Examining the influence of religiosity and consumer perceived value on brand sensuality, brand experience, consumer hedonism and repurchase intention: A study of consumers' perception in the context of fashion retailing – The case of Turkey

TUĞRA NAZLI AKARSU

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Middlesex University London

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DEDICATION

I would like to dedicate this doctoral research to my mother, Oya Akarsu, my father, Erhan Akarsu, who have raised me to be the person I am today. You taught me to pursue my true passion, you have given me a lifetime of love, support, and laughter.
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and to all my ancestors … - every bit of me is a little bit of you.

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We do not meet people by accident. They are meant to cross our path for a reason.

For those who have crossed my path…

VITAE

1990	…………………………………….	Born in Antalya, Turkey
2007	…………………………………….	Toros Akdeniz, Science High School (Hon)
2012	…………………………………….	B.A (Hon) Business Administration, Koç University, College of Administrative Sciences and Economics, Istanbul, Turkey
2011	…………………………………….	Summer School, University of California, Berkeley, CA, U.S.A
2014	…………………………………….	MBA (Hon) Kadir Has University, Graduate School of Social Sciences, Istanbul, Turkey

PUBLICATIONS

Journal articles - Published

Foroudi, P., Akarsu, T. N., Ageeva, E., Foroudi, M. M., Dennis, C., and Melewar, T. C. (2018). Promising the dream: Changing destination image of London through the effect of website place. *Journal of Business Research*, 83(Feb), 97-110.

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Yeniaras, V., and Akarsu, T. N. (2017). Frugal doesn't mean ordinary: A religious perspective. *Journal of Islamic Marketing*, 8(2), 204-217.

Yeniaras, V., and Akarsu, T. N. (2016). Religiosity and life satisfaction: A multi-dimensional approach. *Journal of Happiness Studies*, 18(6), 1815-1840.

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Book chapters

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AUTHOR’S DECLARATION

I declare that, I, Tuğra Nazlı Akarsu, am the author of this PhD thesis entitled: Examining the influence of religiosity and consumer perceived value on brand sensuality, brand experience, consumer hedonism and repurchase intention: A study of consumers’ perception in the context of fashion retailing – The Turkey case ” is my original work and this research has been developed by me for the purpose of the PhD programme at Middlesex University, London, and has not been submitted for any other degree or qualification to any other academic institution.

During the preparation of this thesis, some papers have been presented and published as listed above. The remaining parts of this thesis have not been published yet.

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ABSTRACT

This research explores how consumer religiosity influences brand sensuality, brand experience and consumer hedonism and how that, in turn, affects the repurchase intention of consumers. Building on environmental psychology theory and the Stimulus-Organism-Response model, the study shows that sensorial stimuli from atmospheric surroundings have an effect on individuals' cognitive, affective and behavioural reactions which, consequently, determines whether individuals' approach or avoid that atmosphere. While extensive contributions in the past literature have shown the influence of sensorial cues on individuals' emotional and behavioural intentions, factors such as personality traits and cultural and socio-cultural influences, which affect individuals' reactions to sensorial cues and, in turn, affect their behavioural responses, have attracted very little attention.

The domain of this research had four key areas: (a) the various dimensions of brand sensuality (i.e. visual, audial, olfactory, haptic and social) are examined that can be used to influence consumers in the retail industry; (b) religiosity and its dimensions in the Turkish landscape are investigated; (c) the moderating effects of religiosity and consumer-perceived value on the relationships between sensorial cues (i.e. visual, audial, olfactory, haptic and social) and brand experience are examined; and (d) the relationship between the five brand sensuality elements and brand experience, consumer hedonism and repurchase intention are investigated. Drawing on the environmental psychology theory, to address the research questions, a mixed-method approach was utilised. In order to develop the research measurement scales, a thorough literature review was undertaken, followed by the qualitative study and then the quantitative study. The qualitative study was conducted to achieve an enhanced understanding of a research phenomenon that has drawn little attention so far. Moreover, during the qualitative study, the researcher identified possible new items from the respondents' comments. The validity of the measurement scales was examined through the interviews and the focus groups. The qualitative study was conducted

before the quantitative study, so it could be utilised as the basis of the main study. The quantitative data drawn from 410 questionnaires was examined by adopting Analysis of Moment Structure (AMOS), utilising IBM SPSS Amos 21.0.0 for the Structural Equation Modelling (SEM) to assess the measurement model and hypothesised structural model.

The main research contribution of this study is the construction of a model that explains the brand sensuality elements and the moderating effect of consumer religiosity and consumer-perceived value on the path of brand sensuality and brand experience, which lead consumers to have hedonic values and intention to repurchase. The results of this research show that audial, olfactory and haptic cues have a direct positive effect on the brand experience. The results additionally indicate that consumer religiosity moderates the relationships between olfactory cues and brand experience, and between social cues and brand experience. Additionally, the results indicate that consumer-perceived value moderates the relationship between haptic cues and brand experience and strengthens the relationship between haptic cues and brand experience. The SEM results also indicate that brand experience has a direct influence on hedonism and repurchase intention, while hedonism also influences repurchase intention.

Based on the results, there are a plethora of implications that this study holds for managers who want to implement sensorial strategies into their marketing efforts. First and foremost, this study addressed the research gap in the literature and answered the question of how the overall effect of sensorial cues can be enhanced, and to what extent individual differences influence the relationship between sensorial cues and experience. The result of this study considered critical since with the fast-paced environment of competitive marketplaces, firms are actively seeking to appeal to consumers' sensations in order to differentiate their offerings; brand sensuality is, therefore, gaining more and more importance since, once one or more senses has been evoked, it is difficult to eliminate them, thereby enabling a long-term brand experience. Therefore, this study provides an insight to policymakers, managers and brands on the impact of sensory marketing on consumer buying practices across cultures, including emerging economies.

Additionally, by investigating religiosity and consumer perceived value as individual related variables on brand experience and brand sensuality, the results have a substantial importance for managers, designers, decision-makers, consultants, where they can blend sensorial inputs in the retail atmosphere by considering the influence of religiosity and consumer perceived value where it can provide a differentiation effect within this fiercely competitive environment.

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CHAPTER I: INTRODUCTION

1.1. INTRODUCTION

This chapter provides an overview of the thesis, beginning with an introduction to the research background and motivation. The background is set out in Section 1.2, a statement of the research problem is provided in Section 1.3, Section 1.4 presents the research questions and objectives, and the research design and analytical methods are introduced in Section 1.5. The context of the study is set out in Section 1.6 and the statement of significance is provided in Section 1.7. Definitions of the constructs and concepts are provided in Section 1.8, before the organisation of the remainder of this thesis is provided in Section 1.9.

1.2. RESEARCH BACKGROUND

The concept of branding was first addressed in the literature in 1942, when an article published in the *Journal of Marketing*, 'Techniques of Appraising Brand Preference and Brand Consciousness by Consumer Interviewing' by H.D. Wolfe, referred to increased brand usage due to the increased brand consciousness of consumers. However, it would be a mistake to think that this marked the start of the idea of branding: the phenomenon can be traced back to 2250-2000 BCE in the Indus Valley, where craftsmen marked their goods and artefacts with unique seals for informational purposes in trade, for industrialists, resellers and government experts (Moore and Reid, 2008; Wolpert, 2000).

Other examples of symbols and pictures being used in the name of branding are found in the Greek, Roman and Egyptian civilisations, when merchants preferred to use visual signs and pictures in order to both make their shops more eye-catching and maintain their trade (Moore and Lewis, 2005). Papyrus was first used by the early Egyptians more than 3000 years ago, later leading to the development of paper which, in turn, led to the early stages of mass communication. Early societies were largely illiterate; hence archaeologists studying civilisations until the 13th century have traced visual labels, signs and pictures reflecting different societies and different market regions (Osborne, 1996). In the 13th century, the revival of craftsmanship, the creation of a middle class and better conditions for individuals enabled a smooth transition from visual signs and pictures to handwritten leaflets, which were handed out to attract and advertise to consumers. After this period, the practice of legal protection also began, with the use of proprietary marks by guilds, large quantities of printed advertisements, the standardisation of trademarks and stamps, and the appearance of newspaper advertisements developing over the period from the 14th to the 17th century (Osborne, 1996).

The dawn of the Industrial Revolution encouraged the growth of mass production accompanied by modernism and industrialisation, which would eventually bring early forms of advertising and branding phenomena aimed both at identifying goods with assured quality and at stimulating demand for maximum profit. The concept of brand names did not exist until the American Civil War (1861-1865), when products were monopolised by the government (Landa, 2005). By this time, huge demand for packaged goods had driven industry to switch from the use of barrels and open containers to packaged goods with the promise of sealed freshness. Before this transformation to sealed and packaged goods, almost all products – except tobacco, wine and ale, which had to be branded with their trademarks because they were considered commodities – were sold from barrels without the use of any kind of manufacture (ibid.).

However, with the emergence of packaged goods, manufacturers had to come up with some sort of 'name' to promote their products and attract customers; it can therefore be said that the rise of the packaged product phenomenon led the way to the 'golden years' of advertising, mostly through print-orientated advertisements such as newspapers, local periodicals and booklets (Gross and Sheth, 1989). During this period, the transition from barrels to packaged goods led to whole industries seeking desirable and attractive images for their products, which brought new concepts to the basic perception of trade which had been progressing since 2250-2000 BCE (Gross and Sheth, 1989).

In this regard, the evolution of branding cannot be divorced from the modernised world: it has been improving and developing throughout the centuries, having significant impacts at both societal and individual level, such as the invention of photography, improvements in transportation and the invention of the telephone (Landa, 2005): all these creations of the modern world enable brands to stimulate consumers and enhance the products' value. Besides modernisation, ignoring radical changes in economic systems and their side-effects as regards both brands and their strategies would not be prudent in terms of branding practices. Therefore, priority can be given to war economies and economic policy transitions in terms of understanding the concept of brand management.

In terms of changing economic policies, a significant milestone occurred between the 1920s and the 1980s, after the end of the 'golden age' of capitalism in 1970's. The beginning of considerable stagnation in the demand for financial capital and a tendency towards a decrease in profit rates drove the United States and United Kingdom to abandon Keynesian economic policy in favour of an open and free market policy, which also led most other countries in the same direction. The Keynesian principles of a protectionist economic system controlled by government therefore gave way to a new economic policy, giving sudden momentum to world trade and its sphere of influence (Ongun, 2012). Therefore, the 1980s mark a milestone in terms of the branding context, as the world economy shifted from a Keynesian economy to a free market economy.

Kapferer (2004) also highlights that, by the 1980s, managers had realised that their brands represented an asset. Previously, the value of a company had been measured in terms of its tangible assets, which had evolved from land and buildings to equipment and plants. However, it emerged that company value now meant significantly more than just financial value and tangible assets, and also encompassed brands.

As the meaning and concept of brands has evolved and improved, many definitions have been proposed over the years from different academic backgrounds, and the way that brands are perceived in each study needs to be defined. However, the most commonly used concept of brand was proposed by the *American Marketing Association* (AMA) in 1960 as follows:

> *"…a name, term, sign, symbol or design, or a combination of them which is intended to identify the goods and services of one seller or a group of sellers and to differentiate them from those of competitors."*

For this study, the term brand is conceptualised as a phenomenal asset, which can benefit from identification of a product or service and is different from its competitors in the marketplace based on the use of unique and certain visual signs such as logo, design, symbol and name.

