

Proud to Belong or Proudly Different? Lay Theories Determine Contrasting Effects of Incidental Pride on Uniqueness Seeking

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This research examines how incidental pride may increase consumers' tendency to seek uniqueness, depending on how they attribute the pride-inducing experience. Specifically, people who attribute their felt pride to personal traits (i.e., hubristic pride) are more likely to prefer unique options in unrelated situations, compared to those who attribute pride to effort (i.e., authentic pride). This effect is driven by a heightened need for uniqueness (studies 1–3). Importantly, consumers' lay theories of achievement determine these contrasting attributions: consumers who hold an entity (vs. incremental) theory tend to attribute their felt pride to their traits (vs. efforts), and this motivates them to seek uniqueness (studies 4–5). Consumers who feel proud due to effort, but believe the effort was special to themselves, seek similarly high levels of uniqueness as those who attribute pride to their traits—which demonstrates further evidence for our proposed process (study 6). Implications and possible extensions are discussed.

Picture Pia, a hotshot young product manager with an MBA from a top business school. Pia has just masterminded a new product launch and is walking out from a board meeting where the initial sales reports were presented (above expectations!), and the CEO lavished her with praise. Needless to say, she is feeling really proud and is headed straight to a fancy restaurant to celebrate. At the restaurant, she needs to choose what drink to order—the restaurant's signature best-selling cocktail or a limited-edition hand-crafted microbrew. Might the pride that Pia is feeling play

a role in her choice? Our research suggests that it might. Indeed, we suggest that her decision to go with the unique versus the popular option might well depend on how Pia thinks about her feelings—whether she attributes her pride to *who she is*, a star executive with a blue-label MBA, or to *what she has done*, in other words, invested much effort that is now bearing fruit.

Pride is as an emotional response to success or achievement (Lazarus 1991; MacInnis and Patrick 2006), in which the self is attributed as having achieved an important goal (Tracy and Robins 2004). It is a common response to important life events (e.g., graduation) as well as everyday occurrences (e.g., get praised by one's teacher, or successfully exert self-control). Previous research on pride has mainly focused on how incidental pride influences one's own behavior in a personal setting. For example, pride can influence consumers' self-control (Wilcox, Kramer, and Sen 2011) and is linked to self-efficacy (Passyn and Sujun 2012) and motivation for future achievement (Fredrickson 2001; Louro, Pieters, and Zeelenberg 2005). In contrast, the current research aims to explore whether and how incidental pride can influence consumers' motivations to conform versus stand out, in particular, the tendency to diverge from others by choosing minority-endorsed options (Wan, Xu, and Ding 2014; Xu, Shen, and Wyer 2012).

Psychological research on pride suggests that pride is a

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two-faceted construct (Tracy and Robins 2007). Hubristic pride, which is accompanied by a feeling of superiority over others, is associated with outcomes such as narcissism and aggressive behavior (Tracy et al. 2009; Tracy and Robins 2007). In contrast, authentic pride, a by-product of hard work and effort, is associated with outcomes such as perseverance (Williams and DeSteno 2008). These findings do not speak directly to the consequences of pride in consumption contexts—consumer research has almost exclusively treated pride as a unitary construct (e.g., Aaker and Williams 1998; Griskevicius, Shiota, and Nowlis 2010; Hung and Mukhopadhyay 2012; Louro et al. 2005; Mukhopadhyay and Johar 2007; Patrick, Chun, and MacInnis 2009; Wilcox et al. 2011; Winterich and Haws 2011; but see McFerran, Aquino, and Tracy [2014] for an exception) and has not until recently examined its effects on uniqueness-seeking.

The present research integrates this nuanced view of the two facets of pride with two other streams of research, on consumers' lay theories (Dweck and Leggett 1998) and uniqueness seeking (Snyder and Fromkin 1977), to investigate whether, when, and why proud consumers may choose to diverge from the majority. We propose that consumers' lay theories influence their attributions about their feelings of pride, leading them to conform or deviate from the majority preference. Specifically, when consumers attribute their pride to traits that are distinctive to themselves, they feel hubristic pride and are likely to seek uniqueness. In contrast, when they attribute their feelings of pride to malleable inputs such as effort, they are less likely to differentiate from others, as they feel that others could also achieve similar experiences if they invested similar amounts of effort. As a corollary, reminding people feeling authentic pride about the specialness of their efforts could lead them to seek uniqueness. In what follows, we develop the theoretical rationale for how lay theories have contrasting influences on whether proud people seek uniqueness in product choice, and describe six experiments that test our predictions.

THEORETICAL DEVELOPMENT

Incidental Motivations for Uniqueness Seeking

Much research has shown that people have a need to differentiate themselves from others (Snyder and Fromkin 1980). However, prior research on uniqueness seeking has mainly focused on chronically stable factors such as individual differences and product categories. For instance, people with higher trait "need for uniqueness" tend to prefer greater differentiation (Imhoff and Erb 2008; Snyder and Fromkin 1977; Tian, Bearden, and Hunter 2001), and individuality is more likely in product categories that allow personal tastes to be signaled (Berger and Heath 2007).

In addition to such relatively stable factors, uniqueness seeking can also be driven by more transient, incidental factors. For example, when people feel relatively cool (vs. warm), they are more likely to choose minority-endorsed (vs. majority-endorsed) options (Huang et al. 2014). More-

over, when people feel their personal space is constrained by a narrow aisle (Levav and Zhu 2009) or invaded by overly close others (Xu et al. 2012), they may be motivated to reassert their individuality by seeking unique products. Such effects may also be primed; mere exposure to uniqueness arrays (e.g., one circle among six squares) or an environment with angular-shaped seating arrangements can also increase choice proportions for unique over common objects (Maimaran and Wheeler 2008; Zhu and Argo 2013).

In line with the above findings showing that choices reflecting consumers' need for uniqueness can be triggered by transient situational cues, we propose that they can also depend on the experience of emotions incidental to the target choices. It is well known that incidental feelings can influence judgment and decision making (see Pham 2004 for a review). In this research, we focus on the possible impact of incidental pride (MacInnis and Patrick 2006) in shaping consumers' uniqueness-seeking tendency. In one of the earliest demonstrations of the effect of incidental pride, Mukhopadhyay and Johar (2007) showed that pride from restraining at an impulse purchase opportunity colored responses to affective appeals in advertising viewed subsequently. Participants evaluated an advertised product more favorably when their incidental pride matched the emotion described in the product's appeal, that is, they responded more favorably to pride-based appeals. The mechanism here, as in most research on incidental emotions, was misattribution—the observed effects were eliminated if the informational value of the incidental feelings was called into question (e.g., by drawing attention to the source of the feelings).

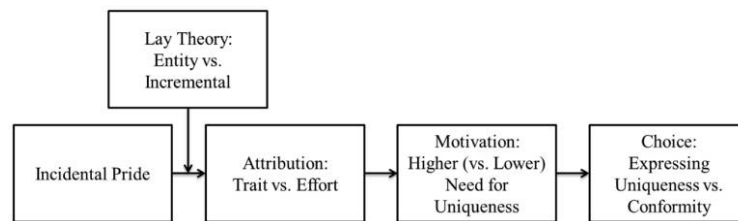
The Two Types of Pride and Their Contrasting Effects on Uniqueness Seeking

In this research, we propose that incidental pride may manifest effects through mechanisms that are more than simply misattributional. Pride is a positive self-conscious emotion (Tracy and Robins 2004), which, according to cognitive appraisal-based theories (Roseman 1991), arises from positive outcomes caused by the self and hence is epiphenomenal—meaning that pride arises given consideration of outcomes that have already occurred. These considerations play a critical role in our theorizing because we propose that the potential influence of pride on uniqueness seeking depends on the attributions people make about their feelings of pride. The key insight here is that pride is not a unitary construct. Rather, there are two different types of pride, known as "hubristic" and "authentic" pride (Tracy and Robins 2007). Hubristic pride results from achievement that is attributed to internal, stable, and uncontrollable causes ("I did well because I am great"), whereas authentic pride results from achievement that is attributed to internal, unstable, and controllable causes ("I did well because I tried my best").

