



The Effect of Spiritualism and Materialism on Luxury Purchasing Intention

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Doctoral Dissertation

**The Effect of Spiritualism and Materialism
on Luxury Purchasing Intention**

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Abstract

Purpose— Many intensive studies on the luxury consumption phenomenon in western countries have been done in the last few decades. However, there are only a few studies which have empirically investigated the main or key relationships which influence purchase intention of luxury goods in Middle Eastern countries such as Iran otherwise known as Persia, which has the richest ancient culture in the Middle East. Culturally it tends to lean towards achievement and high performance, mainly influencing its neighboring countries and the Middle East (Javidan & Dastmalchian, 2003). The aim of this paper is to investigate key factors that influence the intention of purchasing luxury goods, as well as the role of materialism and spiritualism on the consumer's intent to purchase luxury goods. In order to understand these relationships within a broader context, we have conducted a survey among students in Gorgan University in Iran. The data were analyzed by using exploratory factor analysis as well as hierarchical regression analysis. Our results show social status, hedonic and unique aspects of motivations are positively associated with purchase intention of luxury goods in Iran but the conspicuous and quality aspects have negatively affect. Materialism moderates the relationship of conspicuous, quality and social status motivation values on the intention of purchasing goods. On the other hand, spiritualism moderates the relationship between the conspicuousness and quality motivation values and intention of purchasing luxury goods.

Practical implications—This study offers new empirical support for the proposition that materialism and spiritualism play a role in the intent of purchasing luxury goods and consequently affects both theoretical and managerial understanding of luxury consumption in Iran as an Islamic country.

The findings published in this paper have the potential to influence management decision-making and affect change in marketing strategies, advertising and promotion of luxury

goods in Iran as well as many other Islamic countries and show how is different with the Western countries.

Originality/value This paper provides a new perspective on the phenomenon of intent of purchasing luxury goods by consumers in Iran that firstly, materialism has a negative moderation effect on motivation value of conspicuous, social status and quality and IPLG. Secondly, materialism has a partial positive moderation effect on uniqueness and IPLG.

In addition, spirituality has negative moderation effect on conspicuousness, quality and IPLG.

However, spirituality has a partial positive moderation effect on uniqueness and IPLG.

The result of simple slope test shows the moderation effects of spiritualism and materialism follow same pattern on the relationship between motivation value of conspicuous, uniqueness and quality and IPLG.

Lastly, the five key motivations value on IPLG in Iran have been investigated. The results show that in general, hedonic and social status have a positive effect on intention toward luxury goods. however, need uniqueness and quality have negative effect on intention toward purchasing luxury goods.

Keywords Luxury goods, purchase intention, motivation, materialism, spiritualism, Iran

Paper type: Research paper

1 Introduction

Due to rapid economic growth globally, the possibility of possession and consumption of luxury goods have been rising dramatically (Husic & Cicic, 2009). Nowadays not only the wealthy but also the middle classes are have desire in purchasing luxury goods (Savitha & Sathyanarayan, 2014). Luxury consumption is one of the interesting aspects of consumption. Because consumers don't need to consume these products for surviving, yet they still engage in consuming luxury goods (Teimourpour & Hanzadee, 2011).

Luxury consumption one the most profitable in world and manufacture, design, distribution channel as well as managers and who are in involved in this industry extremely interested to understand the behaviour of customer in order enjoy the benefit of marketing this goods.

It is important for managers of the producers and sellers of luxury goods to have a clear understanding of the main factors that influence consumers to purchase luxury goods, and also to understand how their motivations are affected by individual and cultural values and the reasons behind these motivations.

There is a considerable volume of researcher that has carried out to look at luxury goods from different characteristics and perspectives, including as symbols of wealth status (Veblen, 1899; Vigneron & Johnson, 1999), as providers of pleasure and prestige (Liao & Wang, 2009), as non-essential items (Heidarzadeh & Teimourpour, 2012), premium and price (Vigneron & Johnson, 1999), segmentations of the luxury market (Dubois & Laurent, 2005), psychological (Kapferer, 1997), emotional and functional (Hung et al., 2011; Nwankwo, Hamelin & Khaled, 2014) features of luxury goods.

Regarding to population size of Iran, the tendency of consumption of the luxury have been increased dramatically. In fact, Iran as developing country can be consider as potential market for luxury consumption, for example cosmetic industry in Iran become the world's

seventh-largest consumer market where spending has reached \$US2.1 billion (\$A2.26 billion) annually on various famous world brands of beauty products. However, research on markets pertaining to Iranian consumer behavior as well as luxury goods is scant (Teimourpour & Hanzadee, 2011).

Importance of intention to purchase luxury goods:

The Importance of intention in the purchasing of goods is a type of consumer thinking based on desire and decision making to acquire certain goods at a future point in time in a particular way. As such, the investigation of the intention of purchasing luxury goods can predict and bring understanding to consumer behavior in the market place.

It is important to highlight the kind of luxury products or goods which change over time under different conditions. For example, by increased income, passing of time, age of consumers etc. Intention to do something means to do it in the future, It is thought and planned action to take place in the future in a particular ways. Dr.Wayne Dyer(2005) in his book “Power of Intention” explains intention as a force or energy in the universe that leads to the act of creation to take place. A number of research studies in the consumer behaviour field applied the intention variable in their research and highlighted the importance of predictable behaviour (for example in terms of fashion goods) in consumer behaviour (Zhang & Kim, 2012).

Research problem

However, scientific research is still limited and thus has yet to provide sufficient information and understanding of information on the overall processes and outcomes of purchasing luxury goods (Lye et al., 2005). Moreover, none of the previous studies investigate the indirect effect of hidden individual values of spiritualism on the intention of purchasing luxury goods or actual purchasing luxury goods. Although, there is a considerable empirical research have been done regarding to the spiritualism and health or

spiritualism and management (Standifer et al., 2010) and it have been discussed how spirituality affect patient recovery (Genia, 1996) for example coping with stress, coping and losing the love (Cotton, Larkin, Hoopes, Cromer, & Rosenthal, 2005) or how it improves the efficiency of an organization.

Why previous study did not pay attention to the importance of spirituality in luxury phenomena? Actually, it can be right, because when it comes to buying luxury goods and spirituality, a question will arise that how the feel that God exists at all times, or that all affairs are interrelated or the feeling of the calm and peace could effect on the intention of purchasing goods.

In fact, individuals identify themselves base on their own values and beliefs and these values are taken from culture. Although spirituality in Iran has been taken from culture of Islam but as same as measured in the west, they believe God and all affairs are related to each other. If there is a positive or negative occurrence, it come from universe and God and all affairs are in the hand of God as consequence they try to follow God instruction such as moral behavior in their life and spirituality become of the major factor for Iranian.

This study is the first of its kind to consider the influence of spiritualism and materialism which have been shown to be powerful elements in the human personality. In other words, despite the empirical studies that cover the essence of many cultural values and personal factors on luxury goods purchases, there is still a lack of knowledge about how spiritualism and materialism affect the consumer's motivations on purchasing luxury goods. Iran was chosen for application and testing of the conceptual model, because firstly, as an Iranian it is easy to get samples, secondly Iran otherwise known as Persia, has a rich culture where Iranians prefer a more open and democratic society that allows individual rights to coexist in harmony with Islamic mores and belief (Mansour Javidan et al., 2003).

Research objective

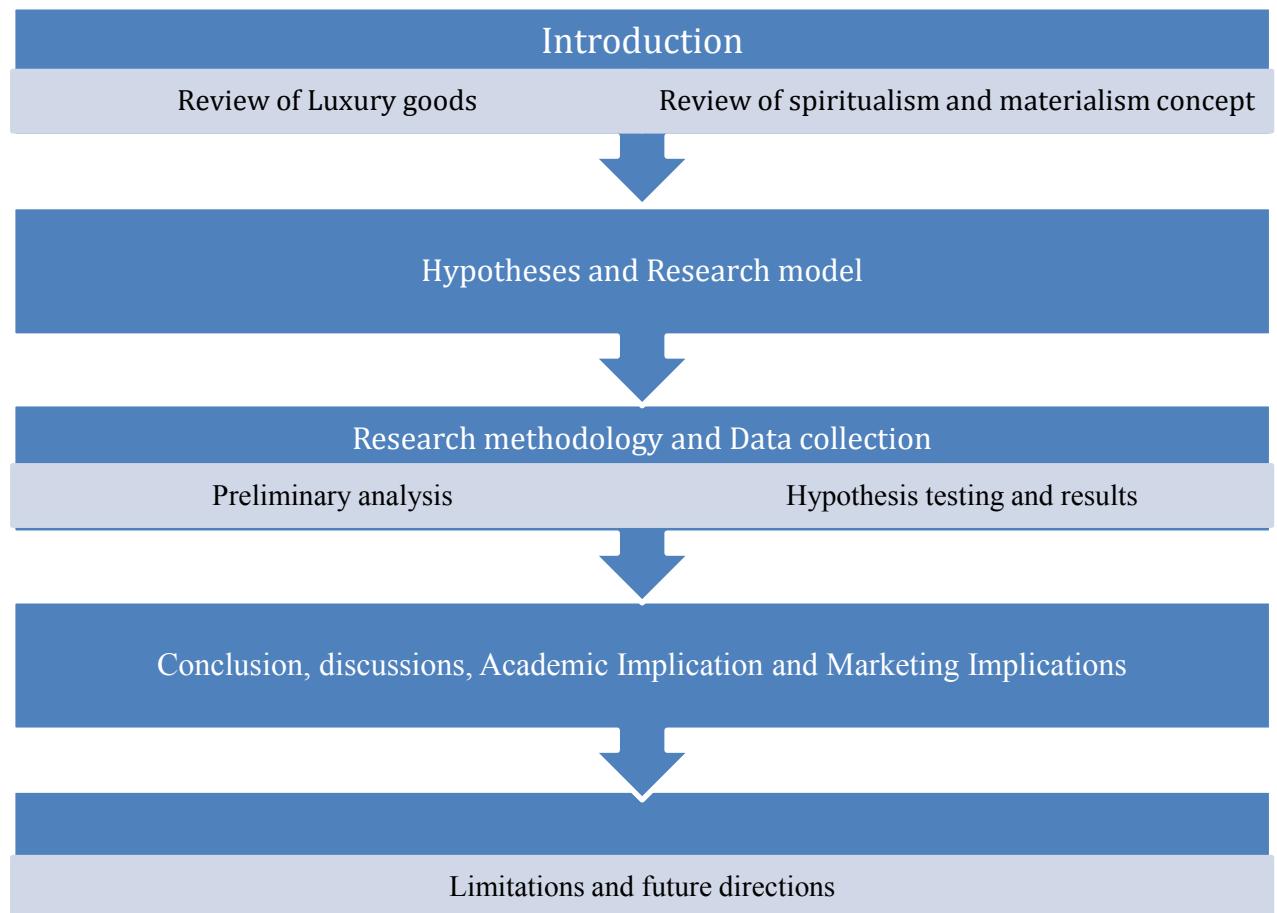
This gap of knowledge has intrigued this author and Indeed, this study makes two specific contributions to the current knowledge from the Iranian perspective: (1) it has identified motivation as key of factors of intention in purchasing luxury goods; (2) it highlights the moderating effects of spiritualism and materialism on the relationship between personal motivation and intention in purchasing luxury goods. These individual values can effect differently on intention of purchasing luxury goods in the way that effect on the relationship between motivations and intention of purchasing goods and they can make theses relation more stronger or weaker. In order to examine these relationships, we have conducted a survey among students in Gorgan University in Iran and the data were analyzed by hierarchical regression analysis which suggested by (Cohen & Cohen, 1983) which had been apply in considerable study in last three decades.

This paper forces on the key factors that contribute to luxury goods purchasing in Iran. Secondly it examines the intention on purchasing luxury goods, rather than actual behaviour. Lastly, we analyse spiritualism and materialism as having moderating effects on this process.

Chapter structure

This thesis is formulated in following chapters. In chapter 2 we will look at the importance of luxury goods and their characteristics, and the overview of the Iranian market and its potential. Then, the review of spirituality and materialism and how they can affect consumer behaviour, and the conflict between the spirituality and materialism concepts will be discussed. Chapter 3 research will discuss the hypotheses and methodology will be developed, and how spirituality and materialism affect the relationship between motivations and intention of purchasing luxury goods, and the conceptual model for this study will be proposed. Following the definition of the conceptual model the measurement variables will be explained. In Chapter 4 the data collection procedure and data analyse will be described.

Moreover, chapter 4 will present the main results of data analyses. Chapter 5 will present conclusion and discussion as well as marketing implications. Finally, Chapter six will come up with limitations of the present study and discuss future research directions.



2 Literature Review

2.1 Introduction

This paper emphasizes that luxury goods will be change over time and may different in cross culture and place but important point is that intention of purchasing luxury goods is same over those condition and understanding motivation value on the back of this phenomena is crucial. This chapter provides a review with general overview of luxury consumption and how luxury phenomena are formed over time and the theory of leisure followed by a more focused review on influential models of luxury goods purchase intention and explain how shaped the motivation values behind luxury consumption in the west counties as well as Muslim county such as Iran.

Moreover, this section includes description of the relevant literature review on spiritualism and materialism and show how these two concept used in different researches and discuss how they are in conflict with each other and indicate the importance of these concept.

2.2 Contextual background

Iran is a developing Islamic country, located in the Middle East. According to World Bank Group (2006) report, Iran in term of population become second-largest population after Egypt in Middle east and north Africa. Regarding to Iran National Statistics (2009) 40% of the population (43,786,731) out of the total population (70,495,782) are between age of 10-25 and almost three-quarters of Iran's population are under age of 30 as young country. This new generation holds new expectation for better future and shows interest in fashion and self-development. Therefore, the new young generation comes with new needs and wants in Iran.

The Iranian luxury market dramatically increased among younger consumers between 1997 to 2005. Iranian people started imitating young people abroad from the West regarding lifestyle. (Jafari & Goulding, 2012).

Consumer behavior is influenced by both Islamic values and western culture and it has a potential to be a lucrative market for business investment. Yet, generally speaking, because of Iran's adherence to Islamic religious values it discourages the consumption of conspicuous goods. Consumption of luxury goods such as watch has been increased dramatically and demand for luxury goods such as jewellery, cloths, watches, furniture, car (Ex. Mercedes Benz, BMW, Porsche). It should be note even due the tariff barriers foreign luxury brands are selling three time more expensive than international price and still there is potential demand in Iran (Heidarzadeh & Teimourpour 2012).

Moreover, services in the Iranian luxury goods industry have also increased for example, elegant restaurants, spas, beauty salons and gyms among others. Heidarzadeh & Teimourpour (2012) and Hanzaee & Aghasibeig (2010) state that there are many brand-conscious Iranian consumers who want to buy more and more expensive and well-known brands.

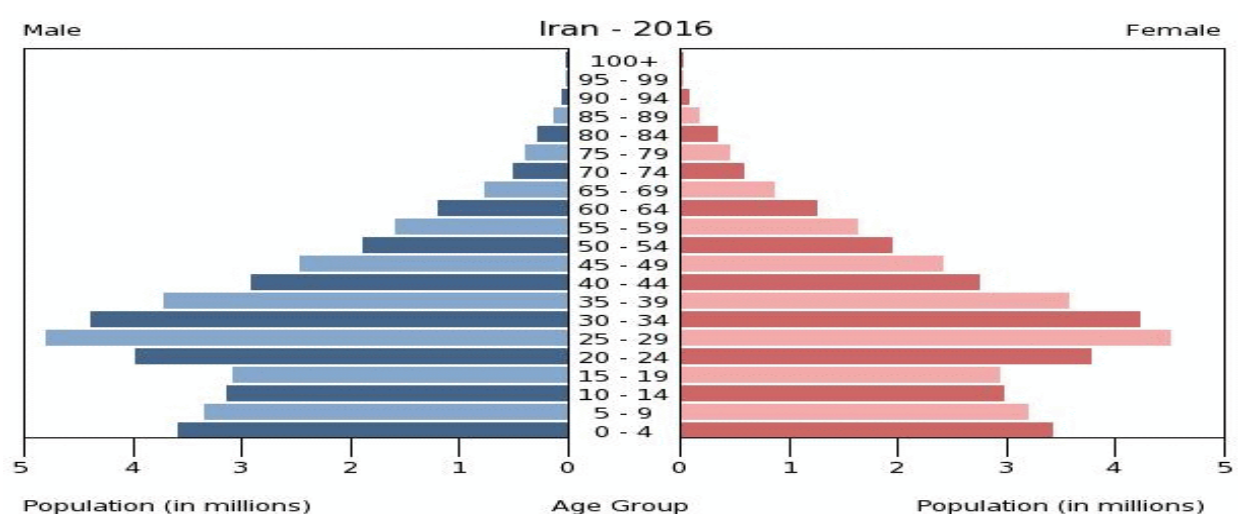


Figure 1 Iranian Age and Sex Distribution, 2016

(Source: CIA World Factbook)

Alvandi, Fazli & Najafi (2013) suggest that, while Iran is still a developing country in terms of its population size, the increasing consumer tendency towards luxury goods by affluent people could make it an extremely attractive marketplace. However, even though Iran is an important luxury goods market, it is still poorly researched in terms of its market potential and consumer behavior in respect to luxury goods (Heidarzadeh & Teimourpour 2012).

Addressing the literature in term of motivations and perception of the luxury goods is not well-known in Asia. Although, some researches have been done in Asia in field of luxury consumption, but most of them consider the Veblen's theory of conspicuous consumption and compare it with others consumption theories. However, consumer behavior is differently based on the culture and features of the market (Heidarzadeh & Teimourpour 2012).

While luxury goods from an Iranian perspective and market place is similar to the worldwide market, there still remains a difference due to it's cultural and religious beliefs (Heidarzadeh & Teimourpour 2012). The word for luxury and brand in the Persian language is pronounced almost as the same as in English, "LUX" and "Brand". However, the meaning and impact of foreign luxury brands carry less value and have less impact among Iranian people.

