibility toward the other members and the community as a whole [4]. Thus, communities are recognized by their nature of mutual identification and co-creation of meaning [17]. Community members usually have lots of product knowledge and talk about the introduction of new products, marketing campaigns, and even share new ideas for the development of new products [18]. Sometimes because of the expression of members’ emotional commitment through action, the company relinquishes control over the brand’s meaning [5]. Brand communities have been investigated in diverse categories such as motorcycles, video games, and breakfast confectionaries. However, studies on brand communities do not reflect characteristics of post-modern consumers that are multiple, playful, fragmented, or illogical [19].

In this regard, brand tribes offer a better understanding not only of the changeable nature of preferences, but also of symbolic consumption. A brand tribe is defined as “a network of heterogeneous persons who are interlinked by a shared passion and emotion.” [20] Although it seems similar to brand communities or subcultures, brand tribes obviously differ from these in that members are multiple, playful, and transient, and play a leading role in co-creating brand value as entrepreneurs [19]. Whereas subcultures do not admit to the destruction of their dominant culture and brand communities look for iconic brands as a place for brand experience, tribes do not do either of these. To tribes, linking value is more important than what is being consumed [16]. The brand is not for utility, but for hedonic value. Brands are not just consumable objects anymore, based on individual emotional bonds, but are symbols themselves that represent a tribe’s unique identities or linking values. Companies no longer create and embed value through their ability to produce and design products. Instead, consumers serve as active co-creators of the value of a brand [19]. Thus, tribal consumption stands out in self-expressive brands such as fashion brands.

According to the social identity theory, people who identified with a group’s use of a brand, product, or service represent their identity within it in order to differentiate themselves from others

[21]. In other words, the brand needs an explicit symbolic value to achieve an internal identification process by which to gain recognition from outside the group. Similar to the social identity theory, tribal members purchase a brand for its symbolic value to create a social link that allows its members to gain group acceptance [16]. Consumers buy a brand or product to define themselves and express their identities within society through it [22]. Thus, tribal members are more likely to share their emotions, passions, and rituals with other members [20]. It is possible that a consumer's interest in a brand could wane when the tribe disperses [8].

Tribalism also generates positive outcomes for firms such as word-of-mouth, positive relationship between consumer-brand by sharing information, passion, and a sense of membership [8,9]. However, unlike brand communities, tribes do not dominate consumers' lives [19]. Therefore, tribalism cannot directly affect brand loyalty, which is related to consistent purchase behaviors. Research on tribalism has pointed out that consumers are more loyal to the tribe rather than to the brand [8]. Tribal membership is related to feelings toward, attitudes about, and the relationship with the brand. A consumer's preference for a specific brand is motivated by their need for self-expression and by their interaction with others [1]. Thus, tribal members have more positive attitudes when they are with brands that express tribal identity and linking value. Furthermore, they are satisfied with the brands they have chosen.

Emotional bond is a critical component in forming not only brand love, but also tribalism. Tribes are unique loci for those with shared passions to link with like-minded people who care for the brand [8]. The connection with the brand is a foundation that allows independent consumers to bond with community members. Therefore, when brand users develop a positive relationship, both, with the brand and the tribe, they get more satisfaction. Recent literature has also recognized tribalism as a mediator. Brand attachment fosters self-esteem through tribalism, resulting in positive purchase intention, recruitment, and word-of-mouth publicity [11]. Therefore, we suggest brand tribalism as a mediate variable. We assume that brand love has a positive direct effect, as well as an indirect effect through brand tribalism, on satisfaction. Moreover,

given that fashion brands offer a strong tool for representing one's self-concept, we expect to show a distinct effect of tribalism within this industry in our study.