1.2.1. The emergence of experiential marketing

There are various definitions of 'experience', which fall into different categories. The word 'experience' is derived from the Latin *experiential* and means:

> *"…the state, extent, duration, or result of being engaged in a particular activity or in affairs, something approved by or made on the basis of such experience' or 'something personally encountered, undergone or lived through, as an event…" (Gove, 1976, p. 800)*

The field of marketing can be considered as a cluster of different disciplines, including psychology, sociology and philosophy, since it shares the notions of individuals and societies. American philosopher John Dewey proposed in 1925 that the main aspects of experience were action, emotion, cognition and communication, and that knowledge was the quintessential part of individuals' experiences: individuals therefore needed to have sensory perceptions, actions and feelings in order to gain knowledge and, ergo, experiences.

It can be said this concept of experience proposed by Dewey led marketers and scholars to invent a new definition of experience with significantly different dimensions from those which can be empirically measured. The notion of experience has begun to appear at the beginning of the 1980s, when firms sought to achieve a competitive edge over their rivals by providing their customers with a more pleasurable shopping experience (Pine and Gilmore, 1998). In this sense, it can be said that this was a breakthrough for traditional marketing and put limitations and boundaries on consumers. According to Schmitt (1999):

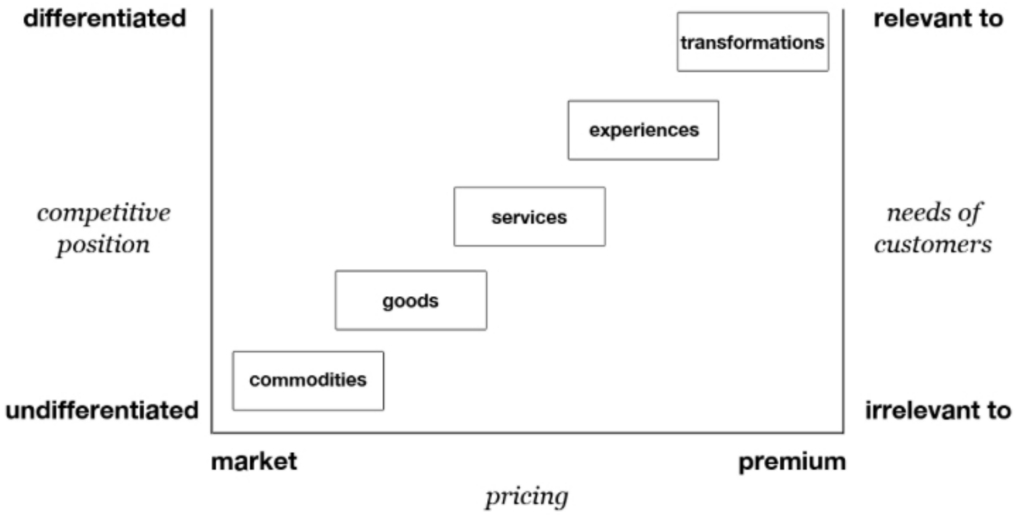
> *"Traditional marketing and business concepts offer hardly any guidance to capitalize on the emerging experiential economy. Traditional marketing has been developed in response to the industrial age, not the information, branding and communications revolution we are facing today" (p. 11).*

According to this research trend, the accepted consumer decision-making process, which included: (1) the need for recognition; (2) a search for information; (3) an evaluation of the alternatives; (4) purchasing the item; and (5) the post-purchase evaluation (Schiffman and Kanuk, 1997; Schmitt, 1999), was perceived as being incomplete because it ignored the role of emotions and feelings. The philosophical insights that Holbrook and Hirschman (1982) provided suggested that, whereas the traditional marketing view focused on functional benefits, "sensory, emotional, cognitive, behavioural and relational values [should] replace [those] functional values" (Schmitt, 1999, p. 57). Therefore, in order to address this gap in the literature, Holbrook and Hirschman (1982) highlighted the neglected consumer phenomena of feelings, fantasies and fun in the consumer decision-making process.

1.2.2. The evolution of experiential marketing

While Holbrook and Hirschman (1982) proposed the first idea of experiential marketing, Pine and Gilmore (1998) presented a new, more compelling model of experiential marketing which considered the progression of economic value (Figure 1.1). From the consumer's point of view, there is a transformational shift from satisfying one's needs to fulfilling one's desires and having fun and engaging with an experience one is demanding (Morgan et al., 2009). On the other hand, from a managerial point of view, companies try to deliver a value in order to create a personal experience by means of its brands. In this case, by delivering a value to consumers, companies try to provide benefits not only through tangible goods or services, but also by means of their customers' interactions with places and people for the purpose of shaping and engaging the experiences. Therefore, the progression of the economic value curve allows companies to evolve their commodities into goods, then customise those goods in order to transform them into services, and to customise services into experiences – which will be, for them, the highest value offered by companies.

Figure 1.1: The progression of economic value.



Source: Pine and Gilmore (1998, p. 3)

Since consumers go beyond ordinary consumption by demanding an emotional experience from brands (Morrison and Crane, 2007; Walter et al., 2013), rather than simply fulfilling functional needs, marketers try to create pleasurable and emotional experiences for their customers in order to differentiate their brand from others in the human mind, rather than using traditional marketing techniques to stand out from their numerous players in the marketplace (Brakus et al., 2009; Walter et al., 2013); they do this by adopting the idea that the "brand becomes the experience" (Prahalad and Ramasvamy, 2004, p. 3). As Lindstrom (2009) emphasises, leading brands such as Apple, Starbucks, Guinness and Harley-Davidson have all embraced the experiential marketing approach by providing a brand experience to cater for their customers' "fantasies, feelings and fun" (Holbrook and Hirschman, 1982, p. 132). By providing consumers with memorable brand experiences, companies have shifted from selling services to selling experiences, thereby enabling them to double their prices compared with those of their competitors (Pine and Gilmore, 1998; Walter, 2013).

The investigation of experiential marketing has driven researchers to study the notion of the human senses, which are the primary drivers that generate a whole milieu of experiences by using sensorial human cognition (Hulten, 2011), since "the more senses [that] experiences engage, the more effective and memorable [they] can be" (Pine and Gilmore, 1998, p. 4). Adapting the understanding of the consumer experience, which is structured by the consumers' perceptions (based, as they are, on the five senses: sight, sound, taste, smell and touch) delineates the emergence of sensory marketing, defined as "engag[ing] the consumer's senses and affect[ing] their behaviour" (Krishna, 2010, p. 2).

Based on this logic, it can be said that each consumer has a subjective experience of brands which is grounded in the human senses and which can be interpreted as his or her own 'brand experience'. In this vein, the literature has many instances of studies being conducted on the human senses in the context of marketing, which indicate that there are several different sensory dimensions that consequently influence consumers' behaviour and their perceptions of the brand. For instance, advertisements which appeal to consumers' sense of sight (i.e. via their use of colour, design, lighting, logos, packaging and product design) enhance consumer loyalty while also decreasing clutter and competition (Hulten et al., 2009). Moreover, as Aggleton and Waskett (1999) emphasise, the sense of smell can be considered as one of the most influential mechanisms with which to alter a consumer's memory by creating positive brand associations. In consequence, the perception of olfaction can affect consumers' psychological attitude by arousing their hedonic evaluation (Ellen and Bone, 1998). For example, both Spangenberg et al. (1996) and Morrin and Chebat (2005) have found that using pleasant scents can encourage in-store spending which, in turn, positively enhances consumers' shopping motivations and product evaluations.

Since post-modern consumers seek both individual and collective brand experiences, the literature pertinent to experiential marketing has drawn much attention to psychology and sociology (Cova and Pace, 2006; Ding and Tseng, 2015; Simmons, 2008). Thus, the human senses are considered to be the determining phenomenon for delivering an effective brand experience for the purpose of companies gaining a competitive edge (Tynan and McKechnie, 2009). In the light of the above discussion, it is obvious that human sensory cues (vision, sound, smell, touch and taste) are important components for enhancing consumers' experiences (Hulten, 2013). Such sensory cues can play a critical role in engaging consumers and influencing their behaviours, not to mention their perceptions (Krishna, 2011). Despite the recognition that sensorial cues are the major channels through which positive and effective brand experiences are recognised by consumers, to date, the number of empirical studies investigating how sensorial cues adopted by brands might impact consumers' brand experiences remains somewhat limited.

1.3. STATEMENT OF RESEARCH PROBLEM

According to Achrol and Kotler (2012), the core of marketing – which itself is carried out to enable companies to better compete with one another in order to survive – is consumption. In traditional marketing, consumer satisfaction was considered key, with products being described in terms of utility; however, marketers in the 21st century primarily focus on experience and the human senses, and on how these can benefit from the growth of technology and the age of information (Achrol and Kotler, 2012; Brakus et al., 2009; Gentile et al., 2007). Many prominent studies posit that, in experiential marketing, consumer experience is formed by consumer responses (i.e. sensations, feelings and cognition), which are themselves triggered by brand-related stimuli; thus, consumer experience is filtered through the human senses (Achrol and Kotler, 2012; Brakus et al., 2009; Hulten, 2013; Krishna, 2011; Lindstrom, 2007).

In this vein, companies have tried to employ multisensorial branding strategies to deliver more effective brand experiences so as to interact with consumers in multisensory and hedonic ways (Helmefalk and Hulten, 2017; Pine and Gilmore, 1998; Pralahad and Ramaswamy, 2003; Schmitt, 1999). As Lindstrom (2007) notes, the leading service brands thought to deliver the most influential branding experiences, such as Starbucks Coffee, Disney, and Singapore Airlines, embed their brand features into the experience that they promise to deliver to their consumers (Ding and Tseng, 2015; Tynan and McKechnie, 2009).

The literature pertinent to experience and the senses has drawn much attention to psychology and sociology, since postmodern consumers have been seeking both individual and collective brand experiences (Cova and Pace, 2006; Ding and Tseng, 2015; Simmons, 2008). Thus, the human senses are considered to be the determining phenomenon for delivering an effective brand experience to gain a competitive edge for companies (Tynan and McKechnie, 2009). In the light of the above discussion, it is obvious that human sensory cues are important components for enhancing consumers' experiences (Hulten, 2013). Such sensory cues can play a critical role in engaging consumers and influencing their behaviours, as well as their perceptions (Krishna, 2011).

Through research, it has been evinced that interest in sensory and experiential marketing research is gradually increasing (Groeppel-Klein, 2005; Gulas and Bloch, 1995; Krishna, 2011; Morrin and Ratneshwar, 2003). Despite the recognition that sensorial cues are the major channels through which positive and effective brand experiences are recognised by consumers, to date there has been only a limited number of empirical studies investigating how sensorial cues adopted by brands impact consumers' brand experience. From the consumer point of view, there is a transformational shift from satisfying needs to fulfilling desires and demanding to have fun and engage with an experience (Morgan et al., 2009). Since consumers require an emotional experience from brands (Morrison and Crane, 2007; Walter et al., 2013), marketers, rather than fulfilling functional needs, try to stand out by delivering pleasurable and emotional experiences rather than using traditional marketing techniques (Brakus et al., 2009; Walter et al., 2013).