Despite the strong influence of Islamic religious values and spirituality on Iranian culture, it has nonetheless been affected by modern Western markets and values, and the effects of economic globalization. Therefore significant shifts and contradictions have emerged in Iranian social system, due to these dual influences (Hessini, 1994). The goal of this study is

to remedy the lack of research regarding the subject of the Iranian luxury goods consumers and markets as previously mentioned above it.

2.3 Definition of “Luxury”

What is luxury? Luxury goods are goods or things that have a special characteristic and high financial cost and communicates on the subconscious level to others regarding the differences of statues, power and wealth and self-worth. It also differentiates them from other goods which are considered by the society in general to be of less value or worth. These goods change over time and can vary amongst different religions and cultures. Many industries try to make products and to introduce these goods in the market as luxury goods in order to appreciate their market value by the benefits they can offer.

Thorsten Veblen was the first person who proposed the theory conspicuous consumption and concept of “luxury”, which links consumption to social status (Veblen, 1899). According to this theory, Veblen stated that wealthy people engage in the consumption of luxury products which are highly conspicuous in order to reinforce or enhance their social status and he believed that one way to show being wealthy in society can be achieved with the consumption of luxury products (Teimourpour & Hanzaee, 2011).

Although Veblen's theory is already influential, there are doubts about its validity. Some scholars believe that all social groups, rich to poor, explicitly used the conspicuous consumption (Aciklain, Gul, & Develioglu, 2009).

Phau (2000) defined that luxury goods is perceived to be the extreme end of the prestige brand category where brand identity, awareness, perceived quality, and loyalty are important components.

According to the Webster’s Dictionary (2002) define luxury as non-essential goods or service that bring convenience beyond the indispensable.

Wordiq (2004) in general defined luxury goods as goods sold at the highest end of the market in regard to quality and price. (Wordiq, 2004) (Wordiq, 2004) Berry (1994) states, “Whereas *necessities* are utilitarian objects that relieve an unpleasant state of discomfort, *luxuries* are characterized as objects of desire that provide pleasure “.

In the study of Vickers & Renand (2003) the definition of luxury goods is based on three important characteristics: Functionalism, experiential symbolism, and symbolic interaction:

- 1-Functionalism is an indicator of solving consumers’ problems.
- 2-Experiential symbolism is characterized as luxury products providing sensory pleasure;
- 3- Symbolic interaction is characterized as a need for self-enhancement which can be satisfied by consuming luxury products.

Consumers perception of luxury goods varies over time and place (Berthon et al., 2009). From the view point of people who are poor, goods such as electricity and even basic hygiene items such as soap might be perceived as luxury items. When their income increases, other goods are then replaced as luxury items (Keith et al.,2013). However, concept of luxury is a complex and ambivalent and consumers have mixed feelings or contradictory ideas about it (Kapferer, 1997). As a consequence, it is difficult to define luxury branding in absolutes (Heine & Phan, 2011).

According to the above definitions, it is understood that luxury can be from various perspectives such as wealth symbol, status, high quality and price, enjoyable services, credit and unnecessary services of various features (Teimourpour & Hanzadee, 2011). These definitions also highlight luxury values.

Since this study emphasizes the intention of purchasing luxury goods in general, rather than the purchase of any specific brand or item, it considers luxury goods in broader terms as “items of higher functionality and higher status than other items in the same category”. It also investigates what influence personal motivations have on the consumption of luxury

goods in order to better understand the role of consumer motivation and the hidden values that influence this phenomenon.

2.4 Motivation values for luxury purchasing goods

Pinder (1998) claims that motivation is the force that prompts action. It relates to both conscious and unconscious decision making which also includes how, when, and why any behavior is done (Eysenck & Eysenck, 1985).

There are considerable number of research studies which propose and examine theoretical frameworks regarding motivational factors which influence luxury purchasing, indirectly or directly (Chevalier & Gutsatz, 2012).

Table I Motivation value framework for luxury goods	
Type of motivation	Theoretical sources
Conspicuousness	Veblen (1899); Minas & George (2014); Paurav Shukla (2012)
Social Status	Vickers & Renand (2003)
	Nwankwo et al. (2014) Nia & Lynne Zaichkowsky (2000)
Uniqueness	Knight DK (2007); Qin & Sandra (2011); Ruvio (2008)
Hedonic	Hirschman & Holbrook(1982); Poulsson & Kale(2004); Schmitt(2003); Vigneron & Johnson(1999)
Quality	Heidarzadeh & Teimourpour (2012); Nwankwo et al. (2014) Nia & Lynne Zaichkowsky (2000); O'Cass & Frost, (2002); Vigneron Johnson (2004)

In an empirical study related to the intention on purchasing luxury goods which was done by Nwankwo et al,(2014) in an Islamic society, Morocco, where the concept of luxury may be in tension with religious values, it was investigated how individual values and motivations (including quality, hedonic, social status, conspicuousness, uniqueness)

influenced purchase intentions towards luxury goods. The study found correlations between the intention to buy luxury goods, motivational and personal values. The result showed that Moroccans purchasing luxury goods were mainly motivated by quality, uniqueness and exclusivity, and are not moved by hedonic, social status, and conspicuousness motives.

In another study on the values associated with luxury brands, Berthon et al. (2009) proposed that there are three dimensions of consumer experience. The first dimension is the functional value, which involves how the consumer perceives the goods, the material and the quality of the items that they looking to purchase. The importance of the quality for some consumers, puts emphasize on the object and its functional value and performance rather than what it represents (Berthon et al., 2009; Sweeney and Soutar, 2001).

The second dimension is connected to the subjective thoughts and feelings of the consumer toward luxury brands which affect the final decision of the purchase (Hung et al., 2011).

In agreement with Berthon et al. (2009); Sweeney and Soutar (2001) that consumers' subjective thoughts and feelings can be divided into hedonic and uniqueness-seeking motivations, whereas economic reasons for purchasing a luxury product might negate the desire to purchase the product (Hung et al., 2011).

The third dimension has to do with symbolic value of the luxury brand. The symbolic value incorporates conspicuousness, expensiveness, and wealth of the consumer. This symbolic dimension of owning luxury brands may also be s subconscious signal to others (Belk, 1988; O'Cass, 2004).

By referencing Keller's work (2003), it can be expected that these dimensions of motivation impact on individuals to consume luxury goods (Hung et al., 2011), although this has not yet been empirically tested in Iran.

Another framework which may be of use in this research is a study conducted by Vigneron Johnson (2004) which emphasises the importance of social status in the motivation value of the purchase luxury goods.

Among those motivation values, the most prominent are listed as *conspicuousness*, *social status*, *uniqueness* and *quality* (Solomon, Zaichkovsk & Polegato, 2002; Vigneron & Johnson ,1999). In the study of Veblen (1899) it was found wealthy people use conspicuous consumption to enhance their social status. The term of social status motivation can be explained as consumer need to tendency of seeking a higher social class, or being admired by the others (Hyman, 1942; Vigneron & Johnson ,1999). Based on those previous researches, this paper specifically examines the five motivational values of *conspicuousness*, *social status*, *uniqueness*, *hedonic* and *quality* that influence the *intention* of purchasing luxury goods in Iran. The following table summarize previous research studies done in conjunction with motivational values and their influence on luxury consumption.

Table II Related researches	
Author/s	Findings
Zhang a & Kim (2012) ; Vigneron & Johnson (1999, 2004); Wiedmann, Hennigs, & Siebels (2009)	Social status is an important factor of motivation for luxury consumption.
Heidarzadeh & Teimourpour (2012)	In Iranian culture, decision making is influenced by the group so leaders' opinions and group pressure are crucial.
Tsai (2005)	Consumers who are socially-oriented are motivated to own luxury goods for the purpose of enhancing /displaying their status and success in selected social groups. In particular, luxury brands which are recognized internationally play major factor.
Alvandi et al. (2013)	Among Iranian teens, social consumption motivation has positive effect regarding interest toward in luxury brands; materialism plays as an important factor in teenagers' attitude toward luxury brands.

Kamineni, (2005); Prendergast (2003); Zhang & Kim (2012)	The increase of luxury goods' consumption is directly proportional to the relationship between the increase in materialism and increase in brand consumption.
Fournier & Richins (1991)	Compared to low materialists, high materialists are more prone to value expensive objects and items which convey prestige and enhance both their social status and appearance .
Nwankwo et al. (2014)	Investigations of motivations of intention such as quality, hedonic, social status, conspicuousness, uniqueness in regarding to luxury goods in Morocco an Islamic county. Their finding show that Moroccan consumers purchase of luxury goods are mostly motivated by quality and uniqueness.

2.5 Theoretical backgrounds for spiritualism and materialism

So far we only dealt with direct motivational impacts on luxury goods consumption, but in any society the motivation-consumption relationship is placed within its social and cultural value system. Therefore, motivational values produce different effects on luxury goods consumption in different social and cultural systems. For example, as it will be seen later, conspicuousness works on luxury goods purchases differently in Islamic and Western societies. It is important to explicitly admit social and cultural factors in our analyses, in order to correctly judge the influence of motivational values on luxury good purchases.

Although there are many theoretical frameworks to define social and cultural systems. In this paper I will only use the spiritualism and materialism framework. The main reason for this choice of social and cultural dimensions is that I have used this framework in my master's thesis to investigate the purchase of cell phones (which is an expensive item) in Iran which is a highly spiritual society. This experience, along with my observations in other countries (including Japan and Australia), suggested me that spiritualism and materialism are rather critical cultural factors in investigating the relationship between consumer motivation for luxury consumption. The following section cover literature review in the area of materialism and spiritualism.

2.5.1 Spiritualism

The term 'spirituality' is derived from the Latin term spirits that translates into breath of life. In many descripts of social sciences and natural sciences spirituality is considered to be an inner drive that seeks to find meaning in life (Fry, 2003).Historically spirituality has been a part of human experience for the individual and society as powerful force which plays an intrinsic part of being human (Stillman et al., 2012).

The word spirituality has also been commonly used in a religious context to describe the personal and subjective aspects of religious experiences, with religion being formally reflected in the connections with a spiritual beliefs organizations, rituals, and traditions associated with a referenced group (Hill et al., 2000) and historically it has been being mentioned in several religious texts such as the Hibraic Old and the Greek New Testaments (Zinnbauer, 2000).Both religion and spirituality are constants in human life (Grinde, 1996, 1998). However, not all spiritually concepts are linked to religion.

Various Definitions of Spirituality

In following section describes comprehensive overview of spirituality definition which explain by different scholars on over time as consequence show how this concept apply in different field such as management, health and motivations marketing through spiritual material and study.

Schneiders (1989) defines spirituality as “the experience of consciously striving to integrate one’s life in terms not of isolation and self-absorption but of self-transcendence toward the ultimate value one perceives”.

Spilka (1983) explains that spirituality falls in one of these categories 1) God-oriented spirituality that thought and practices are theologies (fall into a religions) of believing in the existence of a supreme power 2) world- oriented spirituality that is a bond with nature

or ecology; 3) people-oriented (humanistic) that human achievement and potential is emphasized.

Standifer et al. (2012) have indicated that “Spirituality defined as the personal belief in an inner life that seeks to find meaning of life and an individual difference variable.

One of the results of spirituality, or, as all persons, who are spiritual beings, is a feeling of increased inner strength and personal awareness and acceptance of the world, manifested as inner peace (Delgado ,2005).

Duchon and Ashmos Plowman (2005, p. 625), in their summary of the literature, identified what they called “three fundamental spiritual needs”: meaning, purpose, and being connected to others.

Kale (2006) defined spirituality as, “An individual’s endeavors to explore and, deeply and meaningfully connect one’s inner self to the known world and beyond” Myers (1990, p.11) describes it as “a continuing search for meaning and purpose in life; an appreciation for the depth of life, the expanse of the universe, and natural forces which operate; a personal belief system. Fisher’s (1998) four domains of spirituality: personal, communal, environmental and transcendental. The environmental domain explains an individual’s connectedness with nature.

Regarding to Underwood and Teresi (2002) defined the spirituality concept for an individual which looking for the meaning of life and "transcendental truth" which may consist of interaction with other and nature and beyond the self and feel of compassion and concern to others. Connectedness could be considered as one of major of the spirituality concept which often come with the respect to the other, compassion and consciousness (Koss et al., 2015).

These definitions assert that being spiritual is part of being human; it is an intrinsic human capacity. Throughout history and across all societies, spirituality became part of

human experience, a robust force in life for both individuals and societies. For the purpose of my own study, I shall adopt the following functional definition of spirituality. As it was explained, the concept of spirituality is stronger in those people who believe in a beyond power, connection to others and inner peace. Although in many previous studies it has been contrasted with the concept of materialism, which will be explained later, these two concepts (spiritualism and materialism) are not treated as entirely opposite. Instead they shall be treated as two individual concepts.

Spirituality Research in Organizational and Management Fields

Spirituality has received considerable attention recently in the organizational literature particularly as it relates to working relationships.” And it was discussed that spirituality affects a person’s perception of self, others.” In the 20th century, William James and other psychological researchers related spirituality to a person’s character or disposition and linked it to the subsequent actions of that person (Miller et al., 2003).

Spirituality has become an increasingly important area in social, health and business research

It is associated positively relation with family and more success in academic (Regnerus and Elder, 2003) and better mental health (Cotton et al., 2005; Kelley & Miller, 2007) well-being, dealing with stress issues (Cotton et al., 2005; Davis, Kerr & Kurpius, 2003; Pearce, Little & Perez, 2003), and external problems such as substance abuse for teenagers (Klatt, 2008; Perez, 2008). Persons who are more spiritual may find satisfaction in life from nonmaterial or spiritual things.

In any society one’s relationship with God and spirituality plays an important role in providing comfort, social support and a sense of belonging. It also gives encouragement and inner strength. It creates a sense of acceptance, empowers one to act with control, as well as giving relief to emotional distress of certain fears as well as giving meaning and hope to

life (Gall & Comblat, 2002 ; Siegel & Schrinshaw, 2002; Gaskins & Forté, 1995; Highfield, 1992).

Moreover, feeling secure results from a deep relationship with God and spirituality which associates with positive outcome and forms of coping in times of difficulty (Belavich & Pargament, 2002).

Kirkpatrick & Shaver (1990) found that individuals who described their relationship to God as secure scored significantly lower on measures of loneliness/depression, anxiety, physical illness and scored higher in life satisfaction.

In addition, spirituality and understanding the existence of God brings feeling of being supported and causes greater self- esteem (Maton,1989).

Spirituality Research in the Fields of Consumer and Marketing

The concept of spirituality has been getting attention in management research and by scholars but it seems to be a reluctance of addressing it in marketing field (Kale, 2006). In the same study Kale suggests that Marketing through spirituality significantly effects consumer behavior and it has become a significant topic regarding the effects on consumption behavior (Kale, 2006).

Kale's paper (2006) infers that a consumer's spiritual needs a very important and relevant factors in consumer behavior. He argues that the business world and researchers seriously need to consider product benefit regarding spiritual utility and apply it in conjunction with other utilities.

It has been argued by Kale (2006) that Spirituality can be applied when trying to explain consumer interaction between "self" and the purchasing decisions they make. Likewise he recognizes that businesses have suddenly started to understand the influence and role that the soul and

In Standifer's et al. (2010) broader study of a comparison of cross-cultural organizations in US and China they observed through the influence of spirituality on buyer behavior in business to business (B2B) relationship marketing and observed that spirituality is an important dimension in differentiating the cross-cultural organization through dimensions of spirituality.

They support the notion that there is the direct positive correlation between higher levels of buyer spirituality to buyer perceptions of open communication within marketing relationships and shared values with the seller on the other hand, opportunism is negatively related to buyer spirituality.

In their empirical study Stillman et al. (2012) found that spirituality reduces conspicuous consumption; and that decrease in desire for consumption of material goods in a conspicuous manner is associated to high levels of spirituality.

Sharma et al. (2016) investigation regarding to the role of 'spirituality' showed that people who are more prone to spirituality are more connect to their environment and universe in general. The spiritual connectedness is more likely to influence them in green purchasing intentions (GPI).

Spiritual leaders are varies faiths, seem are in agreement that pursuing materialism is incompatible with living with spiritual life (Nwankwo, Hamelin, & Khaled 2014; Stillman, Fincham, Vohs, Lambert, & Phillips, 2012).

2.5.2 Materialism

Belk (1985) proposed the materialism theory and defined it as degree to which individuals' possessions play a central role in their life is determined by the level of materialism in their life, i.e. the more materialistic a person is, the more likely they are to acquire possessions, have positive attitudes regarding such acquisitions, and attribute higher

priorities to material possessions. Materialistic people's desire for possessions is linked to the idea that these possessions bring happiness and thus they dedicate more time and energy pursuing activities related to product acquisition.

Richins and Dowson (1992) defined and explain of materialism which an individual's sense of identity is based on the possessions they own.

They claim materialism is based on three attributes, namely that possessions are the central focus of a consumers life (termed as acquisition centrality); the individual believes that their possessions create well-being (termed as acquisition happiness), and that possessions are material symbols of success (termed as acquisition success) and type of goods purchased and quantity is also influence by materialism.

Research studies related to materialism and consumer behavior

Fournier & Richins (1991) showed that in comparison with low materialists, high materialists are more likely to value expensive objects, items that convey prestige, and objects that enhance social status and appearance of the owners

The theory of the materialism of Belk (1985) have been used in many studies by psychological and consumer behavior scholars in three decades ago and investigate how this concept effect of diffract aspect of life and inter-relationship, satisfaction with life, quality of life and consumption in different county as well as cross culture.

Fitzmaurice's et al. (2006) research focused on the relationship between materialism and social consumption, the influence of the opinions of leaders, the amount of time and money spent on shopping from perspective of consumer behavior. Their results showed a positive correlation between materialism and four factors stated above.