This distinction is important because hubristic and authentic pride are associated with very different interpersonal relationship goals. Hubristic pride is the biblical sin with negative connotations of self-aggrandizement. It is associ-

FIGURE 1

THE CONCEPTUAL MODEL



ated with superiority and narcissism (Lewis 2000; Tracy and Robins 2007). When proud people attribute their pride to “fixed” quantities such as intelligence, ability, or personality traits, they are motivated to deviate from others because they feel they are special (Cheng, Tracy, and Henrich 2010), and such narcissism is an important predictor of uniqueness seeking (Morf and Rhodewalt 2001). Moreover, product choice can reflect identity (Belk 1987; Chan, Berger, and Van Boven 2012), especially if the products in question are distinctive or unique because they are preferred by a minority (Berger and Heath 2007; Lynn and Harris 1997; Tian et al. 2001). Therefore, we predict that in the domain of product choice, people who feel hubristic pride, attributing it to personal traits and therefore perceive themselves as unique, are likely to make choices that affirm and signal their uniqueness by choosing minority-endorsed options (Wan et al. 2014; Xu et al. 2012). In contrast, when consumers attribute their pride to malleable resources such as effort, they feel authentic pride and would be less likely to perceive themselves as being distinctive, because of the feeling that others could also achieve similar accomplishments if they invest similar effort. Formally:

- H1:** Consumers experiencing incidental hubristic (vs. authentic) pride will be more (less) likely to exhibit uniqueness seeking by preferring a minority-endorsed option.
- H2:** Consumers’ need for uniqueness will mediate the effect of hubristic (vs. authentic) pride on the heightened uniqueness seeking in a subsequent product choice.

Lay Theories of Achievement Influence Attributions

What determines whether people attribute their pride experiences to themselves (resulting in hubristic pride) or to their efforts (leading to authentic pride)? The literature is silent on this matter. We propose that people’s attributions of their pride experiences are influenced by the lay theories they hold. Lay theories have been shown to have a powerful influence on how people interpret and predict their social

environments (Wyer 2004). As Molden and Dweck (2006, 193) put it, “people’s fundamental assumptions (i.e., lay theories) about the nature of the self and the social world can alter the general cognitive structures and processes through which they perceive this world.” Lay theories lead to differences in what information is attended to and how that information is used in making judgments, and hence we propose that when they are feeling proud, people’s lay theories will influence whether that pride is hubristic or authentic.

Given that our domain of interest is the pride that people feel in response to achievement, the most relevant lay theories are Dweck and Leggett’s (1998) seminal lay theories of achievement. In her original study of beliefs about achievement in the domain of intelligence, Dweck found that people hold contrasting lay theories about the reasons for failure. Entity theorists, on one hand, believe that intelligence is a fixed quantity and cannot be changed. Incremental theorists, on the other hand, believe that intelligence is malleable and thus can be improved through effort. Hence, the experience of failure is attributed differently depending on the accessible lay theories – either to fixed traits (for entity theorists) or to malleable efforts (for incremental theorists; Molden and Dweck 2006).

These chronic attributional tendencies, of entity theory to traits and incremental theory to effort, are parallel to the distinct patterns of attributions that characterize hubristic versus authentic pride. As mentioned, given a pride-inducing event, the type of pride that people experience depends on the attributions they make about it. Because people’s attributions depend on their lay theories, we propose that lay theories of achievement will influence the type of pride that people experience. Formally:

- H3:** Given a pride experience, entity (vs. incremental) theorists are likely to attribute the experience to their traits (vs. efforts), and therefore feel hubristic (vs. authentic) pride, which increases (vs. does not affect) their subsequent uniqueness-seeking tendency.

Putting the three hypotheses together completes the picture in terms of the link between types of pride, attributions, lay theories, and uniqueness seeking (see fig. 1). For entity

(but not incremental) theorists, an experience of pride should activate a motivation to maintain their distinctive self-view, which should manifest itself in a tendency to choose unique options.

Overview of Studies

Six studies investigated these possibilities. Studies 1 and 2 tested hypothesis 1 and demonstrated the basic predicted differences among the two types of pride—people recalling a hubristic pride experience showed a greater preference for minority-endorsed products than those recalling authentic pride (study 1), and they preferred advertisement appeals emphasizing uniqueness over popularity (study 2). Study 3 further replicated this effect and also showed that need for uniqueness mediates the effect of hubristic pride (vs. authentic pride vs. neutral) on consumers' preference for minority-endorsed product, thereby supporting hypothesis 2. We then tested whether lay theories can help explain this effect: we measured consumers' chronic entity versus incremental lay theories and found that proud participants who were entity theorists indeed sought more uniqueness than those who were incremental theorists. Importantly, there was no effect in a no-pride control condition, suggesting that lay theories by themselves do not influence preferences for uniqueness (study 4). Study 5 then manipulated lay theories and traced the underlying mechanism, showing that people's lay theories can influence their attributions regarding pride-inducing events. These trait-based versus effort-based attributions, in turn, influence need for uniqueness and therefore subsequent choices, which supports hypothesis 3. Finally, study 6 provided further evidence of process by moderation—showing that when consumers believe their efforts are special to them, they behave like consumers who attribute their pride to their personal traits and express an increased preference for distinctive products.

STUDY 1: HUBRISTIC (VS. AUTHENTIC) PRIDE INCREASES LIKELIHOOD OF CHOOSING UNIQUE PRODUCTS

This study set out to investigate the basic effect. Participants were asked to recall a past experience of either hubristic or authentic pride, and then presented with a subsequent product choice situation. We expected that those who recalled an event that caused hubristic pride would express greater uniqueness seeking compared with those who recalled an experience of authentic pride. In addition, we wanted to demonstrate that the expected effects were unique to the experience of hubristic versus authentic pride and that neither another positive emotion (i.e., happiness) nor a no-emotion control condition would produce the same pattern of results.

Method

Undergraduate students at University of Toronto ($N = 145$, 56 male, $M_{\text{age}} = 19.27$, $SD = 1.46$) participated for course

credit and were randomly assigned across conditions in a single-factor four-level design (hubristic pride vs. authentic pride vs. happiness vs. control). Participants were told that the researchers were collecting information about life events in general, and the types of events surveyed were selected randomly by the computer. On this pretense, participants in the "hubristic pride" condition were asked to write about a situation in which they felt proud due to "who they are" (i.e., the intelligence or trait that they were born with), whereas participants in the "authentic pride" condition were asked to describe a situation in which they felt proud due to "what they did" (i.e., the effort that they had invested). We adopted this procedure of inducing different types of pride from prior research (Ashton-James and Tracy 2012; Tracy and Robins 2007). The remaining participants were either instructed to write about an experience that made them *happy* (happiness condition) or describe a *typical day* (control condition). Participants in all conditions were asked to write for about 8 minutes. After the recall task, they indicated how involved, interested, and engaged they were in the writing task (1 = not at all, 9 = very). These items were averaged to form an index of involvement ($\alpha = .92$). As manipulation checks, they indicated how happy and proud they felt about the recalled event, along with five other filler emotions (calm, upset, ashamed, embarrassed, and sad; all 1 = not at all, 9 = extremely). In addition, they responded to four items assessing their attributions of the pride experience, specifically, the extent to which they felt the recalled event was due to their personal traits ("I truly felt that I am superior to others"; "I felt my success is due to something born to me," $r = .46$, $p < .001$), and the extent to which they felt it was due to their effort ("I felt my success is due to my hard work"; "I truly felt that if other people devote the same amount of effort, they can be as successful as me," $r = .42$, $p < .001$). Factor analyses showed that these items loaded on two separate factors and accounted for 72.4% of the total variance. Similar factor analysis results were obtained in subsequent studies and are not discussed further.

Participants then proceeded to an ostensibly unrelated online shopping task conducted by a different researcher. Following the procedure employed by Xu et al. (2012), participants were asked to choose one of four Adidas T-shirts, which were identical in design and style, except that three of the four were white (but with logos in different colors), and the fourth one was red. After making the choice, participants rated the quality (1 = very low; 9 = very high), femininity (1 = very feminine; 9 = very masculine), softness (1 = very soft, 9 = very hard), and popularity (1 = very popular; 9 = very unique) of each T-shirt. Finally, they provided demographic information and were thanked and debriefed.

Results and Discussion

Manipulation Checks. As expected, participants in both hubristic ($M = 6.42$, $SD = 2.41$) and authentic pride ($M = 6.33$, $SD = 1.99$) conditions experienced greater pride than those in the happiness condition ($M = 5.22$, $SD = 1.74$; hubristic vs. happy: $F(1, 141) = 5.62$, $p < .05$; au-

thentic vs. happy: $F(1, 141) = 4.87, p < .05$), and control group ($M = 4.43, SD = 2.34$; hubristic vs. control: $F(1, 141) = 15.73, p < .001$; authentic vs. control: $F(1, 141) = 14.43, p < .001$), supporting the pride manipulation. Moreover, participants in the two pride conditions felt equally proud ($p > .87$), showing that the intensity of the pride experienced did not differ. Similarly, participants in the happiness condition ($M = 6.92, SD = 1.75$) felt happier than those in the pride conditions ($M_{\text{hubristic}} = 5.78, SD = 1.87, F(1, 141) = 6.52, p < .02$; $M_{\text{authentic}} = 5.56, SD = 1.83, F(1, 141) = 9.31, p < .01$) and control condition ($M = 5.46, SD = 2.10; F(1, 141) = 10.82, p = .001$). There were no significant differences on the other filler emotions (all $p > .15$).