Self-presentation has been recognized in the online context because of the positive benefit resulting from psychological motivation, such as hosting a personal homepage using social network services such as Facebook, Twitter, and Instagram. People tend to express their desired image by offering useful information to others by using the same product or brand with which they want to associate themselves [23]. Thus, it is evident that this initial psychological motive has an impact on self-identity associated with consumption. Self-presentation involves all goal-based behaviors that look for positive evaluation to avoid criticism and negative evaluation from others [24]. Consumers choose products to express their identities in order to maintain a good impression [25]. In other words, whether brands truly fulfill a consumer's expressed need is related to a positive attitude toward the brand and the purchase intention. Additionally, self-presentation is contextual. Since self-presentation encompasses the concept of manipulating signs representing the self, it depends on the social interaction environment [26]. Thus, self-presentation is closely related to tribalism in that consumers use a brand as an important tool to meet their needs to present their self-identity. Consistent with self-presentation effects, self-identity is a key reason for involvement with a brand tribe [27] since the identity of the brand tribe is also the identity of the consumer who identified with it. Thus, in our model, we assumed that self-presentation moderates the effect of tribalism, which is the tendency for an individual consumer involved with a brand tribe to be more satisfied. Although extant research has considered self-presentation as a moderator, very few research efforts have investigated consumer behavior considering both, tribalism and self-presentation. Moreover, there is no research examining self-presentation as a moderator of the mediating effect.

Therefore, we propose that self-presentation moderates the mediating effect of brand love on satisfaction through tribalism. More specifically, the effect of tribalism, which mediates the relationship between brand love and satisfaction, is strongest at higher levels

of self-presentation than at lower ones. The hypothetical model is presented in Figure 1.

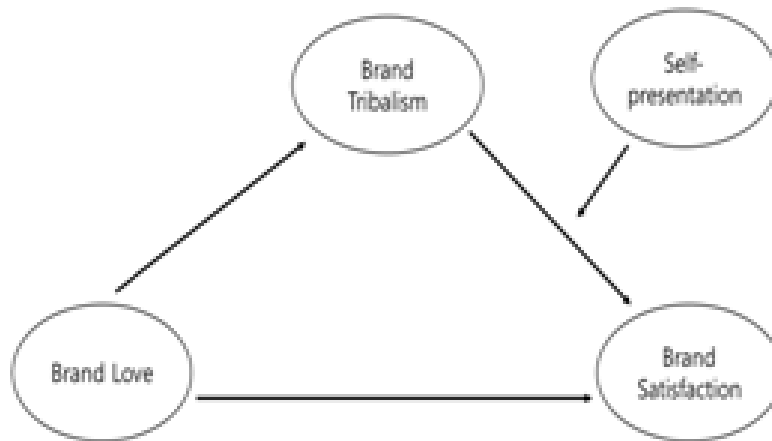


Figure 1: The hypothetical model

2 Materials and Methods

Participants in this study were Korean undergraduate students who enrolled in introductory Marketing and Psychology courses at Kangwon National University. We received 276 complete responses. Among the respondents, 111 were male (40.2%), and 165 were female (59.8%). The average age was 20.6 (SD=1.99). We conducted the survey after informing the respondents of the purpose of the study. We did not induce the choice of a specific sports fashion brand. Instead, the participants were asked if they preferred sporty fashion brands before they responded to the questionnaire. Participation in the survey was voluntary. Before starting the survey, we guided the participants on how to respond to the questionnaire. The participants were told that they could withdraw whenever they wanted. Additionally, they were asked to state their preferred brands during the survey session. The most preferred brands were Adidas (57.2%), Nike (27.9%), and Descente (2.9%). The most important consideration while choosing a brand was design (51.4%), followed by quality (20.7%), and finally, price (13%).

The questionnaire was constructed based on previous research after conducting a pretest for usability. All English items in previous research papers were translated into Korean, and then back-translated by a second bilingual translator to ensure consistency in meaning. Answers were to be provided using a five-point Likert scale for all items (estimated 1: strongly disagree to 5: strongly agree).