Moreover, in some research investigate the role of materialism on luxury brand in young consumer, for example Alvandi et al. (2013) indicated that among Iranian teens materialism

is an important factor in teenagers' attitude toward luxury brands. Furthermore, Kamineni (2005), Prendergast & Wong (2003) and Zhanga & Kim (2012) have shown relationship between materialism and brand consumption.

Conflict between spiritualism and materialism

There is evidence that shows conflict between spirituality and materialism. Belk (1983) almost all major of religions have been opposed with materialism which lead to prevents of realization of spirituality and religion.

Schwartz (1992) investigated 20 countries in regard to cross-cultural similarities and differences in human values. He discovered that self-enhancement values, which we have stated are often sought through materialistic pursuits such as conspicuous consumption and self-transcendence values which are defined by spirituality and religion, are oppositional and conflicting. Because these individuals are not able to pursue self-enhancement and self-transcendence simultaneously.

Another study by Sorokin (1941/1992) suggests that the type of non-necessity based desires that people seek to attain are reduced spirituality and participation in religion. According to Sorokin, an individual's various desires, in particular, materialistic desires are diminished and the person is often freed from such desired (Watson, Jones, & Morris, 2004).

In a third paper by Stillman et al. (2012) two empirical studies were used to test the hypothesis that spirituality reduce conspicuous consumption.

According to their finding there should be a strong correlation between the sense of spirituality and a weaker desire for the consumption of material goods in a flamboyant and conspicuous manner.

Many religions discourage and are against flashy displays of wealth and reject the idea of the superiority of such riches or that they should be employed for the purpose of adding status and prestige.

In contrast, there are materialistic societies and cultures which actively encourage conspicuous consumption as an indication to both those within the community and those outside it that they belong and have adopted the particular norms and values of the society as a whole.

As mentioned already this paper does not treat spiritualism and materialism as two opposing concepts; rather, we will consider these two concepts as two individual concepts, and measure each of them by separate scales which have been developed by past researchers.

2.6 Moderator Concept

In the following analysis of the relationship between consumer motivation factors and purchase intentions for luxury goods, the cultural factors (spiritualism and materialism, in this case) will be treated as “moderators”. In other words, those variables *moderate* the relationship(s) between motivational factors and purchase intentions, rather than affect purchase intentions directly. In statistics analysis moderation happens when a strong or weak relationship between two variables is influenced by a third variable (Saunders ,1955) this is often termed as moderator variables or simply as “*moderator*”.

Importance of moderation concept

There are now a great of number of sophisticate and well-developed theories and data analyze in psychosocial management (Riglin et al., 2016; Herman, 1995) which are involved in discovering both the main effects of independent variables and their interactive moderation effects. For example, Riglin et al. (2016) designed an investigation to assess if the relationship between stress (X) and depressive symptoms (Y) was buffered or moderated by cognitive ability (Z, a continuous variable) and by gender (G, a dichotomous variable).

Also, these are some examples of moderators which have been used in consumer behavior research. One is a study done by Ko & Zand (2009) revealed the moderating effects of nationality and lifestyle on the relationship between brand equity and purchase intentions. Ko & Zand (2009) investigated the differences in sportswear purchasing behavior between consumers in Korea and China. They found there were significant differences between the two markets in purchasing behavior, in particular they identified two different life style categories which they labeled as “Adventurer and Follower” they noticed consumers views regarding brand equity and purchase intentions extremely different.

A second study by Ye, Liu & Shi (2015) examined the moderating effect of self-esteem and vanity on the relationship of Chinese consumers’ Self-Brand Connection (SBC) in regard to Luxury Brands and social status. They found in particular there were positive regulating effects on SBC between luxury brands and self-esteem which especially urges consumers of lower status to buy luxury brands.

Thirdly, Hung et al. (2011) also investigated aspects of the moderation effect of vanity, their focus being physical vanity and achievement vanity regarding the relation between social influence and luxury brand purchasing intention as well as moderating effects on the relationship between consumer perception and purchase intention. According to their results a moderating effect on the relationship between consumer perception and purchase intention was only affected by achievement vanity.

Lastly, Jung Park et al. (2007) demonstrated a positive relation between fashion innovativeness and materialism and the attitude toward purchasing foreign fashion goods online internationally. They also found that internet innovativeness has a substantial effect on moderating the relationships.

In the following we explain that how spiritualism and materialism could have moderation effect between motivation values and IPLG and developed the hypothesis.

Spirituality and materialism are powerful and strong values in the background of society and culture which simultaneously affect the relations of individual motivations and their behavior. With different level of spiritualism and materialism the relationship of various motivations on the motivation – behavior association can become stronger or weaker, or even meaningless.

For example, Sprung et al. (2012) showed spirituality as a moderator of the relationship between workplace aggression and employee outcomes, and it can act as (positive) moderator regarding to physical and mental health. In addition, spirituality moderates (negatively) related to perceived stress and intentions to quit, and this was statistically supported.

In the study of Kwai Fatt Choong et al. (2013) argued that religion value can have a moderation effect on relationship between materialism and well-being.

In another empirical study which have been conducted by Altaf & Awan (2011) showed the moderating effect of workplace spirituality on the relationship of job overload and job satisfaction and it was statistically confirmed. Although spirituality is slightly different form the spirituality work place but they argued that by providing the spirituality environment in work place not only lead to satisfaction of the employee in the organization but also the productivity will be increase as well as moral behavior.

Supriyanto et al. (2018) indicate that workplace spirituality moderated the effect of spiritual leadership on the organizational citizenship behavior of employees.

The current study proposes that people with different values (Materialism and Spiritualism in this case) in different cultures (Islamic and Western in this case), and also have different motivations in term of consumer behavior (such as consuming luxury goods). Different cultural/social values can act as moderation variables on the relationship between

motivations values (such as conspicuousness, social status, uniqueness, hedonic and quality) and the intention toward purchasing luxury goods.

3 Hypotheses and Research Methods

3.1 Introduction

This chapter explain the research question and aim of this study and following proposed five hypothesis which show how motivation values effect on intention PLG as well importance concept of spiritualism-materialism as indirect factors could reforming the relationship between motivation values and intention PLG in the different way as consequence the proposed model was presented. it is following by introducing measurement and research method.

3.2 Hypotheses development and research questions

Over the last few years luxury goods in Iran have grown in prominence becoming a very profitable market.

As was previously stated above several research studies have addressed cultural factors, focusing on the strong influence of religious values in consumer behavior in the Middle East and Asia, and Iran in particular (Heidarzadeh & Teimourpour 2012).

Unfortunately, various limitations in past studies on Iranian market, conducted in Iran did not assess the impact of the key influences on the Iranian consumers' intention to purchase luxury goods.

It is important to gain a better understanding of the factors that influence Iranian consumer's and how to impact their behavior with more effective strategies, as well as again a broader understanding of the concept of luxury goods consumption.

This paper's aim is to fill gaps in the literature on Iranian luxury goods consumption via a more comprehensive investigation on the influencing factors affecting Iranian consumers. In particular we will investigate the *moderating effects* of spiritualism and materialism, which are of vital importance in Iranian culture, as well as the relationship between personal motivations and intention to purchase luxury goods. We will consider five key motivational factors (i.e., *conspicuousness*, *social status*, *uniqueness*, *hedonism* and *quality*) based on a wide review of research on luxury goods, which have been previously conducted by other scholars as well as the moderating effects of individual values (*spiritualism* and *materialism*) on the relationships between motivational factors and *intention* to purchase luxury goods.

In summary, the two main research questions of this study are:

1. What are the key motivational dimensions of luxury goods purchasing from the Iranian perspective?
2. How individual spiritual and materialistic values intervene (moderate) between personal motivation values and intention toward luxury goods purchasing?

3.3 Moderation effect of Spiritualism-Materialism

3.3.1 Hypothesis 1

The conspicuous consumption theory is well-known to most economists, sociologists, psychologists and marketers (Memushi 2013). Veblen (1899) was the first theorist who argued that conspicuous consumption is actually a process of socialization and that goods have function in the market place which affects social class (Patsiaouras, 2010). He named unnecessary and unproductive expenditures, as conspicuous consumption, a term that is commonly used in an unclear manner to describe any non-practical type of consumption or

consumption which people consider to unnecessary luxury items and a waste of money (Memushi 2013).

Most historical debates on the value of luxury goods is based on Thorstin Veblen's theory, "The Theory of the Leisure Class". Leisure class consuming the luxury product in the conspicuousness manner as sign of wealth and separated them from others (Veblen, 1899).

A consumer's decision to purchase and use conspicuous goods, does not only include the material needs that such products can provide, but also includes such aspects as prestige (Memushi 2013). As such, people of all classes of society participate in this competitive behavior for the purpose of acquiring status and/or prestige. As conspicuous consumers they also derive pleasure and greater status from the material comforts which these goods and possessions afford them (Amaldoss & Jain, 2005).

Duesenberry (1949) states that an individual's conspicuous consumption takes account of personal expenditure on goods rather than expenditures related to others. In other words, these types of individuals buy various items in order to be more attractive and hopefully receive favour in the greater society at large.

Consuming luxury goods in public is more likely to be conspicuous behavior rather than consuming in private. Conspicuousness value still has significant effect on purchasing luxury goods (Braun & Wicklund, 1989; Vigneron and Johnson, 2004; Minas & George, 2014).

Mason (1981) believes that conspicuous consumption tends not be socially controlled but rather is motivated by self-indulgence and vanity, arguing it is not due to display of wealth.

High level of materialism lead to over-consumption and desire of conspicuousness consumption (Vohra, 2016).

Moreover, Lee (2018) in an empirical study showed that materialism has a moderation effect on attractiveness and different regrets on purchase intention (action regret and inaction regret)

It was confirmed that experienced regret, and anticipated action regret were varied on the level of materialism.

Moreover, in study of Richin (1994) shows that unlike low materialists, the high materialists tend to seek and possess valuable items, and product enhance their social status and physical appearance. People with possession of the luxury goods meet their desire as symbolic sign of group membership.

Whereas materialists' possessions are regarded as a mark of their success and wealth, and as such consume them in a conspicuous manner (Richins & Dawson 1992).

As a result, the tendency of looking for conspicuousness consumption such as luxury goods is different between high level of materialism and low level of materialism. In other words, materialism can have a moderation effect regarding the relationship of conspicuousness motivation value and intention of purchasing luxury goods.

According to Griskevicius et al. (2007) the men are willing to pay more money when purchasing visible goods when they have a date with an attractive woman.

However, spirituality is associated with a decrease in the desire to spend money in a lavish manner (McKibben, 1998).

In the study of Stillman et al. (2012) in the Journal of Economic Psychology base on the view of that spiritual leaders have argued that materialistic pursuits are incompatible with following a spiritual life. In the empirical study 1 demonstrated that higher levels of spirituality correspond to a decreased desire to consume material goods in a conspicuous manner. people who reported having spiritual experiences reported a decreased desire to spend lavishly for visible consumer goods and in study 2 found spirituality a decreased

desire to consume conspicuously, relative to participants assigned to recall an enjoyable event.

Moreover, in the empirical study of Nwankwo et al. (2014) in Morocco, among the majority of Muslim inhabitants, there was no indication that intention of purchasing luxury goods was motivated by the need for conspicuousness.

As it was discussed studies such as Richins & Dawson (1992); Wilfred & Sanjay (2005); Stillman et al., (2012) suggested that spiritualism and materialism can either have a positive or negative affect on the consumption of luxury goods on consumers who are motivated by the need to be conspicuous.

The above arguments lead us to propose that materialism positively moderates the intention to purchase visible consumer and luxury goods motivated by conspicuousness, while a strong sense of spirituality moderates in the negative fashion causing a reduction in the tendency to possess such goods for conspicuous consumption. Moreover, the influence of spirituality occurs in an indirect manner because it is spiritual in its nature. Consistent with this view, people who have a strong sense of spirituality moderate the desire on spending lavishly to purchase visible consumer goods.

Thus, the following hypotheses are proposed:

H1: Conspicuousness has a positive effect on intention purchasing luxury goods (IPLG).

H1a: Spirituality enhances the negative effect between conspicuousness and IPLG.

H1b: Materialism enhances the positive effect between conspicuousness and IPLG.

3.3.2 Hypothesis 2

Individuals do not exist in an isolated or static situation, and as such their actions will create a reaction from the environment to which he or she must adjust (Mason 1981, p.18) while the reaction is uncontrolled.

According to that Brekke, Howarth, & Nyborg (2003) social status is defined as “a person’s position related to others within a society or the level of honor or prestige given to one’s position in a society”.

Research conducted by Truong (2010) is shown that owning luxury goods is a way for people from the lower class to bond or be seen as part of the upper classes. When people are in condition of low power or feeling distress about their future financial situation, they have a greater desire to purchase luxury brands to restore their sense of status (Mandel, Petrova and Cialdini 2006; Rucker and Galinsky 2008, 2009).

Vigneron & Johnson (1999, 2004) and Wiedmann, Hennigs & Siebels (2009) using empirical evidence, expounded that an individual’s intention to purchase luxury goods was influenced by social factors as a means of indicating wealth and enhancing social status. They proposed that in a consumer based society "positional" goods are sought in order to identify and indicate group membership as well as showing their status in the society.

Striving toward status is related to the global human phenomenon. It has been determined that the situation can be achieved through “achievement, ascription, and consumption” (Eastman, Goldsmith & Flynn, 1999).

In order to explain the moderation of spiritualism and materialism in social behavior, and the effectiveness of these two basic variables in society, the current study reviews and explains the indirect effects of spiritual experience as well as the behavior of materialism.

Firstly, although based on the theory of Belk (1985) that high level materialistic people have a high desire to possess material goods rather than other people such as those who are spiritual. This is not only for the possession and ownership of goods but they are also looking to increase their social status.

Therefore, possession of luxury goods can help to meet the desire of materialistic people to achieve the social status which they want. In other words, it logically follows that by increasing materialistic value the relationship between social status and luxury goods will be increased.

Secondly, Richins (1992) indicates that materialists have a tendency to compare themselves and their own standard of life with others in terms of the image of wealthy people.

They are also generally less satisfied with certain aspects of life overall which includes their standard of living and possibly of family life (Swinyard, Kau, & Phu, 2000).

Another alternative explanation is that materialism is basically reflected in the pursuit of consumption. To pursue consumption means the loss of interpersonal rewards and relationships.

Sangkhawasi & Johri (2007) discussed that some people are of the opinion a person can move up and down the social class ladder by elements such as job promotion, education, wealth etc. However, others suggest that materialists can be recognized by the concern for social status via their possessions and thus consume material goods to gain their social status.

Thirdly, Rahtz et al. (1988, 1989) study has been supported that materialism people has more likely to “engage in upward social comparison”. They judge people’s life accomplishments based on their standard of living, and so on and indicate that materialism

have more greater experience of feeling inequity and comparisons than non-materialism. These feelings lead to feelings of “injustice”, “anger”, or “envy” (Richins and Dawson, 1992).

This reasoning seems to find support in the research by Roger Mason, who found that there is a tendency to consume status goods for increasing one’s status, displaying it and gaining from it in society (Cahill, 1993).

Fourthly, Aric, James & Nancy (2009); Solberg, Diener & Robinson (2004) discuss that materialistic people’s pursuit of extrinsic goals can have a tendency to cause people to make excessive interpersonal comparisons. This may be due to their need to compensate their negative feelings about themselves by using luxury goods. As such consuming luxury goods can have an effect of alleviating negative feelings about themselves.

Moreover, there is another debate that claims materialistic people have low self-esteem. Chaplin & John (2007) in their study found that high self-esteem reduces the need for materialism, whereas low self-esteem leads to an increase in the consumption of luxury goods as a way of offsetting such negative self-perceptions.

It would seem materialists’ value in maintaining their social connections is as equally important as value materialistic goods which is why they crave luxury goods to help them increase their social status and appearance.

In the study of Kwai Fatt Choong et al. (2013) shows that among the more religious young Muslims, religiosity moderates the relationship between materialism and self-esteem, so that those Muslims with stronger religious and materialistic orientations are happier.

It should be noted that spiritual people also looking forward to have high social status. However, they are looking forward to have social status in other ways such as moral behavior and by recognizing as a good person, they can increase their social status and get inner pleasure. As a consequence, they are not looking forward to consume luxury goods because of increasing the social status.

In other words, in contrast to materialistic viewing of others and social class, spiritualism people can be accepted by the others and social by friendly relationship and moral behavior and communication without any condition which can cover spiritual value and make strong relationship and display expensive material cannot increase the social states. It seems that spiritualism concept dose not encourage the consuming luxury goods through gaining social status.

In addition, it is our belief that people with high level of spirituality generally feel a lesser need to have more income, as a consequence, although the social status is important for spiritual people but they have a lesser need for commodities as a means of raising their social status. The need to gain power and prestige reflects a proclivity for self-promotion and as such intrinsic religiosity is in conflict with this desire for money as a self-serving and self-promoting tool (Stillman et al., 2012).

There is also some evidence to show that people who are intrinsically religious tend to spend less money and as a consequence have less debt (Gwin et al., 2009).

Watson, Jones & Morris (2004) support this supposition that intrinsically religious (spiritual) people are less likely to consider money as means of gaining power and prestige.

Hence a strong sense of spirituality acts as a moderating function and should therefore correspond to a decreased desire in consuming luxury goods for the sake of social gain. Because religion is such a powerful social force, it often conflicts with the desire to possess and display wealth (Stillman et al., 2012).

Thus, the following hypotheses are proposed:

H2: Social status has a positive effect on intention purchasing luxury goods (IPLG).

H2a: Spirituality enhances the negative effect between social status and IPLG.

H2b: Materialism enhances the positive effect between social status and IPLG.

3.3.3 Hypothesis 3

People's need to differentiate themselves from the crowd and have a greater sense of uniqueness lead to consumers' desires to acquire and display material possessions (Kelly Tepper Tian & Hunter, 2001). The need for such a desire for uniqueness can significantly affect consumer's purchasing decisions (Kivetz & Simonson, 2002).