In addition, as expected, participants who recalled a hubristic pride experience were more likely to attribute the pride experience to their own traits ($M = 5.19, SD = 1.94$) than those who recalled an authentic pride experience ($M = 3.94, SD = 1.73; F(1, 141) = 8.42, p < .01$), happy ($M = 4.44, SD = 1.96; F(1, 141) = 3.03, p = .08$), or neutral experience ($M = 4.35, SD = 1.72; F(1, 141) = 3.83, p = .052$). In contrast, those who recalled an authentic pride experience were more likely to attribute it to their efforts ($M = 7.13, SD = 1.43$) compared with those in the hubristic pride ($M = 6.40, SD = 1.49; F(1, 141) = 3.68, p = .057$), happiness ($M = 6.14, SD = 1.80; F(1, 141) = 6.86, p = .01$), or control conditions ($M = 6.05, SD = 1.64; F(1, 141) = 8.20, p < .01$).

Uniqueness Seeking. We coded the choice of the distinctive (red) T-shirt as “1” and the other T-shirts as “0.” Participants’ choices reflecting uniqueness varied significantly across emotion recall conditions ($\chi^2(3) = 7.87, p < .05$). As expected, a significantly greater proportion of people in the hubristic pride condition chose the unique T-shirt (47.2%, $N = 36$), compared to the authentic pride (22.2%, $N = 36; \chi^2(1) = 4.96, p < .05$), happiness (25%, $N = 36; \chi^2(1) = 3.85, p = .05$), or the control condition (21.6%, $N = 37; \chi^2(1) = 5.31, p < .05$), thereby supporting hypothesis 1.

Confound and Control Items. Repeated analyses suggested that the four T-shirts did not differ in terms of perceived quality, femininity, or softness (all $p > .17$). However, the red T-shirt was indeed perceived as more unique ($M = 4.57$) than the three white ones ($M_A = 3.74, SD = 2.10; M_B = 3.99, SD = 2.08; M_C = 4.14, SD = 1.99$; all $F > .431$, all $p < .04$). In addition, there was no significant difference in involvement across conditions ($M_{\text{hubristic}} = 6.10, SD = 1.74; M_{\text{authentic}} = 5.53, SD = 1.96; M_{\text{happy}} = 5.81, SD = 1.85; M_{\text{control}} = 5.32, SD = 2.06; F(3, 141) = 1.17, p > .32$). We found similar patterns on the level of involvement in the recall task across studies. Moreover, gender too did not have any effects in this or in subsequent studies (all $p > .28$).

Discussion. These results provide initial evidence that participants feeling hubristic pride are more likely to choose unique options, compared to those who feel authentic pride.

The effect was driven by the hubristic pride condition compared to the control condition and was unique to the experience of pride, as opposed to general positive emotions (e.g., happiness).

STUDY 2: HUBRISTIC (VS. AUTHENTIC) PRIDE INCREASES PREFERENCE FOR UNIQUENESS APPEALS IN ADVERTISING

Study 2 had two aims. First, we wanted to conceptually replicate study 1 using a different measure of uniqueness seeking. Specifically, after having recalled a hubristic or authentic pride experience, participants were asked to evaluate two advertisement appeals, one of which emphasized uniqueness while the other stressed popularity. Second, we wanted to test whether our pride manipulations may have primed an independent versus interdependent self-construal, which may have contributed to greater uniqueness seeking in the hubristic pride condition, since independent (vs. interdependent) self-construals could lead to stronger self-differentiation goals, which may spur uniqueness seeking (Escalas and Bettman 2005).

Method

In sum, 160 undergraduate students (61 males, $M_{\text{age}} = 20.20, SD = 2.16$) at the University of Toronto participated for course credit. The experiment followed a three-condition, single-factor between-subjects design: hubristic pride versus authentic pride versus control.

Upon arrival at the lab, participants were instructed that they would complete two unrelated studies for different researchers. The first task followed the same procedure as in study 1. Participants recalled an experience of either hubristic or authentic pride or a neutral experience (describing a typical school day). They then indicated how involved, interested, and engaged they were in the writing task (1 = not at all, 9 = very; $\alpha = .90$). As in study 1, they also indicated how proud they felt about the event they had recalled, along with six other emotions (happy, calm, upset, ashamed, embarrassed, and sad; 1 = not at all, 9 = extremely). They then responded to the same items assessing their attributions of the pride experience: two items assessed the extent to which they felt the recalled event was due to their personal traits ($r = .48, p < .001$), and the other two assessed the extent to which they felt the event was due to their efforts ($r = .60, p < .001$).

All participants were then given an ostensibly unrelated advertisement evaluation task conducted by another researcher. They were told that the local museum was testing a new ad, and to help the museum finalize the design, they were asked to choose between two executions, counterbalanced. One version emphasized the popularity of the museum, using the tagline “Visited by Over a Million People Each Year,” while the other version highlighted uniqueness and said, “Stand Out from the Crowd.” Participants chose which version they preferred, and then, as manipulation

checks, rated the perceived popularity (“The ad emphasizes the popularity of visiting the museum”; “The ad emphasizes that this museum is commonly visited by a lot of people”) and perceived uniqueness (“The ad emphasizes the uniqueness of visiting this museum”; “The ad emphasizes the message that visiting this museum will make one stand out from the crowd”) of the two ads (from 1 = strongly disagree to 9 = strongly agree).

Finally, as a measure of self-construal, participants responded to the 24-item self-construal scale (Singelis 1994) and provided demographic information, following which they were debriefed and thanked. No participant suspected any connection between these two studies.

Results and Discussion

Manipulation Checks. As expected, participants in both hubristic ($M = 6.98$, $SD = 1.56$) and authentic pride ($M = 6.91$, $SD = 1.53$) conditions experienced greater pride than those in the control condition ($M = 5.70$, $SD = 2.05$; hubristic pride vs. control: $F(1, 157) = 14.55$, $p < .001$; authentic pride vs. control: $F(1, 157) = 13.05$, $p < .001$). Participants in the two pride conditions felt equally proud ($p > .82$), suggesting that our manipulation was successful. Also, as expected, participants who recalled a hubristic pride event ($M = 6.20$, $SD = 1.70$) were more likely to attribute it to their traits than those who recalled an authentic pride event ($M = 5.20$, $SD = 1.77$; $F(1, 157) = 8.32$, $p < .01$) or a neutral experience ($M = 5.50$, $SD = 1.92$; $F(1, 157) = 4.10$, $p < .05$). In contrast, those who recalled an authentic pride event ($M = 6.56$, $SD = 1.67$) were more likely to attribute the experience to their efforts compared with those who recalled a hubristic pride event ($M = 5.59$, $SD = 1.89$; $F(1, 157) = 8.23$, $p < .01$) or neutral experience ($M = 5.35$, $SD = 1.69$; $F(1, 157) = 12.71$, $p < .001$), further confirming that our manipulation was successful. No significant differences were found on the filler emotions (all $p > .09$) or involvement ($p > .35$).

Repeated analysis with participants’ ratings of the popularity and uniqueness of the ad revealed that the popularity appeal ($M = 7.71$, $SD = 1.30$) was indeed rated as emphasizing more on popularity than was the uniqueness appeal ($M = 3.63$, $SD = 2.07$; $F(1, 159) = 361.50$, $p < .001$). In contrast, the uniqueness appeal ($M = 7.24$, $SD = 1.73$) was perceived as stressing more on uniqueness than the popularity appeal ($M = 3.32$, $SD = 1.75$; $F(1, 159) = 286.99$, $p < .001$), indicating that our manipulation of popularity versus uniqueness appeals had worked.

Choice of Ad. Analogous to study 1, we coded the choice of the uniqueness appeal as “1” and the choice of the popular appeal as “0.” Logistic regression on this choice with the pride condition (1 = hubristic pride, 2 = authentic pride) as the independent variable revealed, as expected, that pride condition significantly predicted participants’ choice of advertisement ($B = -.39$, $SE = .20$, $Wald = 3.77$, $p = .05$). Participants in the hubristic pride condition were more likely to choose the uniqueness appeal (69.8%) than those in the

authentic pride condition (46.3%; $\chi^2(1) = 6.07$, $p < .02$) or the neutral event recall condition (50.9%; $\chi^2(1) = 3.94$, $p < .05$).

