Consumers' digital self-extension and pro-brand social media engagement – the role of culture

Fazlul K. Rabbanee
School of Management and Marketing, Curtin University, Perth, Australia

Rajat Roy
Bond Business School, Bond University, Gold Coast, Australia

Sanjit K. Roy
Department of Marketing, UWA Business School,
The University of Western Australia, Perth, Australia, and

Rana Sobh
Department of Management and Marketing, Qatar University, Doha, Qatar

Abstract

Purpose – Digital self-expression, recently one of the most important research themes, is currently under-researched. In this context, this study aims to propose a parsimonious research model of self-extension tendency, its drivers and its outcomes. The model is tested in the context of social media engagement intentions (liking, sharing and commenting) with focal brands and across individualist versus collectivist cultures.

Design/methodology/approach – The model is tested in two individualist cultures ($N = 230$ and 232) and two collectivist cultures ($N = 232$ and 237) by conducting surveys in four countries (Australia, USA, Qatar and India). Nike and Ray-Ban are the focal brands studied, with Facebook serving as the targeted social networking site (SNS) platform.

Findings – Self-monitoring and self-esteem are found to drive the self-extension tendency across cultures, with stronger effects in the individualist culture than in the collectivist culture. The self-extension tendency has a relatively stronger positive influence on social media engagement intentions in the individualist culture than in the collectivist culture. This tendency is also found to mediate the link between self-monitoring, self-extension and social media engagement intentions across both cultures, albeit in different ways. In collectivist culture, self-monitoring's influence on the self-extension tendency is moderated by public self-consciousness. The study's findings have important theoretical and practical implications. In individualist culture, self-monitoring's influence on the self-extension tendency is moderated by public self-consciousness.

Research limitations/implications – The present findings confirm that the tendency to incorporate the brand into one's self-concept and to further extend the self is indeed contingent on one's cultural background. The role of public self-consciousness may vary between individualist and collectivist cultures, something recommended by past research for empirical testing.

Practical implications – Managers can leverage this research model to entice pro-brand social media engagement by nurturing consumers' digital selves in terms of maneuvering their self-extension tendency and its drivers, namely, self-monitoring and self-esteem. Second, promoting the self-extension tendency and its drivers varies across cultures, with this finding offering practical cultural nuances supporting marketing managers' decisions.

Originality/value – This is one of the pioneering studies that tests a cross-cultural parsimonious model based on theories of self-extension, self-monitoring and self-esteem, especially within the context of brand engagement intentions on an SNS platform.

Keywords Self-extension, Self-esteem, Self-monitoring, Public self-consciousness, Social media engagement

Paper type Research paper

Introduction

One of the basic methods of self-specification is to extend the self into entities beyond the physical body, for instance, through possessions (Belk, 1988). Social networking sites (SNSs), such as Facebook, provide individuals with opportunities to extend the self through digital possessions, such as photos, virtual brand community memberships and public interactions with others (Belk, 2013). Scholars, such as Sheth (2020), posit the view that digital self-expression is one of the most important research themes in recent times and warrants further examination. Furthermore, Belk (2013) argues that digital self-expression could be significantly different across cultures, with scholars recommending more work on cross-cultural digital self-expression (Jain *et al.*, 2021). Views of the self are different across various cultural dimensions, such as individualism and collectivism (Kim and Sherman, 2007; Markus and Kitayama, 1991). The collectivist culture conceptualizes the self as interconnected and a relational entity, while the individualist culture promotes the self as an independent entity (Markus and Kitayama, 1991). The present research, therefore, studies digital self-extension across cultures on the SNS platform. As the inherent human desire to present and express oneself has spilled into the digital space (Jain *et al.*, 2021), a better understanding of the nuances of the variations of digital self-extension on an SNS platform across cultures has significant strategic importance for academics and managers.

The literature has long noted that self-extension can take place knowingly or unknowingly through possessions (Belk, 1988, 2013). The self-extension tendency, in this regard, is defined as the individual propensity of people to engage with possessions to define the self (Ferraro *et al.*, 2011). Self-extension can happen in both the real and digital worlds (Belk, 2013). The role of self-extension has been explored in the real world by studying how individuals incorporate a brand (Sprott *et al.*, 2009), a smartphone (Ross and Bayer, 2021), or even a pet (Cheong and Yi, 2015) into their self-concept. These relationships with brands have also been studied in the SNS context (Rabbanee *et al.*, 2020). Despite these selected studies, the role of self-extension across different cultures and, more importantly, in the digital space, needs more research (Jain *et al.*, 2021; Rabbanee *et al.*, 2020; Sheth, 2020). This is based on the argument that the extent of self-extension tendencies among consumers in different cultures may vary (Ferraro *et al.*, 2011). Furthermore, consumers' interactions with the brand itself could be contingent on their culture (Gupta *et al.*, 2018; Hollebeek, 2018). The present study expands these lines of argument by studying how consumers' digital self-extension tendency influences their pro-brand social media engagement, albeit in the context of individualist cultures versus collectivist cultures.

The self-extension tendency is considered by extant research mainly as a moderator (Ferraro *et al.*, 2011). Furthermore, extant research has studied the role of several self-related variables (e.g. actual, ideal and social) in the self-extension tendency context (Rabbanee *et al.*, 2020). However, it is not clear how this important dimension of self-expression is influenced by other self-related variables, once again depending on culture. The present research, therefore, introduces two well-established self-related variables, namely, "self-monitoring" and "self-esteem" as antecedents of the self-extension tendency. Self-monitoring is defined as the process used to regulate self-expression to create desirable images (Gangestad and Snyder, 2000), while self-esteem refers to an individual's subjective perception of his/her self-

worth (Sedikides and Gress, 2003). To the best of the authors' knowledge, no prior research has proposed a parsimonious model based on theories of self-extension, self-monitoring and self-esteem, especially within the context of SNS brand engagement across cultures. Our study's novel contribution is the proposed cross-cultural model of digital self-extension, as evident from the literature review table, Table A1 in the Appendix.

This study also addresses several other research gaps. For example, despite self-esteem being one of the largest fields of research in the social sciences, scholars recommend that more work be undertaken, mainly to examine how socio-cultural factors can mediate the relationship between self-esteem and behavior (Strandell, 2016). Our proposed research model addresses this gap by showing that SNS behavioral intentions can indeed be driven by self-esteem through the mediating influence of self-extension. Our work also argues that public self-consciousness, a tendency to view the self as a social object (Malär et al., 2011), moderates the relationships between our proposed antecedents and self-extension, once again across different cultures. In recent times, scholars have posited that public self-consciousness may vary between individualist and collectivist cultures (Nezlek et al., 2019). More research is also recommended on the role played by culture in influencing customers' pro-brand interactions on social media (Kim et al., 2019). Our research directly addresses these research gaps by empirically testing cross-cultural differences in self-presentation, self-worth and self-extension in the digital realm. Understanding the dynamics of digital self-extension is important for international marketers, enabling them to obtain useful insights on how consumers incorporate possessions (e.g. brands) into their selves (Ferraro et al., 2011). In the next section, we present the literature review and then report on two studies (Study 1 and Study 2) that tested our research model across two individualist cultures (Australia and the United States of America [USA]) versus two collectivist cultures (Qatar and India) (Hofstede, 1991; Prowse and Goddard, 2010).

Theoretical framework
Self-extension in the digital space and culture
Belk (1988) presents the concept of the extended self, positing that, knowingly or unknowingly, people consider possessions to be part of their extended selves. The core idea presented by Belk (1988) is that an individual's various possessions have different degrees of centrality to the self-construction process. Essentially, major categories of the extended self are comprised of one's body and internal processes, as well as ideas and external elements such as people, places, or objects to whom or to which one might feel attached (Belk, 1988; Belk, 2013). Possessions that comprise the extended self also act as cues for others, through which they form impressions about an individual (Belk, 2013). Furthermore, as the self continually changes over the course of life, the nature of possessions can vary to accompany these changes (Belk, 2013). James (2007) postulates that psychological processes, interpersonal relationships and, most importantly, possessions can be considered as possible extensions of the self. The concept of self-extension, especially through material possessions, is also researched in the marketing literature. Ferraro et al. (2011) developed a scale to measure an individual's tendency to engage possessions to define the self. These researchers named this individual difference variable as the "self-extension tendency." This was adapted from the idea of "brand engagement in self-concept (BESC)" (Sprott et al., 2009), which is defined as the tendency to use a brand (or brands) as part of one's self-concept (Sprott et al., 2009). The extended self can therefore apparently manifest itself in the realm of consumer behavior through one's possessions (e.g. branded products).

It is argued that creating new realms of self-extension can also be extended into the digital space (Belk, 2013; Jain et al., 2021). The opportunity to present our digital possessions (e.g. photos and memories), to have public interactions with others (on social media) and to co-construct our aggregate selves (e.g. in a virtual brand community) can contribute to

digital self-extension (Belk, 2013; Rabbanee *et al.*, 2020). Similarly, Manghani (2009) discusses the technological extensions of the self through computers, phone contact lists, calendars and digital files. Eladhari (2007) propagates the use of "avatars" as extensions of the player's self while gaming. Other mechanisms are also engaged to extend the digital self, such as using fantasy identities in online games and virtual worlds (Madden and Smith, 2010). The purchase of virtual goods (furnishings, clothing, cars, art and electronics) in the gaming realm with real money further supports the idea that consumers engage in digital self-extension (Solomon and Wood, 2009). Even branded items, such as virtual Versace, Nike and Gucci, command premium online prices (Chahal, 2010). Belk (2013) further argues that perceived control over one's digital possessions leads to the feeling that these items are part of the self. To this effect, the Facebook profile, timeline and friends may act as part of one's extended self (Belk, 2013). Similarly, consumers may engage with brands, celebrities and peers through social media and smartphones, thereby enabling self-extension (Jain *et al.*, 2021).

In prior literature, the cross-cultural implications of the self-extension concept remain under-researched. SNSs such as Facebook, Instagram and other networked spaces have become integral parts of consumer culture (Belk, 2013). In this context, presenting the self to the outside world becomes imperative (Zhao, 2005). Self-display through possessions, such as cars, houses and electronics in the digital space, invites interactions, comments and other forms of web interactions (Belk, 2013). However, scholars emphatically acknowledge that a cultural divide could exist in these digital forms of self-expression. For example, Belk (2013) discusses the differences in online behaviors based on different cultures. With a similar notion, Jain *et al.* (2021) argue that the narrative of the self in the digital space (e.g. social media) can manifest differently across cultures. For example, participants in the context of a collectivist culture were found to post expensive purchases (e.g. a Louis Vuitton handbag) to their preferred groups (Jain *et al.*, 2021). This finding endorses an interdependent view of the self in collectivist culture, which further supports an external focus (e.g. relationships with others). In comparison, the private and internal focus (e.g. promoting the core self) underlies the independent view of the self in individualist culture (Kim and Sherman, 2007). Despite cross-cultural differences, previous findings show that the emergence of digital media can lead to a global cosmopolitan culture and convergence in consumer behavior across different markets and cultures (Hongladarom, 1999; Jain *et al.*, 2021).

Self-monitoring and culture

Self-monitoring is defined in the literature as a concept that "concerns differences in the extent to which people value, create, cultivate and project social images and public appearances" (Gangestad and Snyder, 2000, p. 531). It essentially involves the regulation of self-expression to create desirable images. People demonstrate a varying level of ability and motivation in their awareness of appropriate norms and in how their actions and expressions fit those norms (Smith *et al.*, 2019). People who have a high level of self-monitoring adapt their behaviors in accordance with existing norms, mainly to present the self appropriately across different situations (Gangestad and Snyder, 2000; Smith *et al.*, 2019). On the other hand, those with a low level of self-monitoring do not focus on behavioral adaptations (Gangestad and Snyder, 2000; Smith *et al.*, 2019).

Past research shows that high-level self-monitoring motivates people to adapt their behavior to suit the context. Supporting this notion, evidence shows that high-level self-monitoring can be positively related to self-presentation, especially in how people use luxury brands to fit into norms of luxury consumption (Kauppinen-Räisänen *et al.*, 2018). Similarly, in the digital realm, those with high-level self-monitoring were found to prefer SNSs (e.g. Instagram) where self-presentation was important (Kim *et al.*, 2017). Previous research shows that self-monitoring is a dominant strategy on SNS platforms, such as Facebook, as

users control the amount and type of information they share to present themselves in a positive light (Abell and Brewer, 2014). Similarly, in the online context, participants who had a higher tendency to self-monitor exhibited a higher proclivity to present themselves in desirable ways, such as by being fashion conscious (Kim and Hahn, 2015). Recent evidence shows that people are motivated to portray an online image that adheres to dominant, prevalent norms (Ranney and Troop-Gordon, 2020). When the above points are taken together, this stream of research therefore supports the idea of self-monitoring for self-presentation purposes on different SNS platforms.

