

used a 2 (overall valence) by 2 (outcome focus) by 2 (type of benefit emphasized) factorial design. Results generally supported the hypothesis that persuasion is increased when chronic regulatory focus fits the overall valence of the message.

The 'Real' Value of Fakes: Network-based Subcultures of Brand Appropriations and the Implications for Consumer-Brand Relationships

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My research examines counterfeit markets, where Marketers cannot control consumer-brand relationships. I conducted a longitudinal ethnography in two markets: 1) the socially-embedded "purse party", and 2) the atomistic "street vendor". Consumers in an embedded market exhibited a high propensity to later purchase the authentic brand (controlling for prior purchase). I argue that networks and pseudo-access to the brand increase aspiration for the brand. These consumers had never purchased the brand ("too smart to be label-conscious"), and they made negative attributions to those who do ("frivolous"). However, these consumers renegotiate their in-group identity as their aspiration for the brand increases. This research contributes to "pseudo-endowment" research that shows actual possession is not a prerequisite for endowment effects.

Sources

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Tell Her She's Wrong! Triangulation as a Spousal Influence Strategy

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Purchase decisions are often jointly made by couples who share the use of products and consult with each other concerning various aspects of the purchase. The purpose of this study was to evaluate which influence strategies are used during this process, and to introduce the *Triangulation* strategy, a hitherto unexplored spousal influence strategy in consumer behavior literature.

Theoretical Background

The family is an emotional system, and family members' emotional functioning is based on reciprocity (Bowen, 1978, Kerr & Bowen, 1988). In order to reach an accurate understanding of human behavior, it is important to look beyond the individual and examine the relationship system within one participates. According to Kerr & Bowen, a dyad, a "two-person" system, is inherently unstable since it is more vulnerable to internal and external stress. Thus, the triangle is the smallest stable relationship unit (Kerr & Bowen, 1988, p. 134). When one partner experiences anxiety or tension on a level they are unable to contain, they will enlist a third individual in order to diffuse this tension. The enlisting of a third person is called *triangulation*. The triangulated person can be a friend, a relative or one or more of the couple's children.

Six influence strategies described by Raven et al. (1975): *Expert* influence is reflected in the spouse's enumeration of specific information concerning the various alternatives. *Legitimate* influence deals with one spouse's attempts to draw upon the other's feelings of shared values concerning their role expectations. *Reward* influence is based on the reward that the influencer can give the one being influenced. *Identification* is the feeling of oneness of one person with another. *Coercion* is the punishment or unpleasant results and behavior that one spouse can employ. *Information Management* includes the content of the persuasive attempts and careful and successful explanations or arguments, sometimes by attributing the influence attempt to external pressures beyond the influencer's control. The use of an *Emotional* strategy involves displaying some emotion-based reaction (Spiro, 1983). These strategies have already been discussed in consumer behavior literature. *Religious* strategy involves the use of religious arguments relevant to the product and/or to the circumstances of its consumption. This strategy is a subject of a qualitative study that is currently being conducted by the author. The purpose of this paper is to introduce the *Triangulation* strategy.

Methodology

192 couples were asked to evaluate their own and their mates' influence strategies in four purchase decisions. The decisions were a vacation, living room furniture, a TV set and a new residence place. The survey questionnaire was designed to measure the use of the above mentioned nine influence strategies. In order to examine the triangulation strategy, the survey questionnaire included the following five items: 'ask his/her friend to influence him/her', 'ask my friend to influence him/her', 'ask our children to influence him/her', 'ask his/her relative to influence him/her' and 'ask my relative to influence him/her'. Subjects were asked to state their use of each item on a 5 point Likert scale, in which 1 means 'never' and 5 means 'always'. The internal consistency of this strategy was measured by Cronbach's alpha and the alpha values were 0.88-0.92 for women and 0.94-0.95 for men. As to the item 'ask our child/ren', only the answers of couples who have children over the age of 6 were considered.

TABLE 1
Means of triangulation strategy, by gender and product

	women	men	t test
Vacation	1.32 (0.69)	1.54 (0.98)	2.977, p<0.003
Saloon furniture	1.23 (0.59)	1.42 (0.85)	3.206, p<0.002
Tv set	1.21 (0.57)	1.37 (0.81)	2.787, p<0.006
New residence	1.42 (0.80)	1.47 (0.89)	0.724, n.s.

Results

In general, a look at the averages of each of the nine strategies for both men and women reveals that the most frequently used strategies are 'identification' and 'legitimate'; less frequent are 'expert' and 'reward'; followed by 'emotional', 'coercion' and 'triangulation' strategies, which are used with lower intensity, and the least frequently used strategies are 'information management' and 'religious'.

Specific analyses of the triangulation strategy include firstly, comparisons of the tendency to use this strategy between the four products. These comparisons were made with regard to gender, education, income, marital satisfaction and duration of marriage. Secondly, comparisons were made between the four products. Thirdly, comparisons were made between each of the five triangulated persons.

(1) Overall strategy, average of four products

Men reported a significantly greater use of the triangulation strategy than did women (means for men 1.37-1.54, means for women 1.23-1.42).

The longer the marriage relationship is, the lower the use of the triangulation strategy among men (-0.151*). The higher the educational level of the woman, the greater the use of this strategy ($r=0.189$). No significant correlations were found between the use of this strategy and the subject's income level or his marital satisfaction.

(2) Differences between products

Triangulation is most frequently used during a vacation and a new residence place decisions. As to the vacation, living room furniture and TV set, men reported a significantly greater use of triangulation strategy than did women. No significant difference between men and women was found regarding the decision to move to a new residence. The negative correlation between the tendency to use this strategy and the duration of marriage was lowest with regard to vacation (Table 1).