Brand love was measured using a scale created by Carroll and Ahuvia [2]. Brand love included five items ($\alpha=0.840$) for rating the brand, which are as follows: “makes me very happy,” “that I love,” “a pure delight,” “that I am passionate about,” or “that I am very attached to.” Brand tribalism was measured for sixteen items adopted by Veloutsou and Moutinho [9]. They developed a sixteen-scale measure for brand tribalism ($\alpha=0.663$) including five sub-dimensions: degree of fit with lifestyle (e.g., “This brand is right for me”), passion in life (e.g., “this brand makes a contribution in life”), reference group acceptance (e.g., “I would buy this brand because I am sure that my friends approve of it”), social visibility (e.g., “I know that people feel good about this brand”), and collective memory (e.g., “When my friends buy this product, they choose this brand”). Self-presentation was measured using five items that were developed for the study by referring to Kim and Sherman, Jung, Youn, and McClung [28,29] Examples of items include “I like to talk about my thought, personality, and feeling to others” and “I often talk to others about me” ($\alpha=0.827$). Finally, satisfaction refers to the extent of consumer satisfaction vis--vis a specific brand. It is measured by three items borrowed from Oliver [30], as follows: “I am generally satisfied with this brand,” “I think that it was a good-experience to use this brand,” and “I think that it was a good decision to use this brand” ($\alpha=0.770$).

Before testing the hypothesis, we performed an exploratory factor analysis using SPSS 24. We also conducted a principal components analysis with Varimax rotation to examine the structure of brand love, brand tribalism, self-presentation, and satisfaction. The results showed severe cross-loadings for brand love and tribalism. Thus, items from each variable were deleted based on low communality and loadings. The final twenty items were used to test the hypothesis along with the deletion of three items from brand love and four items from tribalism. Then, that factor was loaded on to

each construct of brand love, self-presentation, and satisfaction between .658 and .840. It represented high cross-loadings (higher than .31). The variance explained by the factor was 62.08% for brand love, 59.44% for self-presentation, and 69.6% for satisfaction. The factor loadings of brand tribalism also showed high cross-loadings that were between .669 and .938. Consistent with Veloutsou and Moutinho [9], brand tribalism comprised five components. The variance explained by the factor was 75.45% for tribalism.

3 Results and Discussion

Next, we examined a simple mediation model along with a guided multistep approach proposed by Baron and Kenny [31]. In accordance with Preacher and Hayes' suggestion, we also addressed the indirect effect by using both, the Sobel test assuming normal distribution and bootstrapping, to avoid problems introduced by asymmetric and other non-normal sampling distributions of an indirect effect [32]. Prior to the analysis, all variables were mean-centered [33].

Finally, we used the macro SPSS process (model 14) proposed by Hayes [32, 34], to examine the conditional indirect effects of brand love, tribalism, and self-presentation on satisfaction. It generated bootstrapped confidence intervals and offered conditional indirect effects at different levels (mean from 1 SD) of the moderator variable.

Table 1. Descriptive Statistics and Intercorrelations

Variable	M	SD	1	2	3
1.Brand love	3.02	.64	-	-	-
2.Brand Tribalism	3.23	.35	.40**	-	-
3.Self-presentation	3.18	.70	.31**	.17**	-
4.Satisfaction	3.81	.44	.42**	.34**	.15*

Note. *p <.05, **p <.01

Table 1 shows the means, standard deviations, and Pearson intercorrelations for all variables in this study. Brand love was correlated with brand tribalism ($r=.40$, $p<.01$), self-presentation ($r=.31$, $p<.01$), and satisfaction ($r=.42$, $p<.01$). Additionally, brand tribalism was positively correlated with self-presentation ($r=.17$, $p<.01$)

and satisfaction ($r=.34, p<.01$). Self-presentation was also positively related to satisfaction ($r=.15, p<.05$).

Table 2. Regression Result for Simple Mediation

Variable	Satisfaction				Brand Tribalism				Satisfaction			
	B	SE	β	t	B	SE	β	t	B	SE	β	t
Constant	2.94	.12			2.56	.09		27.14**	2.29	.22		10.40**
Brand love	.29	.04	.42	7.63**	.22	.03	.40	7.31**	.23	.04	.34	5.73**
Brand tribalism									.25	.07	.20	3.46**
	R ² =.16, F=53.43**				R ² =.18, F=58.28**				R ² =.21, F=36.28**			
Indirect effect and significance using normal distribution												
			Value	SE	z	p						
Sobel			.06	.02	3.10	.002						
Bootstrap results for indirect effect												
			Value	Boot SE	99% Boot LLCI	99% Boot ULCI						
Effect			.06	.02	.0156	.1139						

Note. B = Unstandardized regression coefficient, β = Standardized regression coefficient, LL = lower limit, UL = upper limit, CI = confidence interval. Sample size= 5,000. *p <.05, **p <.01.