Self-Construal Measures. We averaged the 12 items assessing interdependent self-construal ($\alpha = .79$) and the 12 items assessing independent self-construal ($\alpha = .80$), respectively. A MANOVA with these two indexes as dependent variables and emotion recall condition as the independent variable revealed that our manipulation of emotion did not affect participants’ self-construal (interdependent: $M_{\text{hubristic}} = 6.62$, $SD = .87$; $M_{\text{authentic}} = 6.29$, $SD = 1.03$; $M_{\text{control}} = 6.36$, $SD = 1.19$; $F(2, 157) = 1.54$, $p > .21$; independent: $M_{\text{hubristic}} = 6.07$, $SD = 1.11$; $M_{\text{authentic}} = 6.17$, $SD = 1.06$; $M_{\text{control}} = 6.20$, $SD = 1.10$; $F(2, 157) = .18$, $p > .83$), suggesting that the self-construal account does not explain the effect of emotion condition on uniqueness-seeking tendency.

Discussion. This study provided additional evidence that participants who felt hubristic pride (vs. authentic pride or neutral) were more likely to choose a unique option subsequently. Importantly, the different types of pride did not influence independent versus interdependent self-construal, thus ruling out changes in self-construal as a viable alternative explanation.

STUDY 3: THE MEDIATING ROLE OF NEED FOR UNIQUENESS

Studies 1 and 2 provided convergent support for hypothesis 1 that hubristic pride (vs. authentic pride) can increase uniqueness seeking in an unrelated domain. What might drive this effect? In study 3, we examined the potential mediating role of need for uniqueness and a set of other possible explanations. One may argue that hubristic (vs. authentic) pride enhances preferences for distinctive products because it might lead to a desire for control, power, or status since the minority-endorsed option may be perceived to be superior (Buttermore 2006; Cheng et al. 2010), which can lead to uniqueness seeking (Lynn and Snyder 2002). Study 3 thus measured and examined these constructs. In addition, we employed a different method to assess uniqueness seeking, and a different product category to generalize our investigation.

Method

Participants and Design. In sum, 83 undergraduate students (22 males, $M_{\text{age}} = 19.49$, $SD = 1.45$) at the University of Toronto participated for course credit. The experiment followed the same design as in study 2—hubristic pride versus authentic pride versus control.

Procedure. Seated in the lab after providing consent, participants were told that they would complete three unrelated studies for different researchers. The first task followed the same procedure as studies 1 and 2, involving recalling an experience of hubristic or authentic pride or a

typical day. Participants indicated how involved, interested, and engaged they were in the task (1 = not at all, 9 = very; $\alpha = .95$). They also indicated how proud they felt about the event they had recalled, along with the same six other emotions, and responded to the same four items assessing their attributions of the pride experience (two items assessing “pride due to trait” ($r = .48, p < .001$), and two items assessing “pride-due to effort” ($r = .44, p < .001$) as before.

In an ostensibly unrelated task, participants were then shown two brands of coffee maker, one of which was a popular brand that purportedly has 71% market share and the other a less-popular brand with 29% share, and asked to indicate their separate purchase likelihoods for each brand (1 = not likely at all, 9 = very likely). This allows participants to express indifference as well as ambivalence, both of which are overridden in a forced-choice paradigm, thereby removing a possible source of bias. We created an index of uniqueness seeking by subtracting each participant’s rated purchase likelihood for the popular brand from the purchase likelihood for the less-popular brand (the higher the score, the greater the uniqueness-seeking tendency).

After indicating their preference for the two coffee maker brands, as part of a third questionnaire titled “About Yourself,” participants responded to the eight-item desire for unique consumer products (DUCP) scale (Lynn and Harris [1997], which is an established measure of need for uniqueness; sample items: “I am very attracted to rare objects” and “I tend to be a fashion leader rather than a fashion follower,” $\alpha = .84$). They also responded to the five items adopted from the desirability-of-control scale (Burger and Cooper [1979]; sample item: “I enjoy having control over my own destiny,” $\alpha = .70$), four items about whether choosing a unique option can bring power (Wan et al. [2014]; sample item: “Choosing distinctive products can make me feel powerful,” $\alpha = .83$), and two items about status seeking (Wan et al. [2014]; sample item: “I believe that choosing distinctive products can help me gain social reconnection by enhancing my status”; $r = .86, p < .001$; all items 1 = strongly disagree, 9 = strongly agree). Finally, participants filled out a questionnaire containing demographic information, and were debriefed and thanked. No participant suspected any connection between the different surveys.

Results and Discussion

Manipulation Checks. As expected, participants in both hubristic ($M = 7.37, SD = 1.82$) and authentic pride ($M = 7.07, SD = 1.72$) conditions experienced greater pride than those in the control condition ($M = 3.82, SD = 2.02$; hubristic vs. control: $F(1, 80) = 50.13, p < .001$; authentic vs. control: $F(1, 80) = 42.82, p < .001$), suggesting that our manipulation worked and also that the two types of pride did not differ in intensity ($p > .55$). In addition, as expected, participants who recalled a hubristic pride experience ($M = 6.17, SD = 1.47$) were more likely to attribute the experience to their own traits, compared with those who recalled authentic pride ($M = 5.09, SD = 1.96; F(1, 80) = 5.14,$

$p < .03$) or a neutral experience ($M = 5.20, SD = 1.81; F(1, 80) = 4.17, p < .05$). In contrast, those who recalled an authentic pride experience ($M = 7.57, SD = 1.17$) were more likely to attribute it to their efforts compared with those who recalled either hubristic pride ($M = 6.65, SD = 1.60; F(1, 80) = 4.91, p = .03$) or a neutral experience ($M = 6.43, SD = 1.80; F(1, 80) = 7.65, p < .01$), further supporting our manipulation. There were no significant differences on the filler emotions (all $p > .16$) or involvement ($p > .26$), except that participants who recalled pride here indicated feeling happier ($M_{\text{hubristic}} = 7.11, SD = 1.81; M_{\text{authentic}} = 7.32, SD = 1.72$) than those who recalled a neutral event ($M_{\text{control}} = 4.61, SD = 1.95; F(1, 80) = 19.01, p < .001$). This happiness did not influence uniqueness seeking ($p > .92$).

Uniqueness Seeking. An ANOVA with the index of uniqueness seeking as the dependent variable, and the emotion condition as the independent variable yielded a significant main effect ($F(2, 80) = 3.88, p < .03$). Participants who recalled a hubristic pride experience ($M = -1.26, SD = 2.68$) expressed a greater preference for the minority-endorsed brand compared with those who recalled an authentic pride experience ($M = -3.14, SD = 2.34; F(1, 80) = 7.27, p < .01$) or a neutral experience ($M = -2.64, SD = 2.74, F(1, 80) = 3.92, p = .05$; there was no significant difference between the latter two conditions, $F < 1$), thus conceptually replicating the results of studies 1 and 2 and further demonstrating that a hubristic pride (vs. authentic pride or neutral) feeling can increase the tendency to seek uniqueness.

Need for Uniqueness as a Mediator. We created dummy variables for hubristic (i.e., 1 = hubristic pride condition, 0 = otherwise) and authentic pride (i.e., 1 = authentic pride condition, 0 = otherwise). To probe the process underlying the effect of emotion recall condition on preferences for minority-endorsed brand, we examined the potential mediating role of need for uniqueness. Regression analyses revealed that hubristic pride was associated with need for uniqueness ($B = .75, \beta = .37, t = 2.04, p < .05$) and preference for minority-endorsed brand ($B = 1.38, \beta = .70, t = 1.98, p = .05$). Moreover, need for uniqueness was associated with preference for minority-endorsed brand ($B = .69, \beta = .36, t = 3.50, p < .01$). When both dummy variables and need for uniqueness were used to predict preferences, the effect of hubristic pride dropped from significance ($B = .95, \beta = .69, t = 1.38, p = .17$), whereas that of need for uniqueness did not ($B = .58, \beta = .20, t = 2.84, p < .01$). The indirect effect of hubristic pride through need for uniqueness was further supported by the bootstrapping method (Hayes 2013) based on 1,000 samples, the 95% confidence interval (CI) ranged between .15 and 1.24, excluding zero.

Desire for Control, Power, and Status Seeking. Analysis of variance results showed that the emotion recall condition did not influence participants’ desire for control ($p > .84$), power ($p > .74$) or status seeking ($p > .82$). In addition, regressing preference for minority-endorsed brand on emotion recall, desire for control ($B = .31, \beta = .14, t = 1.33,$

$p = .19$), power ($B = -.42$, $\beta = -.24$, $t = -1.53$, $p = .13$), and status seeking ($B = .41$, $\beta = .27$, $t = 1.74$, $p = .09$) did not reduce the significance of the main effect of emotion recall ($B = -.89$, $\beta = -.27$, $t = -2.57$, $p < .05$). This suggests that desire for control, power, and status seeking cannot explain the current results.