Snyder and Fromkin (1977) were the first to come up with the theory and concept of the need for uniqueness. They found that a person's need for uniqueness stems from a sense of threat to their identity when they see themselves as highly similar to others.

According to Snyder, uniqueness can be defined as an individual's pursuit of differentness relative to others that is achieved through the acquisition, utilization, and disposition of consumer goods for the purpose of developing and enhancing one's personal and social identity (Snyder & Fromkin, 1977). Regarding to this theory need for uniqueness is defined as a quest to stand out and be noticed and research on this trait has shown positive correlation with innovative behavior and need for uniqueness (Snyder and Fromkin 1980).

Scarcity theory is based on how and why unique products are able to bring fulfillment to an individual's need for a sense of uniqueness (Wu & Hsing, 2006).

It has been demonstrated that the role of uniqueness carries great weight and is more highly visible in every day products such as clothing (Ward, 1988) because such items are consumed by the general public and are therefore readily available for the consumer to display their critical need for self-expression.

The need for uniqueness affects luxury brands which have ability to meet an individual's desire for interpersonal difference by the possession and consumption of luxury brands (Chan et al., 2015).

Uniqueness is associated with luxury brands which are products set apart from other consumer items by focusing on their aesthetic appeal and use of rare and exclusive designs

at exorbitant price tags (Caniato et al., 2009; Kapferer et al., 2009; Okonkwo, 2007; Phau & Prendergast, 2000).

This study proposes that materialism positively moderate the relationship between uniqueness and intention purchasing luxury goods.

Lee (2018) describe materialism as goal and a plan, which acquisition and possession of goods has higher value than other goals of life as well as human relationships.

Materialism is closely interrelated with uniqueness. In the study by Jin & Son, (2014) in the study of “Face saving, materialism, and desire for unique apparel products: differences among three Asian countries” argued that consumers with high materialism will have a stronger desire to purchase unique apparel goods and this study confirmed the positive relationship between materialism and the desire for unique apparel products. Yet, materialistic individuals tend to have poor interpersonal relationships and display selfish behavior (T. Kasser, 2005).

Richins, (1994) argues that a high level of materialistic people is looking for unique products. He found that high-materialism consumers are more conscious of a product's design, its esthetic appeal, and other outer visual aspects of the goods they purchase.

Ruvio (2008) stated that possession of material goods means that customers express their difference from others and create their own social image without extreme social reaction that can lead to deviation. They consume luxury products as necessary items to maintain interpersonal difference (Chan et al., 2015).

The consumption of unique goods by people with high tendency toward materialistic value helps to stand out and differentiate themselves from others, while at the same time enhancing their social image and sense of uniqueness.

However, we believe that spiritualism is incompatible with being unique from others because spiritualistic ideas encourage people to communicate with others equally and with a

sense of respect for others. As Emmons (1999), demonstrates, spirituality tends to “encompass a search for meaning, for unity with others, for connectedness, for transcendence, and for the highest of human potential.”

S. H. Kale, 2004 (2004) expresses a similar view by stating that spirituality is “the engagement to explore and deeply and meaningfully connect one’s inner-self to the known world and beyond”.

Perner in his book, *The Sphere of the Spirituality* (1994), emphasizes the importance of purity as an aspect of spirituality that entirely affects a person removing all elements of spiritual evil. Their purity allows them to live and to stand against evil and the desire for differentiation by acquire of materialistic goods.

Shariff & Norenzayan’s (2007) empirical study suggest that people with God consciousness in particular take great measures in their attempt to reduce selfishness. Since uniqueness is a selfish pursuit, this finding is consistent with our expectation that higher levels of spirituality which moderate purchasing behavior would correspond to less uniqueness. In contrast, materialistic individuals tend to display selfish behavior and generally have poor interpersonal relationships with others (Solberg et al., 2004). They care more about themselves rather than others including their families and religion (Burroughs & Rindfleisch, 2002). This tendency toward materialism demonstrates a negative moderating effect on the quality of their relationships. Conversely, there is an increase in the positive moderating effect regarding the desire for materialistic goods in the pursuit of being unique, rather than following the harmonious unification of the family, group and society.

Thus, the following hypotheses are proposed:

H3: Uniqueness has a positive effect on intention purchasing luxury goods (IPLG).

H3a: Spirituality enhances the negative effect between uniqueness and IPLG.

H3b: Materialism enhances the positive effect between uniqueness and IPLG.

3.3.4 Hypothesis 4

Consumers purchase products with hedonic motives such as acquiring getting happiness, positive feelings and relaxation (Holbrook and Hirschman, 1982; Batra and Ahtola, 1991; Babin et al, 1994). Generally speaking Wiedmann's study (2009) lists the hedonic effects of luxury consumption as "gratification," "pleasure," "self-rewarding", "life enrichment," and "extremeness". Researchers conclude that people's motivation to buy luxury goods is determined by the need to "satisfy emotional and hedonistic needs" as the possession of such goods may satisfy their need for hedonistic values (Dubois & Duquesne, 1993; Wang et al., 2000). Nia & Lynne Zaichkowsky (2000) research show that people who own and wear original luxury fashion brands and allows them to feel a sense of personal satisfaction, to be admired, recognized and accepted by others.

This study propose that materialism enhances the positive effect between hedonism and intention purchasing luxury goods. Firstly, this is due to that high level of materialistic lead to be more emotionally involved in the possession material.

The higher the value of materialism, received happiness through possession rather lower materialistic and it can cause stronger relationship between perceived happiness or hedonic and possession of material such as luxury goods.

Richins & Dawson (1992) state that high level of the materialism have strong have an opinion that possession of the material, money and wealth are instruments of achieving the pleasure and happiness.

Regarding to James et al. (2006) the Western culture have been criticized as being very materialistic with the notion of achieving happiness through consumption. The United States and the Western world have often been criticized the concept of pleasure through consumption.

This is because materialists in compare with nonmaterialistic are more involved in emotional affairs. The emotional engagement forces them to determine their goals based on the emotion or affective-base rather than cognitive expectations (Roberts & Clement, 2006).

Secondly, there is debate that people with high level of materialistic have tendency to possess material because of feel insecurity. Material possession can compensate or heal feel of insecurity for short time and enjoy for short time.

For example, research of Rindfleisch et al. (1997) is shown individuals whose parents have divorced more likely become materialism (because of feeling insecurity and not supported). Furthermore, materialism are poor in coping strategy (J.A. Roberts et al., 2005) and looking for short-term strategy to cover it such as drink, sex and other hedonic pleasure (Roberts & Clement, 2006).

Moreover, research by psychologists such as T. Kasser & Sheldon (2000) suggest that peoples' materialistic and consumption tendency arise from the fear of death. The study by Aric, James, & Nancy (2009) mention that, according to humanistic and terror management prospective theories, an individual's motives for acquiring greater wealth and possession may be linked to the need of overcoming feelings of insecurity and the need to feel good about themselves. They found that there is a strong connection between materialism and brand resulting from existential insecurity which brings happiness and pleasure.

Moreover, since people with high level of spirituality tend to enjoy and receive happiness from non-material sources such as moral behavior they have less tendency to possess material goods to achieve happiness. These tendencies of different levels of spirituality and materialism reveal the moderation effect on relationship between hedonic value and intention purchasing luxury goods. In another words, the pleasure which is received form luxury goods is different by different people such as materialist and spiritualists.

Spiritual people are looking for long-term enjoyment and have a feeling of greater peace, the Pandya (2017) study discussed the spirituality concept in terms of a relational system which provides security and a reduction in anxiety.

In the study Young, Cashwell, & Shcherbakova (2000) have shown that spirituality significantly moderate the relationship between negative experience of life and depression, also moderate the effect of spirituality on the relationship between negative experience of life and anxiety. The results showed that spirituality caused these relationships weaker. However, moderating effect was found stronger for depression.

Spirituality is a way of life which provides answers and brings meaning to serious issues on life and death an individual's entire life. It also provides a system for the teenagers (13- to 15-year old) in cross cultural situations on how to deal with yet unexplained events in their lives and provides support for their psychological and emotional well-being and happiness.

Crawford et al. (2006) suggested that spirituality allows people to be resilient by helping others, provides good human relationship, moral behavior or benefits of social support.

The tendency of their moral behavior and social support help them to enjoy life and this enjoyment can remain for a long time. This may lead them a lesser tendency to seek enjoyment via material possession.

Religious and spiritual leaders as well as philosophers (e.g. Plato, 1961; Hegel, 1807; Hay, 1984) have strongly emphasized the joys of the spirit and intellect which are inversely proportional to the effect of material possession.

Happiness is intrinsically connected to the human soul. Seeking wealth and honor tends to lead to an end of happiness which people seek (Wills, 2009).

As earlier mentioned spirituality has a direct relationship with life satisfaction. This implies that happiness of spirituality comes from the inner being and reduces the need to gain happiness from the external world such as consuming luxury goods.

According to the framework on the concept of spiritualism, there is a positive relationship between spirituality and religiosity and the hedonic well-being and emotional stability of individuals (Walter de Gruyter Jung, 1938). In *Man's Search for Meaning* written by Frankl (1962) there is an emphasis on the role that religion plays role in mental health and hedonic well-being. Self-satisfaction and emotional stability tend to lead one to care more about necessary goods rather than purchasing expensive luxury goods.

Studies show spiritual people pursue long lasting and enduring happiness in their lives (Eckhart, 1997). Moreover, individuals who are spiritual receive good feelings from immaterial sources rather than actual material objects and these feelings remain for a long time.

Aristotle (Adler, 1978) states that the real and true joy and happiness can be recognized when the complexity of human nature is known.

It is written in the Qur'an that hearts are calmed down by meditating and remembering the name of God (chapter 2:277). Also, Individuals who believe in God, pray and help other people receive blessing from God and there is no worry and sadness for them.

Based on the arguments given by Wiedmann, Hennigs & Siebels (2009); Dubois & Duquesne (1993) and others in earlier discussions, we pointed out that spiritual people derive happiness from within and have no need of acquiring luxury goods in order to feel good about themselves. As result spirituality has a negative moderating effect on emotion and hedonic well-being which can be provided by luxury goods. In another words, the greater tendency of spirituality the weaker effect of hedonic motivation on luxury goods.

According to all of the above arguments stated the following hypotheses are proposed:

H4: Hedonism has a positive effect on intention purchasing luxury goods (IPLG).

H4a: Spirituality enhances the negative effect between hedonism and IPLG.

H4b: Materialism enhances the positive effect between hedonism and IPLG.

3.3.5 Hypothesis 5

The value attributed to luxury goods is not defined merely by expensiveness but also by quality (Nia & Lynne Zaichkowsky, 2000; Vigneron & Johnson, 1999/2004; Wiedmann et al., 2009; O'Cass A, 2002). Researches in various cultures demonstrate an individual's desire to pursue perfection as well as high quality are motivating factors in the purchase of luxury goods (Durvasula, Lysonski, & Andrews, 1993; Tsai, 2005).

There are some debates that people with high level of materialistic value has tendency to consume low quality goods rather than high quality goods as well as a negative relationship to quality of life.

It is obviously that high quality of luxury goods is guaranteed by the high price (Vigneron and Johnson, 1999) and it is clear that counterfeit luxury goods which are not original brands come with low quality and low prices.

Gentry et al. (2001) discovered instances where consumers refused to buy counterfeit luxury goods due to their inferior quality.

Furnham & Valgeirsson (2007) research showed that consumer desire for materialism is positively related to the willingness to purchase counterfeit items. As a result, it could predict and explain that materialistic people prefer to purchase counterfeits which come with low quality and low price. In another words, the greater tendency of materialism the weaker effect of quality on luxury goods.

Kalyoncuoglu & Sahin,(2017) in their study of the moderating role of materialism in the effect of perceived value on purchase intention of counterfeits of luxury brands in Turkish

student and proposed that materialism have positive effect in regard of perceive value on intention of counterfeits brands, however, the result was not statistically support and they discuss that it may happened because of culture factor.

In addition, there is discussion on the quality of life where in general, materialism is negatively related to quality of life as well as well-being and satisfaction of life (Richins & Dawson, 1992; Sirgy et al., 1995).

The literature on quality of life (Meadow, Mentzer, Rahtz & Sirgy, 1992; Sirgy et al., 1995) argues that people compare themselves with different sources and use a variety of comparative standards. For example, people evaluate their lives relative to friends, relatives, peers and others, the same situation, and so on. For example, Belk (1985) who proposed the theory of materialism argued when comparing materialistic people with non-materialistic individuals, the materialistic people were found to display non-generosity behavior as well as feelings of envy.

The way of a materialist's thinking is constantly changed by environment, others and their dissatisfaction of life will remain (Schudson, 1984) and the materialistic tendencies are never completely satisfied with what they already have. This is due to the phenomenon that the more material possessions they acquire, the minimum needs for material possessions increases. In other words, materialistic people's need for material possessions will almost never end, it is unending cycle. The more they obtain the more they want. As a result, it is logical to assume that even high quality goods and high priced goods such as luxury goods do not bring the high level of satisfaction that they are seeking.

From the above discussion, it can be concluded that purchasing high quality luxury goods cannot and does not satisfy the pursuit of materialism, therefore the relationship of quality and IPLG is negatively moderated by the high level materialists' tendencies.

According to Liu (1974), quality of life is the result of physical and spiritual input. Whereas Cella & Cherin (1988) propose that one's quality of life depends on 'the degree to which a person accomplishes life goals. That is, spiritual people acquire a higher quality of life without the need for materialism. However, the quality of the goods is an important factor for spiritual people.

There is considerable research has been conducted on how spirituality positively affects the quality of life for adolescents (Benson & Roehlkepartain, 2008; Pandya, 2017; Regnerus et al., 2004).

Spiritual people have a higher-level of quality of life where inner and spiritual values help them to accept their own status. As such their needs do not change constantly simply because of their environment and other factors which result in their having higher emotional stability.

This seems to help them to have higher levels of satisfaction of life and quality of life. As a result, the greater tendency of spirituality the stronger effect of quality on intention IPLG.

People with strong religious backgrounds are prepared to obtain high quality goods (Adrian & Halldor, 2007). Therefore, spiritual people may initially participate and be motivated in the consumption of luxury goods for the purpose of obtaining items of high quality and high functionality. Consequently, the above discussion indicates that spiritualistic values can act as a positive moderator in an individual's motivation to purchase luxury goods due to their quality. According to the earlier discussion above, materialism value is inherently related to the possession of goods as a sign of success, happiness and power rather than quality and functionality of the possession.

According to these arguments the following hypotheses are proposed:

H5: Quality has a positive effect on intention purchasing luxury goods IPLG.

H5a: Spirituality enhances the positive effect between quality and IPLG.

H5b: Materialism enhances the negative effect between quality and IPLG.

3.4 Proposed model

By inducing and combining relevant literatures, it was found that typical motivational factors among *Conspicuousness*, *Social status*, *Uniqueness*, *Hedonic*, and *Quality* as personality traits were the most important key factors which affect consumers' intention toward the purchase of luxury goods. This current study conceptualized the moderating effects of materialism and spiritualism towards intention of purchasing luxury good. Thus, we built the study model and presented an explanation for the contradiction which arises between the theory and reality. To sum up, in order to make up the insufficiencies of existing research on intention of purchasing luxury goods, this thesis will explore how materialism and spiritualism moderates the relationship between motivation factors and intention of purchasing luxury goods.

The secondary purpose of the study is to explain the luxury consumption characteristics of luxury consumers and influencing factors, to help luxury goods companies understand the consumer behavior of luxury products and its market better, and to provide marketing revelations for their business development of their products. Figures below are the hypothesized relationship among these variables in the model. This research followed Jung, et al., (2007) and Ye, Liu, & Shi (2015) when it comes to examine the moderator role of those variables using the SPSS software, the moderation effects were examined in one model. The reason for the use of one comprehensive model is that spiritualism and materialism are recognized as individual values.

The following figure summarizes the proposed conceptual model used in this study.

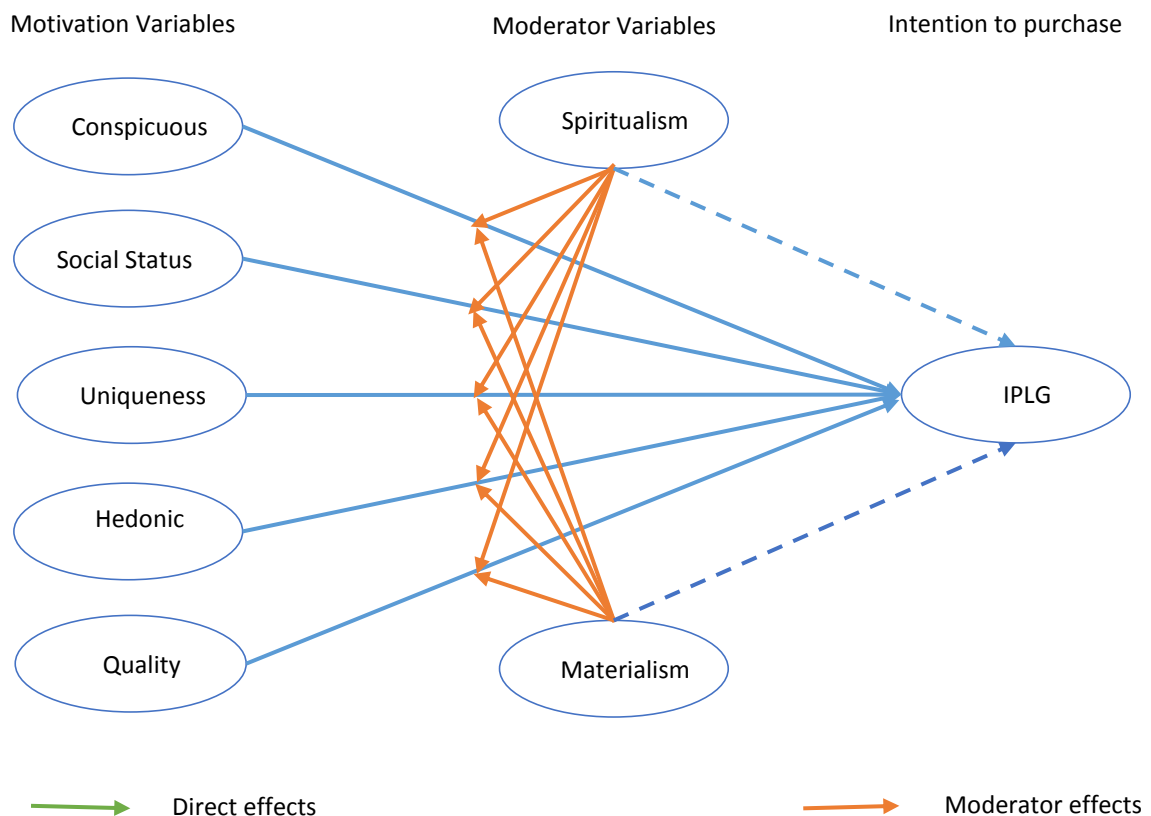


Figure 3-1 Proposed conceptual framework

3.5 Research Methodology

3.5.1 Data collection method and measurement variables

This research is based on quantitative methodology which is basically empirical investigation observing the phenomena systematically. In general, previous researches in last several decades have been employed this method to analyze data by using statistics, mathematics techniques. Purpose of such quantitative research is for use and development of theories, mathematical models to test hypothesis relating to phenomena under investigation. The methodology of measurement is key to investigating quantitative

research in order to demonstrate the link between a researcher's empirical observation and mathematical models relating to the quantitative research.