Self-monitoring tendencies can differ between individualist and collectivist cultures. Initial studies (Gudykunst *et al.*, 1987) found that United States (US) subjects had significantly higher self-monitors compared with their Eastern counterparts. This is based on the argument that the individualist culture focuses on the enduring self while the collectivist culture values conformity to in-groups (Gudykunst *et al.*, 1987). Similarly, Goodwin and Soon (1994) argue that the concept of self-monitoring was more prevalent in individualist culture, where people would adjust their behavior based on the specific situation. Lee and Workman (2014) confirmed that US consumers in their individualist culture demonstrated a significantly higher level of self-monitoring compared with their Korean counterparts in a collectivist culture. In line with the social and relational proposition, Korean consumers showed more group conformity (e.g. behaviors such as sharing by word of mouth and conforming to normative fashion trends) compared with their US counterparts (Lee and Workman, 2014). Similar social influences were observed in Chinese consumers' luxury consumption, suggesting the role of external relational influences in their collectivist society (Bian and Forsythe, 2012; Zhan and He, 2012).

The self-extension tendency differs between individualist and collectivist cultures, with the former culture having a private and internal focus (vs a social and external focus in the latter) when expressing the self. For example, in an individualist culture, one can post an expensive purchase (e.g. a designer handbag) online for private and internal reasons (e.g. self-gifting) versus, in a collectivist culture, seeking social approval from certain in-groups. Again, as previously argued, those in an individualist culture are higher self-monitors compared with their collectivist counterparts. As the individualist culture focuses on self-oriented behavior, this motivation, coupled with high self-monitoring, will enhance the tendency to extend the core self in appropriate and consistent ways across different situations. On the other hand, those in a collectivist culture with lower self-monitoring tendencies and an external relational focus should be more cautious (e.g. fear of social criticism) while self-extending. This leads to our first hypothesis:

H1. Self-monitoring positively influences the self-extension tendency, with the effect being stronger in the individualist culture, relative to the collectivist culture.

Self-esteem and culture. The pioneering definition of self-esteem, developed by Rosenberg (1965), describes this construct as an individual's overall positive evaluation of the self. Other researchers, such as Sedikides and Gress (2003), propagate a similar conceptualization, with self-esteem defined as an individual's subjective perception of self-worth and associated emotions, and the extent to which an individual can hold both positive and negative views about the self. Self-esteem, in essence, is a positive evaluation of the self and is connected to personal beliefs about one's skills, abilities and social relationships (Sedikides and Gress, 2003). The marketplace can guide an individual's choices based on his/her self-esteem. Machin *et al.* (2019) argue that consumers may pursue several intermediate goals to manage their identities and often turn to the marketplace to help them enhance their self-esteem. For example, purchasing a range of products, from expensive branded sneakers to stylish eyepatches, was found to be instrumental in boosting an individual's self-worth (Machin *et al.*, 2019). Similarly,

social media posts to create positive and desirable impressions were driven by reasons of self-esteem (Hogan, 2010). Recent evidence shows that social media postings focusing on the self (e. g. posting the best version of oneself) are linked with self-esteem and can lead to praise (e.g. likes) (Steinsbekk *et al.*, 2021).

Cross-cultural differences are found in self-esteem, with one study's robust finding indicating that collectivists show a lower level of self-esteem compared with individualists (Heine *et al.*, 2000; Schmitt and Allik, 2005; Twenge and Crocker, 2002). Collectivists demonstrate lower self-esteem as they are more tolerant of contradiction and can comfortably hold both positive and negative views of themselves, unlike their counterparts, the individualists (Schmitt and Allik, 2005). Similarly, past evidence from among Japanese people, compared with their individualist counterparts, showed a lower level of self-concept clarity (defined as consistent, stable and clearly defined self-beliefs) which was less strongly related to self-esteem (Campbell *et al.*, 1996). Although self-esteem research now spans over a century, scholars report that only limited research has investigated linking self-esteem to specific behaviors (Strandell, 2016). In the present study, we posit self-esteem as the driver of self-extension and pro-brand social media engagement.

As argued previously, positive evaluation of the self may motivate a range of behaviors that span across marketing (e.g. purchase of branded products) to social media (posting the best version of oneself). We also argue that the pursuit of self-esteem is higher in an individualist (vs a collectivist) society (Schmitt and Allik, 2005; Twenge and Crocker, 2002). As self-esteem can motivate behaviors (such as owning branded products) that would increase self-worth in an individual's eyes (an internal focus), we posit that this should be a stronger driver of self-extension in the individualist culture compared with the collectivist culture. Based on the above, we formulate the following hypothesis:

> *H2.* Self-esteem positively influences the self-extension tendency, with the effect being stronger in the individualist culture, relative to the collectivist culture.

Effects of self-extension tendency and culture
In the present research, we study the effects of self-extension on social media engagement while taking culture into consideration. We previously argued that while an interdependent view of the self is dominant in the collectivist culture, supporting relationships with others, an internal independent view promoting the core self is dominant in the individualist culture (Kim and Sherman, 2007). Previous research shows that self-expression has greater prominence in a culture that values autonomy (e.g. USA) and may further promote the development of identity-related meanings for brands (Eisend *et al.*, 2016). Similarly, in terms of SNSs, social reasons versus personal reasons can drive consumer behavior (Kim *et al.*, 2017). When these are combined, it seems that social media engagement (such as "liking," "sharing," or "commenting") could therefore be pursued more strongly in the individualist culture, as individuals could be driven by self-expression and promotion of the enduring self (a personal and internal reason). This does not mean that similar behaviors would not be found in the collectivist culture, but the nature of this behavior would be relatively muted. The underlying reason is that, in a collectivist culture, individuals would like to pursue fewer internal reasons (e.g. less promotion of the self) and focus more on social and relational aspects, which make collectivists more mindful about using the SNS to express the self. Based on this, we posit that:

H3. The self-extension tendency positively influences social media engagement intentions (e.g. "like," "share" and "comment"), with the effect being stronger in the individualist culture relative to the collectivist culture.

To this point, we have argued that both self-monitoring and self-esteem influence the self-extension tendency, albeit differently across individualist and collectivist cultures. We have further posited that self-extension drives social media engagement intentions, once again differently across cultures. Both self-monitoring and self-esteem have been known to influence a range of actions, such as the purchase of brands and social media engagement (Hogan, 2010; Kauppinen-Räisänen *et al.*, 2018; Kim *et al.*, 2017; Machin *et al.*, 2019). Similarly, the self-extension tendency also influences brand purchases and engagement in the digital space to extend the self (Belk, 2013). When combined, the effects of self-monitoring and self-esteem should influence brand-related social media engagement through the mediating effect of the self-extension tendency. Therefore, we hypothesize that:

H4. The effects of (a) self-monitoring and (b) self-esteem, as posited in *H1* and *H2*, influence social media engagement intentions through the mediating effect of the self-extension tendency.

Moderating role of public self-consciousness
Public self-consciousness is defined as the awareness of the self as a social object (Malär *et al.*, 2011). Individuals who demonstrate a high level of public self-consciousness continuously focus on their self-presentation to others and the impression they are likely to make (Carver and Scheier, 1987; Nezlek *et al.*, 2019). Evidence also shows that those with a high level of public self-consciousness may be more concerned about engaging in overly unrealistic and positive situations as they fear negative consequences. These may arise if those with a high level of public self-consciousness fail to fulfill social expectations and incur consequent reputational damage (Malär *et al.*, 2011). On the other hand, those with a low level of public self-consciousness do not fear negative social consequences and may even strive harder to promote their public impression (Malär *et al.*, 2011; Tunnel, 1984). Past research confirms that collectivist (vs individualist) culture's public self-consciousness is predominantly focused on the reactions of group members (Sun *et al.*, 2009).

As we previously argued, self-monitoring motives would drive higher self-extension tendencies in an individualist (vs a collectivist) culture (*H1*). Our key argument was based on presenting the core and enduring self (an internal reason) in consistent ways across different situations. This relationship could be further strengthened in the presence of public self-consciousness. Prior research shows that various self-presentational motives (e.g. dressing to impress and wearing something new) are influenced by public self-consciousness (Nezlek *et al.*, 2019). Therefore, the motive to promote the self across different situations through possessions (e.g. products) should be further encouraged by self-presentational motives underlying public self-consciousness. On the other hand, the relationship posited in *H1* would be weaker for collectivists. Public self-consciousness for collectivists would sensitise them to societal reactions and encourage their behavior moderation.

Similarly, we earlier posited that self-esteem would lead to a higher-level self-extension tendency for those in an individualist (vs a collectivist) culture (*H2*). The core argument for this hypothesis was based on individualists focusing more on building self-worth in their own eyes (an internal reason) through extending the self (e.g. product possession). This relationship should be further strengthened for individualists under public self-

consciousness, which involves being aware of the self as an object and presenting the self in appropriate ways. Building self-worth through possessions (e.g. self-extension) should be strengthened as individualists are guided by self-presentational motives that guide public self-consciousness (Nezlek *et al.*, 2019). Collectivists, on the other hand, tend to have lower self-esteem. Combining this with an external focus on societal reactions promoted by public self-consciousness would encourage behavior moderation for collectivists. Thus, we posit that:

H5a. Public self-consciousness strengthens the positive impact of self-monitoring on the self-extension tendency in the individualist culture, compared with the collectivist culture.

H5b. Public self-consciousness strengthens the positive impact of self-esteem on the self-extension tendency in the individualist culture compared with the collectivist culture.

Figure A1 depicts these hypotheses in the research model, with the hypotheses tested in two sets of individualist and collectivist countries through two studies: Study 1 (Australia vs Qatar) and Study 2 (USA vs India).

Study 1
Method
The purpose of Study 1 is to examine the effect of self-monitoring and self-esteem on the self-extension tendency en-route to consumers' pro-brand social media engagement intention, and to explore whether these effects vary between the individualist culture and the collectivist culture. For this purpose, data were collected through self-administered surveys conducted in Australia and Qatar, with these countries predominantly individualist and collectivist, respectively (Hofstede, 1991; Prowse and Goddard, 2010). In total, the sample comprised 462 responses (global sample: 46.8% female; average age 28 years) collected from both countries using convenience sampling, of which 230 responses (42.2% female; average age 26 years) and 232 responses (51.3% female; average age 25 years) came from individualist and collectivist cultures, respectively.

The study used Nike as the focal brand and Facebook as the SNS studied. Nike is a renowned global brand with high credibility among youth and sports enthusiasts. It is the tenth best global brand (Interbrand, 2022) and is one of the most-mentioned fashion brands on social media. Brands such as Nike are often symbolic in terms of self-identity and are discussed widely on online forums (Kozinets, 2017). Facebook is appropriate for the present study as it is the world's largest online social network with more than two billion users (Kim *et al.*, 2019).

The survey instrument had multiple sections and began with a scenario (see Appendix 1). The scenario was presented with the Nike logo, so respondents could closely relate to the brand. Respondents answered a series of questions, with their answers reflecting their self-esteem, self-monitoring, self-extension tendency, public self-consciousness and intended social media engagement intentions (e.g. "liking," "sharing" and "commenting"), followed by their responses to questions on their demographic and ethnic background.

Measures. The measures of the constructs were adapted from existing research after due contextualization. The scale items for self-esteem, self-monitoring, self-extension tendency and public self-consciousness were adapted from Rosenberg (1965), Lennox and Wolfe (1984), Ferraro *et al.* (2011) and Fenigstein *et al.* (1975), respectively. These items were also

used in prior research by Malär *et al.* (2011) and Sharma *et al.* (2014). Pro-brand social media engagement intention was measured as a composite construct of "liking," "sharing" and "commenting" intentions which were measured using items adapted from Lee and Ma (2012) and Yi *et al.* (2006). Details of the scale items are shown in Table A2.

Scale assessment. All scale items used to measure the constructs were assessed for their unidimensionality, reliability and validity (Anderson and Gerbing, 1982). We ran measurement models across global, individualist and collectivist samples to assess the convergent and discriminant validity of the constructs in each sample. All the items loaded substantially (with a minimum factor loading of 0.57) onto their respective latent constructs at the 0.01 significance level (see Table A2 in the Appendix), thus supporting the convergent validity of the constructs (Hair *et al.*, 2018). In addition, the average variance extracted (AVE) values for most of the constructs were above 0.50 (Hair *et al.*, 2010) across global, individualist and collectivist samples (see Table A3 A, B, C in the Appendix), supporting the discriminant validity of the constructs (Fornell and Larcker, 1981; Kline, 2005). The composite reliability (CR) values were higher than 0.70, indicating adequate internal consistency of the scale items used. The goodness-of-fit (GoF) measures for the measurement models across global, individualist and collectivist samples showed a good fit (see Table A2 in the Appendix), thus further supporting the view that each construct was distinct from all other constructs (Roy and Rabbanee, 2015).