(3) Differences between triangulated persons

Regarding all of the items except for 'ask our child/ren', men reported a significantly greater tendency to ask a third person to influence. Contrarily, women reported a significantly greater tendency to ask the child/ren to influence their husbands. Among men, the most frequently triangulated party in a vacation and a TV set decision were children, less frequently were relatives, followed by friends. No differences were found between third persons in the other two decisions. Women reported a significantly greater tendency to ask the child/ren than all other third persons, in all of the four products.

Summary and Conclusion

These findings contribute to a better understanding of couple purchase decision process. Findings shed light on the triangulation strategy, a hitherto unexplored aspect in consumer behavior literature. Consumer researchers should take into account the influence of close friends and relatives that might play a role in couple purchase decision processes. Marketing practitioners can gain benefits from these conclusions and direct their efforts toward securing the most positive responses.

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Afro-Brazilians: Representations of and Feelings about Their Portrayals on Television

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The purpose of this study is to investigate how African-Brazilians perceive their images on television, which feelings are triggered by the interpretations of these portrayals and which strategies they use to deal with these representations. Our findings indicate that interviewees believe that there are very few portrayals of African-Brazilians on television and that they are stigmatized. In addition, we

have found that negative feelings are triggered by their interpretations of such portrayals on television and that they deconstruct, reject and do not identify with them.

The effects of stigmatized representations in the media should be carefully analyzed by those with an interest in the societal impacts of marketing practices. Previous research of African-Brazilians in mass media has found that not only are their portrayals limited and stigmatized (Stan 1997; Araujo 2000) but they could also cause negative effects on the group (Gerbner et al 1980) Indeed, previous studies have shown that repeated exposure to stigmatization may result in the acceptance of the stigma. (Elias and Scotson, 1994; Gerbner et al,1980). Furthermore, research in this area is essential, since the belief that Brazil is a racial democracy is still widespread in society (Bernardino, 2002).

To the extent that viewers learn from what they watch in the media (Bandura 2002), the reinforcement of stigmatization in mass communication may result in negative consequences for minorities (Taylor, Landreth and Bang 2005). In Goffman's (1988) view, a stigma is a socially discrediting attribute which serves to ostracize the recipient. After Goffman, many researchers have investigated stigmatization (Heatherton, et al 2000; Miller and Major 2000).

In order to explain the phenomenon under analysis we make use of the approach devised by Elias and Scotson (1994) in "The Established and the Outsiders" which also applies Goffman's concept of stigma. According to the authors, the stigmatization process takes place when there is an imbalance of power between groups, a power which stems from the existing cohesion within a group which is lacking in the other. In this manner, one group is able to stigmatize the other provided that the former detains cohesion. The established group is able to benefit from a position in society which is denied to the other group. In this position, the established label the outsiders as having lower human values and debilitate their self-esteem. In addition, according to Elias and Scotson (1994), racial relations are a specific type of established-outsiders relationship. In this case, the differences in physical characteristics serve as a sign of reinforcement that makes the stigmatized group be easily recognized. However, the established-outsiders relationship exists even when there are not any biological differences between the two groups. This is the case, for example, of the Burakumin minority in Japan, who has the same ethnic origin as the Japanese. Moreover, other important elements in Elias and Scotson (1994) approach are the fact that the repetition of the stigma results in its incorporation as a reality by the outsiders and that the stigmatization may produce social withdrawal and ghettoization or, when the contact with the majority is necessary, incorporation of deviant social roles.

Grounded-theory research was applied and qualitative data was obtained from 37 African-Brazilians heavy television viewers, who watched it on an average of five days per week (ÓGuinn and Shrum 1997). The in-depth semi-structured interviews were balanced across gender, social class and age. Furthermore, the portrayals that they were asked to comment on came from their recollection of commercials, films, soap operas or any other television programs. They commented on the African-descendants' presence or absence in the media, their roles, the symbolic meanings of the characters, their own feelings about these representations and their own strategies to deal with the images they had seen. Results were structured into three analytical dimensions: interpretations of the portrayals; feelings triggered by the interviewees' interpretations; strategies to deal with the representations.

Many representations mentioned by the interviewees reveal that they believe that society stigmatizes them. First of all, they claim that there are very few portrayals of Afro-Brazilians on television and when there are any at all the actors always play a secondary role. Furthermore, they suggest that these few portraits serve as an instrument to disguise the racism that still exists in society. In their view, their images are extremely stereotyped in many ways. For example, they believe that they are only portrayed in sports or in the entertainment industry, as soccer players, samba dancers or hip-hop singers. Moreover, not only the constant subaltern positions that are pictured, but also their association with poverty, filth, slums, ugliness, crime, misfortune and illiteracy are interpreted as stigmatization cues. Indeed, in situations where there is a strong imbalance of power and intense oppression, the outsiders are often considered dirty and or dehumanized (Elias and Scotson 1994).

Another element that they perceive in the television images is that African-Brazilians are never pictured as consumers of expensive products. Indeed, they are seldom if ever portrayed as consumers, but when they are it is always of cheap products. The interviewees reported that these images make them feel excluded by the society, injured, hurt, uncomfortable, rancorous, angry and exasperated. They deconstructed their recollections of images and claimed not to identify with them. Indeed, they argued that these portrayals are very different from the reality that they know. On the other hand, they reported that these images "inspire" them to keep proving that African-descendants are not what these images show or want them to become. However, some of our interviewees denied that these images could strike them because they were "different". The differences were based on the color of their skin, which was not very dark, or on their higher level of education, or on their income. Thus, the narratives suggest that our participants accept the stigmas imposed by the society and manifest that by wanting to be white or by needing to prove that they are not what society says they are. Nevertheless, this is not the case of all the interviewees. Some claim to be proud of their ethnic background and do not incorporate the stigmas.

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