A questionnaire survey was conducted to collect the data necessary for verification of the previous models. The questionnaire contained measures for motivation of purchasing luxury goods, which include Conspicuousness, Social status, Uniqueness, Hedonic, Quality, and Intention of purchasing luxury goods and moderating variables, which are represented by materialism and spirituality. Also, the questionnaire included demographic questions such as age, income and education of the respondent.

To measure the domain-specific luxury purchase intention, this study used the scale developed by Hung et al. (2011). In measuring domain-specific motivations (Hedonic, Conspicuousness, Quality) of purchasing luxury goods used the scale developed by Heidarzadeh & Teimourpour (2012). This research measured social Status and uniqueness which was developed by Paurav Shukla (2012). Materialism and spirituality was measured by the scale developed by Richins & Dawson (1992) and Stillman, Fincham, Vohs, Lambert, & Phillips (2012), respectively.

The measures for domain specific moderating variables, materialism and spirituality, used five-point Likert-type scales, which ranged from “strongly disagree” (1) to “strongly agree” (5), with higher scores indicating higher materialism, and spirituality. Likewise, Intention of purchasing luxury goods used a five-point Likert-type scale from 1 to 5, which measures the level of the intention of purchasing luxury goods. The scales and items that were used to measure the above variables are shown in Table 3.

Table 3 Measurement scale
<i>Luxury purchase intention</i>
1. I have strong possibility to purchase Luxury Brand X's product
2. I'm likely to purchase Luxury Brand X's product
3. I have high intention to purchase Luxury Brand X's product
<i>Hedonic</i>
1. Luxury products should make me happy
2. In my opinion aesthetics is one the important features of luxury products.
3. Luxury products should make me feel better about my self.
4. Luxury consumption should bring me self-satisfaction.
5. Luxury consumption can be a way to reduce stress.
<i>Quality</i>
1. One of the main characteristics of luxury products is quality.
2. Luxury products are long lasting.
3. The performance of luxury goods should matches with what it has promised to be.
4. The main reason of buying luxury goods is theirs quality.
5. Luxury items are expected to observe high standardization.
6. I think the high price of luxury is for its quality.
7. I always should pay more for the best quality.
<i>Social Status</i>
1. I buy luxury goods just because it has status
2. Luxury goods are important to me because they make me feel that acceptable in my work circle
3. I purchase luxury goods to gain/increase social status.
<i>Uniqueness</i>

1.	I often buy luxury goods in such a way that I create a personal image that cannot be duplicated.
2.	I like to own new luxury goods before others do.
3.	When a luxury product becomes popular among others, I avoid buying or using it.
<i>Conspicuousness</i>	
1.	With using famous brand I can get attentions from others.
2.	I tend to buy the luxury item that is in new style
3.	In my opinion having luxury items is a sign of social standing
4.	I like, people knows the price of the goods that I have bought
5.	With having luxury products, I can show people that I am rich
6.	I tend to show off with the luxury item that I have bought
7.	Other's opinion about my looking is an important issue for me.
<i>Materialism</i>	
1.	I admire people who own expensive homes, cars, and clothes.
2.	The things I own say a lot about how well I'm doing in life.
3.	I like to own things that impress people.
4.	I like a lot of luxury in my life.
5.	Buying things give me a lot of pleasure.
<i>Spiritualism</i>	
1.	I feel God's presence
2.	I experience a connection to all life.
3.	I feel a selfless caring for others
4.	I feel deep inner peace or harmony

4 Research Methodology and Results

4.1 Introduction

In this chapter explain how to test the proposed model by explain procedure of data collection and review of theoretical concept of moderation in last three decade how to analyze the moderation effect in SPSS software and investigate the critical aspect in this model as well as preliminary analysis and validity and reliability of variables in model. As consequence the result is presented. The result could start point in marketing in term of for forming the luxury consumption and light the importance concept of spiritualism in this field and this can open new way for future research.

4.2 Data collection

The Survey data was gathered by the students of Gorgan University located in the Northern part of Iran. First, two translators translated the questionnaire to Farsi language, and then it was distributed in Gorgan university campus of management and agriculture in the January 2018 (and 150 dollar was paid) in the classroom and in dormitory of this university as well as office staff. A part of the questionnaires were distributed to the men in the male dormitory and parts of the questionnaires were distributed to the ladies in the female dormitory. Since this study is measuring the intention of purchasing luxury goods, at the beginning of taking the survey it was explained to participants to think about what they consider to be luxury brands and take time to respond the questions. It was also explained to participants who filled out the questionnaires that it was important to be careful about the accuracy of answering the questions.

In regard to the sample group, it should be noted that the student population at this public university is made up of people from diverse socio-economic and social backgrounds from

all over Iran, with diverse cultural backgrounds who range from lower income groups to the very rich. Generally, education in public Iranian universities is free of charge and students can also use some facilities such as dormitories for free. The only obligation to entry in these universities is that students must pass the entrance exams.

Finally, the results of the completed questionnaires were entered in Excel software and the Excel file was sent by email to the author of study. After cleaning up the data, 247 questionnaires were able to be used in this study (which was almost all of data which was collected). The data were then analyzed by using the SPSS 23 software.

Table 4 Demographic characteristic of sample

	Frequen cy	Percent	Cumulative Percent
Age Group			
<20	9	3.6	3.6
20-25	33	13.4	17
26-30	75	30.4	47.4
31-35	128	51.8	99.2
36-40	2	0.8	100
Total	247	100	
Education group			
Diploma	9	3.6	3.6
Bachelor	59	23.9	27.5
Graduated	91	36.8	64.4
Ph. D	88	35.6	100
Total	247	100	
Gender			
Male	171	69.2	69.2
Female	76	30.8	100
Total	247	100	
Income			
Less than 500,000 Toman	149	60.3	60.3

500,000-1,500,000	46	18.6	78.9
1,500,000-2,500,000	35	14.2	93.1
2,500,000-3,500,000	1	0.4	93.5
3,500,000-4,500,000	1	0.4	93.9
More than 4,500,000	15	6.1	100
Total	247	100	

(The currency of Iran at time of Jan 2018 was 1USD=4,100 Toman)

4.3 Preliminary analysis

A reliable measure of the constructs has been demonstrated by a factor analysis using a maximum likelihood with varimax rotation. Table 5 represents the results of the factor analysis and Cronbach's test.

Table 5 Factor analysis of variables (varimax rotation)			
Item description	Factor 1	Eigen value (% of variance)	Cronbach's alpha
<i>Luxury purchase intention</i>		2.841(94.7%)	0.972
1. I have strong possibility to purchase Luxury Brand X's product	0.986		
2. I'm likely to purchase Luxury Brand X's product	0.985		
3. I have high intention to purchase Luxury Brand X's product	0.848		
<i>Conspicuousness</i>		1.956(97.8 %)	0.976
5. With having luxury products, I can show people that I am rich	0.989		
6. I tend to show off with the luxury item that I have bought.	0.989		
Note: Item: 1,2,3,4,7 were deleted			0.93
<i>Social Status</i>		2.647(88.2%)	
1. I buy luxury goods just because it has status	0.937		

2. Luxury goods are important to me because they make me feel that acceptable in my work circle	0.912		
3. I purchase luxury goods to gain/increase social status.	0.968		
Uniqueness		1.787(89.3%)	0.812
1. I often buy luxury goods in such a way that I create a personal image that cannot be duplicated.	0.945		
3. When a luxury product becomes popular among others, I avoid buying or using it.	0.945		
Note: item 2 was deleted.			
Hedonic		2.108(70.3%)	0.802
1. Luxury products should make me happy	0.914		
2. In my opinion aesthetics is one the important features of luxury products.	0.82		
4. Luxury consumption should bring me self-satisfaction.	0.803		
Note: Item 3,5 were deleted			
Quality		2.108(70.7%)	0.668
2. Luxury products are long lasting.	0.772		
3. The performance of luxury goods should matches with what it has promised to be.	0.834		
4. The main reason of buying luxury goods is theirs quality.	0.903		
Note: item 1,5,6,7 were deleted			
Materialism		3.105(77.6%)	0.902
1. I admire people who own expensive homes, cars, and clothes.	0.831		
3. I like to own things that impress people.	0.879		
4. I like a lot of luxury in my life.	0.895		
5. Buying things give me a lot of pleasure.	0.919		
Note: Item2 was deleted			
Spiritualism		1.955(65.7%)	0.693
1.I feel God's presence.	0.869		
2.I experience a connection to all life.	0.879		
4.I feel deep inner peace or harmony.	0.657		

Note: item 3 was deleted.			
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The results of the factor analysis showed that each measurement used in this study has a single dimension. For example, in the conspicuousness measurement, a single dimension, which accounted for 94.695 % of variance, was extracted from the 2 questions. In this factor analysis, the following irrelevant items were deleted item 1 (“With using famous brand I can get attentions from others”), item 2 (“Luxury items are expected to observe high standardization.”), item 3 (“In my opinion having luxury items is a sign of social standing.”), item 4 (“I like, people knows the price of the goods that I have bought.”), and item 7 (“Other’s opinion about my looking is an important issue for me.”). In the social status measurements, a single dimension, which accounted for 88.236% of variance was extracted from the three questions. In the uniqueness measurements, a single dimension, which account for 89.333% was extracted from two questions. Irrelevant items 2 (“I like to own new luxury goods before others do”) was deleted.

In the hedonism measurement, a single dimension, which accounted for 70.266% of variance, was extracted from the three questions. Irrelevant items 3 (“Luxury products should make me feel better about myself. ”) and 5 (“Luxury consumption can be a way to reduce stress.”) were deleted.

In the quality measurement, a single dimension, which accounted for 70.662% of variance, was extracted from the three questions. Irrelevant item 1 (“One of the main characteristics of luxury products is quality.”) and item 5 (“Luxury items are expected to observe high standardization.”) and item 6 (“I think the high price of luxury is for its quality.”) and item 7 (“I always should pay more for the best quality.”) were deleted. In the Intention toward luxury goods measurement, a single dimension (one factor), which accounted for 94.695 % of variance, was extracted from the three questions.

In the spirituality measurement, a single dimension (one factor), which accounted for 65.162% of variance, was extracted from the three questions. Irrelevant item 3 (“I feel a selfless caring for others.”) was deleted.

Finally, In the materialism measurement, a single dimension (one factor), which accounted for 77.625% of variance, was extracted from the three questions. Irrelevant item 2 (“The things I own say a lot about how well I’m doing in life.”) was deleted. In sum, Table 5 shows, the results of the Cronbach’s α and factor analysis that each measurement, which used in this study has a single dimension. The measurement scales are shown in Table 3.

4.4 Reliability test

Statistics was used to measure the test reliability of inter item consistency. A higher value indicates a strong relationship between the items on the test, whereas, a lower value indicates a weaker relationship between test items (Mohaffyza et al., 2015). Fraenkel and Wallen (1996) stated that the reliability item can be accepted if the alpha is within .70–.99. Ghazali (2008) suggestion that the acceptable α value in social science is .60 and it was applied by others research in this area.

Hair, Anderson, Tatham, & William (2006) recommend a Cronbach’s α value of .6 is sufficient to recognize construct reliability. Cronbach’s alphas for current research are defined as conspicuous (.976), quality (.668), social state (.930), uniqueness (.812) hedonic (.802), intention of purchasing luxury goods (.972), materialism (.902), and spirituality (.693) which suggest that the measures for the scales were internally consistent. The means, standard deviations and correlations of the all variables are shown in the Table 6.

The result shows that spirituality has a negatively relationship with materialism and they are mostly in contrast with each other. This corresponds with study of the Sorokin (1941/1992).

Table 6 Descriptive statistics: Means, standard deviations and correlations

	Mean	Std. Deviation	1.	2.	3.	4.	5.	6.	7.	8.
1.Intention PLG	3.0364	1.29415	1							
2.Conspicuous	3.087	1.18146	-.0105	1						
3.Social	3.224	0.9647	.211**	.738**	1					
4.Uniqueness	2.081	0.82856	.198**	.799**	.704**	1				
5.Hedonic	4.2308	0.50589	.320**	.371**	.351**	.464**	1			
6.Quality	4.5709	0.52944	-.228**	-.255**	0.075	-.211**	.235**	1		
7.SP	3.8057	0.83131	-0.014	-.637**	-.421**	-.403**	0.013	.409**	1	
8.MA	3.6741	1.03915	.239**	.699**	.564**	.754**	.525**	-.138*	-.650**	1
			247							
** Correlation is significant at the 0.01 level (2-tailed).										
* Correlation is significant at the 0.05 level (2-tailed).										
SP: Spiritualism										
MA: Materialism										

4.5 Measurement of the moderation effects

According to Saunders (1955) while the moderated multiple regression is simple it is extremely important to study and find out whether the relationship between two variables, X and Y, depends on a third variable Z. That is when the strength of the relationship between two variables is reliant on a third variable, moderation is in effect (Preacher, Rucker, & Hayes, 2007).

In particular, moderation is expressed with the regression equations below:

$$(1) Y = \beta_0 + \beta_1X + \beta_2Z + \varepsilon$$

$$(2) Y = \beta_0 + \beta_1X + \beta_2Z + \beta_3XZ + \varepsilon$$

The second equation is expressed by putting the XZ variable (or interaction variable) into an additive regression model, including the variables of X and Z. (McClelland, Irwin, Disatnik, & Sivan, 2017).

As shown in equation (2) in terms of moderation, the equation was expanded not only by the moderator variable, Z, but also by the interaction term XZ which was created by multiplying X and Z together. This is known as a two-way interaction, as it includes two variables (one independent variable and one moderator variable (Dawson, 2014).

This interaction term is central to testing moderation. It can be recognized that Z is a statistically significant moderator in regard to the linear relationship between X and Y variables which were tested by comparing the ratio β_3 to its standard error with a known distribution; this true only if this term is significant. The coefficients β_1 and β_2 determine whether there is any main effect of X or Z, respectively, independent of the other, but it is only β_3 that determines whether we observe moderation (Dawson, 2014).

Furthermore, in order to test the statistical significance of the moderating effect, the difference of the result of R-square for model1 and R-square for model 2 are determined if the change in F is significant (McClelland et al., 2017).

4.6 Multicollinearity

McClelland et al. (2017) stated that multicollinearity distract the statistical investigator from understanding and identify the right moderator relationship. However, there are a variety of methods which were recommended to test and prevent multicollinearity such as two-stage testing (Cohen, 1978), mean-centering and orthogonalizing. There is considerable research in the in different fields of research (for example psychological research) which uses these methods and interprets the moderated multiple regression model.

In order to investigate the multicollinearity between latent variables, the Variance Inflation Factor VIF is used. VIF is a measure for multicollinearity which is calculated as the inverse of the tolerance value (Hair, Anderson, Tatham, & William, 2006). It releases and shows all the collinearity of all variables which apply in the model (Lindell & Whitney, 2001).

In this research the possibility of multicollinearity was rejected because correlations between variables are less than 0.9, VIF values were less than 10 and tolerance values were greater than 0.1 (Hair, Black, Babin, & E., 2010; Tabachnick & Fidell, 2007).

4.6.1 Mean-centering

There is considerable research which suggest that it is necessary to compute the mean-centering predictors before multiplying them e.g. (Aiken & West, 1991; Jaccard, Turrisi & Wan, 1990; Judd & McClelland, 1989; Riglin et al., 2016). This is due to the decrease of the correlations of the independent and moderator variables with interaction variables (multiplier variables), there is a reduction in the possibility of multiple collinearity issue. The advantage of the use mean-centering is not only to reduce multicollinearity but to produce meaningful interpretations within the range of the data for β_1 and β_2 in the model. Moreover, it should be noted that the differences in coefficients and standard errors in models have nothing to do with reduced multicollinearity that results from mean centering (McClelland et al., 2017).

Mean centering can help clarify regression coefficients (that is good) and it will not alter the overall R^2 (that is also good). Gregory & DeVore, (2017) in their paper “Computing the Z-Score and Centiles for Cross-sectional Analysis” emphasize that computing the Z-score is essential when independent variables are continuous, and the advantage of using the Z-score

is that one is able to compare dependent variables between groups. Hence all variables used in the following hierarchical regression analysis are mean centered.