Common method bias. We adopted various procedural and statistical procedures to minimize the potential effects of common method variance. First, under procedural remedies, we carefully drafted cover letters for data collection in both countries to ensure clearer survey-related instructions, assuring respondents of their anonymity and requesting their honest responses. The target brand Nike's logo was in the questionnaire as a cue for respondents so that they could relate to the brand and the study context. This is likely to encourage respondents to thoughtfully respond to the survey questions based on their true feelings instead of responding in a socially or culturally acceptable manner. This is in line with the existing research (Podsakoff *et al.*, 2003; Tehseen *et al.*, 2017), in which it was mentioned that specifying the study's context clearly helps respondents to appropriately respond to measuring items. Second, pre-validated scales were used to measure the constructs. To facilitate psychological separation between the measurement of predictor and criterion variables, these were placed in distinct sections. Third, we used a reverse-coded item in the measurement of self-esteem. These steps were all in line with Baumgartner and Weijters (2021) recommendations for international marketing research. Under statistical remedies, following Podsakoff *et al.* (2003) and Roy and Rabbanee (2015), Harman's one-factor test verified if all measurement items in the survey loaded onto a dominating factor that accounted for most of the variances between items. The factor analysis generated five distinct factors in the global sample, explaining 67.70% of the variance (the factors accounted for 24.05%, 18.63%, 10.09%, 7.75% and 7.16% of the variances, respectively), indicating that no single factor accounted for most of the variances explained by the items. Therefore, common method bias was not a problem in the present study.

Measurement invariance. As the same scale items measured the constructs in both individualist and collectivist cultures, we tested for their measurement invariance (Sharma, 2010) in terms of configural and metric invariance. The five-factor measurement model showed a good fit across the individualist and collectivist samples (Chi-squared test $[\chi^2]$ = 809.21; degrees of freedom $[df]$ = 440; Chi-square divided by the degrees of freedom $[\chi^2/df]$ = 1.84; root mean square error of approximation [RMSEA] = 0.04; comparative fit index [CFI] = 0.93; Tucker–Lewis Index [TLI] = 0.93; and normed fit index [NFI] = 0.87) showing evidence of configural invariance (Hu and Bentler, 1999). All factor loadings for both

samples were also large (greater than 0.51) and significant ($p < 0.01$) for all factors, showing evidence of measurement equivalence (Sharma, 2010; Steenkamp and Baumgartner, 1998). Metric invariance was tested by constraining the matrix of factor loadings invariant across the two samples and comparing the fit statistics with the unconstrained model. The fit indices of the constrained model showed a good fit ($\chi^2 = 830.16$; $df = 461$; $\chi^2/df = 1.80$; RMSEA = 0.04; CFI = 0.93; TLI = 0.93; and NFI = 0.87). The differences in Chi-square and df values of unconstrained and constrained models were not significant ($\Delta\chi^2 = 20.95$, $\Delta df = 21$, $p > 0.05$). Therefore, it was evident that both configural and metric invariance had been achieved (Hu and Bentler, 1999; Sharma, 2010).

Results

The hypotheses of this study were tested with structural equation modeling (SEM) using AMOS v.26.0. We first tested the structural model at the global level and then used the individualist and collectivist samples to test the differences in path coefficients because of culture. The fit indices of the structural model at the global level showed an acceptable fit with the data ($\chi^2 = 394.91$; $df = 176$; $\chi^2/df = 2.24$; RMSEA = 0.05; CFI = 0.96; TLI = 0.96; and NFI = 0.92). To test the role of culture, we ran a multi-group analysis between the individualist and collectivist samples. Following Walsh *et al.* (2008), the Chi-square and df values of the totally free (TF) model (without restricting any paths) were compared with the same values of the fully constrained (FC) model (restricting all paths). For the TF model, the fit indices were found to be satisfactory ($\chi^2 = 624.74$; $df = 352$; $\chi^2/df = 1.77$; RMSEA = 0.04; CFI = 0.96; TLI = 0.96; and NFI = 0.92). The fit indices of the FC model were found to be within the acceptable limit ($\chi^2 = 783.19$; $df = 361$; $\chi^2/df = 1.77$; RMSEA = 0.05; CFI = 0.94; TLI = 0.94; and NFI = 0.90). Importantly, differences in the chi-square and degrees of freedom (df) values of the TF and FC models were found to be significant ($\Delta\chi^2 = 158.45$, $\Delta df = 9$ and $p < 0.05$). Therefore, the path coefficients of the two groups, that is, individualist and collectivist, were significantly different from each other. The structural path relationships and corresponding coefficients were in line with the global, individualist and collectivist samples, as shown in Table A4.

As shown in Table A4, self-monitoring significantly influences the self-extension tendency in the global sample ($\beta = 0.25$; $t = 2.87$) and collectivist sample ($\beta = 0.37$; $t = 2.56$), but not in the individualist sample ($\beta = 0.24$; $t = 1.81$). Self-esteem significantly influences the self-extension tendency at the global level ($\beta = 0.26$; $t = 3.87$), the individualist level ($\beta = 0.26$; $t = 2.81$), as well as at the collectivist level ($\beta = 0.30$; $t = 3.25$). The self-extension tendency significantly influences a consumer's social media engagement intention in the global sample ($\beta = 0.57$; $t = 10.84$), individualist sample ($\beta = 0.66$; $t = 9.41$) and collectivist sample ($\beta = 0.38$; $t = 4.81$). A comparison of the path coefficients indicates that the path between self-monitoring and the self-extension tendency is strongly significant for the collectivist culture but not for the individualist culture. Hence, *H1* is not supported. For *H2*, the strength of the path between self-esteem and the self-extension tendency is very close between the individualist culture ($\beta = 0.26$) and the collectivist culture ($\beta = 0.30$). Therefore, *H2* is partially supported as self-esteem is found to influence self-extension tendency both in individualist and collectivist samples. The strength of the link between the self-extension tendency and social media engagement is stronger for the individualist sample ($\beta = 0.66$) compared with the collectivist sample ($\beta = 0.38$), thus showing that *H3* is supported.

To test the mediation effect of the self-extension tendency (*H4a* and *H4b*), following Reimann *et al.* (2010), we used the SEM approach to test the mediation by examining both the direct effect (from self-monitoring and self-esteem to social media engagement intention) and the indirect effect (from self-monitoring and self-esteem to social media engagement

intention via the self-extension tendency). The SEM approach is superior to conventional Baron and Kenny's (1986) approach because it estimates mediating relationships as well as other relationships in the model simultaneously (Zhao *et al.*, 2010). At the global level, while the direct effects of self-monitoring ($\beta = 0.10$; $t = 1.15$) and self-esteem ($\beta = 0.11$; $t = 1.80$) on social media engagement intention were not significant, the indirect influences via the self-extension tendency were significant for both (self-monitoring: $\beta = 0.14$; $t = 2.00$; self-esteem: $\beta = 0.14$; $t = 2.71$). Hence, the self-extension tendency fully mediates the links between self-monitoring and self-esteem and social media engagement intentions at the global level. Similarly, we tested the mediating role of the self-extension tendency among the individualist and collectivist samples and found that the self-extension tendency fully mediates the paths between self-esteem and social media engagement intention for both the individualist sample ($\beta = 0.16$; $t = 2.00$) and the collectivist sample ($\beta = 0.11$; $t = 2.43$). The self-extension tendency was also found to fully mediate the link between self-monitoring and social media engagement intention for the collectivist sample ($\beta = 0.13$; $t = 2.16$), but not for the individualist sample ($\beta = 0.15$; $t = 1.36$). Therefore, *H4a* is partially supported, whereas *H4b* is fully supported. The detailed results of the mediation tests are shown in Table A4.

Regarding the moderation impact of public self-consciousness, following Smith *et al.* (1999), we tested its moderation impact by creating interaction variables between public self-consciousness and self-monitoring and between public self-consciousness and self-esteem. Then we tested the impact of these interaction effects on the self-extension tendency. The moderation results, as shown in Table A4, indicated that none of the interaction effects had a significant influence on the self-extension tendency at the global level. In a similar way, we compared the moderation path coefficients of public self-consciousness across cultures. We found that the moderating role of public self-consciousness was significant in the link between self-monitoring and the self-extension tendency ($\beta = 0.30$; $t = 2.15$) for the individualist sample, but that no other moderation path was found to be significant. Thus, *H5a* is supported, while *H5b* is not supported.

Discussion
The findings of Study 1 show that self-monitoring and self-esteem significantly influence the self-extension tendency, which in turn positively impacts social media engagement intentions. The impacts of self-monitoring, self-esteem and self-extension tendency varied based on the respective individualist and collectivist cultures. Similarly, the moderating role of public self-consciousness was found to differ between individualist and collectivist cultural contexts. To ensure validity and generalizability of these findings, we conducted Study 2, where we conducted an online survey in two new countries: the USA (individualist culture) and India (collectivist culture) using a new product/brand, Ray-Ban. The details of Study 2 are outlined in the next section.

Study 2

Method
Study 2 was conducted through an online survey in two different countries, the USA and India, using Amazon Mechanical Turk (MTurk). The USA and India are widely recognized as individualist and collectivist countries, respectively (Oumlil and Balloun, 2017; Roy *et al.*, 2020). A different product category was used, sunglasses, with the focal brand being Ray-Ban. This is an iconic brand in the sunglasses category, pushing boundaries in music and the arts, promoting the rise of celebrity culture and using rock and movie stars to influence

fashion [1]. The maker of Ray-Ban earned total global revenue of €5.61bn for the first three months of 2022 [2]. Different factors, such as increased consumer awareness, demand for protection against ultraviolet radiation and popularity as a fashion product, influenced the high sales growth rate of sunglasses [3]. Facebook continued as the focal SNS in Study 2 because of its relevance to the context. As in Study 1, the survey instrument was introduced with a scenario containing the Ray-Ban logo, so respondents could closely relate to the brand. It contained a series of question items to measure self-esteem, self-monitoring, self-extension tendency, public self-consciousness and intended social media engagement intentions (e.g. "liking," "sharing," and "commenting"), adopted from the same sources as in Study 1. In total, the global sample comprises 469 responses (30.1% female, average age of 33 years, with average weekly income of US$1,223) collected from the USA and India. 232 responses (30.2% female, average age of 34 years, with an average weekly income of US $1,403) were collected from the USA, whereas 237 responses (30% female, average age of 33 years, with an average weekly income of US$1,047) came from India.

As in Study 1, we ran measurement models across global, individualist and collectivist samples to assess the psychometric properties of the constructs in each sample, as shown in Tables A5 and A6 in the Appendix. It is evident from Table A5 that all the items loaded substantially with a minimum threshold level of 0.50 (Awang, 2014) onto their respective latent constructs at the 0.01 significance level. The AVE and CR values of most of the constructs were at the acceptable threshold level across global, individualist and collectivist samples, supporting the discriminant validity of the constructs (see Table A6 A, B and C). Table A5 further showed satisfactory GoF measures for the measurement models across global, individualist and collectivist samples.

We also tested the configural and metric measurement invariances. The five-factor multigroup (individualist and collectivist) measurement model showed a good fit ($\chi^2 =$ 829.06; $df = 440$; $\chi^2/df = 1.88$; RMSEA = 0.04; CFI = 0.91; TLI = 0.90; and NFI = 0.83), providing evidence of configural invariance, with all factor loadings for both samples being both large (minimum loading was 0.53) and significant ($p < 0.01$). Under metric invariance, the fit indices of the constrained model showed a good fit ($\chi^2 = 854.16$; $df = 457$; $\chi^2/df =$ 1.87; RMSEA = 0.04; CFI = 0.91; TLI = 0.90; and NFI = 0.82). The differences in chi-square and degrees of freedom (df) values of unconstrained and constrained models were not significant ($\Delta\chi^2 = 25.10$, $\Delta df = 17$, $p > 0.05$), providing evidence in support of metric invariance. Furthermore, we adopted various measures to minimize the potential effects of common method variance. As in Study 1, we used carefully drafted cover letters for data collection in both countries; assured respondents' anonymity and requested their honest responses; used the logo of the target brand (Ray-Ban); adopted pre-validated scale items to measure the constructs; facilitated psychological separation between the measurement of predictor and criterion variables; and used a reverse-coded item in the measurement of self-esteem. We then also ran Harman's one-factor test, finding that the factor analysis generated five distinct factors in the global sample, explaining 56.59% of the total variance (with the highest variance of 18.40% explained by the first factor). This indicated that no single factor accounted for most of the variances explained by the items, and thus supported the view that, in the present study, common method bias was not a problem.

Results
To ensure the robustness of the results related to our hypotheses, we used multivariate analysis of variance (MANOVA) to test the mean differences of the variables between the USA and India, and then ran Hayes (2013) PROCESS Macro (Model 4 and Model 1) for the mediation and moderation tests. The MANOVA test on the global dataset revealed

significant higher mean scores for the USA relative to India for self-monitoring (USA = 5.65; India = 5.49, $F[1, 468] = 4.96$, $p < 0.05$); self-esteem (USA = 5.78; India = 5.61, $F[1, 468] = 6.98$, $p < 0.05$); self-extension tendency (USA = 5.65; India = 5.50, $F[1, 468] = 5.21$, $p < 0.05$); and public self-consciousness (USA = 5.60; India = 5.45, $F[1, 468] = 4.13$, $p < 0.05$). These statistically significant mean differences with higher mean scores of the constructs for individualist culture aligned well with our hypotheses.