Leading brands such as Apple, Starbucks, Guinness and Harley-Davidson embrace the experiential marketing approach by providing brand experiences for consumers seeking "fantasies, feelings and fun" (Holbrook and Hirschman, 1982, p. 132). By providing consumers with memorable brand experiences, brands have shifted from selling services to selling experiences, enabling them to charge twice as much as their competitors (Pine and Gilmore, 1998; Walter, 2013). Even though the extensive contribution of the past literature has presented the influence of sensorial cues on individuals' emotional and behavioural intentions, there is a lack of consideration of the interplays which can influence individuals' evaluation of sensorial stimuli and as a result affects their behavioural responses (Heide and Gronhaug, 2006; Kim and Moon, 2009; Lin, 2004). According to Lin

(2004), there is mental, cognitive processing when a consumer interacts with sensorial cues before an emotional response and behaviour are formed. There can be a micro- and macro-level of individual-related variables that can affect the cognitive processing of individuals and in turn, affect their behavioural responses: these variables include personality traits, cultural influences, socio-cultural influences (e.g. individualism vs. collectivism) and pre-consumption expectations (Baraban and Durocher, 2001; Lin, 2004).

One intra-individual variable, which impacts each layer of an individual's life, is religiosity. Religiosity refers to the socially shared beliefs, ideas and practices which integrate each layer of an individual's preferences, emotions, actions, attitudes and behaviours reflecting the degree of his/her commitment to religion (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Terpsta and David, 1990; Worthington et al., 2003). Given this definition, the literature has investigated different focuses of interest, which reveal that religiosity is a reflective guideline for consumers which shapes their altruism (Saroglou et al., 2004); willingness to give time and material resources (Regnerus et al., 1998); wish to seek novelty and information transfer (Hirschman, 1982); decision-making processes (Delener and Schiffman, 1988); media usage and preferences (McDaniel and Burnett, 1991); and quality, social risk and brand preferences (Smith and Frankenberger, 1991; Yeniaras and Akarsu, 2017; Akarsu and Yeniaras, 2014; Akarsu, 2014), and life satisfaction (Yeniaras and Akarsu, 2016). Although the effect of religion has been studied with different focuses in social psychology (Freud 1928; Durkheim, 1951; 1965), economics (Weber, 1930), and philosophy (Muscio, 1918), the most striking fact over the years is that, despite the increasing prominence of religiosity and its effects on the consumption, decision-making and behavioural patterns of consumers (Delener, 1990; Essoo and Dibb, 2004; Hirschman, 1983; Lau, 2010), these studies generally lack an understanding regarding sensorial marketing. Thus, it is necessary to build an enhanced understanding of how religiosity influences sensorial-related constructs.

In order to provide a better understanding of how a specified stimulus has an impact on the affective and emotional state of consumers, Murray (2012) emphasises that it "would be better informed by the inclusion of these moderator variables in the analyses" (p. 7). The reason can be explained as follows: consumers who have high religiosity may respond in different ways to sensorial stimuli, which leads them to have a positive or negative brand experience compared with consumers who have low religiosity. Therefore, the creation of dynamic and affective sensorial strategies in congruence with the consumer segment can assist brand managers and marketers in the development of store concepts, since, as stated by Volkart (1951), "the human situation often includes some factors common to both the observer and the actor... [but] also includes some factors that exist only for the actors, i.e., how they perceive the situation, what it means to them, what their 'definition of the situation' is" (p. 2). In the light of the discussion above, the next section will illustrate the hypotheses along with the justification provided from the relevant literature.

Considering the suggestions from the past research on enriching the sensorial and experiential literature by including moderating and mediating variables (Fiore and Kim, 2007; Lin, 2004), this study aims to deliver an enhanced understanding of the relationship between brand sensuality and brand experience as influenced by the religiosity of consumers and consumer-perceived value, and, in turn, how that affects their consumption decisions in the fashion retailing sector. This model posits that religiosity acts as a moderator. Therefore, by using religiosity, this research has a unique position, as it is the first study in the literature to explore religiosity and consumer-perceived value as moderating variables in the retail setting.

In order to gain an enhanced understanding the concept of experiential marketing, this research aims to move beyond the company-consumer span of the experiential framework by using religion, which is considered to be one of the most important human experiences (Otto, 1923). Istanbul, Turkey, was chosen as the empirical setting for this study. After the 1990s, Turkish society underwent a transformation in terms of socioeconomic status, education and the political landscape (Agilkaya-Sahin, 2015; Izberk-Bilgin, 2012; Sandikci and Ger, 2010; Yavuz, 2004), with a dramatic and visible transition in terms of an emerging young middle class, different entertainment preferences, a modernisation of fashion style, and an ability to afford branded products – societal elements which had not been observed previously (e.g. Gokariksel and Secor, 2009; McKinsey, 2014; Nasr, 2009; Ogilvy and Noor, 2010; Sandikci and Ger, 2010). One of the most significant outcomes of this societal transition is the raising of intriguing questions in the marketing discipline, since the landscape of Turkish consumption is considered as demonstrating a ‘new age’ of Muslim consumers, with potential incomes, increasing population, demands on the retail sector and effects on other Islamic markets (Izberk-Bilgin, 2012; Ogilvy and Noor, 2010; Rice, 2011).

1.4. RESEARCH OBJECTIVES AND RESEARCH QUESTIONS

This study has five objectives. Firstly, it investigates the various dimensions of brand sensuality that can be used to influence consumers in the retail industry. Secondly, it explores religiosity and its dimensions in the Turkish landscape. Thirdly, it provides an enhanced understanding of the moderating effect of religiosity on the relationship between sensorial cues and brand experience. Fourthly, it presents an understanding of the interaction between religiosity, brand sensuality, brand experience, consumer hedonism and repurchase intention by testing the conceptual framework. Finally, it extrapolates the results and suggests the managerial implications for practitioners in emerging markets.

In the light of the above discussion, the main research question is *‘To what extent does religiosity moderate the relationship between brand sensuality and brand experience, affecting consumers’ hedonism and in turn, influencing repurchase intention?’*

In order to encapsulate the research phenomenon, the sub-questions are seven-fold:

(1) What are the dimensions of brand sensuality?

(2) To what extent does brand sensuality influence brand experience?

(3) To what extent does religiosity moderate the relationship between brand sensuality and brand experience?

(4) To what extent does consumer-perceived value moderate the relationship between brand sensuality and brand experience?

(5) To what extent does brand experience influence consumer hedonism?

(6) To what extent does consumer hedonism influence repurchase intention?

(7) To what extent does brand experience influence repurchase intention?

1.5. RESEARCH DESIGN AND ANALYTICAL METHOD

This study focuses on the influence of the environment on consumer behaviour: it therefore requires an in-depth investigation of psychology, as this area of study has its roots in psychology. The term atmospherics was proposed by Kotler (1973) as "the conscious designing of space to create a positive buying environment to produce specific emotional effects in the buyer that enhance purchasing probability" (p. 174), and researchers have paid considerable attention to this field over the past decade. In the more than 40 years since Kotler (1973) first defined the atmosphere and the characteristics of store atmosphere, different names and concepts have been used including servicescape (Booms and Bitner, 1981) and brand sensuality (Krishna, 2011).

Since this research aims to provide an enhanced understanding for interpreting how brand sensuality and brand experience are influenced by consumer religiosity and the perceived value of brands and how that, in turn, affects consumer hedonism and repurchase intention in the fashion retail industry, Mehrabian and Russell's (1974) environmental psychology theory and suggested Stimulus-Organism-Response (S-O-R) model have been employed. This theory fundamentally proposes that stimuli from atmospheric surrounding have an effect on an individual's affective and cognitive reactions, which, in turn, determine the individual's decision to approach or avoid that atmosphere by taking action (Mehrabian and Russell, 1974). This theory has been widely used to understand consumer behaviour, including in many studies in the marketing literature (Arora, 1982; Chang et al., 2011; Davis et al., 2008; Donovan and Rossiter, 1994; Hoyer and MacInnis, 1997). Mehrabian and Russell (1974) conceptualise the three main components of the S-O-R model as follows: stimulus refers to environmental inputs or characteristics such as colour, scent or ambience that affect consumers' emotional responses (Chang et al., 2011; Eroglu et al., 2001; Teh, 2014); organism refers to individuals' emotional states; and response refers to positive or negative behavioural responses such as purchase intention, recommendations and complaining behaviour (Donovan and Rossiter, 1982; Ziethaml et al., 1988).

This theory by Mehrabian and Russell has been extensively accepted and dominates studies in the context of retailing and service industries (Baker et al., 1992; Dawson et al., 1990; Lin, 2004; Mohamed, 2014; Vinnikova, 2016), virtual stores (Eroglu et al., 2001; Manganar et al., 2011; Yun and Good, 2007) and service stores (Foxall and Greenley, 1999; Jang and Namkung, 2009). This current study is one of the first attempt to collect empirical evidence that investigates all the brand sensuality elements in the retail context (i.e. visual, audial, olfactory, haptic and social) and their influence on brand experience, as this is among the most important consumer responses leading consumers to be more hedonic and as a consequence, leading them to repurchase (Pine and Gilmore, 1998; Pralahad and Ramaswamy, 2003; Schmitt, 1999). Furthermore, after considering the previous literature urging scholars to add consumer-related variables, which can play an essential role in influencing consumers' experience and lead them to positive behavioural outcomes in the retail context, this study investigates the impact of consumers' religiosity and consumer-perceived value on the relationship between brand sensuality and brand experience in the context of Turkey.

To address the research questions set out in Section 1.4 above, a mixed-method approach was utilised by the researcher, following scholars' recommendations (Creswell, 2003; Deshpande, 1983; Zinkhan and Hirschheim, 1992), whereby the literature was examined, and a qualitative study conducted, followed by a quantitative study, in order to develop the research measurement scales (Churchill, 1979). The qualitative study was conducted to achieve an enhanced understanding of a research phenomenon where it has had not achieved a considerable attention so far (Deshpande, 1983; Zinkhan and Hirschheim, 1992). Moreover, during the qualitative study, the researcher obtained new possible items from the respondents' answers. In addition, the validity of the measurement items was examined through the interviews and focus groups (Churchill, 1979). Furthermore, the researcher employed a qualitative content analysis, which is "a research technique for objective, systematic and quantitative description of the manifest contest of communication" (Berelson, 1952, p. 18). To analyse the qualitative data, NVivo software was employed.

The qualitative study was conducted first, so it could be utilised as the basis of the quantitative study. The quantitative study was then conducted to carry out the measurement and operationalise the theoretical framework where it was being developed from the literature review and qualitative phase (Churchill, 1979). It is important to emphasise that the operationalisation of the theoretical framework occurred during this stage. According to Melewar and Saunders (1998), the process of measurement or operationalisation involves “rules for assigning numbers to objects to represent quantities of attributes” (p. 300). The measurement scales utilised in this study were built on the basis of existing scales and the qualitative study (interviews and focus groups); and their validity was examined by academics and interviewees. At this point, some of the items were excluded on the basis of the information captured in the qualitative study.