4.6.2 Test of moderation in SPSS

Cohen & Cohen (1983) recommended that the use of a number of statistical procedures need to be conducted in order to test hypothesized moderating effects, one of which is apply for moderated multiple regression.

According to Herman (1995) on the moderated multiple regression, there are various statistical software packages such as BMDP, SAS, and SPSS which can be easily employed in assessing the regression procedure (hierarchical multiple regression).

To understand hierarchical regression, we first create a new variable(s) by multiplying an independent variable, X , and a moderator variable Z . We then add the resulting interaction term (i.e., $X*Z$) as a new independent variable. Secondly, all interaction variables ($X*Z$) are entered in the regression model along with independent variables and moderator variables. Standard β coefficients of the interaction variables indicate the effects of the moderator variables.

Also, all three packages compute an F-statistic based on the difference between the two R^2 s. The statistical significance of this F-statistic indicates the existence of an $X*Z$ interaction.

According to Field (2009), fitness of the regression model can be tested by checking the Model Summary and ANOVA tables from SPSS. Firstly, check the R^2 which shows the proportion of variance explained by the model. If a hierarchical regression has been completed then it is possible to assess and check the improvement of the model at each stage of the analysis by looking at the change in R^2 and seeing if there is a significant

change . The ANOVA also indicates whether the model is a significant fit of the data in general.

4.7 Hypothesis testing and results

In order to test H1 through H5, this study followed (Hung et al., 2011) and used hierarchical regression analysis (HRA) in which variables were entered to the regression model by following the steps below.

First, motivation variables (*conspicuous*, *social status*, *uniqueness*, *hedonic* and *quality*) were entered the regression model in step one. All motivation variables were entered in the equation simultaneously. This model (model 1) is used to see the main effects of motivation variables on *intention*. According to (Cohen & Cohen, 1983) suggestion, in order to examine the moderating effects, the moderation variables (*spiritualism* and *materialism*) were entered in the regression model (model 2). Interaction variables that were calculated by multiplying *spiritualism* and *materialism* and motivations variables (namely, *spiritualism*conspicuous*, *spiritualism*social status*, *spiritualism*uniqueness*, *spiritualism*hedonic*, *spiritualism*quality*, *materialism*conspicuous*, *materialism*social status*, *materialism*uniqueness*, *materialism*hedonic*, *materialism*quality*) were entered in step 3.

The following table (Table 7) shows the details of hierarchical regression analysis for direct effects of the motivations value (Model 1), as well as direct and moderation effects of *spiritualism* and *materialism* on the relationships between motivation values and IPLG (intention to purchase luxury goods) (Model 2 and 3).

F-tests for these three models were statistically significant, indicating that all regression models did fit the data. The critical test of moderation effects is given by the incremental

changes in the F-values for the last two models. The F-value change (89.634, $p < .01$) from Model 2 to Model 3 is a clear indication of the existence of moderation effects.

Table 7 Hierarchical regression analysis for testing the direct and moderating effects of spiritualism and materialism upon the relationships between motivation values and IPLG

Independent variables	Model 1 (Step 1)	Model 2 (Test of the direct effects of SP and MA) (Step2)	Model 3 (Test of the moderation effects of SP and MA) (Step3)	Test of hypothesis
Conspicuous	-1.345***	-1.483***	0.15	H1 Not supported
Social status	0.903***	0.894***	0.568***	H2 Supported
Uniqueness	0.22***	0.166*	-0.291*	H3 Not supported
Hedonic	0.57***	0.542***	0.142**	H4 Supported
Quality	-0.727***	-0.693***	-0.274	H5 Not supported
Spirituality		-0.114	0.602***	
Materialism		0.193*	0.47**	
SP*Conspicuous			-0.634***	
SP*Socia			0.291	
SP*Uniqueness			0.368*	
SP*Hedonic			0.14	
SP*Quality			-0.415***	
MA*Conspicuous			-0.625***	
MA*Socia			-0.675***	
MA*Uniqueness			0.405*	
MA*Hedonic			0.097	
MA*Quality			-0.678***	
F	126.045***	105.922***	258.089***	
R Square	0.723	0.756	0.95	
Adjusted R Square	0.718	0.749	0.947	
F Change	126.045***	16.108***	89.634***	
Dependent variable	Intention PLG			
Note : *P<0.05;	**P<0.01;	***P<0.001;	MA: Materialism	SP: Spiritualism

4.7.1 Direct effects of motivation variables on purchase intention

The Beta (β) coefficient for *conspicuous* ($\beta=0.15$, $p>0.01$) shows an insignificant effect on IPLG (*intention to purchase luxury goods*), which indicates H1 is *not* supported. The positive relationship between *social status* ($\beta=0.568$, $p < 0.01$) and IPLG shows that H2 is supported. Furthermore, the β for *uniqueness* ($\beta=-0.291$, $p<0.01$) indicates that H3 is not supported, as well as that of *hedonic* ($\beta=0.142$, $p<0.01$) demonstrates that H4 is supported. The negative effect of *quality* ($\beta=-0.274$, $p>0.01$) on IPLG (*intention of purchasing luxury goods*) indicates that H5 is *not* supported.

4.7.2 Moderating effects of spiritualism and materialism

Regression Model 2 and Model 3 were used to investigate the direct and moderating effects of *spiritualism* and *materialism* on five motivation values. F-value (105.922) for Model 2 was significant at $p<0.001$ (R-Square=.756 and Adjusted R-Square =.749), and F-value (258.089) for Model 3 was significant at $p<0.001$ (R-Square=.950 and Adjusted R-Square =.947)

Moderating effects of spiritualism

The result indicated that the β coefficient of the interaction term *spiritualism*conspicuous* ($\beta =-.634$ $p<0.05$) was statistically significant, and thus H1a (namely, the hypothesized negative moderating effect of spirituality on the relationship between *conspicuous* and IPLG (*intention to purchase luxury goods*)) was confirmed, while the β coefficient of the interaction term *spiritualism*social status* ($\beta =.291$) was not statistically significant, and H2a was not supported. The β for the interaction term *spiritualism*uniqueness* ($\beta =.368$ and $P<0.05$) had a *positive* value (the reverse of the hypothesis) and was statistically significant, and hence H3a was rejected. Moreover, the moderation effect of *spiritualism* on

hedonic ($\beta=.14$) was not significant, which did not support H4a. The β coefficient of the interaction term *spiritualism*quality* ($\beta =-.415$, $p<0.01$) did not support H5a.

Moderating effects of materialism

The relationships between *materialism* and those five motivation variables were examined by using the same analytical procedure.

However, the results in Table 7 show that the coefficient of the interaction term *materialism*conspicuous* ($\beta=-.625$, $p<0.01$) was significant, but negatively, so H1b was *not* supported. The interaction term *materialism*social status* ($\beta=-.675$, $P<0.01$) was significant, but negatively, so H2b was not supported. The slightly significant coefficient of *materialism* uniqueness* ($\beta=.405$, $p<0.1$ H3b) shows that moderating effect materialism on the relationship between *uniqueness* and *IPLG* (*intention to purchase luxury goods*) was confirmed.

Also, the β coefficient for *materialism *hedonic* ($\beta=.097$) had the right sign, but was statistically insignificant. H4b was *not* supported. The β coefficient for the interaction term *materialism*quality* ($\beta=-.678$, $p<0.01$) was significant, supporting H5b. Thus, the hypothesized moderating effect on the relationship between *quality* and *IPLG* (*intention to purchase luxury goods*) was confirmed.

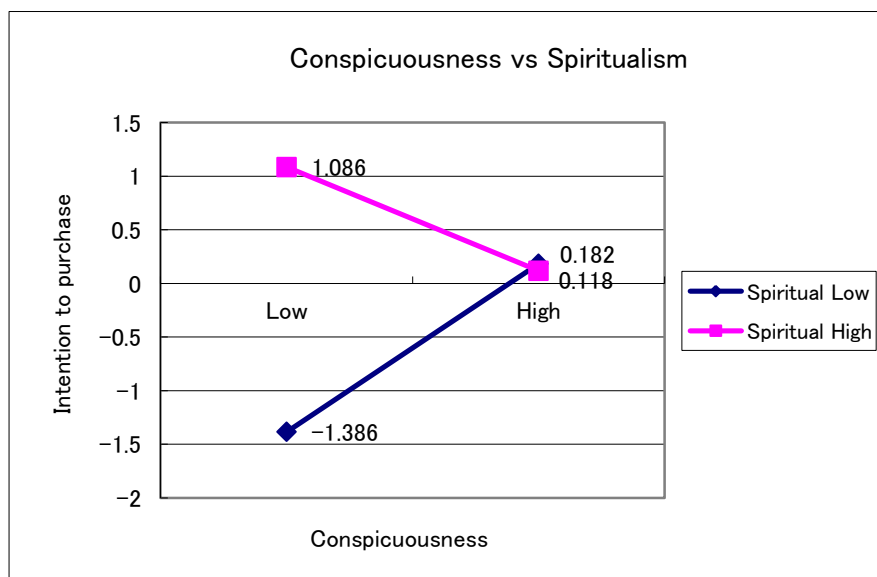
4.7.3 Simple slope tests

In order to facilitate the interpretation of the interaction (i.e., moderating) effects of materialism and spiritualism on the relationships between motivation variables and IPLG, this paper follows Aiken and West (1991) 's suggestion for plotting simple slopes and interpreting them. In fact the simple slope tests check whether the interaction effect is significant or not with different levels of variables. For plotting simple slopes this study used the micro software developed by Dawson (2014).

In short, Dawson suggests that the dependent variable (i.e., IPLG) is evaluated at the four points for each pair of a motivation variable and a moderating variable (spiritualism or materialism in this case). Those four points are selected as the combination of “high” and “low” points of two variables. In the graphs below, values that are one standard deviation greater than the mean of the respective variable are chosen as “high points”. “Low points” are values that are one standard deviation less than the mean. Since all the variables in the regression model are mean-centered (explained in section 4.7.1), that mean are zero.

The following section contains graphs that show the moderation effects of spiritualism and materialism on motivation variables which were significant in table 7. The statistical significance of the moderation effect for “High”and “Low”groups are given by the simple slope test.

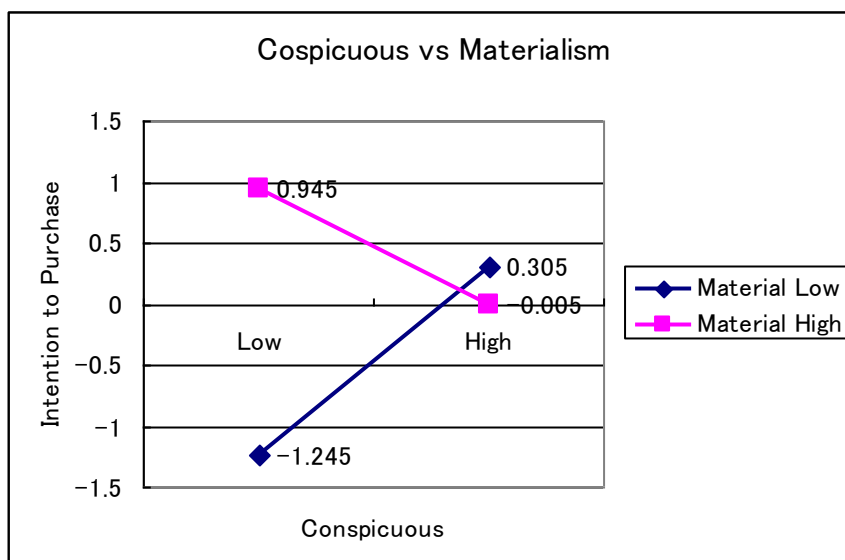
Figure 2 Simple slope test for moderation effect of spiritualism on conspicuousness and IPLG



The first figure shows the moderation effect of spiritualism on conspicuousness. With people of low-spirituality, conspicuousness increases IPLG, but in highly spiritual people conspicuousness reduces IPLG. This is one of the significant findings of this study.

The simple slope test confirmed that the effect of conspicuousness on purchase intention was positive for the low spiritual group ($\beta = 1.064; p < 0.001$). And in contrast, the effect of conspicuousness on purchase intention was negative for the highly spiritual group ($\beta = -1.083$; $p < 0.001$). This means that, firstly, spiritual people have no need to look for expensive goods as symbolic values which can be very influential in the decision-making process. Spiritualism reduces the intention to purchase luxury goods, because of the low need for *conspicuousness*. This result somehow is consistent with the study done by (Stillman, Fincham, Vohs, Lambert, & Phillips, 2012) that higher levels of spirituality reduce the desire to consume material goods conspicuously. Moreover, this finding correspond with the empirical study of Nwankwo et al. (2014) in Morocco as an Islamic country. This may be a sign that *conspicuous* motive is unacceptable in Islamic societies. However, point needs more investigation in future.

Figure 3 Simple slope test of moderation effect of materialism on conspicuousness and IPLG



This figure shows the simple slope test for effects of materialism on conspicuousness and IPLG relationship. The conspicuous value for high materialism $\beta = -0.77$ ($p < .0001$) and for low materialism $\beta = 1.098$ ($p < .001$) and the interaction variable materialism is significant at $p < 0.001$. Hence, H1b was conversely supported.

A question arises that why spiritualism and materialism moderate negatively the relationship between conspicuousness and IPLG in the same way.

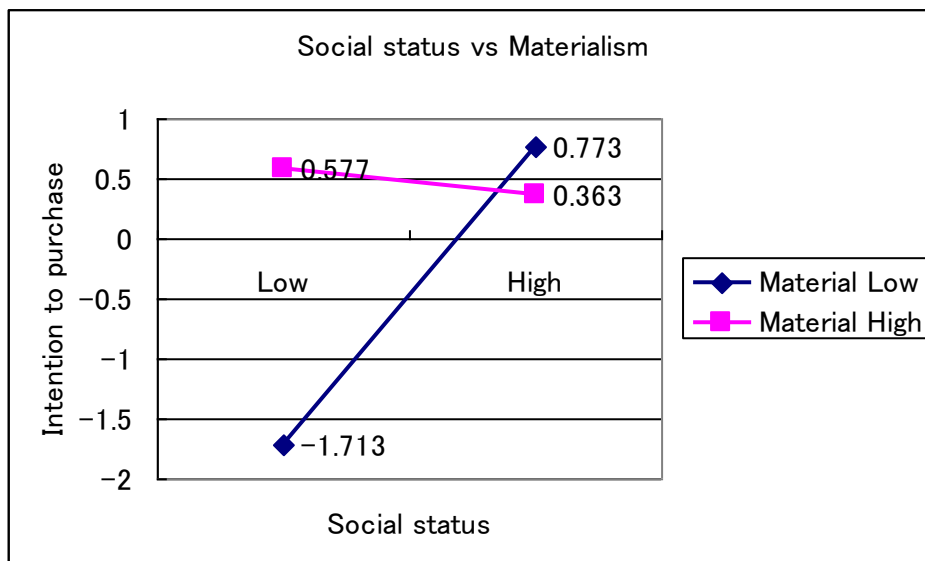
One answer to this question may lie with two questions used for measuring conspicuousness, which stated “With the possession of luxury products, I can show people that I am rich,” and “I tend to show off with the luxury items that I have bought.” the responders did not answer to this question positively. This is because of feelings of humiliation.

In Iranian culture there is an idiom "nadid padid" which means I want to show that I am rich and I want to show off“. However, behind this term there is a deep shame as in Iranian literature and culture. the meaning of this idiom is not positive and it is consistent with those questions.

These questions extremely stimulate feelings of humiliation and that is why the responder answered negatively and were not able to answer honestly and so these questions could not be used to measure conspicuousness.

Because these questions are taken from previous research and comes from western culture, it may not have the same effect in responders from Western culture, and such responders can easily answer this question without a sense of negative feelings. However, in the particular culture of Iran, which is a collective culture, this sense of shame is strongly induced by these questions and thus the questions cannot be used for measuring conspicuousness variable in Iran.

Figure 4 Simple slope of moderation effect of materialism on social status and IPLG



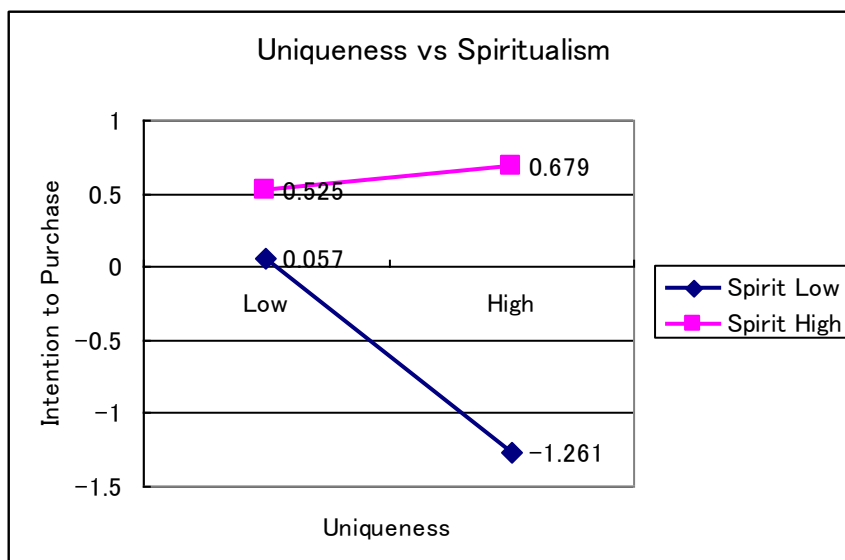
This figure shows the simple slope test for the effect of materialism on the relationship between social status and IPLG. The slope for high and low materialism group is $\beta = -1.545$ ($p < 0.001$) and $\beta = 3.068$ ($p < 0.001$), respectively, and the interaction term is significant at $p < 0.001$. Therefore, H3b is *reversely* supported.

Why materialism moderates the relationship between social status and intention negatively?