We then ran the PROCESS macro (Model 4 and Model 1) to test the hypotheses (H1 to H5a, H5b) using 95% confidence for bias-corrected bootstrap confidence intervals (CIs) with 5,000 bootstrap samples. We used the mean-centered scores of the variables while running both the models (Model 4 and Model 1) to reduce the effect of multi-collinearity (Iacobucci et al., 2017) that might exist among the constructs. Both models used ordinary least squares (OLS) regression to estimate the parameters of each of the equations separately (Hayes et al., 2017; Zhao et al., 2010). Under Model 4, self-monitoring and self-esteem were each used as independent variables (X), while social media engagement intention ("like," "share" and "comment") served as the dependent variables (Y), and self-extension tendency was the mediating variable (M). Under Model 1, the moderating role of public self-consciousness was tested, with public self-consciousness used as the moderator (W) on the link between each of the independent variables (self-monitoring and self-esteem) and social media engagement intention. Thus, two models for two independent variables were run using each of Model 4 and Model 1. Table A7 presents these results.

As shown in Table A7, self-monitoring significantly influenced the self-extension tendency in the global sample ($\beta = 0.69$; $t = 23.69$), individualist sample, that is, the USA ($\beta = 0.79$; $t = 17.63$) and collectivist sample, that is, India ($\beta = 0.58$; $t = 16.01$); thus, H1 was supported. Self-esteem significantly influenced the self-extension tendency at the global ($\beta = 0.32$; $t = 7.49$) and individualist sample level ($\beta = 0.61$; $t = 9.68$), but not at the collectivist sample levels ($\beta = 0.06$; $t = 1.08$), showing support for H2. The self-extension tendency significantly influenced a consumer's social media engagement intention at the global level ($\beta = 0.57$; $t = 7.56$), individualist level ($\beta = 0.74$; $t = 7.48$), as well as at the collectivist level ($\beta = 0.70$; $t = 9.15$), reflecting support for H3.

Regarding the mediation results, we examined the direct and indirect effects of self-monitoring and self-esteem on social media engagement intention via the self-extension tendency. At the global level, the direct effect of self-monitoring ($\beta = 0.39$; $t = 4.63$) was significant, whereas the direct effect of self-esteem ($\beta = 0.03$; $t = 0.58$) was not significant. Indirect effects via the self-extension tendency were significant for both self-monitoring ($\beta = 0.39$; lower limit of confidence interval [LLCI] 0.22, upper limit of confidence interval [ULCI 0.56] and self-esteem ($\beta = 0.26$; LLCI 0.18, ULCI 0.36), showing support for partial and full mediation, respectively. Similarly, for both the individualist and collectivist samples, the direct effects of self-monitoring (USA: $\beta = 0.42$; $t = 3.25$; India: $\beta = 0.24$; $t = 3.86$) were significant. The indirect effects of self-monitoring on social media engagement intention via the self-extension tendency were also found to be significant across cultures (individualist: $\beta = 0.38$, LLCI 0.03, ULCI 0.70; collectivist: $\beta = 0.41$, LLCI 0.30, ULCI 0.53), showing support for partial mediation (H4a supported). On the other hand, the direct effects of self-esteem (USA: $\beta = 0.10$; $t = 0.88$; India: $\beta = 0.03$; $t = 0.69$) were not significant for both the individualist and collectivist samples, whereas the indirect effect of self-esteem on social media engagement intention via the self-extension tendency was found to be significant in the individualist sample (self-esteem: $\beta = 0.45$; LLCI 0.28, ULCI 0.67) but not in the collectivist sample (self-esteem ($\beta = 0.05$; LLCI −0.04, ULCI 0.15). Hence, the self-extension tendency fully mediated the link between self-esteem and social media engagement intention in the individualist sample but had no mediating effect in the collectivist sample. Thus, H4b

was partially supported, with the mediating role of the self-extension tendency found to be significant only for the individualist sample but not for the collectivist sample.

The moderation impact of public self-consciousness retrieved through running Model 1 (see Table A7) revealed interesting results. Although the interaction effects of self-monitoring and public self-consciousness on the self-extension tendency were not significant for the global sample ($\beta = -0.03$; $t = -1.05$) and collectivist sample ($\beta = 0.02$; $t = 0.67$), they were found to be significant for the individualist sample ($\beta = -0.08$; $t = -2.21$). The interaction effects of self-esteem and public self-consciousness on the self-extension tendency were significant for the global ($\beta = -0.08$; $t = -2.24$) and individualist samples ($\beta = -0.16$; $t = -2.87$), but not significant for the collectivist sample ($\beta = -0.02$; $t = -0.06$). These results showed that our study's *H5a* and *H5b* were not supported. While we hypothesized positive impacts of public self-consciousness, the results showed negative moderating impacts for the individualist sample.

General discussion
In the present study, we proposed and empirically tested a unique cross-cultural model of the self-extension tendency, its antecedents and outcomes in the context of social media engagement with a brand. Based on the extant theories of self-extension, self-esteem and self-monitoring, we predicted significant differences in how self-esteem and self-monitoring would drive the self-extension tendency in an individualist culture versus a collectivist culture.

We tested our model in two sets of countries through two studies: Study 1 (Australia vs Qatar) and Study 2 (USA vs India). Australia and the USA are predominantly individualist, while Qatar and India are collectivist in nature, with the results revealed in these two studies being largely consistent. Our results showed evidence that pro-brand social media engagement intentions are driven by the self-extension tendency, which is again influenced by self-monitoring and self-esteem, albeit differently across individualist versus collectivist cultures. Thus, our findings showed cross-cultural differences largely consistent with our hypotheses, except for a few relationships that were found to be non-significant from a cross-cultural lens.

First, self-monitoring and self-esteem were found to drive the self-extension tendency at the global level in both studies, with the effects being stronger in the individualist culture relative to the collectivist culture in Study 2. Similarly, as posited, the self-extension tendency encouraged more pro-brand social media engagement intentions (e.g. "liking," "sharing" and "commenting") in the individualist culture, compared with its collectivist counterpart. Second, the mediating effects of the self-extension tendency revealed consistent results at the global level across Study 1 and Study 2, although cultural differences yielded a few mixed results. While Study 1 supported the mediating role of the self-extension tendency on the relationship between self-monitoring and social media engagement intention only in the case of the collectivist culture, Study 2 supported the mediating role of the self-extension tendency in both the individualist and collectivist samples. These differences can be explained given the emergence of a global consumer culture encouraging similar consumer preferences and behaviors across countries (Hongladarom, 1999; Jain *et al.*, 2021), where presenting the self in social media has become a popular trend, irrespective of culture. However, consumers in emerging markets may show a more favorable attitude toward brands from developed countries than consumers in developed markets (Sharma, 2011). This indicates that the pro-brand social media engagement tendencies among developed country consumers may be muted for a developed country brand, which probably explains the non-significant mediation of the self-extension tendency on the link between

self-monitoring and social media engagement for the individualist country (Australia) in Study 1. On the other hand, Study 1 showed that the effect of self-esteem on social media engagement intention was mediated through the self-extension tendency across both cultures, whereas Study 2 supported this mediation in the case of the individualist sample, but not in the collectivist sample. This is in line with the work of Chelminski and Coulter (2007), who found that individualist consumers tended to reflect more self-confidence than collectivist consumers.

Finally, the moderating role of public self-consciousness revealed mixed yet interesting results in Study 1 and Study 2. The effect of self-monitoring on the self-extension tendency was enhanced when consumers had a higher tendency to present the self as a social object (public self-consciousness), as in the individualist culture (Australia) in Study 1. Self-monitoring in individualist culture focuses on presenting the enduring self; this tendency is enhanced by a high level of public self-consciousness, and as such, consumers try harder to create a favorable public image (Scheier, 1980). On the other hand, Study 2 revealed a negative moderating effect of self-monitoring in the individualist sample. This is also in line with the extant literature. Public self-consciousness involves both awareness of the self as a social object as well as awareness that others are aware of the self (Fenigstein et al., 1975). Because self-image is important to publicly self-conscious consumers, they are concerned about their own reputational damage if they fail to live up to their positive self-presentations (Malär et al., 2011), which might influence them to hold back on self-extension motives. This further aligns well with the negative moderating impact of public self-consciousness on the link between self-esteem and self-extension for the individualist sample (as evident from Study 2), as any reputational damage is likely to hurt their self-esteem.

Theoretical contributions

The findings of our research have significant theoretical implications. First, we address the call for more research on cross-cultural self-extension, albeit in the digital space (Jain et al., 2021; Rabbanee et al., 2020; Sheth, 2020). Extant researchers, such as Belk (2013), posit that the digital space provides unique opportunities for individuals to promote the self. These self-extension opportunities may arise in the form of virtual brand community memberships, public interactions with others and artifacts such as digital photos. We extend this line of inquiry to report that the digital extension of the self is also possible through endorsing a brand on social media. This brand endorsement includes liking, commenting and sharing behaviors and provides unique opportunities for individuals from different cultures to self-express, albeit in different ways. Previous scholars have posited that self-expression in the individualist culture versus the collectivist culture may be underpinned by a focus in the former on internal thoughts and attributes (vs social and external relationships in the latter) (Kim and Sherman, 2007). Our study's findings confirm that the tendency to incorporate the brand into one's self-concept and to further extend the self is indeed influenced by the consumer's self-monitoring and self-esteem, which again are contingent on one's cultural background.

Existing research on the self-extension tendency has mainly treated it as a moderator variable (Ferraro et al., 2011; Rabbanee et al., 2020). Our study is novel in the sense that we have proposed a unique and parsimonious model of the self-extension tendency, along with its antecedents and outcomes, the latter evidenced through pro-brand social media engagement intentions. In our model, the self-extension tendency acts as a mediator rather than a moderator. It mediates the influences of self-esteem and self-monitoring on social media engagement. In this sense, our findings extend the current wisdom on the self-extension tendency. Our study also contributes to the self-esteem literature. Although self-

esteem is the largest field of research in the social sciences, scholars posit that socio-cultural factors can mediate the relationship between self-esteem and human behavior (Strandell, 2016). Our research model confirms this view, as the self-extension tendency is found to mediate the effects of self-esteem on social media engagement intentions. Finally, we also test the notion that the role of public self-consciousness may vary between individualist and collectivist cultures, with a recommendation from past research that future empirical testing be conducted (Nezlek *et al.*, 2019). Revealing the significant role of public self-consciousness as the moderator of the relationship between self-monitoring and the self-extension tendency in an individualist culture is another important contribution of our work.

Managerial implications

Managers can engage with the findings of the present research in several ways. First, our findings offer useful insights to managers for fostering pro-brand social media engagement, a popular digital strategy to promote a brand. Managers can leverage our research model to entice pro-brand social media engagement by nurturing consumers' digital selves in terms of maneuvering their self-extension tendency and its drivers, namely, self-monitoring and self-esteem. Second, promoting the self-extension tendency and its drivers varies across cultures, with this finding offering practical cultural nuances supporting marketing managers' decisions. In an individualist culture, brand promotion can encourage more self-extension behaviors. For example, Nike can develop campaigns or targeted messages to encourage consumers in an individualist culture to engage with the brand to extend their enduring selves. This self-extension behavior can include uploading digital photos, showing brand consumption in situations that focus on the individual self, and sharing stories. These strategies would encourage more brand endorsement behaviors in the form of liking, sharing and commenting on the SNS page. In collectivist culture, people could be encouraged to share stories or upload photos about how the brand helped them to fit into the social context. Such instances would drive self-esteem and help collectivist people to adapt the self to social norms, in turn driving more positive SNS engagement. The strategies recommended here have been suggested with respect to Nike but may work equally well for other iconic global brands such as Apple and Coca-Cola.

Third, our findings can assist managers in devising customized cross-cultural branding strategies. For example, previous research (Rabbanee *et al.*, 2020) reports that Nike offers the opportunity to personalize Nike products; for example, customization of shoes for men and women. Based on our study's findings, we recommend that these customization efforts could be effectively engaged across both individualist and collectivist cultures. For example, allowing customization of limited-edition Nike products can boost self-esteem and motivate people across both types of cultures to adopt the brand and use it for the purpose of self-extension. On the other hand, self-monitoring is a key driver of self-extension in the collectivist culture. In line with this, Nike could focus more on establishing the brand as a part of one's social identity (e.g. the brand being endorsed by important social relationships). Given that collectivists focus on conforming to established social norms, this positioning can encourage people to adopt Nike to extend the self. The strategies suggested here should help in the effective positioning of the brand across different cultures. Next, based on our study's findings, companies need to adopt a different strategy when the inherent tendency to promote the self as a social object is strong. In this situation, in an individualist culture, Nike should encourage the presentation of a desirable image of the self (e.g. fitness and resilience) across challenging situations (e.g. you can do it consistently, despite challenges and adverse circumstances). Similarly, for a brand such as Ray Ban, images that project the enduring self across different situations (e.g. trekking and climbing for a rugged lifestyle) can be more

effective for individualists. In a related manner, highlighting situations that focus on normative consumption (e.g. lifestyle and Ray Ban) could be more effective for collectivists. Overall, our findings emphasize that managers should carefully consider the underlying nuances of how the self-extension tendency and its drivers (self-monitoring and self-esteem) vary in the digital context across cultures, while devising appropriate promotional strategies and fostering consumers' pro-brand social media engagement.