In order to purify the measurement scale before the quantitative study, a pilot study was conducted. In the pilot study, the researcher employed exploratory factor analysis (EFA) and Cronbach’s alpha to make sure that the scales were theoretically and operationally valid and reliable. After the pilot study, the quantitative study (main study) was conducted in Istanbul, Turkey. To ensure the data obtained was theoretically and operationally valid and reliable, EFA, confirmatory factor analysis (CFA) and various statistical tests (i.e. convergent validity, discriminant validity, nomological validity and composite reliability) were employed. In order to conduct the hypothesis testing, structural equation modelling (SEM) was employed.

The quantitative data analysis was conducted using Analysis of Moment Structure (AMOS), employing IBM SPSS Amos 21.0.0 for the Structural Equation Modelling to evaluate the measurement model and hypothesised structural model (Byrne, 2001; Hair et al., 2014). According to the results of the reliability, convergent, discriminant and nomological validity testing, the constructs of interest exhibited acceptable values, and were therefore satisfactory for the context. The researcher adopted SEM in line with scholars’ recommendations (Anderson and Gerbing, 1988; Hair et al., 2014) to assess the measurement model and then the structural model. According to Hair et al. (2014), the measurement model “specifies the indicators for each construct and enables an assessment of construct validity", while the structural model is a "set of one or more dependence relationships linking the hypothesised model's constructs" (Hair et al., 2014, pp. 545-546). In the first step, the proposed measurement model was examined through model fit indicators, and showed a significant fit to the data (Byrne, 2001; Hair et al., 2014; Tabachnick and Fidell, 2007).

1.6. THE CONTEXT OF THE STUDY

This study explores how consumer religiosity influences brand sensuality, brand experience and consumer hedonism and how that, in turn, affects consumers' repurchase intention. Building on environmental psychology theory, sensorial stimuli from atmospheric surroundings have an effect on individuals' cognitive, affective and behavioural reactions, which then determine whether those individuals approach or avoid the atmosphere by taking action. This study examines the perceptions of consumers in Istanbul, Turkey, about five fashion retail brands: DeFacto, Koton, LC Waikiki, Mavi and Vakko. The rationale behind the choices is as follows:

> (1) Turkey is frequently cited as an example of a remarkable transformation in terms of reifying its Islamic values while also demonstrating that it has adopted a Western lifestyle (Ger and Fırat, 2014; Karasipahi, 2009; Sandikci et al., 2015; Sandikci and Ger, 2010). It has been argued that globalisation, advanced technologies and the penetration of global brands across the world have all led the market to drive strategies in a standardised way in the context of commercial, cultural, technological and societal premises. Scholars have incorporated an interdisciplinary approach for studying marketing, using psychology (Krishna, 2013), religion (Agilkaya-Sahin, 2015; Rice and Sandikci, 2011) and sociology (Stillerman, 2015), and have argued that the consumption practices of individuals cannot be overlooked, since there is a strong interplay between consumption practices and religion in non-Western societies (Ger and Belk, 1996; Izberk-Bilgin, 2012; Sandikci and Ger, 2002).

(2) In the realm of consumption in non-Western countries, it has been acknowledged that religion is the main driving concept because it is embedded in all layers of an individual's everyday life, including consumer behaviour (Geertz, 1968a; 1968b; Jafari, 2012; Nasr, 2009; Sandikci and Ger, 2007). In this sense, with Muslims' growing purchasing power (Pew Research Centre, 2011), projected population growth, and the Westernisation of consumption practices during the early 2000s, practitioners and scholars have wanted to investigate Muslim consumers and the effect of their religion on their individual behaviour from all perspectives. Within this scope, many studies have scrutinised Muslims' individual consumption preferences (McDaniel and Burnett, 1990) and shopping behaviours (Bailey and Sood, 1993; Essoo and Dibb, 2004; Sood and Nasu, 1995), as well as comparing their consumer behaviours with those of individuals different religious affiliations (Fam et al., 2004; Hirschman, 1981; La Barbera and Gurhan, 1997). This has led scholars (e.g. Sandikci and Jafari, 2013) to explore the religious values of consumers merely as a segmentation variable within a limited framework. Needless to say, proposing that Islamic societies and Muslim consumers are homogeneous entities is a misinterpretation and overlooks the phenomena that have shaped their societal contexts. As Jafari (2009, p. 351) highlights, "like any other religion, Islam has also been historically indigenized in the cultural settings of each society", with a large proportion of the cultural habits that societies had traditionally held and lived by before embracing Islam still existing in these communities. Therefore, scholars (Essoo and Dibb, 2004; Hirschman, 1983) encourage researchers to explore the religious values of consumers, reasoning that they are among the most influential and stable dimensions of consumption practices at both the individual and societal levels (Akarsu et al., 2017).

(3) In the light of previous studies, which contend that even though Islam has a quintessential presence in all Islamic societies, different interpretations and understandings of Islam change how individuals experience and practise it within specific societies, the economic, political and societal contexts of the countries to be studied need to be clarified as well (Agilkaya-Sahin, 2012; Jafari and Suerdem, 2012; Sandikci and Ger,

2007). In doing so, this research attempts to provide new insights by exploring Islamic societies in a specific empirical context for the purpose of both understanding the diverse religious values held by individuals and illustrating to what extent their religious aspirations affect marketing-related phenomena.

(4) The unit of analysis was determined as consumers in Istanbul, Turkey. According to Forbes (2011), since emerging markets will provide approximately 70% of the world's growth over the next few years, it should be acknowledged that emerging markets are the major driver of global growth. In Morgan Stanley's Emerging Market Index (2016), Turkey is considered as one of the emerging markets, which are expected to grow three times faster than developed countries for the next decade. Moreover, Istanbul is placed eighth on a list of 300 emerging cities forecast to experience the highest growth in consumer spending over the next decade (McKinsey, 2014; Severin et al., 2011). Since emerging markets are considered vital, given the fact that they will shape future global growth, it is worthwhile to investigate Turkish consumers, especially those living in Istanbul, for the purpose of developing an understanding about how to better engage consumers and influence their behaviours, as well as their perceptions (Krishna, 2011).

1.7. STATEMENT OF SIGNIFICANCE

For organisations and global companies to maximise their opportunities in emerging markets, and to minimise the threats they face, they must be able to understand the target countries' cultural associations (Akarsu et al., 2017). This knowledge can then be applied to both strategic and operational tactics in retail spaces in order to facilitate consumption. In consumer behaviour domain, it has been propositioned that the influence of the individual differences on consumer behaviour have been studied from different perspectives: from willingness to give time and material resources (Regnerus et al., 1998), wish to seek novelty and information transfer (Hirschman, 1982), decision-making processes (Delener and Schiffman, 1988), media usage and preferences (McDaniel and Burnett, 1991), and quality, social risk and brand preferences (Smith and Frankenberger, 1991).

When it comes to the sensory marketing, there are still many different directions yet to be explored, where the influence of individual related variables on sensory inputs can be considered as one, where emphasised as "individual-level moderators, as well as many more, can provide insight… particularly in respect to an individual focus during a consumption experience" (Elder et al., 2010, p. 12). The reason can be supported with what Hone (2018) propagates as

> *"research shows that there's a 90-10 split between our subconscious and conscious minds - meaning that many of the decisions that we think are rational and analytical are, in fact, driven by something much more instinctive and emotional. The subconscious, anatomically known as the limbic system, is where we store our long-term memories, where we form our habits and patterns and where we get our intuition and creativity…. Sensory branding operates on the premise that if a brand stimulates multiple senses, we will experience the brand more profoundly, connecting on deeper emotional level." (p. 1).*

In the same vein, Elder et al. (2010) emphasised the importance of investigating individual differences in smell research as follows:

> *"The study of individual differences should also constitute a further step in smell research. Anatomic and physiologic differences (gender, age, genetics) have been documented (Brand & Millot, 2001), and it is likely that other individual differences exist that affect scent perceptions. For example, do individuals differ in their need for smell (similar to the need for touch; Peck & Childers, 2003a), the centrality of smells in their lives, or in their emotional reaction to smells? Wrzesniewski, McCauley, and Rozin (1999) have developed a scale measuring individual differences in the affective impact of odors on places, objects, and persons, demonstrating that differences other than biologic ones influence scent perception. Among others, one promising direction for future research would be to develop a general scale measuring the susceptibility of an individual to using scent as an input for decisions and evaluations." (p. 9).*

Therefore, in the light on the above discussion, this research proposes consumer religiosity as individual differences and investigates its influence on consumers' cognitive, affective and behavioural patterns based on research on the effects of sensorial strategies in the fashion retailing context from the perspective of consumers. Another reason of investigating religiosity as an individual related variable is that unlike other individual-level consumer characteristics, religiosity is seen in the marketing literature as a reflective guideline for consumers which shapes their altruism (Saroglou et al., 2004), willingness to give time and material resources (Regnerus et al., 1998), decision-making processes (Delener and Schiffman, 1988).

Understanding religious values and the dynamics of religiosity in such societies requires a conceptualisation that defines its dimensions and its domain as precisely as possible; likewise, its operationalisation, which allows one to capture the domain that it represents. This study therefore offers a conceptualisation of religiosity in the Turkish consumption space – an unexplored area of sensorial and experiential marketing – and develops a measurement scale (Akarsu et al., 2017). This research has considerable significance for both practitioners and academics in terms of providing an enhanced understanding of brand sensuality, brand experience, hedonism and repurchase intention in an evolving competitive market. In addition, presenting religiosity as a potential construct that can enhance the relationship between brand sensuality and brand experience in the retail industry makes this study unique, since this has never been investigated before.

1.8. DEFINITIONS OF CONSTRUCTS AND CONCEPTS

Brand sensuality is the ability to interact with consumers by engaging any of their five senses (sight, hearing, smell, touch and taste) in order to affect their emotions and perceptions, and deliver more meaningful and memorable experiences (Hulten, 2011; Krishna, 2010; Rodrigues, 2014; Rodrigues et al., 2013).

Visual cues refer to the most dominant sensory system belonging to human beings, used and encountered than any other sensory cue: they include colour, logos, lighting, fixtures, graphics, signage, and even mannequins, all of which are used by companies to affect consumer behaviour and enhance the likelihood of purchases (Biswas et al., 2014; Bitner, 1992; Hulten, 2013; Kahn and Deng, 2010; Krishna, 2011; Seock and Lee, 2013; Shiffman, 2001).

Audial cues are sound-related cues and include the jingles associated with brands, the sounds made when pronouncing the brands, and the distinctive sounds made by the product associated with that brand (Biswas et al., 2014; Bartholme and Melewar, 2016; Krishna, 2011).

Olfactory cues are the stimuli related to scent and freshness in the atmosphere (Areni and Kim, 1994; Maille, 2001; Schmitt and Schulz, 1995).

Haptic cues refer to the first human senses developed, the sense of touch. The tactile sense (or haptic cues) is considered as a primary source of input in our perceptual system (Gallace and Spence, 2010; Krishna, 2011; Peck and Childers, 2003).

Social cues refer to the retail atmosphere and environment, salespersons and employees, which are considered to be a part of the social environment of retail settings (Ballantine et al., 2010; Liu and Jang, 2009; Osman et al., 2004).