Discussion. This study conceptually replicates studies 1 and 2 and extends them by showing that participants' need for uniqueness mediates the effect of emotion recall (hubristic pride vs. authentic pride vs. control) on their subsequent uniqueness-seeking tendency, as reflected in their greater preference for minority-endorsed product, providing further support for hypotheses 1 and 2. In addition, the results of this study enhanced the generalizability of our findings by using a different way to assess uniqueness-seeking tendency, with a different product category.

Need for uniqueness, which was originally conceived of as a stable individual difference "trait" (Lynn and Harris 1997; Snyder and Fromkin 1977), has recently also been treated as a "state" that may be induced to fluctuate (Wan et al. 2014; Zhu and Argo 2013). This research follows the latter reasoning and focuses on how different types of incidental pride may increase consumers' tendency to seek uniqueness, regardless of their default level of need for uniqueness. By this logic, we treat DUCP as mediator rather than moderator. However, it is not unreasonable to suppose that trait NFU might also moderate our observed results. To test for this possibility, we would have to run a different experiment—one in which NFU was measured in a separate session. In such a study, need for uniqueness might moderate, as well as mediate, the effect of pride on choice preferences. Here the effect of hubristic pride on preference for minority-endorsed products might be more pronounced for people high in NFU, because two factors (i.e., the salient hubristic pride and the trait-level high NFU) directing to the same consequence (i.e., greater uniqueness seeking) might exert an even stronger motivational force.

As we have mentioned, we propose that the distinction between the two types of pride is driven by the different attributions that people make regarding their pride experience. Hubristic pride is associated with the inference that "I am a great person; therefore I feel proud about my achievement," whereas authentic pride is associated with the inference that "I have exerted great efforts; therefore I feel proud about my achievement." These attributions are conceptually consistent with those arising from the entity versus incremental lay theory of achievement. Our next step (studies 4–5) is to demonstrate that the two types of pride may be contingent on the two lay theories, such that the pride felt by entity theorists is more likely to be hubristic, whereas the pride felt by incremental theorists is more likely to be authentic pride. Therefore, in the following studies, we directly measure and manipulate consumers' lay theories before inducing pride, and we will not direct participants to feel either hubristic or authentic pride, in order to assess the possible influence of lay theories.

STUDY 4: LAY THEORIES INFLUENCE PRIDE ATTRIBUTIONS AND THEREFORE UNIQUENESS SEEKING

Studies 1–3 provided consistent evidence that recalling a hubristic (vs. authentic) pride experience increases consumers' subsequent uniqueness-seeking tendency. Study 4 now turns to investigate whether lay theories can exert a similar effect, even when people are not directed to recalling a specific type of pride. We propose that the contrasting effects of the two types of pride are determined by the attributions that people make for their pride—whether they ascribe their pride to themselves at the trait level, which parallels the effect of hubristic pride, or to the efforts they may have invested, which parallels the effects of authentic pride. Our key insight is that these attributions are determined by the lay theories that people use to interpret the pride experiences. Specifically, given a pride experience, entity theorists should be more likely to view it through a lens of personal achievement and thereby ascribe the pride experience to fixed personal trait factors (e.g., intelligence, ability, personality). In contrast, incremental theorists should be more likely to attribute the pride experience to their effort investment.

Thus, in study 4, instead of directly manipulating the two types of pride experiences as in studies 1–3, we measured people's lay theories and investigated whether the differing attributions that they make regarding their pride experience can have the same effects on uniqueness-seeking. Hence, we expected that for entity theorists, recalling a past pride experience should lead to greater uniqueness seeking than for incremental theorists.

Method

Participants and Design. In sum, 86 participants (19 males, $M_{\text{age}} = 18.99$, $SD = 1.19$) at the University of Toronto participated for course credit. They were randomly assigned across the two conditions of a single-factor (event recall: pride vs. control) between-subjects design, with lay theories of achievement as a measured variable.

Procedure. Upon arrival at the lab, participants were seated individually at workstations and were told that they would complete three unrelated studies conducted by different researchers. The first task was presented as a daily experience study. We used the same cover story as used in studies 1–3, with the important exception that we did not specify the type of pride participants should recall. Therefore, participants in the "pride recall" condition were asked to describe a situation in which they felt proud, were asked to think about what happened and how they felt, and describe the situation in as detailed and vivid a way as possible. Unlike in studies 1–3, there was no explicit instruction regarding how they were to attribute the pride experience. Participants in the control condition wrote about a typical school day, and all participants were expected to spend about 8 minutes on the task, and then indicate how involved, in-

terested, and engaged they were in it (0 = not at all, 10 = very much; $\alpha = .88$).

All participants then moved to the ostensibly unrelated online shopping study. They were shown two brands of hiking global positioning systems, one of which was a popular brand that purportedly has 68% market share and the other a less-popular brand with 32% market share. As in study 3, participants indicated their separate purchase likelihoods for each brand (0 = not likely at all, 10 = very likely).

In the third task, in a questionnaire titled “About Yourself,” participants responded to the lay theory measure, answered manipulation check questions, and reported their demographic information. We measured domain-general lay theories using a three-item scale adopted from Levy, Stroessner, and Dweck (1998). The three items are “The kind of person someone is, is something basic about them, and it cannot be changed very much”; “People can do things differently, but the important parts of who they are can’t really be changed”; “Everyone is a certain kind of person, and there is not much that they can do to really change that” (0 = strongly disagree, 10 = strongly agree). We used this general measure rather than a domain-specific measure (e.g., lay theory of intelligence; Dweck, Chiu, and Hong 1995) for two reasons. First, consumers may seek uniqueness due to beliefs about a variety of attributes that are not necessarily specific to domains such as intelligence or moral character. Second, the domain-general measure is more appropriate to capture overall differences in lay beliefs (Chiu, Hong, and Dweck 1997; Levy et al. 1998) and should therefore help us test for generalizability.

Finally, participants responded to manipulation check questions by rating to what extent they felt successful and fulfilled during the event recall task (0 = not at all, 10 = very much; $r = .90$, $p < .001$) and indicated their general mood (0 = very sad; 10 = very happy). They were then thanked and debriefed.

Results and Discussion

Manipulation Checks. An ANOVA with the “successful” and “fulfilled” items averaged as the dependent variable, and event recall condition (1 = pride; 2 = control) as the independent variable revealed a significant main effect of event recall ($F(1, 84) = 5.41$, $p < .05$). Participants who recalled pride felt more successful and fulfilled than those who recalled a typical school day ($M_{\text{pride}} = 6.20$, $SD = 2.50$; $M_{\text{control}} = 4.97$, $SD = 2.43$), suggesting that our recall manipulation was successful. There was, however, no significant difference in general mood between the two conditions ($M_{\text{pride}} = 5.40$, $SD = 1.29$; $M_{\text{control}} = 4.80$, $SD = 2.04$, $F(1, 84) = 2.71$, $p > .10$).

Uniqueness Seeking. We computed an index of uniqueness seeking as the difference between the purchase likelihoods for the minority-endorsed brand versus majority-endorsed brand (the higher the score, the greater the uniqueness-seeking tendency) and regressed this on pride

condition, lay theory ($M = 6.21$, $SD = 2.38$; mean-centered), and their interaction. The results yielded an expected significant interaction ($B = .76$, $\beta = .30$, $t = 2.14$, $p < .04$). Simple slopes analysis (Aiken and West 1991) within the pride condition revealed that when feeling proud, an increasing strength of belief in the entity (vs. incremental) lay theory was associated with a greater likelihood of purchase for the unique brand ($B = .74$, $\beta = .40$, $t = 2.77$, $p < .01$). In the control condition, importantly, the preference for the unique brand did not depend on lay theories ($B = -.03$, $\beta = -.02$, $t = -.11$, $p > .91$). Finally, mood did not have any influence on uniqueness seeking ($p > .46$).

Discussion. This finding is noteworthy because it shows (extending the findings of studies 1–3) that lay theories of achievement can affect proud participants’ uniqueness-seeking tendency in an unrelated product choice. Participants in this experiment did not have to be directed to experience hubristic or authentic pride—their lay theories moderated the mere experience of pride to produce similar results. The next step was to probe the processes underlying this effect of lay theories on proud people’s uniqueness seeking. In study 5, we tested these findings using manipulated lay theories and a sequential mediation test of our full model.

STUDY 5: A SEQUENTIAL MEDIATION TEST OF THE FULL MODEL

Study 4 demonstrated that lay theories can influence proud consumers’ uniqueness seeking in a subsequent unrelated choice. Study 5 extends the investigation in three ways. First, rather than measuring people’s chronic lay theories, we manipulated and thus activated an entity versus incremental lay theory of achievement. Second, we measured participants’ attributions of their pride experience and their need for uniqueness, to examine the proposed sequential mediation model (fig. 1). Third, we tested a different product category—participants’ choices of minority-endorsed versus majority-endorsed gift cards for two different coffee shops.