Future research directions

The present research has its limitations. We focused on Nike, Ray-Ban and Facebook, iconic brands with which previous research has engaged: it was further reported that, among SNSs, Facebook has the largest membership (Rabbanee *et al.*, 2020). However, past studies indicate that Facebook users may not be representative as active users skew toward those who are young and female (McAndrew and Jeong, 2012), while other countries, such as China, host their own popular online social networks (Kim *et al.*, 2019). Hence, we recommend that future work should consider testing and extending our model to different types of brands, for example, a luxury brand versus a store brand or a prestige brand versus a masstige brand. Besides, it would be an interesting avenue of future research to test our model in the case of service brands such as American Express, The Four Seasons Hotels and Resorts and Amazon, among others. Given that the core underpinning theory for our model is self-expression, we doubt that consumers in different cultures would behave differently when engaging with the service brands suggested here, as they encourage social media engagement that reflects lifestyle. In a similar fashion, future research could also test whether a significant difference exists in behavior based on the type of social media used (e.g. Instagram vs Facebook). We have also measured stated intentions and not actual behavior in the current work. Future work could adopt content analysis of brand-related actions on SNSs to study actual behaviors. Furthermore, the current model is tested across four countries: two individualist countries (Australia and the USA) and two collectivist countries (Qatar and India). We believe that, for theory building, we have empirically tested our model across these countries, thus supporting the generalizability of the findings. To enhance the external validity of the findings, future work could test our model across other developed individualist countries (e.g. the UK) versus developed collectivist countries (e.g. Japan). In a similar fashion, future work could engage with different cultural dimensions (e.g. power distance, uncertainty avoidance) to further conceptualize and test the relationships proposed in our model. Finally, future research could engage with experimental designs and manipulate the key independent variables (e.g. high vs low self-monitoring and self-extension tendency) to test for causality.

In conclusion, this study tested a novel cross-cultural model of the self-extension tendency in the digital space to uncover important relationships with its drivers and outcomes across cultures. Self-extension is a key motivation to engage with a brand. Self-esteem and self-monitoring tend to have different influences in individualist versus collectivist cultures. Furthermore, the impact of self-monitoring on the self-extension tendency is influenced by the presence of public self-consciousness in an individualist culture. Finally, in an individualist (vs a collectivist) culture, the self-extension tendency motivates an increased tendency to engage in pro-brand social media behaviors. We recommend more follow-up research to extend our study's significant progress in the current understanding of digital self-extension across cultures.

Notes

1. ray-ban_history_en.pdf (luxottica.com).

2. ww.fashionnetwork.com/news/Ray-ban-maker-essilorluxottica-posts-higher-quarterly-revenue,1399212.html

3. www.mordorintelligence.com/industry-reports/sunglasses-market

References

Abell, L. and Brewer, G. (2014), "Machiavellianism, self-monitoring, self-promotion and relational aggression on Facebook", *Computers in Human Behavior*, Vol. 36, pp. 258-262.

Anderson, J.C. and Gerbing, D.W. (1982), "Some methods for respecifying measurement models to obtain unidimensional construct measurement", *Journal of Marketing Research*, Vol. 19 No. 4, pp. 453-460.

Awang, Z. (2014), *A Handbook on SEM*, MPWS Rich Resources, Bangi Selangor, Malaysia.

Baron, R.M. and Kenny, D.A. (1986), "The moderator–mediator variable distinction in social psychological research: conceptual, strategic, and statistical considerations", *Journal of Personality and Social Psychology*, Vol. 51 No. 6, pp. 1173-1182.

Baumgartner, H. and Weijters, B. (2021), "Dealing with common method variance in international marketing research", *Journal of International Marketing*, p. 1069031X21995871.

Belk, R.W. (1988), "Possessions and the extended self", *Journal of Consumer Research*, Vol. 15 No. 2, pp. 139-168.

Belk, R.W. (2013), "Extended self in a digital world", *Journal of Consumer Research*, Vol. 40 No. 3, pp. 477-500.

Besta, T., Jaśkiewicz, M., Kosakowska-Berezecka, N., Lawendowski, R. and Zawadzka, A.M. (2018), "What do I gain from joining crowds? Does self-expansion help to explain the relationship between identity fusion, group efficacy and collective action?", *European Journal of Social Psychology*, Vol. 48 No. 2, pp. 152-167.

Bian, Q. and Forsythe, S. (2012), "Purchase intention for luxury brands: a cross cultural comparison", *Journal of Business Research*, Vol. 65 No. 10, pp. 1443-1451.

Çadırcı, O.T. and Güngör, S.A. (2019), "Love my selfie: selfies in managing impressions on social networks", *Journal of Marketing Communications*, Vol. 25 No. 3, pp. 268-287.

Campbell, J.D., Trapnell, P.D., Heine, S.J., Katz, I.M., Lavallee, L.F. and Lehman, D.R. (1996), "Self-concept clarity: measurement, personality correlates, and cultural boundaries", *Journal of Personality and Social Psychology*, Vol. 70 No. 1, pp. 141-156.

Carver, C.S. and Scheier, M.F. (1987), "The blind men and the elephant: selective examination of the public–private literature gives rise to a faulty perception", *Journal of Personality*, Vol. 55 No. 3, pp. 525-541.

Chahal, G. (2010), "There's real money in virtual goods", *TechCrunch*, June 23, available at: http://techcrunch.com/2010/06/23/realmoney-virtual-goods/

Chelminski, P. and Coulter, R.A. (2007), "On market mavens and consumer self-confidence: a cross-cultural study", *Psychology and Marketing*, Vol. 24 No. 1, pp. 69-91.

Cheong, A.L.H. and Yi, K.H. (2015), "Self-extension and purchase behavior of dog related products and services: an in-depth interview among selected Malaysian dog owners", *Asian Social Science*, Vol. 11 No. 3, p. 26.

Clayton, R.B., Leshner, G. and Almond, A. (2015), "The extended iSelf: the impact of iPhone separation on cognition, emotion, and physiology", *Journal of Computer-Mediated Communication*, Vol. 20 No. 2, pp. 119-135.

Eisend, M., Evanschitzky, H. and Calantone, R.J. (2016), "The relative advantage of marketing over technological capabilities in influencing new product performance: the moderating role of country institutions", *Journal of International Marketing*, Vol. 24 No. 1, pp. 41-56.

Eladhari, M. (2007), "'The player's journey", in Williams, J.P. and Smith, J.H. (Eds), *The Players' Realm: Studies on the Culture of Video Games and Gaming*, McFarland, Jefferson, NC, pp. 171-187.

Fenigstein, A., Scheier, M.F. and Buss, A.H. (1975), "Public and private self-consciousness: assessment and theory", *Journal of Consulting and Clinical Psychology*, Vol. 43 No. 4, pp. 522-527.

Ferraro, R., Escalas, J.E. and Bettman, J.R. (2011), "Our possessions, our selves: domains of self-worth and the possession–self link", *Journal of Consumer Psychology*, Vol. 21 No. 2, pp. 169-177.

Fornell, C. and Larcker, D.F. (1981), "Evaluating structural equation models with unobservable variables and measurement error", *Journal of Marketing Research*, Vol. 18 No. 1, pp. 39-50.

Gangestad, S.W. and Snyder, M. (2000), "Self-monitoring: appraisal and reappraisal", *Psychological Bulletin*, Vol. 126 No. 4, pp. 530-555.

Goodwin, R. and Soon, A.P.Y. (1994), "Self-monitoring and relationship adjustment: a cross-cultural analysis", *The Journal of Social Psychology*, Vol. 134 No. 1, pp. 35-39.

Gudykunst, W.B., Yoon, Y.C. and Nishida, T. (1987), "The influence of individualism–collectivism on perceptions of communication in ingroup and outgroup relationships", *Communication Monographs*, Vol. 54 No. 3, pp. 295-306.

Gupta, S., Pansari, A. and Kumar, V. (2018), "Global customer engagement", *Journal of International Marketing*, Vol. 26 No. 1, pp. 4-29.

Hair, J.F., Black, W.C., Babin, B.J. and Anderson, R.E. (2010), *Multivariate Data Analysis: A Global Perspective*, 7th ed., Pearson Education, Upper Saddle River, NJ.

Hair, J.F., Black, W.C., Babin, B.J. and Anderson, R.E. (2018), *Multivariate Data Analysis*, 8th ed., Cengage Learning, EMEA, Hampshire.

Hayes, A.F. (2013), *Introduction to Mediation, Moderation, and Conditional Process Analysis. A Regression-Based Approach*, Guilford, New York, NY.

Hayes, A.F., Montoya, A.K. and Rockwood, N.J. (2017), "The analysis of mechanisms and their contingencies: PROCESS versus structural equation modelling", *Australasian Marketing Journal*, Vol. 25 No. 1, pp. 76-81.

Heine, S.J., Takata, T. and Lehman, D.R. (2000), "Beyond self-presentation: evidence for self-criticism among Japanese", *Personality and Social Psychology Bulletin*, Vol. 26 No. 1, pp. 71-78.

Hoffman, D.L. and Novak, T.P. (2018), "Consumer and object experience in the internet of things: an assemblage theory approach", *Journal of Consumer Research*, Vol. 44 No. 6, pp. 1178-1204.

Hofstede, G. (1991), *Culture and Organizations: Software of the Mind*, McGraw Hill, London.

Hogan, B. (2010), "The presentation of self in the age of social media: distinguishing performances and exhibitions online", *Bulletin of Science, Technology and Society*, Vol. 30 No. 6, pp. 377-386.

Hollebeek, L. (2018), "Individual-level cultural consumer engagement styles: conceptualization, propositions, and implications", *International Marketing Review*, Vol. 35 No. 1, pp. 42-71.

Hongladarom, S. (1999), "Global culture, local cultures and the internet: the Thai example", *AI and Society*, Vol. 13 No. 4, pp. 389-401.

Hu, L.T. and Bentler, P.M. (1999), "Cutoff criteria for fit indexes in covariance structure analysis: conventional criteria versus new alternatives", *Structural Equation Modeling: A Multidisciplinary Journal*, Vol. 6 No. 1, pp. 1-55.

Iacobucci, D., Schneider, M.J., Popovich, D.L. and Bakamitsos, G.A. (2017), "Mean centering, multicollinearity, and moderators in multiple regression: the reconciliation redux", *Behavior Research Methods*, Vol. 49 No. 1, pp. 403-404.

Interbrand (2022), "Best global brands 2022", available at: www.interbrand.com/best-brands/ (accessed 5 November 2022).

Jain, V., Belk, R.W., Ambika, A. and Pathak-Shelat, M. (2021), "Narratives selves in the digital world: an empirical investigation", *Journal of Consumer Behaviour*, Vol. 20 No. 2, pp. 368-380.

James, W. (2007), *The Principles of Psychology*, Cosimo, H. Holt, New York, Vol. 1.

Kauppinen-Räisänen, H., Björk, P., Lönnström, A. and Jauffret, M.N. (2018), "How consumers' need for uniqueness, self-monitoring, and social identity affect their choices when luxury brands visually shout versus whisper", *Journal of Business Research*, Vol. 84, pp. 72-81.

Kim, J. and Hahn, K.H. (2015), "The effects of self-monitoring tendency on young adult consumers' mobile dependency", *Computers in Human Behavior*, Vol. 50, pp. 169-176.

Kim, M.Y., Moon, S. and Iacobucci, D. (2019), "The influence of global brand distribution on brand popularity on social media", *Journal of International Marketing*, Vol. 27 No. 4, pp. 22-38.

Kim, D.H., Seely, N.K. and Jung, J.H. (2017), "Do you prefer Pinterest or Instagram? The role of image-sharing SNSs and self-monitoring in enhancing ad effectiveness", *Computers in Human Behavior*, Vol. 70, pp. 535-543.

Kim, H.S. and Sherman, D.K. (2007), "'Express yourself': culture and the effect of self-expression on choice", *Journal of Personality and Social Psychology*, Vol. 92 No. 1, pp. 1-11.

Kline, R.B. (2005), *Principles and Practice of Structural Equation Modelling*, The Guilford Press, New York, NY:

Kozinets, R.V. (2017), "Brand networks as the interplay of identities, selves, and turtles: commentary on interplay between intended brand identity and identities in a Nike related brand community: coexisting synergies and tensions in a nested system", *Journal of Business Research*, Vol. 70, pp. 441-442.

Lee, C.S. and Ma, L. (2012), "News sharing in social media: the effect of gratifications and prior experience", *Computers in Human Behavior*, Vol. 28 No. 2, pp. 331-339.

Lee, S.-H. and Workman, J.E. (2014), "Gossip, self-monitoring and fashion leadership: comparison of US and South Korean consumers", *Journal of Consumer Marketing*, Vol. 31 Nos 6/7, pp. 452-463.

Lennox, R.D. and Wolfe, R.N. (1984), "Revision of the self-monitoring scale", *Journal of Personality and Social Psychology*, Vol. 46 No. 6, pp. 1349-1364.

McAndrew, F.T. and Jeong, H.S. (2012), "Who does what on Facebook? Age, sex, and relationship status as predictors of Facebook use", *Computers in Human Behavior*, Vol. 28 No. 6, pp. 2359-2365.