Table 2 presents the multistep results suggested by Baron and Kenny for testing mediation. The first step of brand love had a positively significant effect on satisfaction ($\beta=.42, t=7.63, p<.01$). With the second step, brand love also had a positively significant effect on tribalism ($\beta=.40, t=7.31, p<.01$). Finally, brand love had a positively significant effect on satisfaction ($\beta=.34, t=5.73, p<.01$). Tribalism had a positively significant effect on brand satisfaction ($\beta=.20, t=3.46, p<.01$). Thus, we confirmed the mediate effect of tribalism through a reduced difference indirect of brand love (difference value =.12). Additionally, the Sobel test assumed a normal distribution which demonstrated a significant indirect effect (Sobel $z = 3.10, p<.01$). Furthermore, bootstrapped results showed indirect effect at 99% CI around the effect not containing zero (range .0156 ~ .1139). Therefore, the mediate effect of brand tribalism was statistically significant. In other words, high brand love affected high tribalism, which increased consumer satisfaction.

Next, we confirmed the moderated effect of the mediation effect by self-presentation. As shown in Table 3, brand love on brand satisfaction through tribalism had a positively significant effect on tribalism ($\beta=.40, t=7.31, p<.01$). Tribalism had a positively significant effect on satisfaction ($\beta=.18, t=3.00, p<.01$). Additionally, the cross-product between tribalism and self-presentation was statistically significant ($\beta=.13, t=2.19, p<.05$). Based on the results, the conditional indirect effect estimate of moderated mediation is presented in formula (1), where \hat{a}_1 is the estimated effect of brand love on tribalism, \hat{b}_1 is the estimated effect of tribalism on satisfac-

tion, and \hat{b}_3 indicates the estimated effect of interaction with tribalism and self-presentation on satisfaction [34]. It shows that when self-presentation is higher, the stronger indirect effect of brand love increases tribalism, which results in a higher satisfaction moderated effect.

$$f(\hat{\theta}/W) = \hat{a}_1(\hat{b}_1 + \hat{b}_3 W) = .22(.22 - .26 \times Self_presentation) \quad (1)$$

Although the results indicated that self-presentation interacts with tribalism, they do not directly assess the conditional indirect effect model in detail. Therefore, we investigated the conditional indirect effect of brand love on satisfaction through tribalism at three levels of self-presentation (see bottom of Table 3): the mean (0), one standard deviation below the mean (-.70), and one standard deviation above the mean (+.70). As seen in the bootstrapped results, the conditional indirect effect range around 95% CI not containing zero at M and +1SD level (respective range; M: .0183 ~.0903, +1SD: .0423 ~ .1509). Therefore, the hypothesized model was supported. More specifically, the indirect effect of brand love on brand satisfaction through tribalism was observed when levels of self-presentation were high or normal, but not when self-presentation was low. In other words, the effect of brand love on consumer satisfaction was mediated by tribalism, and the indirect effect was observed when self-presentation was high or normal.

Table 3. Regression Result for Conditional Indirect Effect

Variable	Tribalism			
	B	SE	β	t
Constant	-.67	.09		-7.15**
Brand love	.22	.03	.40	7.31**
$R^2=.16, F=53.43^{***}$				
Variable	Brand Satisfaction			
	B	SE	β	t
Constant	3.13	.13		24.27**
Brand love	.22	.04	.32	5.26**
Brand tribalism(A)	.22	.07	.18	3.00**
Self-presentation(B)	.01	.04	.02	0.32
A*B	.26	.12	.13	2.19*
$R^2=.22, F=19.55^{***}$				
Self-presentation	Conditional indirect effect at Self-presentation			
	Effect	Boot SE	95% Boot LLCI	95% Boot ULCI
-1SD (-.70)	.0102	.02	-.0375	.0574
M	.0499	.02	.0183	.0903
+1SD (.70)	.0896	.03	.0423	.1509

Note. *p <.05, **p <.01

Consistent with extant research, we presented the consumer-brand relationship as an antecedent of a consumer-community relationship [11]. When consumers are more devoted to the tribe than

to a brand with higher levels of self-presentation, they tend to derive greater satisfaction from the brand. This is similar to the results of previous research papers, which have revealed that a consumer may be more loyal to tribes than to brands [8]. More specifically, the effect of tribalism through higher levels of self-presentation are in line with previous studies to the effect that symbolic consumption through brand tribes makes a social link that members' identity with [16, 27]. Tribal membership is related to presentation of self-identity and boosts satisfaction toward the brand.