Environmental psychology theory concerns the stimuli from atmospheric surroundings which have an effect on individuals' affective and cognitive reactions which, in turn, determine whether an individual will approach or avoid that atmosphere (Mehrabian and Russell, 1974). Mehrabian and Russell (ibid.) conceptualise a model including three main components: Stimulus, Organism and Response (S-O-R), in which stimulus refers to environmental inputs or characteristics such as colour, scent and ambience, which affect consumers' emotional responses, (Chang et al., 2011; Eroglu et al., 2001; Teh, 2014);

organism refers to individuals' emotional states; and response refers to positive or negative behavioural responses, such as purchase intention, recommendations and complaining behaviours (Donovan and Rossiter, 1982; Ziethaml et al., 1988).

Religiosity refers to socially shared beliefs, ideas and practices that integrate each layer of an individual's preferences, emotions, actions, attitudes and behaviours reflecting the degree of his/her commitment to religion (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Stolz, 2008; Terpsta and David, 1990; Worthington et al., 2003).

Brand experience is an engaging interaction between brand and consumer, where the brand tries to connect with the consumer by creating a memorable, sensorial, emotional and spiritual level of involvement via the brand's products, goods, services and atmospheric cues (Brakus et al., 2009; Carbone and Haeckel, 1994; Hulten, 2011; Mascarenhas et al., 2006; Pine and Gilmore, 1998; Shaw and Ivens, 2002).

Consumer-perceived value refers to the consumer's overall assessment of the benefits perceived, and the costs or sacrifices given by the consumer.

Hedonism in this context describes an intention to experience fun, sensory stimulation and to seek excitement in the shopping process (Arnold and Reynolds, 2003; Babin et al., 1994; Campbell, 1987; Childers et al., 2001; Hirschman and Holbrook, 1982; Maenpaa et al., 2004).

Repurchase intention is a consumer's willingness to make another purchase from the same company based on his/her previous experience and desire to experience likely circumstances (Andriopoulos and Gotsi, 2001; Wakefield and Baker, 1998; Ziethaml et al., 1996).

1.9. ORGANISATION OF THIS THESIS

The remainder of this study is structured as follows:

Chapter II: Literature review – This chapter provides a comprehensive description of the differing definitions and an extensive review of the literature relating to each of the constructs being explored: brand sensuality, religiosity, brand experience, hedonism and repurchase intention. It also provides a background for this research by discussing the evolution and influence of sensory marketing. Since religiosity is the focal construct of this study and is considered a complex phenomenon, the typologies of religiosity in terms of the Turkish context and the characteristics of the Turkish Islamic religion are discussed. In addition, the problem of appropriate measurement for religiosity, and both single- and multi-item measurements and indices, are examined, along with the measures of validity. The chapter provides an extensive literature review regarding the existing measurements of religiosity. It also offers a new conceptualisation of religiosity in the Turkish context, which focuses on how Turkish Muslim religiosity is related to brand sensuality, brand experience and the enhancing of consumer hedonism, and how that, in turn, affects the intention to repurchase.

Chapter III: Conceptual framework and research hypotheses – This chapter sets out the conceptual framework and research hypotheses. The relationships between brand sensuality, religiosity, brand experience, hedonism and repurchase intention are discussed, with reference to previous empirical studies if they exist.

Chapter IV: Methodology and research design – This chapter details the research philosophy and methodological approaches. In particular, the rationale of the selected research design and research setting are detailed. Moreover, the selected methodological approach (mixed method) and its steps are introduced. As a part of this approach, based on the literature review, the development of measurement scales is set out, and, based on the outcome of the qualitative study (presenting the literature review for domain specification, interview protocol, focus groups and semi-structured interviews), the redevelopment of the measurement scales is also presented. The chapter then sets out the scale construction and the purification of the measurement items with the data collected from the pilot study. The details of each step of the procedure for implementing the measurement instruments and purification by administering specific analyses (i.e. reliability, exploratory factor analysis) are set out.

Chapter V: Qualitative findings – This chapter aims to propose the findings of the qualitative research.

Chapter VI: Data analysis and research findings – This chapter sets out details of the collection of the main data and the findings of the quantitative study, with a particular focus on the analytical components, illustrated with statistical findings. It also shows the scales of reliability and validity with descriptive components, the model fits, and the results of other necessary tests, and the testing of the hypotheses and their causal relationships using structural equation modelling (SEM).

Chapter VII: Discussion – This chapter discusses the research findings, providing support from the literature and giving examples from the qualitative findings (from both the focus groups and semi-structured interviews as necessary).

Chapter VIII: Conclusions – This final chapter presents an overall summary of the results of this study. The importance of the findings is addressed, along with the theoretical, managerial and ethical implications, the study's limitations and possible future research avenues. The references and appendices follow this chapter.

CHAPTER II: LITERATURE REVIEW

2.1. INTRODUCTION

Chapter II reviews the related literature for the following reasons: (1) it provides a clear understanding of the research topic; (2) it allows the researcher to perceive the literature related to their area of research; (3) it provides information and different perceptions regarding the research topic; and (4) it helps the researcher to better state the research problem while also indicating its importance for both academics and practitioners (Churchill, 1979; Foroudi, 2012; Gupta et al., 2010; Melewar, 2001).

In the rest of this chapter, Section 2.2 explains the paradigm shift to sensory marketing, and its importance. Section 2.3 focuses on brand sensuality and its evolution, while its definition and origin are provided in Section 2.4. Section 2.5 explores the dimensions of brand sensuality. As the research aims and questions focus on investigating the influence of brand sensuality on brand experience, Section 2.6 defines brand experience and its different concepts in the literature, and provides justification for using brand experience rather than other brand-related concepts. Section 2.7 presents the different brand experience dimensions defined by scholars, before Section 2.8 explores the antecedents and consequences of brand experience. Section 2.9 focuses on the hedonism concept, and Section 2.10 presents the literature on the concept of repurchase intention.

As one of the aims of this research is to examine the influence of religiosity on brand sensuality and brand experience, Section 2.11 provides a definition of the religiosity concept, and Section 2.12 illustrates religiosity and its dimensions. As the empirical context of this research is Turkey, the concept of religiosity in Turkey is explored in Section 2.13, and the measurements of religiosity are provided in Section 2.14. Finally, to justify the need for a religiosity scale in Turkey, Section 2.15 discusses the problem of finding an appropriate measurement before Section 2.16 provides a summary of this chapter.

2.2. PARADIGM SHIFTS IN MARKETING

Sensory marketing can be defined as the intention of the firms to engage consumers' senses which, in turn, affects their behaviour, emotions, memories, perceptions, preferences, choices and consumption of products (Krishna, 2010). As sensory marketing is related to the senses and emotions of individuals, it emphasises the importance of consumers' senses and brings new insights into increasing the appeal of a product or service from the consumers' point of view (Krishna, 2011). The logic behind the senses being related to brand experience and positive post-consumption identities is possible since consumers' brand experiences constitute a collaboration between individuals and brands (Hulten, 2011).

Despite the common perception, the words 'sense' and 'experience' are not synonyms (Pine and Gilmore, 1998; Rieunier, 2009). With the fast-paced environment of competitive marketplaces, firms are actively seeking to appeal to consumers' sensations in order to differentiate their offerings (Lindstrom, 2005). Marketers use this phenomenon because, once one or more of the senses are evoked, it is difficult to eliminate them, thereby enabling a long-term brand experience (Krishna, 2010; Lindstrom, 2005; Schmitt, 2011). This marketing phenomenon is applicable not only to food products, but also to all kinds of other sectors, from the automotive industry to technology (such as BMW, Blackberry, and iPad Touch) (Amimbola, 2010; Howes, 2013; Lin, 2015; Schmitt, 2000).

Even though marketing practices can be traced back to 2000-2500 BCE (Sheth and Parvatiyar, 1995; Moore and Reid, 2008; Wolpert, 2000), the domain of theories regarding the idea of creating value and relationships with consumers rather than traditional marketing logic has emerged since the 1980s (Achrol and Kotler, 2012; Holbrook and Hirschman, 1982). Ground-breaking improvements and innovations have influenced marketing theory and practice as well as marketing theory has been influenced. In the same vein, it can be said that the development of paradigms in marketing has been influenced by the recognition of the senses, cognition, emotion and perception of consumers which were seen as incidental in traditional strategies (Rajput and Dhillon, 2013).

The rising importance of understanding the scope of providing consumers with an experience in order to differentiate a brand from its competitors, and getting rid of conventional marketing strategies (Usunier and Lee, 2012) has led the evolving marketing pattern to understand the emotional and sensational standpoints of multisensorial strategies. Therefore, more recently, a holistic approach to brands has been implemented, and sensual and emotional content has been recognised in order to generate a favourable brand experience, where experiences are delivered through senses, feelings, and cognitive and behavioural responses (Brakus et al., 2009, Doyle, 1994). This paradigm shift has forced the current market to acknowledge the transformation in the field of marketing and to analyse consumers' perceptions of brands which evoke their senses and emotions (Hulten et al., 2009; Rajput and Dhillon, 2013).

From the theoretical perspective, this section elaborates the different paradigms and paradigm shifts in chronological order, and discusses why there is a need for value co-creation between a consumer and a company, rather than a linear buyer-seller approach from the viewpoint of a consumer (Sheth and Uslay, 2007). From the managerial perspective, it may be expected that companies need to keep pace with the paradigm shifts and to respond to the ongoing changing environment in order to retain existing customers and gain new ones. Therefore, there is a no longer a need for companies to concentrate on their own needs: instead, they need to focus on customers' needs in order to provide them with a personal experience while altering their perceptions. In order to make the shift from a linear buyer-seller approach to creating an emotional relationship between consumer and brand, the minds of consumers and human behavioural differences in decision-making processes need to be understood from the perspective of a sensorial and experiential approach. From the viewpoint of marketing executives, it is of the utmost importance to embrace paradigm shifts to be able to quickly respond to changing circumstances (Penaloza and Venkatesh, 2006).

2.2.1. Transactional marketing

Since the 1950s, different marketing approaches have been acknowledged from practitioners' standpoints in order to reach out to the market in an efficient way

(Rodrigues et al., 2011). With respect to the different marketing paradigms, transactional marketing (TM), also known as traditional transactional marketing (Zineldin and Philipson, 2007) is considered to be the first to have gained wide attention among practitioners in the 1950s (Rodrigues et al. 2011). TM was grounded in the behavioural theory of the firm from an exchange perspective: it refers to a short-term approach where there is a single transaction between seller and buyer (Baker et al., 1998). As such, the sole focus can be considered to be increasing overall sales, maximising output from the ‘point of sale’ (Carbaugh and Prante, 2011). As implicitly highlighted by the term itself, the reasoning behind transactional marketing is to increase sales. TM follows the marketing mix approach, or the so-called four Ps (4Ps) of marketing: product, price, place and promotion (Rafiq and Ahmet, 1992).