It should be noted that, in collective societies such as Iran, social status is extremely important. Behind the questions used to measure social status, there may be a hidden cultural element that causes contradicting feelings of pride and shame. As will be discussed in the Discussion section later, newly rich people tend to be more materialistic people. The newly rich have arisen actually from lower social status. They want to show off their newly acquired high social status, but doing so makes them feel ashamed. In another words, answering the social status questions positively may bring out their hidden feeling of shame. Therefore, they responded negatively.

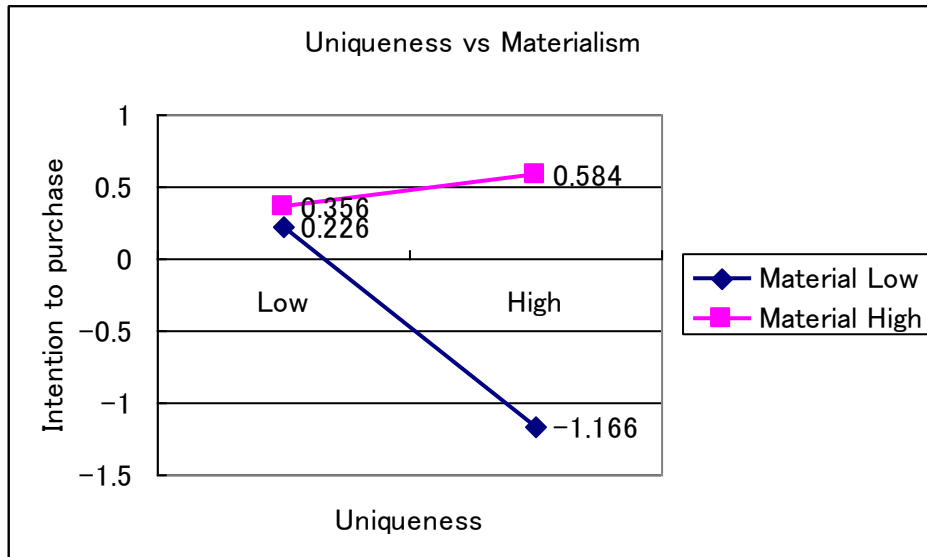
Because logically when the responder wants to show themselves as being from the upper social layer, it actually means that he/she is from the lower social layer. Therefore, they do not answer that they are from the lower social layer because they are not willing to accept and admit it, which is where feelings of shame come from.

Figure 5 Simple slope test for effect of spiritualism on uniqueness and IPLG



This figure shows the moderation effect of the spiritualism on the relationship between uniqueness and IPLG. The simple slope analysis found that the slope of low spirituality group ($\beta = -1.227$ $p < 0.05$) is statistically different from zero, whereas for high spirituality group the uniqueness slope is $\beta = 0.318$ ($p > 0.05$) which is not statistically significant. Consequently, H3a is partially supported.

Figure 6 Simple slope of moderation effect of materialism on uniqueness and IPLG



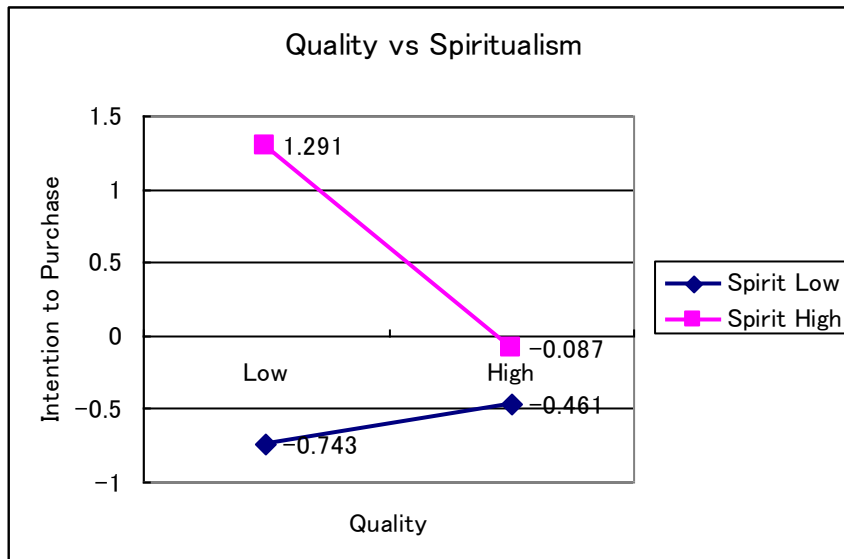
This figure indicates the moderation effect of materialism on the relationship between uniqueness and IPLG. The slope for low materialism group is $\beta = -1.154$ ($p < 0.05$) and for high materialism group is $\beta = 0.245$ ($p > 0.05$), and the interaction term of materialism is significant at $p < 0.05$. It is notable that a partial moderation effect of materialism is shown only for the low materialism group. Hence, H3b is partially supported.

However, we can see from figure 5 and figure 6 that they are quite similar. The most striking feature of these two figures, both low spiritualistic and low materialistic groups show a marked tendency of declining IPLG as the uniqueness motivation increases. In contrast both high spiritualistic and high materialistic groups are rather unaffected by the need for uniqueness.

As was discussed previously, the economic and social changes experienced by the Iranian society in the last 20 years have been rather drastic. Yet the inherent nature of the Iranian society remains collectivistic (Heidarzadeh & Teimourpour (2012)). Those who are neither strongly spiritual nor materialistic are likely to avoid to “stand out” in the social groups they

belong to. It is reasonable to think that the avoidance of “being obvious” leads to those individuals not to seek uniqueness in their purchasing of luxury goods.

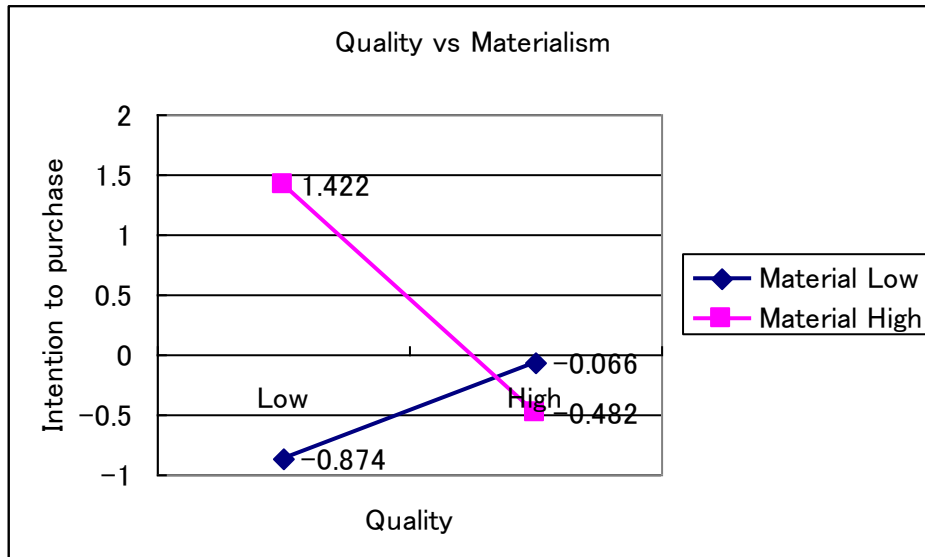
Figure 7 Simple slope of moderation effect of spiritualism on quality and IPLG



The above figure illustrates the moderation effect of spiritualism on the quality - IPLG relationship. The slope for low spiritualism group is $\beta = 0.586$ and p value is almost .05 and for high spiritualism group $\beta = -1.927$ ($p < 0.001$). The significance of the interaction variables indicates that spiritualism has a *negative* moderation effect on the relationship between quality and IPLG.

This result shows that H5a is not supported. It means that those people with a high level of spirituality are looking for simple life and material, and non-luxury products can attain their satisfaction in term of functionality and quality. But, more discussion that why spirituality does not enhances the positive effect of quality IPLG will be given in section 5.

Figure 8 Simple slope of moderation effect of materialism on quality and IPLG



This figure shows the simple slope test for the moderation effect of materialism on the relationship between quality and IPLG.

The slope for low materialism $\beta = 0.586$ and p-value is almost .05, and for high materialism $\beta = -1.927$ ($p < 0.001$). In addition, the significance of interaction variables indicate that materialism has a negative moderation effect on quality and IPLG which support H5b.

However, this result is similar to moderation effect of spiritualism on the quality IPLG relationship in Figure 7. The following is an explanation of why the moderation effects of spiritualism and materialism on the relationship between quality and IPLG follow the same pattern.

In order to be able to explore luxury in Iranian society, it is also important to consider the socio-economic factors which was discussed in the previous section.

In the context of the Iranian society, a lot of political and social changes have taken place in the last several decades which has led to the formation of a very rich thin layer and a moderate middle class.

A small number of people who were from low social status and weak without power in the past became wealthy through association with various lobby groups suddenly and as a consequence the materialistic value become more stronger for them and they feel a need to show off in order to compensate for their past negative feelings of related to their low social status. This is one of the reasons in Iranian society that some people who got wealthy in a short time developed a strong desire to use luxury goods (through the other motivation factor rather than quality).

At the time that they got wealthy, a large number of Iranian lost their own social status. In fact, the level of people who were considered as middle class in the society at that time fell in status to the lower income bracket bordering on the poverty line.

As result materialism becomes more important and a sense of shame and humiliation manifests and increases.

This means that, this act of high consumption of luxury goods by the new wealthy people, is due to the need for compensating the humiliation of their past status having come from the lower social layers. They have not gone through the process of gaining wealth over time.

Everything that occurs in the mind or body, generally needs to be processed in the mind at first and it needs to be shaped step by step rather than at once.

However, those who become rich suddenly did not have opportunity or life experience to deal with their new wealth, as such being fashionable or consuming luxurious items has not been shaped over time. They demonstrate that ownership is important for them as compensation for the sense of humility, not the quality of the luxury goods.

The second group who had lost their economic and social status at the same time that the other group had become wealthy also felt a need to somehow compensate for their loss of pride and the stress of humiliation which was again expressed through high consumption of luxury goods without regard for quality.

For example, Iran is one of the countries that has the most nose surgeries done in the world. In fact, in many societies including Iran, the nose represents pride and those who have done have had surgery wanted to rebuild their pride.

The quality does not matter for them. It's important to make up for that lost pride.

Therefore, spiritualism and materialism moderate negatively in the relationship between quality and IPLG in Iran and simple slopes of both groups shows the same pattern.

The results of the research have led us to the conclusion that many factors should be considered in the field of luxury and social and psychosocial factors also play a role. We have already discussed the results of the simple slope tests concerning moderation effects on the relationships between motivational values and IPLG. In the following explain other results that are obtained from the hierarchical regression analysis.

As is shown in Table7, H1 was rejected in contrast to Veblen's theory (1890) and the study of Mason (1981) which maintained that luxury values came from conspicuousness, and it was confirmed in many researches in Western countries during in the past. In addition, Aciklain et al. (2009) argue that the theory of conspicuous consumption is still influential today, and believe that all social groups including wealthy and poor are involved with conspicuous consumption with different degree. However, this theory was not confirmed in the Iranian society.

Motivation value of social status with the luxury consumption in Iran is similar from other countries in the Western culture. To consumers of luxury goods, their social status supports and strengthens their social identity, or defines and/or makes a new social identify between themselves and others.

In fact, the power of high-income is channeled into gaining new social identify. Human mind has tendency to seek the superiority in social status, and in fact, consuming luxury goods is the way, or a channel, that surpasses others. Individuals can't easily find another

way, such as a deep moral model or a highly educational person etc. and one cannot display their superiority through anger or fight with others in reality. In order to be far from the internal anger and fighting against others, luxury goods could make new canal to release these anger and energy and support one's ego.

In addition, luxury goods bring the feel of hedonic and enjoyment because of the brain reward system that stimulates the dopamine system. Luxury goods will bring two rewards: one is that a person tells him/herself and thinks that his/her social status has risen. As result the dopamine system is stimulated. This is "non-touch" reward and the individual's own attitude to him/herself has changed by it. Another reward can be given by luxury goods or material by using and/or touching them. This is "touch reward". Every behavior in humans has a physiological reason in the brain or a nerve where biological changes happen, and nothing happens by accident.

These findings show that values such as social status and hedonic have positive relations to intention to purchase luxury goods. This research confirmed again the results of previous research such as Huang et al. (2011); Vickers & Renand (2003); Tsai (2005); Vigneron & Johnson (1999, 2004); Wiedmann et al. (2009); Heidarzadeh & Teimourpour (2012); Zhang & Kim (2012). As a consequence, we consider that H2 and H4 were supported.

This study did not support the direct effect of uniqueness on IPLG. This result does not coincide with the findings of previous research (e.g., Qin & Sandra ,2011; Ruvio, 2008)and requires further investigation in the future. It quite possible other psychological factors such as being shy (i.e., evasion of standing out) and depression (e.g., no desire to do creative things) may have something to do with the lack of need for uniqueness.

Although the *quality* value is positively related to *IPLG*, and it was highlighted as an important motivation value to influence *IPLG* in the previous literature (Hung et al., 2011;

Solomon, Zaichkovsky & Polegato, 2002), but this study did not support H5, and in the negative direction. More details on this point will come in the discussion section.

The following table summarizes the results of the regression analysis and simple slope tests.

Summary of the Findings

Table 8 Result of hypothesis Tests		
	Hypotheses	Result
H1	Conspicuousness has a positive effect on intention purchasing luxury goods IPLG.	H1 not supported
H2	Social status has a positive effect on intention purchasing luxury goods IPLG.	H2 supported
H3	Uniqueness has positive effect on intention purchasing luxury goods IPLG.	H3 not supported
H4	Hedonism has a positive effect on intention purchasing luxury goods IPLG.	H4 supported
H5	Quality has a positive effect on intention purchasing luxury goods IPLG.	H5 not supported
H1a	Spirituality enhances the negative effect between conspicuousness and IPLG.	H1a supported
H2a	Spirituality enhances the negative effect between social status and IPLG.	H2a not supported
H3a	Spirituality enhances the negative effect between uniqueness and IPLG.	H3a not supported
H4a	Spirituality enhances the negative effect between hedonism and IPLG.	H4a not support

H5a	Spirituality enhances the positive effect between quality and IPLG.	H5a (conversely supported)
H1b	Materialism enhances the positive effect between conspicuousness and IPLG.	H1b (conversely supported)
H2b	Materialism enhances the positive effect between social status and IPLG.	H2b (conversely supported)
H3b	Materialism enhances the positive effect between uniqueness and IPLG.	H3b supported
H4b	Materialism enhances the positive effect between hedonism and IPLG.	H4b not supported
H5b	Materialism enhances the negative effect between quality and IPLG.	H5b supported

The results about the relationships between the moderator variable, *spiritualism*, and motivation values are shown from H1a to H5a.

Firstly, it was shown that *spiritualism* moderates the relationship between *IPLG* and *conspicuous* value *negatively*, which means that Ha1 is supported.

Secondly, moderating effects of *spiritualism* on motivation values of *social status* and *hedonic* were not supported. Therefore Ha2 and Ha4 were rejected.

Thirdly, moderating effects of *spiritualism* on motivation value of *uniqueness* were partially and conversely supported.

In addition, moderating effects of *spiritualism* on motivation value of *quality* were supported conversely supported and more details will be discussed in the discussion section.

The influences of the moderator *materialism* on motivation values are shown from H1b to H5b. The results indicate that *materialism* moderates negatively the effects of *conspicuous* as well as *social status* on *IPLG*. In another words H1b and H2b were rejected.

In addition, the positively moderation of *materialism* on the relationship between *uniqueness* and *IPLG* is partially supported, as well as negative moderation effect on *quality*

value. Therefore, H3b (partially) and H5b were supported. This can be very influential in the decision-making process regarding the marketing of luxury goods in Iran.

Moreover, the relationship between *hedonism* and *IPLG* is positively moderated by *materialism* was not supported, and H4b was rejected.

5 Conclusion and Discussion

Although the concept of spiritualism on health and management and how it improves the efficiency of an organization had been studied before (Genia, 1996; Cotton et al., 2005; Standifers et al., 2010), this research highlighted the importance of both spiritualism and materialism on the intention to purchase luxury goods. The passage of time obviously impacts on the type of luxury goods purchased by consumers, but consumer motivations for buying luxury goods also change over time, and are affected by the individual values, such as spiritualism and materialism, that comprise a part of the context for luxury purchase decisions. The findings of this study should provide valuable insights for those involved in practical management, designing, advertising, marketing and promotion of luxury goods, and for those who do research in the field of luxury goods in Iran as well as Islamic countries.

This study investigated the intention of purchasing luxury goods, rather than the act of purchasing actual goods. Intention is a precursor of behavior and it is well known that intention and behavior are highly correlated (Dyer, 2005). Number of research studies in the consumer behaviour field frequently used the intention variable in their research and highlighted the importance of predictable behaviour (for example in terms of fashion goods) in consumer behaviour (Zhang & Kim, 2012).

This study concluded that spiritualism and materialism have moderating effects on the relationships between motivational values and the intention to purchase luxury goods, by making these relationships stronger or weaker.

More specifically, spirituality has moderation effects on *conspicuousness* in the right direction as predicted by the hypothesis and *quality* (in the reverse direction), and materialism has moderation effects *conspicuousness*, *social status* (both in the reverse direction) and *quality* (in the right direction). Both spiritualism (in the reverse direction)

and materialism (in the right direction) moderate the relationship between *uniqueness* and *IPLG*. In sum, the current study shows that the motivational values for the luxury goods traditionally accepted in Western countries are changeable, or are different in Islamic countries.

In the following, I would discuss only those relationships that are found in reverse of the results obtained in Western studies. To be specific H3a, H5a, H1b and H2b shall be discussed.

The following interpretation of the results of the current study shows how and why they are dissimilar to Western studies, and is an originality of the current study.