This study has several limitations, which leaves room for future research on brand tribes. First, the survey was conducted only among young consumers. Given the consumption patterns and brand choices, other age groups should be considered. Second, future studies could investigate other brand categories, such as massive multiplayer online role-playing games and social networking sites where consumer identities are more directly connected with game characters or behavior on social media. These brand categories would represent more tribal consumption surpassing the effect of the consumer-brand relationship. Third, this study only used brand tribalism scales adopted from Veloutsou and Moutinho [9]. Future researchers could consider different tribalism scales, including anthropological perspectives from Taute and Sierra [35], such as defense of the tribe, lineage, social structure, and sense of community. This could provide richer resources on tribalism because this scale includes the perception of other brand tribes that foster inner tribal cohesion. Finally, we investigated the general effects of a brand tribe, but if future research examines extant tribes such Red Bull's energy tribes, Nike's running tribe, and Apples' creative tribe, it may be able to provide new information about brand tribes in detail, for practitioners.

4 Conclusion

The consumer-brand relationship has been illuminated as a robust variable that can predict consistent purchase intention and word-of-mouth publicity. More recently, research has focused on the community effect influence on consumers beyond a manager's brand control. Although many studies suggest that community behaviors

create positive outcomes for companies, such as purchase intention, brand loyalty, and brand commitment, there is a limited understanding of the behavior of fickle consumers in the postmodern society. Therefore, we considered the tribalism variable with strong consumer-brand relationship to represent brand love. Furthermore, self-presentation, which is an important psychological motivation in consumption, is also included in our model. Finally, using complete data derived from surveying 276 participants, we tried to examine both, the direct effect of brand love on brand satisfaction and the mediating effect of brand tribalism between brand love and consumer satisfaction. Thus, we aimed to address the mechanism of brand tribalism and brand love with self-presentation by testing our hypothetical model.

The results showed a direct effect of brand love on satisfaction and an indirect effect of tribalism between brand love and satisfaction. Although the consumer-brand relationship still had a robust positive effect on satisfaction, we could confirm the mediating effect of brand tribalism. Both, brand love and tribalism, facilitated consumer satisfaction. Therefore, consumers who are attached to a focal brand tend to seek tribal membership, which increases their brand satisfaction. Furthermore, we suggested self-presentation as a moderator of mediation. The results showed that when consumers have high self-presentation, they are more likely to be satisfied with the brand through tribalism. However, when consumers have low self-presentation, this effect does not exist. Thus, the model of brand love on satisfaction through tribalism was moderated by self-presentation, which is a desire to express one's identity. In turn, self-presentation amplified the mediating effect of tribalism on consumer satisfaction.

This study has several practical and academic implications. In the current marketing environment, where customized strategies are used, given its findings on brand tribalism, this study is expected to contribute to market segmentation and strategy in sport brand marketing. More interestingly, we found that self-presentation could facilitate the effect of tribalism. Given that a considerable number of theories center round self-presentation, we contribute to the literature by establishing the brand tribalism concept as a mediating variable. For example, tribalism is well recognized in self-expressive brands, such as fashion and online gaming. Brand tribes prefer a

brand that represents their unique identity, distinguished from the identities others. Additionally, we suggest that self-presentation provides an insight to marketers that they can use to formulate strategies for tribal marketing based on the theory that consumers with greater self-presentation tend to use social networking services more than those with lesser self-presentation. In other words, this study implies that marketing managers need to consider either a consumer's self-expression needs or the self-expressive functions of consumer goods in sporty fashion brands to succeed in tribal marketing, which means that they must work toward enhancing consumer satisfaction by emphasizing on the consumption patterns of reference groups such as brand tribes.

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