Machin, J.E., Adkins, N.R., Crosby, E., Farrell, J.R. and Mirabito, A.M. (2019), "The marketplace, mental well-being, and me: exploring self-efficacy, self-esteem, and self-compassion in consumer coping", *Journal of Business Research*, Vol. 100, pp. 410-420.

Madden, M. and Smith, A. (2010), "Reputation management and social media: how people monitor their identity and search for others online', Pew Internet and American Life Project", available at: http://pweinternet.org/Reports/2010/Reputation-Management.aspx

Malär, L., Krohmer, H., Hoyer, W.D. and Nyffenegger, B. (2011), "Emotional brand attachment and brand personality: the relative importance of the actual and the ideal self", *Journal of Marketing*, Vol. 75 No. 4, pp. 35-52.

Manghani, S. (2009), "Love messaging: mobile phone texting seen through the lens of Tanka poetry", *Theory, Culture and Society*, Vol. 26 Nos 2/3, pp. 209-232.

Markus, H.R. and Kitayama, S. (1991), "Culture and the self: implications for cognition, emotion, and motivation", *Psychological Review*, Vol. 98 No. 2, pp. 224-253.

Moussawi, S., Koufaris, M. and Benbunan-Fich, R. (2022), "The role of user perceptions of intelligence, anthropomorphism, and self-extension on continuance of use of personal intelligent agents", *European Journal of Information Systems*, Vol. 32 No. 3, pp. 1-22.

Nezlek, J.B., Mochort, E. and Cypryańska, M. (2019), "Self-presentational motives and public self-consciousness: why do people dress a certain way?", *Journal of Personality*, Vol. 87 No. 3, pp. 648-660.

Oumlil, A.B. and Balloun, J.L. (2017), "Cultural variations and ethical business decision making: a study of individualistic and collective cultures", *Journal of Business and Industrial Marketing*, Vol. 32 No. 7, pp. 889-900.

Park, C.S. and Kaye, B.K. (2019), "Smartphone and self-extension: functionally, anthropomorphically, and ontologically extending self via the smartphone", *Mobile Media and Communication*, Vol. 7 No. 2, pp. 215-231.

Pinto, C.D., Reale, G., Segabinazzi, R. and Rossi, V.A. (2015), "Online identity construction: how gamers redefine their identity in experiential communities", *Journal of Consumer Behaviour*, Vol. 14 No. 6, pp. 399-409.

Podsakoff, P.M., Mackenzie, S.B., Lee, J.Y. and Podsakoff, N.P. (2003), "Common method biases in behavioural research: a critical review of the literature and recommended remedies", *Journal of Applied Psychology*, Vol. 88 No. 5, pp. 879-903.

Prowse, J. and Goddard, J.T. (2010), "Teaching across cultures: Canada and Qatar", *Canadian Journal of Higher Education*, Vol. 40 No. 1, pp. 31-52.

Rabbanee, F.K., Roy, R. and Spence, M.T. (2020), "Factors affecting consumer engagement on online social networks: self-congruity, brand attachment, and self-extension tendency", *European Journal of Marketing*, Vol. 54 No. 6, pp. 1407-1431.

Ranney, J.D. and Troop-Gordon, W. (2020), "The role of popularity and digital self-monitoring in adolescents' cyberbehaviors and cybervictimization", *Computers in Human Behavior*, Vol. 102, pp. 293-302.

Reimann, M., Schilke, O. and Thomas, J.S. (2010), "Customer relationship management and firm performance: the mediating role of business strategy", *Journal of the Academy of Marketing Science*, Vol. 38 No. 3, pp. 326-346.

Rosenberg, M. (1965), *The Measurement of Self-Esteem: Society and the Adolescent Self-Image*, Princeton University Press, Princeton, NJ.

Ross, M.Q. and Bayer, J.B. (2021), "Explicating self-phones: dimensions and correlates of smartphone self-extension", *Mobile Media and Communication*, Vol. 9 No. 3, pp. 488-512.

Roy, R. and Rabbanee, F.K. (2015), "Antecedents and consequences of self-congruity", *European Journal of Marketing*, Vol. 49 Nos 3/4, pp. 444-466.

Roy, R., Rabbanee, F.K., Chaudhuri, H.R. and Menon, P. (2020), "The karma of consumption: role of materialism in the pursuit of life satisfaction", *European Journal of Marketing*, Vol. 54 No. 1, pp. 168-189.

Scheier, M.F. (1980), "Effects of public and private self-consciousness on the public expression of personal beliefs", *Journal of Personality and Social Psychology*, Vol. 39 No. 3, pp. 514-521.

Schmitt, D.P. and Allik, J. (2005), "Simultaneous administration of the Rosenberg self-esteem scale in 53 nations: exploring the universal and culture-specific features of global self-esteem", *Journal of Personality and Social Psychology*, Vol. 89 No. 4, pp. 623-642.

Sedikides, C. and Gress, A.P. (2003), "Portraits of the self", in Hogg, M.A. and Cooper, J. (Eds), *Sage Handbook of Social Psychology*, Sage Publications, London.

Sharma, P. (2010), "Measuring personal cultural orientations: scale development and validation", *Journal of the Academy of Marketing Science*, Vol. 38 No. 6, pp. 787-806.

Sharma, P. (2011), "Country of origin effects in developed and emerging markets: exploring the contrasting roles of materialism and value consciousness", *Journal of International Business Studies*, Vol. 42 No. 2, pp. 285-306.

Sharma, P., Sivakumaran, B. and Marshall, R. (2014), "Exploring impulse buying in services: toward an integrative framework", *Journal of the Academy of Marketing Science*, Vol. 42 No. 2, pp. 154-170.

Sheth, J.N. (2020), "Borderless media: rethinking international marketing", *Journal of International Marketing*, Vol. 28 No. 1, pp. 3-12.

Smith, A.K., Bolton, R.N. and Wagner, J. (1999), "A model of customer satisfaction with service encounters involving failure and recovery", *Journal of Marketing Research*, Vol. 36 No. 3, pp. 356-372.

Smith, C.V., Lair, E.C. and O'Brien, S.M. (2019), "Purposely stoic, accidentally alone? Self-monitoring moderates the relationship between emotion suppression and loneliness", *Personality and Individual Differences*, Vol. 149, pp. 286-290.

Solomon, M. and Wood, N. (2009), "Introduction: virtual social identity, welcome to the metaverse", in Wood, N. and Solomon, M. (Eds), *Virtual Social Identity and Consumer Behavior*, M.E. Sharpe, Armonk, NY, pp. 7-15.

Sprott, D., Czellar, S. and Spangenberg, E. (2009), "The importance of a general measure of brand engagement on market behavior: development and validation of a scale", *Journal of Marketing Research*, Vol. 46 No. 1, pp. 92-104.

Steenkamp, J.-B.E.M. and Baumgartner, H. (1998), "Assessing measurement invariance in cross-national consumer research", *Journal of Consumer Research*, Vol. 25 No. 1, pp. 78-90.

Steinsbekk, S., Wichstrøm, L., Stenseng, F., Nesi, J., Hygen, B.W. and Skalická, V. (2021), "The impact of social media use on appearance self-esteem from childhood to adolescence–a 3-wave community study", *Computers in Human Behavior*, Vol. 114, p. 106528.

Strandell, J. (2016), "Culture, cognition and behavior in the pursuit of self-esteem", *Poetics*, Vol. 54, pp. 14-24.

Sun, T., Horn, M. and Merritt, D. (2009), "Impacts of cultural dimensions on healthy diet through public self-consciousness", *Journal of Consumer Marketing*, Vol. 26 No. 4, pp. 241-250.

Tehseen, S., Ramayah, T. and Sajilan, S. (2017), "Testing and controlling for common method variance: a review of available methods", *Journal of Management Sciences*, Vol. 4 No. 2, pp. 142-168.

Tunnel, G. (1984), "The discrepancy between private and public selves: public self-consciousness and its correlates", *Journal of Personality Assessment*, Vol. 48 No. 5, pp. 549-555.

Twenge, J.M. and Crocker, J. (2002), "Race and self-esteem: meta-analyses comparing whites, blacks, Hispanics, Asians, and American Indians and comment on Gray-Little and Hafdahl (2000)", *Psychological Bulletin*, Vol. 128 No. 3, pp. 371-408.

Walsh, G., Evanschitzky, H. and Wunderlich, M. (2008), "Identification and analysis of moderator variables: investigating the customer satisfaction–loyalty link", *European Journal of Marketing*, Vol. 42 Nos 9/10, pp. 977-1004.

Yi, M.Y., Jackson, J.D., Park, J.S. and Probst, J.C. (2006), "Understanding information technology acceptance by individual professionals: toward an integrative view", *Information and Management*, Vol. 43 No. 3, pp. 350-363.

Zhan, L. and He, Y. (2012), "Understanding luxury consumption in China: consumer perceptions of best-known brands", *Journal of Business Research*, Vol. 65 No. 10, pp. 1452-1460.

Zhao, S. (2005), "The digital self: through the looking glass of telecopresent others", *Symbolic Interaction*, Vol. 28 No. 3, pp. 387-405.

Zhao, X., Lynch, J.G., Jr and Chen, Q. (2010), "Reconsidering baron and Kenny: myths and truths about mediation analysis", *Journal of Consumer Research*, Vol. 37 No. 2, pp. 197-206.

Further reading

Ahuvia, A., Izberk-Bilgin, E. and Lee, K. (2022), "Towards a theory of brand love in services: the power of identity and social relationships", *Journal of Service Management*, Vol. 33 No. 3, pp. 453-464.

Appendix 1

Scenario
Imagine you are surfing your Facebook page one day. While surfing, you notice a newsfeed from
Nike about its footwear and you are interested to learn more about the company's different products.
You click the link, and it takes you to Nike's official Facebook page where you find different posts
about the company's footwear with colourful visuals and short videos on product descriptions and
upcoming events. Now, please take a moment to think about yourself as a consumer. Once you have
done this, please indicate your agreement or disagreement with the following statements.
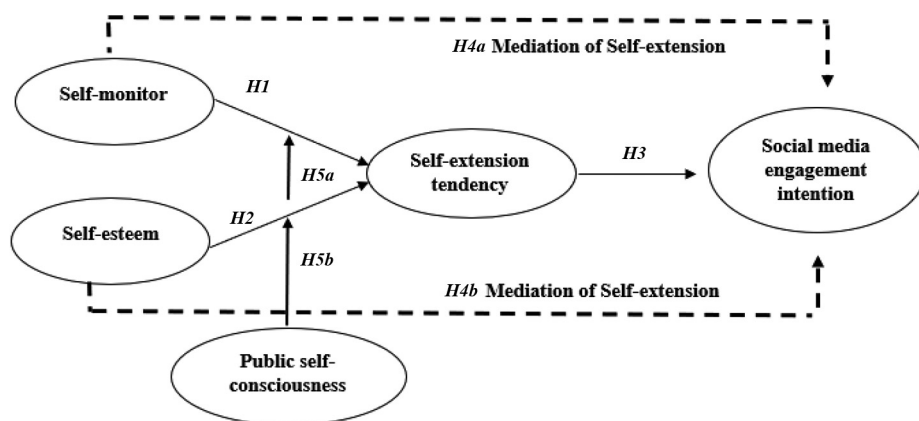Source: Authors' own work

Appendix 2

Source: Authors' own work

Figure A1.
Research model

Appendix 3

Studies	Independent variables	Dependent variables	Mediating/ moderating variables	Contribution
Moussawi *et al.* (2022)	Perceived ownership, Perceived mastery, Perceived personalization	Perceived usefulness, Enjoyment, Self-extension, Continued use intention	No mediation/ moderation tested	This study explores Personal Intelligent Agent's (PIA) (e.g. Apple's Siri and Amazon's Alexa) characteristics and examines their impact on users' post-adoption evaluations. The findings focus on the key role of perceived intelligence, usefulness, and satisfaction in continuance use intention. The results also highlight the role of perceived ownership and personalisation as the antecedents of perceived self-extension, which significantly influences the usefulness of the PIA
Ross and Bayer (2021)	Habitual usage, Problematic usage	Functional and identity dimensions of smartphone self-extension, Smartphone vigilance	No mediation/ moderation tested	This study explores the psychology of smartphone use as an extension to self. It identifies the two-dimensional structure of smartphone self-extension such as functional for personal goals and integral to personal identity. The paper revealed that habitual usage predicted the functionality dimension and problematic usage predicted the identity dimension. These two dimensions of self-extension are found to be linked to different dimensions of smartphone vigilance
Rabbanee *et al.* (2020)	Actual self, Ideal self, Social self	Like, Share, Comments	Mediator: Brand attachment Moderator: Self-extension tendency	The paper shows that self-congruity orientations (actual, ideal and social) are brand-specific. Two of the three self-congruity orientations affect brand attachment, en-route to liking, sharing and commenting on Facebook. Further, the study reveals that self-extension tendency moderates the link between self-congruity and brand attachment
Park and Kaye (2019)	Qualitative paper	Qualitative paper	Qualitative paper	This paper revealed three types of self-extension via the smartphone: functional extension, anthropomorphic extension and ontological extension. The findings of the paper further revealed that smartphones are an indispensable part of the user's self and influence their identity and sense of being in both positive and negative ways

(*continued*)

Studies	Independent variables	Dependent variables	Mediating/ moderating variables	Contribution
Çadırcı and Güngör (2019)	Conceptual paper	Conceptual paper	Conceptual paper	This conceptual paper sheds light on personal branding and impression management practices in the context of selfie production and sharing on social networking sites. Specifically, it offers insights on how selfies can be used for the purposes of self-extension and personal branding. The findings suggest that selfies shared online reflect self-extension and act as a tool for impression management in social networking sites
Hoffman and Novak (2018)	Conceptual paper	Conceptual paper	Conceptual paper	The paper broadens our understanding of how consumer experience emerges in the context of the Internet of Things (IoT) using a conceptual framework. It provides useful insights on specific groups of consumer experiences, such as enabling experiences comprising self-extension and self-expansion, and constraining experiences including self-restriction and self-reduction. It identifies conceptual differences between self-extension and self-expansion, where self-extension focuses on how consumers extend their identities from themselves into objects such as physical and digital possessions reflecting self-related goals. Further, the paper emphasises that self-expansion embodies consumers treating a close other's resources and identities as if these are their own reflecting a communal orientation
Besta et al (2018)	Identity infusion, Self-expansion	Group efficacy, Collective action	Mediator: Self-expansion	The research revealed a significant positive relationship between personal and group identity fusion, self-expansion, and self-efficacy. Self-expansion was found to mediate the relationship between personal and group identity fusion and group efficacy. In addition, self- expansion and group efficacy were found to mediate the relationship between identity fusion and collective action tendency

(continued)

Table A1.