Method

Pretest. A pretest ($N = 44$) tested the assumption that entity theorists tend to attribute their feelings of pride to fixed traits, whereas incremental theorists tend to attribute pride to malleable resources such as effort. Participants were told that they were participating in two unrelated studies for different researchers. The first part, comprising the lay theory manipulation, was titled “Reading Comprehension Study.” Following Nussbaum and Dweck (2008), participants were given an article that compellingly presented either the entity or the incremental lay theory of achievement. Participants in the entity theory condition read, “*Scientists, through years of rigorous research, have arrived at the view that people possess a finite set of rather fixed abilities that determine their level of achievement and success . . . in most of us, by the age of 10, our character has set like plaster and will never soften again.*” In contrast, those in the incremental

theory condition read, “Scientists, through years of rigorous research, have arrived at the view that people possess an infinite set of rather dynamic abilities that could be cultivated and developed to promote their level of achievement and success . . . no one’s ability to accomplish achievement is hard like a rock that cannot be changed.” Participants then proceeded to the second task, which manipulated pride. We used the same cover story as before, with the important caveat, as in study 2, that we did not specify the type of pride participants should recall and therefore how they should attribute the experience. Therefore, participants were asked to describe a situation in which they felt proud, to think about what happened and how they felt, and describe the situation in as detailed and vivid a way as possible. All participants then responded to the same set of four items assessing their attributions of the pride experience as we used in studies 1–3 (two items measuring “pride due to trait,” $r = .54, p < .001$; and the other two items measuring “pride due to effort,” $r = .35, p < .05$). As predicted, participants who were primed with the entity theory were more likely to attribute the pride experience to their own traits than were those primed with the incremental theory ($M = 6.13, SD = 1.70$ vs. $M = 4.73, SD = 1.72$; $F(1, 42) = 7.49, p < .01$). In contrast, those who were primed with the incremental theory were marginally more likely to attribute the pride experience to their efforts ($M = 6.59, SD = 1.00$ vs. $M = 7.27, SD = 1.50$; $F(1, 42) = 3.15, p = .08$). We subtracted the “pride-due-to-effort” index from the “pride-due-to-trait” index to create an index of relative inclination to attribute pride to personal traits, and the conditions were significantly different from each other ($M_{\text{entity}} = -0.45, SD = 1.95$; $M_{\text{incremental}} = -2.55, SD = 1.93$; $F(1, 42) = 12.79, p < .01$). These results suggest that our lay theory manipulation did indeed affect participants’ attribution of their pride experiences. Entity theorists are more likely to attribute their pride feelings of pride to fixed personal traits, while incremental theorists are more likely to attribute their pride feeling to malleable resources.

Main Study: Participants and Design. Students at the Chinese University of Hong Kong ($N = 174, 71$ males, $M_{\text{age}} = 20.95, SD = 2.38$) participated for payment of approximately US\$5 in the local currency. They were randomly assigned across conditions in a 2 (lay theory of achievement: entity vs. incremental) \times 2 (event recall: pride vs. control) between-subjects design.

Main Study: Procedure. Participants were told that we had combined different studies by different researchers in the same experimental session. First, following the same procedure as in the pretest, participants were provided with the same articles about lay theories of achievement. After reading the article, participants rated the extent to which they agreed with its premise ($M = 5.64, SD = 1.53$, significantly greater than the scale midpoint, $t(173) = 9.80, p < .001$) on a scale from 1 (disagree very much) to 9 (agree very much).

Following exactly the same instructions used in the pre-

test, participants then recalled a past pride or neutral experience depending on conditions. They also indicated how involved, interested, and engaged they were in the writing task (1 = not at all, 9 = very much; these items were averaged to form an index of involvement, $\alpha = .89$), as well as how proud they felt about the event they had recalled (1 = not proud at all, 9 = very proud). Participants in the pride-recall condition ($N = 92$) then responded to the same set of items assessing their attributions of the pride experience, as in the prior studies and the pretest, again creating indexes of “pride due to trait” ($r = .62, p < .001$) and “pride due to efforts” ($r = .46, p < .001$). Those in the control condition ($N = 82$) skipped this set of questions and directly proceeded to the next task.

All participants then saw an ostensibly unrelated gift card preference task (Zhu and Argo 2013). Specifically, they were told that two recently opened coffee shops in the local market were offering gift cards worth about US\$12 and were presented with information about the choice preferences of our earlier participants. They read that in an earlier study, out of 150 participants, 128 people had chosen the gift card from Keera, whereas 22 people had chosen Roslyn (the names of the coffee shops were fictional and were counterbalanced). Based on this, participants were asked to indicate their preferred coffee shop. Finally, participants filled out the same NFU scale; $\alpha = .80$), provided demographic information, and were thanked and debriefed.

Results and Discussion

Manipulation Check. First, a simple comparison of the two recall conditions revealed that participants in the pride recall condition indeed felt more proud than those in the control condition ($M_{\text{pride}} = 7.10, SD = 1.38$; $M_{\text{control}} = 4.13, SD = 2.08$; $F(1, 172) = 125.09, p < .001$), suggesting that the recall task successfully induced pride. Next, within the pride recall condition, a MANOVA with the “pride-due-to-trait” and “pride-due-to-effort” indexes as the dependent variables and lay theory of achievement as the independent variable revealed that participants in the entity theory condition ($M = 5.69, SD = 1.65$) endorsed marginally more strongly the notion that their pride experience was due to personal traits than did those in the incremental theory condition ($M = 5.04, SD = 1.76$; $F(1, 90) = 3.35, p = .07$). Conversely, participants in the incremental theory condition ($M = 6.89, SD = 1.29$) were more likely to attribute their pride to their efforts than those in the entity theory condition ($M = 6.31, SD = 1.57$; $F(1, 90) = 3.74, p = .05$). We subtracted the effort index from the trait index to form a measure of the relative inclination to attribute pride to traits versus efforts. The two conditions differed significantly on this measure ($M_{\text{entity}} = -0.61, SD = 2.50$; $M_{\text{incremental}} = -1.84, SD = 1.95$; $F(1, 90) = 6.99, p = .01$), providing further evidence that our lay theory manipulation successfully influenced participants’ attributions for their pride, and therefore the type of pride they felt. Involvement in the recall task did not differ across conditions ($M_{\text{pride}} = 6.10, SD = 1.73$; $M_{\text{control}} = 6.17, SD = 1.78$; $F < 1$).

Uniqueness Seeking. We coded the choice of the minority (vs. majority) gift card as “1” (vs. “0”) and entered it in a binary logistic regression with lay theory (1 = entity; 2 = incremental), event recall (1 = pride, 2 = control), and their interaction as predictors. The interaction was significant as predicted ($B = 1.57$, $SE = 0.80$, $Wald = 3.88$, $p < .05$). Among participants who recalled a pride event, a significantly greater proportion of participants in the entity theory condition chose the unique gift card, compared to those in the incremental theory condition (M_{entity} vs. $M_{\text{incremental}} = 29.5\%$ vs. 12.5% ; $\chi^2(1) = 4.07$, $p < .05$). Among participants who recalled a neutral event, there was no significant differences between the two conditions (M_{entity} vs. $M_{\text{incremental}} = 14.6\%$ vs. 22.0% ; $p > .39$, NS). These results supported our hypothesis that participants’ accessible lay theory influenced the type of their recalled pride experience such that entity theorists were more likely to choose unique options after reflecting on their pride experience, compared with their incremental theorist counterparts. Further, the fact that there was no effect in the control condition demonstrates that lay theories per se do not influence uniqueness-seeking; rather, lay theories moderate the effect of pride on uniqueness seeking.

Mediation Analyses. To probe the process underlying the effects of lay theories on uniqueness seeking (reflected in the choice of gift card), we focused on participants in the pride recall condition ($N = 92$). Using bootstrapping procedures (Hayes 2013), we examined whether the indirect effect of lay theories on the choice of the unique option, through need for uniqueness, was significant. These procedures (based on 5,000 draws) generated a 95% CI that excluded zero (-1.31 , $-.12$), suggesting that proud participants’ need for uniqueness did indeed mediate the effect of lay theory on uniqueness seeking. In addition, the indirect effect from lay theory to choice via pride attribution (i.e., the relative attribution to traits vs. efforts) was also significant (95% CI [$-.61$, $-.02$] excluding 0, based on 5,000 draws), showing that participants’ attributions of their pride also mediated the effect of lay theory on uniqueness seeking.