Heavily discussed by the scholars (Egan, 2008; Ford et al., 1986; Gröroos, 2000), it is agreed that TM and its marketing mix approach, or so-called ‘Kotlerism’ or 4Ps (Zineldin and Philipson, 2007, p. 229), is too limited and too restrictive, and does not create a lasting relationship between buyer and seller, and that manipulating the marketing mix cannot create this long-term relationship. However, countering the criticisms from scholars, Kotler et al. (2002) argue that TM can be useful under certain conditions: for example, if the consumer has a limited time-frame, or can easily substitute a product without spending more money. Therefore, from this standpoint, it can be argued that using transactional marketing should depend on the industry and the needs of the customer. As Ganesan (1994) argues, “insufficient understanding of a customer’s time orientation can lead to problems, such as attempting relationship marketing when transactional marketing is appropriate” (p. 1). Therefore, “managers have to assess costs and benefits of relationship building and asked themselves: ‘is relationship building always worth the cost incurred?’” (Kumar et al. 2003, p. 668).

2.2.2. Relationship marketing

The next paradigm, relationship marketing (RM), can be defined as “marketing activities directed towards establishing, developing, and maintaining successful relational exchange. […] Adequately conceptualising relationship marketing requires a definition that accommodates all forms of relational exchanges" (Morgan and Hunt, 1994, p. 22). RM is defined by Berry (1983) as creating long-lasting relationships with customers, retaining existing ones and enhancing customer relationships by emphasising a customer-centric view of marketing strategy. With the considerable interest in the importance of customer relationships rather than having a 'point of sale' approach, relationship marketing has been considered as a new sophisticated term over the last three decades (Zineldin and Philipson, 2007). According to Payne (1995), the emergence of relationship marketing can be traced back to the 1980s; however, the importance of keeping existing customers and attracting new ones was emphasised by Peter (1963), a pioneer in business consulting, who stated;

> *"…Because the purpose of business is to create and keep customers, it has only two central functions – marketing and innovation. The basic function of marketing is to attract and retain customers at profit" (p. 7).*

RM has been advocated and heavily supported by scholars (Grönroos, 1994; Kumar et al., 2003; Jackson, 1985), and is seen as a paradigm shift, moving away from transactional marketing. Although the RM approach appears to be centred on customers, it actually encompasses all business functions and organisational development and activities, which leads to a multidimensional relationship in which all parties are involved (Gummesson, 1998; Harker and Egan, 2006; Payne and Holt, 2001). This means marketing is central to all functions for "the creation of a greater market value for [all] through the relationship" (Sheth and Parvatiyar, 1995, p. 413).

Despite being a focus of interest and extensively advocated (Grönroos, 1994; Kumar et al., 2003; Jackson, 1985), a sole focus on either TM or RM is not possible due to the advantages and disadvantages of each method, and the marketing practices that a company needs to pursue within its industry. As suggested by Alexander and Colgate (2000), RM can be suitable for financial services. Additionally, Lacobucci (2001) notes that retailers can benefit from RM where there is a need to invest in customer relationships. In the long run, the reason that scholars advocate RM is that there is a reciprocal relationship between company and customer.

It is likely that RM can lead a company to invest in customer relationships where loyalty can occur, which, in turn, leads the company to increased profitability (Reichheld, 1996). In the same vein, Reichheld and Sasser (1990) emphasise that "as a customer's relationship with the company lengthens, profits rise. Companies can boost profits by almost 100% by retaining just 5% more of their customers" (p.105). This proposition might indicate that RM is always a better concept than TM as the basis for a company's business and marketing activities. However, based on empirical studies over the past few decades, it seems that RM may not always be the right approach (Reinartz and Kumar, 2002; Rodrigues et al., 2011; Zineldin and Philipson, 2007).

Zineldin and Philipson's (2007) qualitative study reveals that RM is not always a strong suit for companies and their marketing and business activities. Their research highlights that even if companies desire to use RM to build long-lasting relationships with customers, they may be forced by a lack of time and means, or by differences in various industries, to use other marketing practices. For instance, the authors note that McDonalds, even though it wanted to use RM, was unable to do so owing to huge customer turnover and lack of time. Taking the insurance industry as another example, having a competitive advantage regarding the price/product ratio is more significant than the customer-company relationship dyad. On the other hand, for a hairdresser, the utmost attention needs to be given to customer relationships, since a lasting relationship comprises the essence of the business activities as well as the marketing activities.

With regard to the above discussion, it can be argued that focusing on one marketing paradigm and neglecting the others can be problematic in terms of maintaining a company's profitability. As Kumar et al. (2003) highlight:

> *"… if [on the] one hand, a firm is very good at developing customer relationships, but incurs a high cost in maintaining them, the firm may not be profitable. On the other hand, if a firm is very successful at getting new customers, but incurs a high cost on customer acquisition, the firm may not be profitable" (p. 668).*

2.2.3. Sensory marketing

In the light of the above discussion, Hulten (2011) proposed a new approach grounded in service dominant logic (SDL), where the point of departure is "the human mind and senses, where the mental flows, processes and physiological reactions lay the ground for a multisensory brand experience" (Rodrigues et al., 2011, p. 40). The reason why scholars (Hulten, 2011; Rodrigues et al., 2011) took this approach could be the earlier criticism regarding the theoretical dilemma between transactional and relationship marketing, and from practitioners arguing that focusing on only one method was not the right approach in reality. Sensory marketing therefore proposes that using sensorial strategies based on cognitive, emotional and value-based elements is likely to create more individualised, personal relationships between companies and consumers, which leads consumers into purchasing processes where both relationship and transactional marketing occur. The reason for grounding sensory marketing in service dominant logic is its core concept of the co-creation of value, where the "brand becomes the experience" (Prahalad and Ramasvamy, 2004, p. 23). Through service dominant logic, sensory marketing offers a multisensory brand experience, which can be considered as an intangible transaction, and tries to create a relationship by "engaging the consumers' senses and affect[ing] their behaviour" (Krishna, 2010, p. 2). As proposed by Rodrigues et al. (2011):

> *"sensorial strategies further strengthen customer-brand relationships built upon the mental perceptions of a brand (i.e., brand as image) and its attributes, challenging individuals through brand personality. Even though a sensory encounter with a brand can often be considered as transaction based, we believe that such encounters have important emotional and sensory impacts, enhancing short-term or long-term customer-brand relationships" (p. 42).*

Following this proposition, it can be expected that sensory marketing will increase customer relationships by enhancing consumers' perceptions, leading a company to have profitable and long-term customer-brand relationships, which are the key advantages of TM and RM, where companies try to blend their marketing and business activities. Even though sensory marketing offers a sensorial relationship as its main focus, the paradigm offers an all-embracing approach through its ability to incorporate aspects of transactional and relational approaches (see Table 1.1).

Table 1.1: Comparing transactional, relationship and sensory marketing.

	Transaction marketing	Relationship marketing	Sensory marketing
Marketing	Goods logic	Service logic	Experiential logic
	Exchange perspective	Relationship perspective	Brand perspective
Strategic Marketing	Product focus	Customer focus	Multisensory focus
	Customer acquisition	Customer retention	Customer treatment
Tactical Marketing	Persuasion and promotion	Interaction and interplay	Dialogue and interactivity
	One-way communication	Two-way communication	Multi-sensory communication

Source: Hulten (2011)

2.2.4. Overview and the focus of the study

Looking at the literature on the paradigm shifts in marketing over the years, it can be argued that, with the evolution of technology, knowledge and the way that societies' perceive these notions, and with the desire by customers to be at the forefront by being aware and by being smarter consumers (Cooper, 2013; Cruz, 2017), today's marketers are being forced by today's consumers to amend their practices where the physical connections between brands and consumers are mundane (Cruz, 2017). Although sensory marketing has emerged primarily from marketing practitioners before marketing scholars, since consumers' needs, desires and demands are observed by marketing practitioners in real life, Achrol and Kotler discussed in 2012 the emergence of this new marketing paradigm and the reasons why businesses should implement it and how to do it (Achrol and Kotler, 2012; Hulten, 2015).

According to Achrol and Kotler (2012), compared with the outdated paradigms, consumer experience should be the milestone of marketing where the five senses (sight, hearing, smell, touch and taste) can enable experience, since experiences are filtered through the senses. They note "it is the primary domain within consumer behaviour theory and research" (ibid., p. 37). They also argue that there is a lack of understanding of the human senses, consumer experience and its implications, and urge scholars to develop an enhanced understanding of these areas, as well as of the consumer perceptions and emotions incurred through the interaction of senses and stimuli. In the same vein, Hulten (2015, p. 54) emphasises that "a person's five senses have been forgotten in marketing research and more research [is] needed on their importance". Elder et al.'s (2010) exciting investigation exploring sensorial studies in order to provide future research direction in sensory marketing reveals that before 2010, there were 81 studies focusing on the impact on consumer behaviour of sensorial cues such as touch, hearing, smell and taste; however, only 28 of them had been published between 2005 and 2010.

Looking at the pioneering news from the practitioners' side, there are many exciting and intriguing studies conducted by research companies, practitioners, business insiders and brands themselves (Cooper, 2013; Cruz, 2017; James, 2015; Kemp, 2016; Sullivan, 2017; Sundar and Noseworthy, 2016). One of the leading research consultancy firms, Millard Brown, conducted research for Unilever's Dove soap brand in order to assess the economic effect of sensory marketing (Cooper, 2013). It reveals that the smell strategy implemented by Dove, whereby consumers feel that the soap's scents are 'relaxed, valued and calm', contributed to the annual revenue of US$ 63 million (Cooper, 2013). Another study on the consumption trends of millennials (or Generation Y, i.e. people born after 1980 and the first generation to come of age in the new millennium), conducted by the Pew Research Center (2017), reveals that 78% of millennials preferred not to spend money unless a brand promised them an experience (Business Insider, 2014; James, 2015).

In the same vein, the luxury bath and body products brand Molton Brown implemented sensory marketing strategies for its customers, who are millennials. According to the global vice-president of marketing, Beatrice Descorps:

> *"It all starts with your sensorial experience – not your rational brain but your senses transporting you to new places. [...] In a few years' time, beauty will not be about how you look – it will be much more about well-being, more sensorial. Beauty will not be about how perfect the canvas is*

– it will be more about how you feel. […] Millennials are so smart and savvy, they know what is real and what is fake" (Kemp, 2016, p. 2).

The sensory marketing strategy implemented by Molton Brown delivered 35.4% growth between 2013 and 2016.

Another positive economic effect achieved using sensorial cues has been seen at Dunkin' Donuts (Sundar and Noseworthy, 2016). The firm conducted an experiment to give an experience to its customers using sensorial strategies in a way they might not have expected. It targeted public bus services in South Korea: whenever the company's jingle was played, a coffee aroma was released into the buses. Sales increased by 29% over the period of the experiment (ibid.). It seems likely that the coffee aroma evoked an emotion in the passengers, which made them react to what they had smelt and, in turn, led them to make impulsive purchases.

Another important fact from a market research company, Statista, relates to the global fragrance industry. Using sensorial strategies such as creating a home environment by installing washbasins, so customers can try beauty products, using pleasurable background music, and creating heavily scented environment in stores, the firm has expanded its market size to US$ 40.1 billion, and this figure is expected to rise by 7-8 per cent annually, reaching US$ 43 billion in 2020 (Kemp, 2016).