Studies	Independent variables	Dependent variables	Mediating/ moderating variables	Contribution
Pinto et al. (2015)	Qualitative paper	Qualitative paper	Qualitative paper	This research offers a framework for online identity construction, showing how gamers assemble their identities by combining different self-dimensions such as self-extension and self-aggregation. The findings reveal that self-extension strategies consist of idealization, development and manipulation of their digital self in the form of avatars. Self-aggregation strategies connote group participation and sharing virtual possessions within the players. Gamers combine these strategies by assembling and materializing identities, thus bringing their identities from the experiential community to the real life
Clayton et al. (2015)	Separation from i-phone	Extended-self, anxiety, Blood pressure	No mediation/ moderation tested	This study examines the effects of separation from the i-Phone on self, cognition, anxiety, and the physiology of its users. It was revealed that when the iPhone users were unable to answer their ringing iPhone, their heart rate and blood pressure increased, feelings of anxiety and unpleasantness increased, and self-reported extended self and cognition decreased
Cheong and Yi (2015)	Qualitative paper	Qualitative paper	Qualitative paper	This paper focuses on how a pet dog can reflect the extended self of the dog owner and explores the owner's purchase behavior of dog-related products and services. The findings revealed that dog owners view their dogs as their extended self and reflect on four major themes on purchase behavior of dog related products and services such as loving the pet dog means loving oneself, sense of possession, attachment and one's pet is like him/herself. This reflects that the owners make purchase decisions for their dogs as though they were purchasing and consuming these products and services for themselves

(*continued*)

Studies	Independent variables	Dependent variables	Mediating/ moderating variables	Contribution
Belk (2013)	Conceptual paper	Conceptual paper	Conceptual paper	This paper offers a better understanding of the concept of 'extended self' in a digital world under the premise of technological advancement. It provides a conceptual update to renew the concept, incorporating the impacts of digitization and how our self-concept evolves in today's digital environment. The paper identifies five key changes with digital consumption (e.g. proliferation of multiple online personas, enabling online self-disclose, which transforms the previous semi-private form of self to a more public presentation, etc.) that have an impact on the nature of self and the nature of possessions, which opens a host of new means for self-extension
Ferraro et al. (2011)	Self-worth match, Monetary value	Separation distress, Negative emotion	Mediator: Possession attachment Moderator: Self-extension tendency	This study focuses on the extent to which a possession is linked to self. It offers a framework for understanding the formation of the possession–self link. The findings reveal that a person bases her self-worth with influencing the possession–self link. The results further show that self-extension tendencies moderate this relationship between self-worth possession link
Sprott et al. (2009)	Brand engagement in self-concept (BESC)	Attention to and preference for a brand and brand loyalty	No mediation/ moderation tested	This paper examines the construct, brand engagement in self-concept (BESC) and develops a scale for its measurement. It defines BESC as a general tendency for consumers to engage their favorite brands in their self-concept or self-extension tendency. The findings revealed that BESC predicts consumers' differential attention to and preference for their favorite brands, with a positive impact on loyalty towards the brand

(continued)

Table A1.

Studies	Independent variables	Dependent variables	Mediating/ moderating variables	Contribution
The current study	Self-monitoring, self-esteem, self-extension tendency	Self-extension tendency, social media engagement intentions	Mediator: self-extension tendency Moderator: public self-consciousness	This paper shows evidence that self-monitoring and self-esteem drive self-extension tendency across cultures, with the effects being stronger in the individualist culture relative to the collectivist culture. Self-extension tendency has a relatively stronger positive influence on social media engagement intention in individualist cultures relative to collectivist cultures. Besides, self-extension tendency is found to mediate the link between self-monitoring, self-extension and social media engagement intentions across both cultures, albeit in different ways. Furthermore, the influence of self-monitoring on self-extension tendency is moderated by public self-consciousness in collectivist cultures

Source: Synthesised by authors

Constructs and items	Global sample		Individualist sample		Collectivist sample	
	Loading	Average (SD)	Loading	Average (SD)	Loading	Average (SD)
Self-monitoring						
• In social situations, I have the ability to alter my behavior if I feel that something else is called for	0.68	4.95 (1.21)	0.725	4.94 (1.20)	0.65	4.97 (1.23)
• I can control the way I come across to people, depending on the impression I wish to give them	0.73	4.92 (1.22)	0.757	4.99 (1.16)	0.70	4.88 (1.27)
• When I feel that the image, I am portraying isn't working, I can readily change it to something that does	0.69	4.66 (1.27)	0.622	4.68 (1.23)	0.74	4.69 (1.32)
• I have found that I can adjust my behavior to meet the requirements of any situations I find myself in	0.70	4.89 (1.19)	0.706	4.87 (1.26)	0.70	4.94 (1.13)
• Once I know what the situation calls for, it's easy for me to regulate my actions accordingly	0.61	4.96 (1.18)	0.578	5.04 (1.14)	0.64	4.90 (1.24)
Self-esteem						
• On the whole, I am satisfied with myself	0.64	5.06 (1.17)	0.615	5.03 (1.05)	0.66	5.09 (1.25)
• I feel that I am a person of worth	0.74	5.21 (1.23)	0.758	5.20 (1.17)	0.71	5.18 (1.27)
• *All in all, I am inclined to think that I am a failure (R)**	0.74	5.11 (1.30)	0.751	5.13 (1.29)	0.72	5.08(1.31)
• I take a positive attitude toward myself						
Self-extension tendency						
• I have a special bond with my favorite possessions	0.71	4.85 (1.50)	0.764	4.70 (1.62)	0.64	4.98 (1.35)
• I consider my favorite possessions to be a part of myself	0.79	4.75 (1.55)	0.847	4.57 (1.72)	0.71	4.91 (1.37)
• I often feel a personal connection between my special possessions and me	0.84	4.67 (1.59)	0.886	4.51 (1.73)	0.77	4.84 (1.44)

(*continued*)

Table A2.
Loading and
descriptive statistics
(Study 1)

Table A2.

Constructs and items	Global sample		Individualist sample		Collectivist sample	
	Loading	Average (SD)	Loading	Average (SD)	Loading	Average (SD)
• Part of me is defined by the special possessions in my life	0.84	4.57 (1.72)	0.874	4.45(1.88)	0.78	4.76 (1.53)
• I feel as if I have a close personal connection with the possessions I most prefer	0.85	4.52 (1.60)	0.885	4.35 (1.71)	0.80	4.75 (1.46)
• I can identify with important possessions in my life	0.78	4.56 (1.56)	0.784	4.39 (1.65)	0.76	4.77 (1.47)
• There are links between my special possessions and how I view myself	0.79	4.59 (1.57)	0.831	4.47 (1.69)	0.71	4.76 (1.45)
• My favorite possessions are an important indication of who I am	0.76	4.59 (1.54)	0.766	4.50 (1.66)	0.74	4.71 (1.44)
Social media behavior						
Like						
• I intend to press "like" on the posts about the product descriptions from (brand)	0.83	3.91 (1.78)	0.874	3.74 (1.87)	0.75	4.16 (1.65)
• I anticipate that I will press "like" on the product description posts of (brand)		3.96 (1.78)		3.75 (1.88)		4.27 (1.63)
• I will click "like" on the posts about the product description of (brand)		3.93 (1.83)		3.77 (1.98)		4.19 (1.64)
Share						
• I intend to share the posts about the product descriptions from (brand)	0.96	3.58 (1.94)	0.966	3.44 (2.09)	0.94	3.81 (1.74)
• I expect to share the posts about the product description of (brand)		3.57 (1.95)		3.48 (2.12)		3.78 (1.73)
		3.54 (1.97)		3.46 (2.13)		3.75 (1.77)

(continued)

Constructs and items	Global sample		Individualist sample		Collectivist sample	
	Loading	Average (SD)	Loading	Average (SD)	Loading	Average (SD)
• I will share the posts about the product description of (brand)						
Comments						
• I intend to comment on the posts about the product descriptions from (brand)	0.90	3.55 (1.92)	0.952	3.42 (2.00)	0.80	3.78 (1.80)
• I will write a comment on the posts about the product descriptions from (brand)		3.45 (1.91)		3.45 (2.07)		3.56 (1.73)
• I expect to comment on the posts about the product descriptions from (brand)		3.43 (1.90)		3.42 (2.00)		3.57 (1.79)
Public self-consciousness						
• I am concerned about the way I present myself	0.70	5.21 (1.17)	0.70	5.16 (1.17)	0.73	5.24 (1.16)
• I usually worry about making a good impression	0.64	4.93 (1.24)	0.71	5.03 (1.22)	0.53	4.84 (1.25)
• One of the last things I do before I leave my house is look in the mirror	0.57	4.97 (1.45)	0.63	4.96 (1.51)	0.51	4.97 (1.39)
• I am usually aware of my appearance	0.58	5.14 (1.21)	0.54	5.17 (1.21)	0.63	5.09 (1.20)
Measurement model fit indices	$\chi^2 = 478.56$; $df = 217$; $\chi^2/df = 2.44$; RMSEA $= 0.05$; CFI $= 0.95$; TLI $= 0.94$; NFI $= 0.92$		$\chi^2 = 395.39$; $df = 217$; $\chi^2/df = 1.82$; RMSEA $= 0.06$; CFI $= 0.94$; TLI $= 0.94$; NFI $= 0.89$		$\chi^2 = 364.80$; $df = 217$; $\chi^2/df = 1.68$; RMSEA $= 0.05$; CFI $= 0.94$; TLI $= 0.92$; NFI $= 0.86$	

Note: *Item deleted because of low loading
Source: Authors' own work

Table A2.

Constructs	AVE	CR	SE	SM	PC	SET	SMB
A. Global sample							
Self-esteem (SE)	0.51	0.75	0.71				
Self-monitoring (SM)	0.50	0.81	0.30**	0.70			
Public self-consciousness (PC)	0.40	0.72	0.36**	0.27**	0.63		
Self-extension tendency (SET)	0.63	0.93	0.42**	0.36**	0.33**	0.79	
Social media behavior (SMB)	0.81	0.92	0.18**	0.15*	0.05	0.34**	0.90
B. Individualist sample							
Self-esteem (SE)	0.51	0.75	0.71				
Self-monitoring (SM)	0.50	0.81	0.27**	0.70			
Public self-consciousness (PC)	0.42	0.74	0.12	0.40**	0.65		
Self-extension tendency (SET)	0.69	0.94	0.21**	0.43**	0.29**	0.83	
Social media behavior (SMB)	0.87	0.95	0.08	0.36**	0.16*	0.63**	0.93
C. Collectivist sample							
Self-esteem (Se)	0.50	0.73	0.70				
Self-monitoring (SM)	0.50	0.81	0.27**	0.70			
Public self-consciousness (PC)	0.40	0.69	0.23**	0.33**	0.63		
Self-extension tendency (SET)	0.54	0.90	0.29**	0.38**	0.29**	0.73	
Social media behavior (SMB)	0.70	0.87	0.11*	0.27**	0.10*	0.53**	0.84

Table A3.
Psychometric
properties (Study 1)

Notes: The diagonal values reflect the square root of AVE; **$p < 0.01$ and *$p < 0.05$
Source: Authors' own work