Sequential Mediation Model. Finally, we tested the overall model depicted in the conceptual framework (fig. 1), namely, that lay theories affect the interpretations of the pride experience (captured by the index of the relative inclination to attribute pride to personal traits versus efforts), which then influence the motivation to be unique, and subsequently the gift card choice. The bootstrapping results provided support for this sequential mediation chain: lay theory of achievement \rightarrow pride attribution \rightarrow need for uniqueness \rightarrow uniqueness seeking reflected in gift card choice (based on 5,000 samples), with a 95% CI excluding 0 [$-.38$, $-.002$]. We also tested an alternative model, in which we altered the sequence between pride attribution and the DUCP scale, that is, lay theory \rightarrow need for uniqueness \rightarrow pride attributions \rightarrow gift card choice, to test whether the need for uniqueness could be an antecedent rather than consequence of pride attributions. This possibility was not supported by the me-

diation test (based on 5,000 samples), with a 95% CI including 0 [$-.25$, $.10$].

Discussion. These results showed that lay theories by themselves do not influence uniqueness-seeking. Rather, we find that lay theories influence how people attribute their feelings of pride, with downstream consequences for uniqueness-seeking. Importantly, these distinctions in attributions lead to differences in need for uniqueness reflected in the choices between majority-endorsed and minority-endorsed products. This consistent pattern persists across studies and across different categories, showing that consumers’ lay theories interact with their feelings of pride to influence the attributions they make and hence their uniqueness-seeking tendency.

STUDY 6: THE MODERATING EFFECT OF EFFORT DISTINCTIVENESS

Study 6 sought to test our proposed mechanism by using a moderation-by-process design (Spencer, Zanna, and Fong 2005) and providing people with different beliefs about how they attributed their pride experience. If consumers believe that the effort they invested in the pride-related situation was distinctive (vs. not distinctive), then they should also be more likely (vs. not) to seek uniqueness, similar to those who attributed their experience to their personal traits. In other words, making consumers believe that only they (but not others) could have invested the effort that they did should mitigate the observed effect of effort-based attributions.

Method

Participants and Design. In sum, 190 undergraduate students (61 males, $M_{\text{age}} = 20.20$, $SD = 2.16$) from the Chinese University of Hong Kong participated voluntarily for course credit. The experiment followed a single-factor design with pride manipulated in three ways between subjects: trait-based pride versus effort-based pride versus distinctive effort-based pride.

Procedure. Participants were seated at individual workstations in a lab and told that they were participating in two unrelated studies for different researchers. The first part manipulated pride type as before. In the “trait-based pride” condition, we used the same instructions as for the hubristic pride condition in studies 1–3. In the “effort-based pride” condition, we revised the instruction for the authentic pride condition (i.e., pride due to effort) of studies 1–3, adding the statement that working hard and investing effort in this situation is not something only they can do, others can also invest the same amount of effort as them. In contrast, in the “distinctive effort-based” pride condition, we revised the instruction for the authentic pride condition by adding that working hard and investing effort in this situation was something that only they could have achieved, and no one else could have invested the same amount of effort.

As in prior studies, participants recalled and elaborated on a pride experience for 8 minutes and then indicated how involved, interested, and engaged they had been (1 = not at all, 9 = very; $\alpha = .87$). They also indicated how proud they felt about the event they had recalled, along with the same six filler emotions as before. In addition, they responded to the same items assessing attributions of pride, of which two items assessed trait attributions and the other two measured effort attributions. Participants then proceeded to the second task entitled "Betting Choice Study." They were asked to imagine a boat race, held in their university, on which they were going to bet at the betting center. They were told that based on real-time information (in the betting center), 73 people had bet on "team A," and 22 people on "team B." Participants were asked which team they would bet on, given that they could only pick one.

Finally, all participants responded to the same self-construal scale (Singelis 1994) as we used in study 2 and reported demographic information. They were then thanked and funnel debriefed (Bargh and Chartrand 2000). No participant correctly guessed the purpose of this study.

Results and Discussion

Manipulation Checks. As expected, participants in all three pride recall conditions indeed experienced pride, as their rated feelings of pride were all greater than the scale midpoint ($M_{\text{trait}} = 7.13$, $SD = 1.20$; $t(62) = 17.41$, $p < .001$; $M_{\text{effort}} = 6.98$, $SD = 1.17$; $t(64) = 17.18$, $p < .001$; $M_{\text{distinctive-effort}} = 7.39$, $SD = 1.25$; $t(61) = 18.24$, $p < .001$), suggesting that our pride manipulation was successful, and participants in all conditions experienced similar intensity of pride ($F(2, 187) = 1.82$, $p > .16$). There were no significant differences on the other filler emotions (all $p > .16$).

We averaged the two items regarding attributions to personal traits ($r = .62$, $p < .001$) to form an index of "pride due to trait." As expected, participants who recalled an experience of trait-based pride ($M = 6.45$, $SD = 1.29$; $F(1, 187) = 5.13$, $p < .03$) and those who recalled effort-based pride but believed that their effort was distinctive ($M = 6.72$, $SD = 1.29$; $F(1, 187) = 11.15$, $p < .01$) were more likely to attribute the pride experience to their own traits than were those who recalled an effort-based pride but believed their effort was not distinctive ($M = 5.90$, $SD = 1.53$). This indicates that telling participants about the distinctiveness of their efforts could change their attributions and induce them to become equally likely to endorse trait-based attributions as those in the trait-pride conditions ($F(1, 187) = 1.16$, $p > .28$).

We then separately analyzed participants' endorsements of the two items measuring effort-related attributions. Specifically, participants in both the effort-based pride ($M = 6.08$, $SD = 1.74$; $F(1, 187) = 5.59$, $p < .02$) and the distinctive effort-based pride condition ($M = 6.13$, $SD = 1.82$; $F(1, 187) = 6.22$, $p < .02$) endorsed the statement "I feel that my success is due to my hard work" more strongly than those in the trait-based pride condition ($M = 5.30$, $SD = 1.99$), since participants in the first two conditions were

both recalling effort-based situations. However, these two conditions differed on their agreement with the item "I truly feel that if other people devote the same level of effort, they can be as successful as me." Participants in the effort condition ($M = 6.51$, $SD = 1.68$) endorsed this more than those in the distinctive-effort condition ($M = 5.76$, $SD = 1.95$; $F(1, 187) = 5.33$, $p < .03$) and the trait-pride condition ($M = 5.32$, $SD = 1.86$; $F(1, 187) = 13.55$, $p < .001$), showing that our manipulation of distinctiveness of effort was indeed successful. Involvement in the recall task did not differ across conditions ($p > .16$).

Betting Choice. We coded the choices of the minority- and majority-endorsed teams as "1" and "0," respectively, and created dummy variables for trait-based and distinctive effort-based pride. Logistic regression on the coded choice with the two dummy variables as predictors revealed the expected main effects of trait-based pride ($B = .69$, $SE = .36$, $Wald = 3.72$, $p = .05$) and distinctive effort-based pride ($B = .80$, $SE = .36$, $Wald = 4.82$, $p < .03$). Participants who recalled trait-based pride (55.6%; $\chi^2(1) = 3.75$, $p = .05$) and those who recalled distinctive effort-based pride (58.1%; $\chi^2(1) = 4.89$, $p < .03$) were more likely to bet on the minority-endorsed team than those in the effort-based pride condition (38.5%). This demonstrates the critical role of distinctiveness—attributing a pride experience to effort may not always reduce uniqueness seeking; rather, perceiving effort as a special and unique cause of one's pride-inducing experience can actually increase uniqueness seeking.

Self-Construal Measures. As in study 2, we averaged the 12 items measuring participants' interdependent self-construal ($\alpha = .84$) and the 12 items measuring independent self-construal ($\alpha = .80$) separately. A MANOVA with these indices as dependent variables and pride recall condition as the predictor yielded no significant difference across the three conditions (interdependent: $M_{\text{trait}} = 6.12$, $SD = 1.03$; $M_{\text{effort}} = 5.99$, $SD = .93$; $M_{\text{distinctive-effort}} = 6.30$, $SD = 1.03$; $F(2, 187) = 1.53$, $p > .22$; independent: $M_{\text{trait}} = 5.64$, $SD = 1.12$; $M_{\text{effort}} = 5.81$, $SD = .94$; $M_{\text{distinctive-effort}} = 5.96$, $SD = .94$; $F(2, 187) = 1.58$, $p > .21$), further ruling out the possibility that self-construal might drive the effect of different types of pride on uniqueness seeking.

Discussion. Previously, we have shown that consumers who attribute their pride-inducing achievement to distinctive traits express greater uniqueness seeking in subsequent situations, compared with those who attribute their pride to effort. Study 6 demonstrates that when reminded of the specialness of the effort they had invested, those who attributed pride to effort behave similarly to those who attributed pride to traits. These results thereby establish moderation-of-process (Spencer et al. 2005) and provide direct support for our argument that whether consumers make internal and stable (e.g., personal trait or distinctive effort) versus external and unstable attributions (e.g., effort as a malleable input) leads to the contrasting effects of the different types of pride on uniqueness seeking. Moreover, these results

again indicate that self-construal cannot account for the observed patterns.