With initiatives of this kind being taken by marketing practitioners, it is logical to highlight the powerful impact that sensory marketing has on the positive behavioural responses of consumers, which is converted into increased profit. In marketing practice, building on academic and practical information sources, it can be considered that sensory marketing targets consumers' senses to influence their perception, judgement and behaviour. Sensory marketing can therefore be regarded as an emerging field and paradigm (Achrol and Kotler, 2012; Hulten, 2015). Despite the recognition of this emerging field, there are many gaps in the literature regarding how the overall effect of sensorial cues can be enhanced, and to what extent individual differences influence the relationship between sensorial cues and experience. This study therefore aims to provide preliminary insights by exploring brand sensuality, brand experience, consumer religiosity, hedonism and repurchase intention in a context where they have never investigated before. In order to understand the concepts and constructs clearly, brand sensuality will be outlined in the next section. In the sections which follow that, the remainder of the constructs will be presented.

2.3. BRAND SENSUALITY

The literature reveals that there are various definitions of brand sensuality in different studies (Hulten, 2013; Morrin and Ratneshwar, 2003; Peck and Childers, 2003; Raghubir and Krishna, 1999). The definition of senses can be traced back to Aristotle, who defined them as *visus* (sight), *auditus* (hearing), *odoratus* (smell), *gustus* (taste) and *tactus* (touch) (Achrol and Kotler, 2003). The word sensory is rooted in the Latin word *sensorius,* from *sentire,* which implies 'pertaining to sense or sensations' (Etymology Dictionary, 2016).

In the marketing discipline, there is a common supposition that 'sense' and 'experience' are synonyms; however, they are not. Sensory marketing deals with how consumers engage with the sensory aspects of products that appeal to the human senses; while experience involves a broader perspective, embodying the whole experience of a consumer, including not just the senses but also events, advertisements, employees etc. (Krishna, 2011; Pine and Gilmore, 1998; Rieunier, 2009). Therefore, it is logical to say that the use of sensory marketing, i.e. the use of sensorial stimuli in connection with a company's services or products, can lead a consumer to have a positive attitude, which, in turn, enables him or her to have a pleasurable experience with the company's services or products by virtue of sensorial gratification. As such, sensory marketing can be considered as a new perspective for marketing, enabling the creation of an excellent background for developing consumer experiences and for an onward transformation into, for example, competitive edge and profit (Ditoiu and Caruntu, 2014).

The next sections therefore provide an enhanced understanding of the evolution of sensory marketing, its origins and dimensions, and its relationship with the experiences that companies give their customers through their products and services, which in turn, lead the consumers to approach or avoidance behaviour such as repurchase intention.

2.3.1. Evolution of brand sensuality

Scrutiny of the literature regarding the emergence of brand sensuality reveals that in terms of its conceptualisation, the phenomenon has existed only in the past three decades. Three main eras can be identified that are relevant in this context: (1) 1929-1970 (‘no-nonsense’ era); (2) 1970-1990s (the rise of advertisements); and (3) 1990 to date (the rise of sensorial cues in the retail atmosphere). When the Great Depression (1929-1939) brought the USA to a standstill, it created a domino effect in most markets, driving consumers to reduce their spending and live frugally (Flatters and Willmort, 2009). From the end of the Great Depression to the beginning of the 1970s, consumers continued to be motivated to live frugally, considered to be the source of significant economic downturn (Lastovicka et al., 1999). This whole period, including the Great Depression itself, is presented as the ‘no-nonsense’ era in terms of branding by Krishna (2011, p. 3). With the emergence of the popularity of branded goods in the 1970s, companies started to embed the sensorial aspects of the products in their advertising campaigns to appeal to consumers and create an interaction between consumers and the product (Krishna, 2011; Puccinelli et al., 2009).

It is evident in the pertinent literature that from the 1970s to the 1980s, advertising was perceived as the best way to communicate with consumers. Companies tried to use sensorial stimuli in their advertising since TV and major magazines were the most available and common media to reach out to consumers (Bagwell, 2007; Silk et al., 2002; Teixeira, 2014). The first academic articles grasping the importance of store environment in affecting consumer behaviour can be traced back to the 1950s and 1960s (Cox, 1964; Martineau, 1958; Smith and Currow, 1966), but the milestone for this stream of thought can be considered 1970’s, when Kotler’s article ‘Atmospherics as a marketing tool’ was published in the *Journal of Retailing.* Kotler (1973) coined the term ‘store environment’, emphasising that atmosphere should not be neglected and store atmosphere should be conceived as the ‘silent language’ of communication with customers. Kotler (1973) also emphasises that atmosphere is:

"…apprehended though sense. Therefore, an atmosphere of a particular set of surroundings is describable in sensory terms. The main sensory channels for atmosphere are sight, sound, scent and touch" (pp. 50-51).

Kotler's description of the store atmosphere as needing to be consciously designed to create certain impacts on consumers, such as enhancing the probability of purchasing behaviour, has been acknowledged by other scholars, as he is a pioneer on this intriguing subject (Turley and Milliman, 2000). Bitner (1992) later advocated the idea that the store atmosphere should be carefully designed and controlled by managers and practitioners, who could use these settings to change consumers' perceptions, stating:

"…in marketing there is a surprising lack of empirical research or theoretically based framework addressing the role of physical surroundings in consumption settings. Managers continually plan, build and change an organisation's physical surroundings in an attempt to control its influence on patrons, without really knowing the impact of a specific design and atmospheric change on its users" (p. 57).

Even though the concept of atmosphere and its effects was proposed by Cox (1964, 1970) and Kotler more than 50 years ago, the mainstream retail environment and the building of sensorial cues into the retail atmospheric were not sufficiently captured until the beginning of the 1990s (Baker and Levy, 1992; Gulas and Schewe, 1994; Turley and Milliman, 2000). This is because at the end of the 1980s, with the emergence of the new perspective of hedonism in consumer behaviour, the concept of consumption underwent a breakthrough, switching away from being a functional and rational concept that fulfilled a need, and becoming something fun and with the need or desire for something different such as experiences and sensations (Berner and Tonder, 2003) or seeking pleasure (Malina and Schmidt, 1997).

By the end of the 1980s, there was increased attention on traditional marketing's stance against consumer perceptions, and it was facing growing accusations of being too rational (Holbrook and Hirschman, 1982; Rieunier, 2002; Schmitt, 1999; Solomon 2008). According to the empirical research, it is agreed that several factors have an impact on buying behaviour, which means consumers can no longer be seen in purely rational terms: these factors include "hedonism, fantasies, feelings and fun (Holbrook and Hirschman, 1982); the moods of consumers (Gardner, 1987), and consumption rituals (Rook, 1985)" (Farias et al., 2014, p. 87). This revolutionary shift from the rational paved the way to considering a new aspect in consumption, 'the influence of experiential', as discussed by Holbrook and Hirschman (1982). From the 1980s to the present day, different aspects of experience have been reviewed and investigated by scholars (Donovan and Rossiter, 1982; Pullman and Gross, 2004; Schmitt, 1999); and with the transformation of marketing and the increased recognition of experience, it has been agreed that in order to create positive experiences, sensorial strategies and different cues should be investigated, as it is "the creation of a consumption environment that produces specific emotional effects on the person, like pleasure or excitation that can increase his possibility of buying" (Kotler, 1973, p. 49).

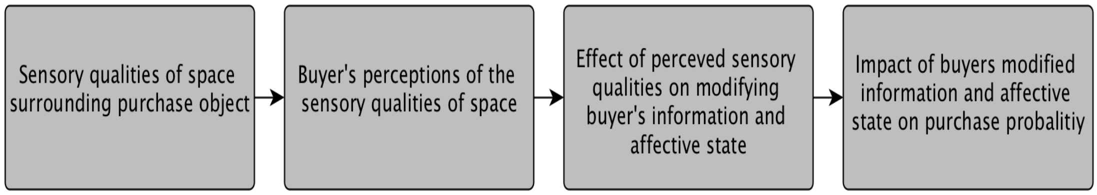
As this study is focused on the fashion retail sector, the place of interaction between consumer and brand may be considered as the retail shop; therefore, for a retail brand, the delivery of a positive experience can occur in its shops. From this perspective, Kotler's (1973) emphasis on creating a controlled store atmosphere should matter more to retail managers and brand practitioners, as shops are the most convenient location for consumer-brand interaction and for using consumers' senses to give them an enhanced positive experience by manipulating their perceptions towards the brand (Donovan and Rossiter, 1982; Farias et al., 2014). For many marketers, managers and practitioners, finding an ideal strategy to generate positive responses from consumers is critical; for retailers, it should be more important to embrace sensorial strategies, since a larger set of consumers' behavioural outcomes are connected to the sensorial strategies a brand can implement by using different dimensions. Therefore, the following sections present brand sensuality, its dimensions and the literature review on brand sensuality.

2.4. DEFINING BRAND SENSUALITY AND ITS ORIGIN

Scrutinising the literature from the marketing perspective, it is possible to find several different concepts and terminologies for encapsulating the human senses, and how their interaction can affect consumers' perceptions and thereby increase purchasing behaviour: these include atmospherics (Kotler, 1973), servicescape (Bitner, 1992) and environmental cues (Turley and Milliman, 2000). As emphasised by Turley and Milliman (ibid.), the reason for having different terminologies could be "the last 30 years of exploration and conceptual development in this literature stream" (p. 193). Different industries and contexts have been investigated, such as the retail sector, hospitals, banks and restaurants, etc. Therefore, before going further, there is a need to justify choosing brand sensuality, given the plethora of terminology used. This section therefore presents a review of the relevant literature in this area.

As the first researcher in this literature stream, Kotler (1973) identified the term 'atmospherics' in the retail context, where the main channels that can be used to increase consumers' purchase probability by controlling the physical environment are sight, sound, scent and touch. He defined atmospherics as "the effort to design a buying environment to produce specific emotional effects in the buyer that enhance his purchase probability" (ibid., p. 50). While the study identified atmospherics with four dimensions, Kotler did not include taste as this cannot be applied directly to the atmosphere. According to his definition, atmospherics and its impact have four stages. Firstly, he identified sensory stimuli in the physical atmosphere, which can be visual (i.e., colour, brightness), olfactory (i.e., scent, freshness), audial (i.e., volume) and tactile (i.e., softness, temperature). In the second stage, these factors affect consumers' perceptions, leading onto the third stage, affecting customers' state of mind, and finally leading them lead them to purchase. Kotler's model of atmospherics has since been recognised by many studies (Jalil, 2016; Kang, 2011; Turley, 2000) and applied by practitioners in different industries. Figure 2.1 represents Kotler's (1973) model of atmospherics and its effect on purchasing behaviour.

Figure 2.1: Kotler's (1973) model of how atmospherics influence consumer purchase behaviour.