Consumers' digital self-extension

Structural paths and fit indices	Global sample	Individualist sample	Collectivist sample
H1: Self-monitor → Self-extension	0.25*** [t = 2.87]	0.24 [t = 1.81]	0.37** [t = 2.56]
H2: Self-esteem → Self-extension	0.26*** [t = 3.87]	0.26*** [t = 2.81]	0.30*** [t = 3.25]
H3: Self-extension → Social media behavior	0.57*** [t = 10.84]	0.66*** [t = 9.41]	0.38*** [t = 4.81]
H4a: Self-monitor → Social media behavior via self-extension (indirect effect)	β = 0.14*; t = 2.00	β = 0.15*; t = 1.36	β = 0.13*; t = 2.16
H4b: Self-esteem → Social media behavior via self-extension (indirect effect)	β = 0.14*; t = 2.71	β = 0.16*; t = 2.00	β = 0.11*; t = 2.43
H5a: Moderation of public self-consciousness on the link between self-monitor and self-extension	0.12 [t = 1.23]	0.30* [t = 2.15]	−0.14 [t = −0.82]
H5b: Moderation of public self-consciousness the link between self-esteem and self-extension	−0.05 [t = −0.59]	−0.21 [t = 1.65]	0.16 [t = 1.43]
Fit indices	χ^2 = 394.91; df = 176; χ^2/df = 2.24; RMSEA = 0.05; CFI = 0.97; TLI = 0.96; NFI = 0.95	Multigroup model fit indices: χ^2 = 624.74; df = 352; χ^2/df = 1.77; RMSEA = 0.04; CFI = 0.96; TLI = 0.96; NFI = 0.92	

Notes: ***$p < 0.001$; **$p < 0.01$ and *$p < 0.05$
Source: Authors' own work

Table A4.
Structural model
(Study 1)

Constructs and items	Global sample		Individualist sample		Collectivist sample	
	Loading	Average (SD)	Loading	Average (SD)	Loading	Average (SD)
Self-monitoring						
• In social situations, I have the ability to alter my behavior if I feel that something else is called for	0.64	5.48 (1.03)	0.65	5.54 (1.08)	0.62	5.43 (0.97)
• I can control the way I come across to people, depending on the impression I wish to give them	0.65	5.57 (1.06)	0.66	5.57 (1.15)	0.65	5.57 (0.97)
• When I feel that the image I am portraying isn't working, I can readily change it to something that does	0.68	5.51 (1.07)	0.65	5.52 (1.09)	0.71	5.50 (1.06)
• I have found that I can adjust my behavior to meet the requirements of any situations I find myself in	0.63	5.62 (1.05)	0.55	5.64 (1.10)	0.71	5.61 (1.01)
• Once I know what the situation calls for, it's easy for me to regulate my actions accordingly	0.64	5.62 (0.98)	0.62	5.67 (0.98)	0.65	5.57 (0.98)
Self-esteem						
• On the whole, I am satisfied with myself	0.58	5.63 (0.92)	0.58	5.62 (1.08)	0.55	5.57 (0.89)
• I feel that I am a person of worth	0.66	5.72 (0.94)	0.65	5.75 (1.09)	0.60	5.62 (0.95)
• All in all, I am inclined to think that I am a failure (R)*	0.60	5.76 (0.91)	0.53	5.67 (1.12)	0.72	5.74 (0.98)
• I take a positive attitude toward myself						
Self-extension tendency						
• I have a special bond with my favorite possessions	0.61	5.47 (0.94)	0.63	5.58 (1.06)	0.53	5.37 (0.81)
• I consider my favorite possessions to be a part of myself	0.58	5.53 (1.05)	0.63	5.51 (1.17)	0.50	5.55 (0.93)
• I often feel a personal connection between my special possessions and me	0.65	5.59 (1.07)	0.67	5.57 (1.21)	0.63	5.61 (0.92)

(continued)

Table A5.
Loading and
descriptive statistics
(Study 2)

Constructs and items	Global sample		Individualist sample		Collectivist sample	
	Loading	Average (SD)	Loading	Average (SD)	Loading	Average (SD)
• Part of me is defined by the special possessions in my life	0.67	5.61 (1.13)	0.72	5.54 (1.27)	0.61	5.67 (0.97)
• I feel as if I have a close personal connection with the possessions I most prefer	0.61	5.51 (1.02)	0.66	5.57 (1.16)	0.53	5.45 (0.87)
• I can identify with important possessions in my life	0.67	5.58 (1.08)	0.70	5.61 (1.21)	0.60	5.54 (0.94)
• There are links between my special possessions and how I view myself	0.68	5.58 (1.12)	0.70	5.56 (1.27)	0.65	5.60 (0.95)
• My favorite possessions are an important indication of who I am	0.71	5.54 (1.08)	0.72	5.48 (1.20)	0.72	5.61 (0.96)
Social media behavior						
Like						
• I intend to press "like" on the posts about the product descriptions from (brand)	0.78	5.28 (1.21)	0.84	5.31 (1.35)	0.69	5.25 (1.06)
• I anticipate that I will press "like" on the product description posts of (brand)		5.40 (1.28)		5.31 (1.53)		5.49 (0.98)
• I will click "like" on the posts about the product description of (brand)		5.53 (1.27)		5.48 (1.47)		5.57 (1.03)
Share						
• I intend to share the posts about the product descriptions from (brand)	0.88	5.46 (1.39)	0.91	5.30 (1.63)	0.82	5.61 (1.08)
• I expect to share the posts about the product description of (brand)		5.30 (1.34)		5.21 (1.58)		5.39 (1.06)

(*continued*)

Table A5.

Table A5.

Constructs and items	Global sample		Individualist sample		Collectivist sample	
	Loading	Average (SD)	Loading	Average (SD)	Loading	Average (SD)
• I will share the posts about the product description of (brand)		5.34 (1.36)		5.18 (1.57)		5.50 (1.10)
Comments						
• I intend to comment on the posts about the product descriptions from (brand)	0.88	5.31 (1.39)	0.88	5.18 (1.67)	0.88	5.43 (1.05)
• I will write a comment on the posts about the product descriptions from (brand)		5.32 (1.36)		5.14 (1.61)		5.49 (1.04)
• I expect to comment on the posts about the product descriptions from (brand)		5.33 (1.41)		5.18 (1.62)		5.47 (1.17)
Public self-consciousness						
• I am concerned about the way I present myself	0.56	5.57 (0.97)	0.53	5.49 (1.32)	0.59	5.49 (0.96)
• I usually worry about making a good impression	0.53	5.46 (1.17)	0.51	5.40 (1.35)	0.58	5.49 (1.08)
• One of the last things I do before I leave my house is look in the mirror	0.66	5.49 (1.12)	0.67	5.48 (1.26)	0.59	5.50 (1.05)
• I am usually aware of my appearance	0.60	5.55 (1.11)	0.61	5.57 (1.14)	0.62	5.52 (1.07)
Measurement model fit indices	$\chi^2 = 490.92$; $df = 218$; $\chi^2/df = 2.25$; RMSEA = 0.05; CFI = 0.94; TLI = 0.93; NFI = 0.89		$\chi^2 = 403.34$; $df = 218$; $\chi^2/df = 1.85$; RMSEA = 0.06; CFI = 0.92; TLI = 0.91; NFI = 0.85		$\chi^2 = 330.92$; $df = 217$; $\chi^2/df = 1.56$; RMSEA = 0.04; CFI = 0.95; TLI = 0.94; NFI = 0.85	

Note: *Item deleted because of low loading
Source: Authors' own work

Constructs	AVE	CR	SE	SM	PC	SET	SMB
A. Global sample							
Self-esteem (SE)	0.40	0.68	0.63				
Self-monitoring (SM)	0.42	0.78	0.28**	0.65			
Public self-consciousness (PC)	0.40	0.70	0.18**	0.64**	0.63		
Self-extension tendency (SET)	0.43	0.85	0.33**	0.70**	0.68**	0.66	
Social media behavior (SMB)	0.72	0.84	0.21**	0.55**	0.56**	0.59**	0.85
B. Individualist sample (USA)							
Self-esteem (SE)	0.40	0.66	0.63				
Self-monitoring (SM)	0.40	0.76	0.54**	0.63			
Public self-consciousness (PC)	0.40	0.70	0.39**	0.59**	0.63		
Self-extension tendency (SET)	0.50	0.87	0.54**	0.70**	0.63**	0.70	
Social media behavior (SMB)	0.77	0.91	0.33**	0.52**	0.52*	0.53**	0.88
C. Collectivist sample (India)							
Self-esteem (Se)	0.40	0.70	0.63				
Self-monitoring (SM)	0.50	0.80	0.02	0.70			
Public self-consciousness (PC)	0.40	0.70	−0.05	0.68**	0.63		
Self-extension tendency (SET)	0.40	0.81	0.07	0.70**	0.70**	0.63	
Social media behavior (SMB)	0.64	0.84	0.08	0.64**	0.64*	0.70**	0.80

Notes: The diagonal values reflect the square root of AVE; $**p < 0.01$ and $*p < 0.05$
Source: Authors' own work

Table A6.
Psychometric
properties (Study 2)

Structural paths and fit indices	Global sample	Individualist sample	Collectivist sample
H1: Self-monitor → Self-extension	0.69*** [t = 23.69]	0.79*** [t = 17.63]	0.58*** [t = 16.01]
H2: Self-esteem → Self-extension	0.32*** [t = 7.49]	0.61*** [t = 9.68]	0.06 [t = 1.08]
H3: Self-extension → Social media behavior	0.57*** [t = 7.56]	0.74*** [t = 7.48]	0.70*** [t = 9.15]
H4a: Self-monitor → Social media behavior via self-extension (indirect effect)	$\beta = 0.39$ [Sig] LLCI 0.22 ULCI 0.56	$\beta = 0.38$ [Sig] LLCI 0.03 ULCI 0.70	$\beta = 0.41$ [Sig] LLCI 0.30 ULCI 0.53
H4b: Self-esteem → Social media behavior via self-extension (indirect effect)	$\beta = 0.26$ [Sig] LLCI 0.18 ULCI 0.36	$\beta = 0.45$ [Sig] LLCI 0.28 ULCI 0.67	$\beta = 0.05$; [NS] LLCI −0.04 ULCI 0.15
H5a: Moderation of public self-consciousness on the link between self-monitor and self-extension	−0.03 [t = −1.05]	−0.08 [t = −2.21]	0.02 [t = 0.67]
H5b: Moderation of public self-consciousness the link between self-esteem and self-extension	−0.08 [t = −2.24]	−0.16 [t = −2.87]	−0.02 [t = −0.06]

Note: $***p < 0.001$
Source: Authors' own work

Table A7.
Structural model
(Study 2)

About the authors

Fazlul K. Rabbanee is an Associate Professor in the School of Management and Marketing, Curtin University, Australia. He obtained PhD degree in Customer Relationship Management from the same university. He is a Fulbright Scholar and holds an MBA (in International Business) from The

University of Akron, Ohio, USA. His broad research interests include relationship marketing, consumer behavior and marketing strategy. He has published widely in different refereed journals, including *European Journal of Marketing*, *Psychology and Marketing*, *Journal of Business Research*, *Journal of Business and Industrial Marketing*, *Journal of Retailing and Consumer Services*, *Journal of Strategic Marketing*, *Journal of Service Theory and Practice*, *Service Industries Journal* and *Australasian Marketing Journal*.

Rajat Roy is an Associate Professor of Marketing at Bond Business School, Australia. He has published extensively in prestigious marketing journals such as *Journal of Consumer Psychology*, *European Journal of Marketing*, *Journal of Business Research*, *Journal of Advertising* and *Psychology and Marketing*, among others. Rajat has served as session chairs in global and Australian marketing conferences and attended invited talks across reputable universities in Australia, Japan, Singapore and India. Rajat currently serves the academe through his role as an Associate Editor, Guest Editor and as an editorial board member of *Journal of Business Research*, *European Journal of Marketing*, *Journal of Advertising Research* and *International Journal of Advertising*. His interaction with the wider community is evidenced through various expert commentaries in a range of media such as newspaper, television and online channels. Rajat has also successfully consulted industry clients such as Mercedes Benz and United States Studies Centre and recently contributed to the Australian Federal Government consultation paper on research commercialisation.

Sanjit K. Roy is a Professor of Marketing & Service Science and Vice Chancellor's Professorial Research Fellow at School of Business and Law, Edith Cowan University. He is a certified LEGO® SERIOUS PLAY® Facilitator. He is an Associate Editor at *European Journal of Marketing* and a member on the editorial boards of *Journal of Business Research*, *Journal of Services Marketing*, *Journal of Strategic Marketing* and *Journal of Service Theory and Practice*. His research interests include customer experience management, impact of new technologies (i.e. AI and robots) on services and transformative service research. He has published in *Industrial Marketing Management*, *European Journal of Marketing*, *Journal of Business Research*, *Journal of Marketing Management*, *International Journal of Information Management*, *Information Systems Frontiers*, *Internet Research* and *Journal of Services Marketing*, among others. Sanjit K. Roy is the corresponding author and can be contacted at: roysanjit2002@gmail.com

Rana Sobh is a Professor of Marketing at the Department of Management and Marketing, the College of Business and Economics, Qatar University. She received her PhD in marketing from the University of Auckland in 2006 and joined Qatar University in 2007. Her research interest focuses on culture and consumption and addresses the relationship between globalization, consumer identities, advertising and culture. Her work is published in *Marketing Theory*, *Journal of Advertising Research*, *Services Marketing*, *Consumption, Markets and Culture* and several other journals and edited books.