Finally, we note that we did not investigate a situation in which people are primed with hubristic pride plus effort, since it is unclear how these “crossed primes” might be interpreted. It is possible that if a hubristically proud person believes that the superior trait can be achieved through exerting effort, they might behave like an authentically proud person. However, it is also possible that there may be an asymmetry between the two types of pride, such that it is relatively easier for someone feeling authentic pride to make an attribution of specialness (as in this experiment) than for someone feeling hubristic pride to make a rather more egalitarian attribution involving effort. Indeed, a person experiencing hubristic pride, that is, an entity theorist, might well attribute any effort idiosyncratically to match their lay theory (in the sense of “I am superior so anything I do is superior”). The prediction in this case may then degenerate into the empirical question of which of the two competing primes has a momentarily stronger effect, and this question we leave to future research.

GENERAL DISCUSSION

Previous research has established that incidental pride, as a positive self-conscious emotion, can have different effects on people’s behaviors (e.g., Wilcox et al. 2011). However, it is not clear whether and how incidental pride may influence preferences for conformity versus uniqueness. This research combines three different research streams into a comprehensive framework to derive a novel hypothesis regarding the effect of incidental pride on uniqueness seeking. We show that what seem to be subtly different types of pride—attributed to traits or to efforts—actually produce very different outcomes. Across six studies, we show that people attributing their pride experiences to traits, compared to those attributing their pride experiences to efforts, prefer uniqueness more. We employ three different ways of inducing these attributions, including directly manipulating the two types of pride and measuring and manipulating lay theories to influence the consequent attributions. We also pinpoint the specific mechanisms that underlie these effects. Specifically, we show that people feeling hubristic pride (vs. authentic pride vs. neutral emotion) were more likely to make trait-based (vs. effort-based) attributions, which activates a greater need for being unique and leads to a preference for distinctive products or minority-endorsed options. In addition, our data rule out alternative interpretations such as self-construal (studies 2 and 6), desire for control, power, status (study 3), or mood (study 4).

Contributions and Implications

Theoretically, this research advances our understanding of the mechanisms by which incidental pride can influence consumers’ uniqueness-seeking tendency. Specifically, our research contributes to the literature in the following four ways:

First, in response to Wilcox et al.’s (2011) call for future research to examine whether hubristic and authentic pride can have different effects on consumer decision making, we investigated the effects of these two facets of pride in the context of consumer uniqueness-seeking tendency and showed that hubristic pride, as opposed to authentic pride, can increase preferences for unique options. McFerran et al. (2014) demonstrated that the two types of pride lead to differences in preferences for luxury products, and our findings, which are consistent with theirs, extend across a variety of product categories and pinpoint the role of uniqueness. Importantly, we also provide a lay theory based attributional process mechanism, which suggests that the distinction between the two types of pride is due to different attributions and can provide unique insights into complex consumer decisions.

Second, this research contributes to the literature on consumer uniqueness seeking by identifying a new antecedent, namely, incidental pride. We demonstrate that people’s attributions for their pride can influence their need for uniqueness. Previous research on uniqueness seeking has mainly focused on individual differences (Snyder and Fromkin 1977) and situational variables (Huang et al. 2014; Levav and Zhu 2009; Xu et al. 2012; Zhu and Argo 2013) but not emotions. We showed that the way people interpret their incidental pride may increase their uniqueness seeking. To the best of our knowledge, this is the first research to examine whether and how any emotion, here the experience of incidental pride, can affect consumers’ uniqueness-seeking tendency in an unrelated domain. We also identify the underlying processes through which this ubiquitous but largely unexplored emotion influences uniqueness seeking.

Third, our findings contribute to the emotion literature by demonstrating distinct motivational properties of pride on behavior. Previous research has shown that pride mediates the positive effect of receiving positive feedback on subsequent perseverance, suggesting that pride can be a motivational force for incomplete goals (Williams and DeSteno 2008). Our research extends this line of research by demonstrating that hubristic pride, sparked by the entity lay theory, makes proud people feel a sense of specialness and motivates them to choose more unique products, whereas authentic pride does not induce a similar feeling of specialness since people do not perceive the efforts they invested as being special to them (“others could also achieve the achievement if they invest a similar amount of effort”) and thus less likely to seek uniqueness. Reminding consumers of the specialness of their efforts can elevate their uniqueness seeking to a level similar to that of hubristic consumers.

Last but certainly not least, we show that the difference between the two types of pride depends on the lay theories that people hold. Research has recently begun to consider how people’s lay theories moderate their current emotional states on important dependent variables such as self-regulation (Labroo and Mukhopadhyay 2009), and subjective well-being (Labroo, Mukhopadhyay, and Dong 2014). In contrast, this is the first study of how lay theories may

directly influence emotional content. Analogous to Dweck's seminal finding that people's lay theories influence how they attribute their experience of failure, the current work shows that people use their lay theories to interpret their experience of pride, and these lay theories influence the attributions they make. Consequently, entity theorists are likely to feel hubristic pride, whereas incremental theorists are likely to feel authentic pride. This finding represents a novel synthesis of the lay theory literature with that on specific emotions and opens the door to subsequent investigations of how emotion profiles may vary for people holding different lay theories.

This study also has important managerial implications. Pride is a common emotional experience, and prior research has suggested that the match between incidental pride and the emotion described in an ad appeal can foster positive evaluations (Mukhopadhyay and Johar 2007). Our research indicates that managers may want to consider ways to evoke different types of pride (i.e., pride due to traits vs. efforts) to manage sales of different brands, since consumers who attribute their pride to their personal traits would be more favorably inclined toward distinctive or minority-endorsed products. Indeed, simply reminding consumers about the specialness of their efforts may elicit hubristic pride and make them more likely to choose unique products (see study 6). Thus, marketers can make good use of our findings to manage different brands (popular vs. unique) via their communication platforms (e.g., by sending holiday greeting cards which highlight the specialness of their customers' traits versus efforts).

Limitations and Future Research

Across six studies, we provided consistent evidence that incidental pride can increase consumers' subsequent uniqueness seeking when they attribute the feeling to fixed personal traits but not when they attribute it to malleable factors. However, in our studies, pride was activated by asking participants to recall a past experience, rather than induced directly in the situation at hand. Feelings are known to affect judgments in situations to which they are objectively irrelevant (Schwarz and Clore 1996). Nevertheless, simply reminding people of a past experience of pride can motivate them to either seek uniqueness or not, depending on the attributions they make. Also, our research only involves student participants, which has corresponding restrictions on external validity. However, our findings were replicated using participants from Asia and North America, suggesting that these effects of pride on uniqueness seeking are quite pervasive.

This research suggests a number of interesting future directions. Pride is a self-conscious emotion; however, pride based on the achievements of close others (e.g., a child or student) or even unknown in-group members (e.g., the whole country feels proud when a sportsperson wins an Olympic medal) might constitute an equally valid pride experience (vicarious pride; Tracy and Robins 2004). Therefore, it would be interesting to explore if vicarious pride has a dif-

ferent effect on uniqueness seeking. We suspect that vicarious pride might decrease uniqueness seeking due to a heightened need to belong, and this effect might be more pronounced for interdependent (vs. independent) individuals. It would also be interesting to examine whether vicarious pride can be moderated by different attributions of the pride events, as in this research.

Another interesting consideration is that, in all our studies, uniqueness in the dependent variable was operationalized either as frequency on shelf or as reported popularity in the general population. This is consistent with much prior research (e.g., Berger and Heath 2007; Xu et al. 2012; Zhu and Argo 2013), but it is important to note that neither case features any direct social influence. Other people's choices and preferences are not explicitly visible, and there are no recommendations. This is pertinent because of the inferential consequences of the two types of pride. Ariely and Levav (2000) demonstrated that the salience of dining partners' choices can lead to uniqueness seeking, but Quester and Steyer (2010) then showed that the effect is actually much more complex. Hence, returning to our opening vignette, Pia's choice of cocktail versus microbrew might depend not just on how she attributes her pride based on her lay theories but also be further qualified by how she relates that pride to her colleagues in the product launch team—since authentic pride in an in-group might just serve to increase conformity.

DATA COLLECTION INFORMATION

The second author supervised the collection of data for study 1 (September 2013), study 2 (October and November 2013), study 3 (January 2014), and study 4 (January 2013) by research assistants at the University of Toronto. The first author supervised the collection of data for the pretest study (March 2013), the main study of study 5 (June and October 2013), and study 6 (November 2013) by research assistants at the Chinese University of Hong Kong. The first and second authors jointly analyzed these data.

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