One important point is the validity of Veblen's theory (1890) and the study of Mason (1981), that claimed that luxury values came with conspicuousness, and had significant influence throughout the Western culture. Our study completely rejected the conspicuousness theory in the Iranian culture. Moreover, Aciklain et al. (2009) emphasized importance of conspicuousness and claimed that both poor and rich people are involved with this value, but in the Iranian culture conspicuousness is not acceptable regardless of the wealth of people.

In this case, *conspicuousness* is shown to have a negative effect on the intention to purchase luxury goods. In fact, *conspicuousness* among Iranian people is associated with internal anger toward the life style of the last king of Iran and all his family members before the Revolution of 1977. The royal family tried to use the conspicuousness value to reinforce their social status which was not accepted by Iranian people who came from strong religious backgrounds. Thus the unacceptance of *conspicuousness* is not a new phenomenon in Iran, and, as a symbolic value, it is not associated with luxury goods among the Iranian consumers.

Our results show that not only spiritualism but also materialism has a negative moderation effect in the relationship between conspicuousness and IPLG and behave in the same manner in the simple slope test. In order to interpret this result, we have to consider deeply cultural values of Iran.

In the Iranian culture there is an idiom “nadid padid” which means I want to show that I am rich and I want to show off, and there is a deep shame associated with this idiom in the Iranian literature and culture. This idiom is often used to degrade newly rich people, and only used behind the person in question.

There is another key point of discussion that is contrary to what was mentioned in the hypothesis development section. Our hypothesis, H2b, states that materialism positively moderates the relationship between *social status* and luxury goods buying, but the result shows that it has a negative effect.

It should be noted that *social status* in “collective” societies such as Iran is extremely important. Within the framework of Iranian society, in the past few decades, many political and social changes have occurred, and as a result a very rich thin layer was formed from those individuals with a background of low social status, and those of previously middle classes became less important and less wealthy. Within this new rich people a lingering sense of shame and humiliation still remains and that lead them to become more materialistic.

In another words, the positive answer of these questions remind their similarity with groups of people with background of low social status that suddenly become wealth in few decades ago which looking for gain high social status by consuming the luxury goods and it makes them feel ashamed. Therefore, they refuse to answer honestly.

Moreover, our result shows a partial and positive moderation effect of materialism and spiritualism on the relationship between *uniqueness* and IPLG, as well as the relationship

between the *quality* and IPLG. The simple slope test shows similar patterns for both spiritualism and materialism. To interpret these results, we have to consider the economic factors which have emerged over last few decades in Iran. A small number of people who were without power in the past became wealthy suddenly through their association with various lobby groups, and as a result became more materialistic and a thin layer of newly wealthy people appeared.

On the other hand, the majority of people who were considered as middle classes in the society in the past fell in status to the lower income brackets and in many cases are bordering on the poverty line. In this situation the first group feels a need to find a way, such as consuming luxury goods, to compensate for their past negative feelings related to their past low social status. The second group, who had a good social status before, they were collectively humiliated. In order to cover their sense of humility, they started consuming luxury goods.

These people are not concerned with or think about the quality of the goods they purchase because of their feelings of humility.

Thus, the degree of the importance of their social status is more important for both groups rather than other factors, such as quality. In this situation neither the materialistic tendency of the new rich, nor the spiritual tendency of the degraded middle class, has much positive effects to the quality of luxury goods.

In addition, it can be argued that, since that human psyche's need for balance and harmony as stated in the previous section, the sudden and dramatic change in social status in both groups has created a desire and need to convince themselves that they have worth and value within their new social position and to mask their humiliation. It seems that this desire has acted as a catalyst promoting the need for *uniqueness, not quality*.

In addition, there are other supports to the ineffectiveness of quality in luxury purchasing, the quality of the goods may not be important for spiritual people. They are less influenced by quality because they look for simple goods to meet their needs rather than luxury goods and avoid buying counterfeit goods (Adrian & Halldor, 2007).

Furthermore, materialism has significantly moderated the relationship between the quality and IPLG, and it is consistent with the study of (Heidarzadeh & Teimourpour 2012) which found out materialism has a negative attitude towards quality. Furthermore, Adrian & Halldor (2007) investigated materialism will predict and explain counterfeit purchasing. In other words, the materialism people are willing to have counterfeit goods which have low quality and price. These tendencies are reflected in preference to own many possessions and increased attendance to advertising (Adrian et al., 2007).

5.1 Academic Implications

The current investigation makes several contributions to the marketing literatures. Although the concept of spiritualism on health and management were studied before, this research highlighted the importance of cultural/social factors such as spiritualism and materialism on the intention of buying luxury goods.

A common belief that income and economic growth are the key factors of luxury consumption prevails, but this research offers that both individual factors and cultural factors (such as spiritualism and materialism) *regardless of income and economic growth* could affect indirectly on IPLG.

In addition, it should be mentioned that the type of the luxury goods will change over time but still the need for luxury goods remains more or less unchanged, and understanding the factors that affect the luxury buying phenomenon is important.

Moreover, this study emphasized the importance of the moderating effects of cultural factors on the intention of purchasing luxury goods, rather than actual purchasing, and how such moderating effects could be investigated.

Moreover, there is another academic point of interest in the data collection methodology. The questions used to measure conspicuousness reminded the Iranian respondents an idiomatic set of words, and aroused feelings which were strongly humiliating in their mind. Such feelings stimulated them to positively answer those questions, and therefore the Iranian respondents were not able to express their ideas honestly

5.2 Marketing Implications

The results of this study are important for manufacturers, marketing strategists, and designers of luxury goods to know what motivates a consumer's intention for purchasing luxury goods, in order to help them understand how to approach their customers more effectively.

It was clearly established that individual cultural values, spiritualism and materialism, have significant influences on the luxury purchase behavior of Iranian consumers.

Firstly, this study find that most important motivation factors regarding the purchasing of luxury goods in Iran are, *hedonism* and *social status*. This suggests to the managers who want to maintain, develop or create luxury goods in Iran should pay more attention to those motivations.

Secondly, there are differences between materialists and spiritualists regarding the motivation of the luxury goods. Marketing managers are advised to recognize the needs of both spiritualism and materialism groups in order to create special strategies for Iranian markets and segmentation strategies for different social/cultural groups. Moreover, from the Iranian perspective, the motivational value of quality has a less important meaning. As was

discussed, after the Revolution in Iran in 1979, and especially in the last two decades, changing the social status and position became most important and critical to the newly rich group. Consuming luxury goods that are unique could be tools to change social position to promote their social status. Unique designs of new products are more apt to gain acceptance among the new rich, as well as among the middle classes.

In addition, it was discussed in the paper that in the Iranian culture conspicuousness is not accepted, and this is true not only for luxury goods but also for basic goods, and conspicuous goods cannot be developed nor advertised in Iran without some negative reactions from consumers. It is interesting to note that there are exceptions to the avoidance of conspicuous showing of luxury goods. In special occasions such as wedding parties and also home parties among relatives and close friends, women are allowed to be conspicuously dressed and bejeweled. The marketers of luxury goods should be aware of this type of special behavior in the Islamic culture.

Findings of this research study provide valuable insights for those involved in the practical management and production of luxury goods not only in Iran, but also in other Islamic countries.

6 Limitations and future research directions

This research is not free of limitations, the modest size of the sample was one of them. However, if the data were collected in different locations, such as religious local areas or capital city Tehran, they might have shown clearer and more definitive results.

In general, the sample of this study came from the younger people. Their background is important. They were not rich, and now they were not the customers of luxury goods, but this research can predict that their behavior after their graduation and finding good job and high income, can be prominent customers for luxury consumption.

Also, Helen (2010) reviewed the past literature and research on spirituality, and, as aging progressed, spirituality tends to increase during later adulthood. And in the future it might be better to have samples from older and more spiritual people.

Moreover, since Iran is a country that is very strongly bound by a collectivism culture, it would be better to consider the cultural indicators such as collectivism and individualism in future research. When these indices are added with spiritualism and materialism, consumer behavior in Iran may become more clarified and more predictable.

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7 Appendix

7.1 Questionnaire

I am doing research about attitude and behavior of purchasing luxury goods in Kobe University in Japan.

Your participation in this study will be highly appreciated.

Please note there are no good or bad response and information will be used for academic purposes only. If you have any doubt please contact me directly as 118b416b@stu.kobe-u.ac.jp

Thank you for your cooperation.

HABIBEH JAGHOURI / KOBE UNIVERSITY BUSINESS ADMINISTRATION /
STUDENT NUMBER -118B416B

The following question is concerning about your intention of purchasing Luxury goods

	Strong Agree	Agree	Natural	Disagree	Strong Disagree
I have strong possibility to purchase Luxury Brand X's product	5	4	3	2	1
I'm likely to purchase Luxury Brand X's product	5	4	3	2	1

I have high intention to purchase Luxury Brand X's product	5	4	3	2	1
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The following question is concerning about your feeling about the Luxury Goods

	Strong Agree	Agree	Natural	Disagree	Strong Disagree
Luxury products should make me happy	5	4	3	2	1
In my opinion aesthetics is one the important features of luxury products	5	4	3	2	1
Luxury products should make me feel better about my self	5	4	3	2	1

1. One of the main characteristics of luxury products is quality.	5	4	3	2	1
2. Luxury products are long lasting.	5	4	3	2	1
3. The performance of luxury goods should matches with what it has promised to be.	5	4	3	2	1
4. The main reason of buying luxury goods is theirs quality.	5	4	3	2	1
5. Luxury items are expected to observe high standardization.	5	4	3	2	1
6. I think the high price of luxury is for its quality.	5	4	3	2	1
1. I buy luxury goods just because it has status	5	4	3	2	1
2. Luxury goods are important to	5	4	3	2	1

me because they make me feel that acceptable in my work circle					
3. I purchase luxury goods to gain/increase social status.	5	4	3	2	1
1. I often buy luxury goods in such a way that I create a personal image that cannot be duplicated.	5	4	3	2	1
2. I like to own new luxury goods before others do.	5	4	3	2	1
3. When a luxury product becomes popular among others, I avoid buying or using it.	5	4	3	2	1
1. With using famous brand I can get attentions from others.	5	4	3	2	1
2. I tend to buy the luxury item that is in new style	5	4	3	2	1
3. In my opinion having luxury items is a sign of social standing	5	4	3	2	1
4. I like, people knows the price of the goods that I have bought	5	4	3	2	1
5. With having luxury products, I can show people that I am rich	5	4	3	2	1
6. I tend to show off with the luxury item that I have bought	5	4	3	2	1
7. Other's opinion about my looking is an important issue for me.	5	4	3	2	1
1. I admire people who own expensive homes, cars, and clothes.	5	4	3	2	1
2. The things I own say a lot about how well I'm doing in life.	5	4	3	2	1
3. I like to own things that impress people.	5	4	3	2	1
4. I like a lot of luxury in my life.	5	4	3	2	1

5. Buying things give me a lot of pleasure.	5	4	3	2	1
1. I feel God's presence	5	4	3	2	1
2. I experience a connection to all life.	5	4	3	2	1
3. I feel a selfless caring for others	5	4	3	2	1
4. I feel deep inner peace or harmony	5	4	3	2	1

1- Gender ☐ Male ☐ Female

2- Age ☐ Under 20 ☐ 20-25 ☐ 26-30 ☐ 31-35 ☐ 36-40

3- Education ☐ Less than Diploma ☐ Diploma ☐ undergraduate ☐ Graduate ☐

PHD

7.2 Questionnaire in Persian

با سلام و عرض ادب

ضمن ارزوی صحت و سلامتی پرسشنامه پیش رودر مورد نگرش و رفتار مشتری در مقابل کالاهای لوکس می باشد .

خواهشمندم در صورت امکان پرسشنامه رو تکمیل فرموده و بنده رو در این پژوهش یاری فرمایید.

پیشاپیش از همکاری شما سپاسگذارم.

3 سوال زیر علاقمندی شما در مورد خرید کالاهای لوکس میباشد.

اعداد یک تا پنج نشان دهنده تمایل بیشتر برای کالاهای لوکس است:

(1: اصلا تمایلی ندارم؛ 2: تمایلی ندارم؛ 3: بدون نظر؛ 4: تمایل دارم؛ 5: کاملاً تمایل دارم)

1) من به احتمال بالا کالای لوکس برند x که یک برند لوکس هست رو خریداری میکنم.

☐ ۱ ☐ ۲ ☐ ۳ ☐ ۴ ☐ ۵

(2) من احتمال دارد کالای لوکس x که یک برند لوکس هست رو خریداری کنم.

☐ ۱ ☐ ۲ ☐ ۳ ☐ ۴ ☐ ۵

(3) من مصمم هستم کالای لوکس برند x که یک برند لوکس هست رو خریداری کنم.

☐ ۱ ☐ ۲ ☐ ۳ ☐ ۴ ☐ ۵

سوالات زیر درباره نظرو ایده و احساس شما در مورد خرید کالاهای لوکس می باشد:

(4) استفاده از برندهای معروف می‌تونم توجه دی‌گران را جلب کنم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(5) من به خرید لوازم لوکس جدی علاقه دارم:

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(6) به عقیده من، خرید لوازم لوکس نشان دهنده به روز بودن فرد است.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(7) من دوست دارم که مردم قیمت اجناسی که من خریدم را بدانند.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(8) با داشتن اجناس لوکس میتوانم به مردم نشان بدهم که من ثروتمند هستم

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(9) من می‌تونم با خرید اجناس لوکس (که خریدم)، خودم را در برابر مردم نشان بدهم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(10) عقاید دیگران در مورد ظاهرم خیلی برایم اهمیت دارد.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(11) محصولات لوکس مرا شاد می‌کند.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(12) به عقیده من زیبایی‌شناسی یکی از خصوصیات مهم محصولات لوکس است.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

13) محصولات لوکس باید باعث بشود که احساس بهتری نسبت به خودم بکنم

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

14) مصرف کالای لوکس باید برای من احساس رضایت مندی درونی بیاورد.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

15) مصرف کالای لوکس میتواند راهی برای کاهش استرس باشد .

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

16) یکی از خصوصیات مهم کالای لوکس کیفیت است.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

17) محصولات لوکس بیشتر عمر می‌کنند.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

18) اجناس لوکس باید مطابق آن چیزی سازنده آن وعده داده باشد.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐
کاملاً موافقم ☐

19) دلیل اصلی خرید لوازم لوکس کیفیت آن است.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

20) انتظار می‌رود که در ساخت لوازم لوکس بالاترین استانداردها رعایت شده باشد.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐
کاملاً موافقم ☐

21) من فکر می‌کنم که اجناس لوکس به خاطر کیفیت قیمت بالایی دارند.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐
کاملاً موافقم ☐

22) همیشه برای کیفیت بهتر بیشتر پول پرداخت کرد.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(23) من افرادی که لوازم گران قیمت دارند مثل لباس گران قیمت خانه و ماشین گران قیمت را تحسین میکنم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(24) اشیایی که من دارم نشان این است که من چقدر خوب زندگی میکنم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(25) من دوست دارم چیزهایی را داشته باشم که مردم را تحت تأثیر قرار بدهد.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(26) من از خرید کردن لذت می برم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(27) دوست دارم لوازم لوکس زیاد داشته باشم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(28) من وجود خدا رو حس میکنم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(29) من تجربه این رو دارم که تمام اتفاقاتی که در زندگی رخ داده به هم ربط دارد

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(30) من از خود گذشتگی و توجه به دیگران در خود حس میکنم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(31) من از عمیقاً (صمیم دل) در قلبم احساس آرامش میکنم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(32) غالباً، من کالای لوکس میخرم به منظور اینکه یک تصور از خودم ایجاد کنم که کسی مانند من نیست.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(33) من دوست دارم مالک یک کالای لوکسی باشم، قبل از این که دیگران داشته باشند.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

(34) وقتی که یک کالای لوکسی رو همه بخرند من دی‌گر از خرید یا بکار بردن آن اجتناب

م‌ی‌کنم

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

35) من کالای لوکس را میخرم بخاطر اینکه اون یک شأنی را به من میدهد.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

36) کالای لوکس برای من مهم هست برای اینکه باعث میشوند که (محیط) کارم ادم قابل پذیرفته شده ای

باشم.

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

37) من کالای لوکس میخرم برای اینکه شان اجتماعی رو بدست بیارم یا افزایش بدهم

کاملاً مخالفم ☐ مخالفم ☐ نظری ندارم ☐ موافقم ☐ کاملاً موافقم ☐

1. ۱. جنسیت : ☐ کر ☐ ونث

۲. سن:

☐ 20- ☐ 20-25 ☐ 26-30 ☐ 31-35 ☐ 36-40 ☐ 41-45


۳. میزان تحصیلات : ☐ متوسطه ☐ پلم ☐ یسانس ☐ رشناسی ارشد ☐ کترا


۴. در طی 6 ماه گذشته لوازم لوکس خریده اید چقدر بوده ؟


هیچ خریدی نداشتم ☐ 3_1 کالا ☐ 6_4 کالا ☐ 10_7 کالا ☐


۵. درآمد شما چقدر هست؟

کمتر از ۵۰۰,۰۰۰ تومان ☐

۵۰۰،۰۰۰ - ۱۵۰۰،۰۰۰ 

۱،۵۰۰،۰۰۰ - ۲،۵۰۰،۰۰۰ 

۲،۵۰۰،۰۰۰ - ۳،۵۰۰،۰۰۰ 

۳،۵۰۰،۰۰۰ - ۴،۵۰۰،۰۰۰ 


۴،۵۰۰،۰۰۰ بیش از 

Table 7 Coefficients Table and Result of VIF

In depended Variables	Unstandardized Coefficients Beta	Sig.	Tolerance	VIF
Conspicuousness	-1.483	.000	.192	5.209
Social status	.894	.000	.325	3.075
Uniqueness	.166	.032	.173	5.779
Hedonic	.542	.000	.449	2.225
Quality	-.693	.000	.558	1.791
Spiritualism	-1.14	.092	.226	4.434
Materialism	.193	.013	.174	5.746

Depended Variable: Intention PLG