Source: Kotler (1973, p. 1)

According to the extensive literature review, Bitner (1992) and her term 'servicescape' is another concept heavily cited by marketing scholars (Kearney et al., 2012; Mari and Poggesi, 2013; Rashid et al., 2015; Rosenbaum and Massiah, 2011). What Bitner (1992) highlights is that there is a need to investigate the effects of physical environment on consumption, stating:

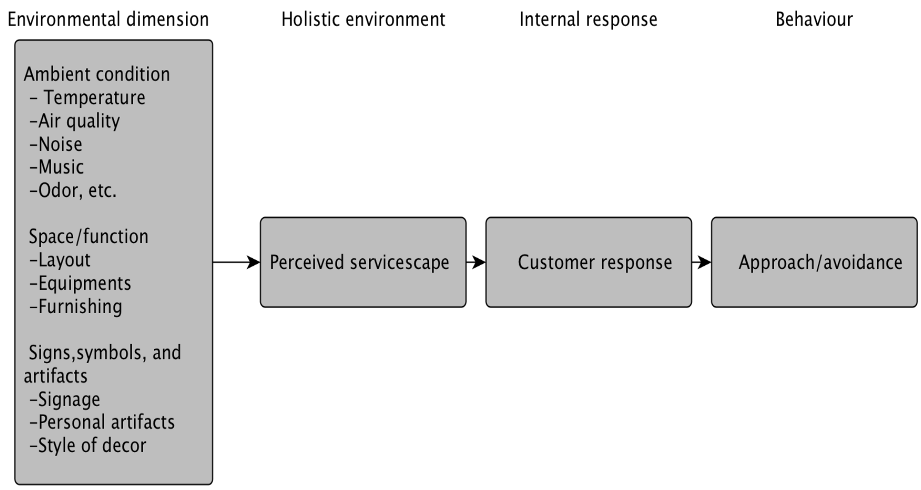
> *"… in marketing there is a surprising lack of empirical research or theoretically based frameworks addressing the role of physical surroundings in consumption settings. Managers continually plan, build, and change an organisation's physical surroundings in an attempt to control its influence on patrons, without really knowing the impact of a specific design or atmospheric change on its users" (p. 57).*

From this perspective, Bitner's (1992) study introduced servicescape into the research stream by referring to the importance of the physical environment in the service setting. According to Bitner (1999), servicescape refers to the physical environment created by managers and practitioners, encapsulating three dimensions: (1) ambient conditions; (2) spatial layout and functionality; and (3) signs, symbols and artefacts. In this study, Bitner constructed a framework (see Figure 2.2), defining the physical environment as 'environmental dimensions', the perceived servicescape as the 'holistic environment', customer response as 'internal response' and approach or avoidance as 'behaviour'.

In Bitner's (1999) empirical study, she proposed that in a restaurant setting, environmental dimensions such as ambience, spatial layout, or signs, symbols and artefacts, could deliver a positive perception to customers, and could be considered as a holistic environment. With the perception created through this 'holistic environment', a response from customers can be expected, which can be: (1) cognitive; (2) emotional; and (3) physiological. Cognitive responses can be beliefs and meanings towards the service provider; emotional responses can be attitudes towards the environment or service provider; and physiological responses can be the feeling of comfort or physical fit (Bitner, 1999).

As suggested by Bitner (1992) in her framework, the last construct, behaviour, can be suggested as approach behaviour when it represents a willingness to stay longer, spend more money or spread positive word of mouth, while avoidance behaviour can be negative word of mouth, an intention not to visit the service setting again, and a lack of willingness to spend more time, if they receive any service from this particular provider.

Figure 2.2: Bitner's (1992) environment-user relationship in service organisations.



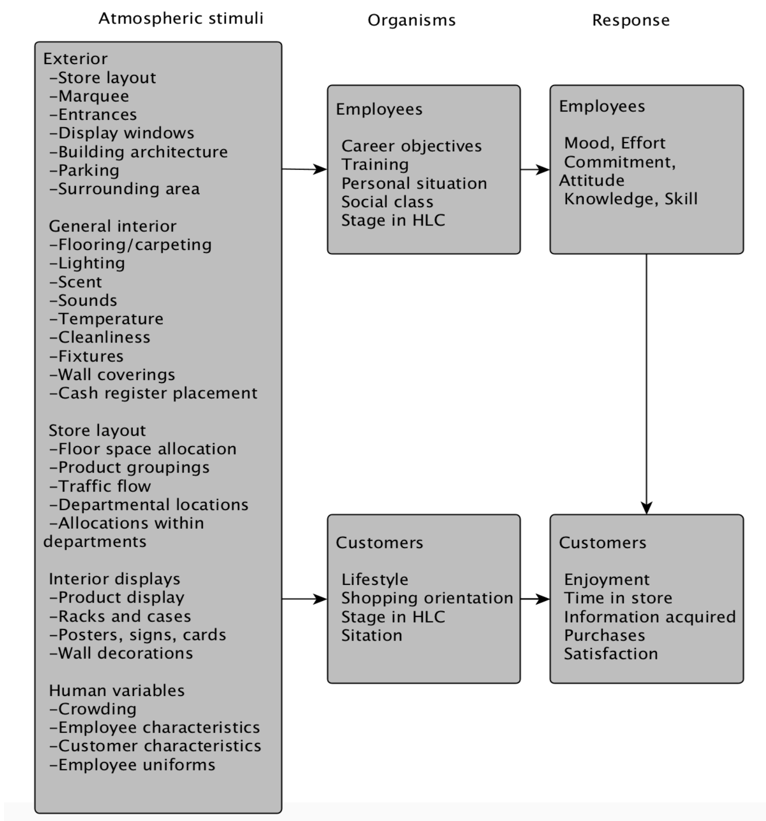
Source: Bitner (1992)

The term servicescape has also been defined and proposed by Baker et al. (1992), who suggest different dimensions and elements in the physical environment can alter consumer perception and lead them to positive consumption behaviour. They categorise servicescape within three dimensions: (1) ambient conditions, which encapsulate the whole physical environment that can be sensed by human senses; (2) spatial layout and functionality, which predominantly cover the design elements and characteristics of the interior space, such as spacing, ceiling properties, furniture and decorative elements; and (3) signs, symbols, artefacts and branding, which include all the visual imagery a company uses to try to lure consumers to approach products or services. Regarding the second of these points, Namkung and Jang (2008) found that spatial layout enhanced consumers' dining experience in a restaurant setting.

With the increased significance of technology, changing lifestyles and evolving customer needs (Rafaeli and Vinal-Yavetz, 2006), different visual technologies, such as virtual reality, are being used as a part of the servicescape, where consumers can have positive responses by experiencing a hint of future technology (Hyslop, 2015).

Another study conducted by Turley and Milliman (2000) emphasises the impact of atmospherics on shopping behaviour by reviewing the pertinent literature to expand both theoretical and empirical understanding for further studies. They conceptualise atmospherics as stimuli which lead to a cognitive effect within individuals and, in turn, lead individuals to behavioural responses. Figure 2.3 presents Turley and Milliman's (2000) proposals for illustrating atmospheric stimuli as they influence consumer responses through different variables.

Figure 2.3: Influences on retail atmospherics.



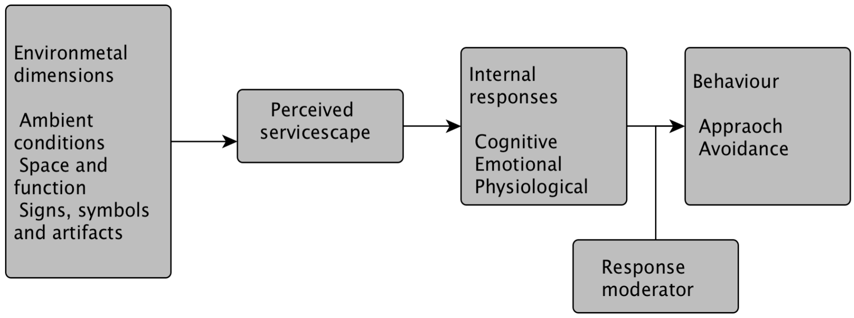
Source: Turley and Milliman (2000, p. 195)

As Turley and Milliman (2000) state:

> *"...the physical environment interacts with the characteristics of individuals to determine their response. Therefore, an atmosphere that produces a certain response in one individual or group of people at a given point in time may produce an entirely different response in another individual or group. For example, an atmosphere that produces a positive response in teenagers may produce a negative response in older shoppers. Second, the store's atmosphere influences both the customers and the store's employees, who, in turn, through their interactions, influence each other" (p. 194).*

Another approach presented by Bonnin (2006) proposes a conceptual framework for the environment-customer relationship in service organisations. What Bonnin (2006) offers can be considered quite different from the other literature, since the study investigates the dimensions of the physical environment that create possible positive responses for service organisations, where different physical environments can lead customers to avoid the company or the services it provides. It proposes the ideal physical variables for a positively perceived servicescape that managers and practitioners might want to implement in their service settings. Figure 2.4 presents Bonnin's (2006) environment-customer relationship in service organisations.

Figure 2.4: The environment-customer relationship in service organisations.



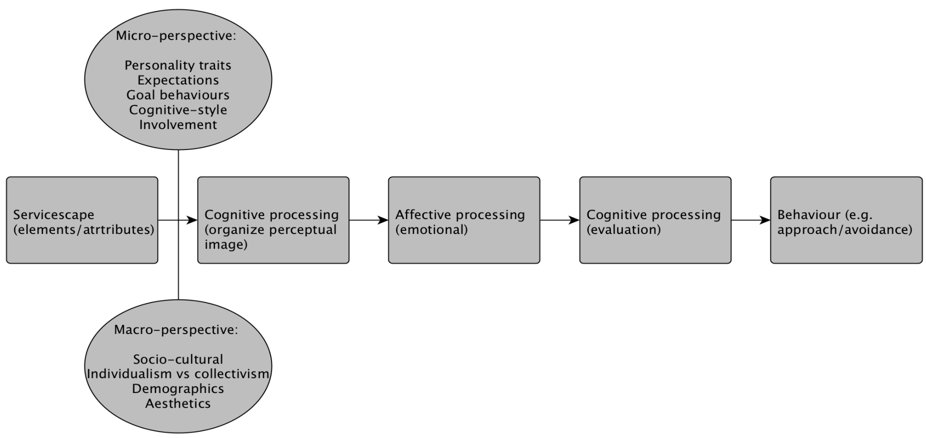
Source: Bonnin (2006)

Another influential study that can also be considered as one of the backbones of this study in terms of highlighting the literature gap and being a research motivator is Lin's (2004) 'consumer's evaluation process of a servicescape'. The study proposes a conceptual model as an extension of the Gestalt approach and principles of perception, where the Gestalt approach "serves as a guide to understand and explain how an individual forms an impression or a perceptual image of a servicescape, how the image formation then leads to an emotional response, and finally, the actual appraisal or evaluation of a specific service environment" (Lin, 2004, p. 163).

By proposing the often-ignored Gestalt concept, Lin (2004) underlines that perception plays a vital role in individuals' way of seeing the world, since it has a function of collecting cues and sources from both the environment and from "one's own predisposition, expectations, motives, and knowledge gleaned from past learning experiences" (p. 164). Therefore, Lin articulates that little research has been conducted and not enough attention has yet been paid to consumers' perceptions and evaluations related to the servicescape.

The study notes that there are individual-level variables (micro-variables), and those which are outside the individual (macro-variables) that can influence an individual's way of mental image formation. Micro-variables can be personality traits, pre-consumption expectations, goal behaviours and cognitive style. Macro-variables can be socio-cultural influences (e.g. *feng shui* principles, individualism vs. collectivism) and aesthetic effects (such as interior décor and design). Figure 2.5 presents Lin's (2004) model of the consumer evaluation process of the servicescape.

Figure 2.5: Consumer evaluation process of servicescape.



Source: Lin (2004, p. 167)

Lin (2004) uses the hotel industry to give an example of how individuals' perceptions are based on various stimuli they receive from the environment, or servicescape, which lead them to form a mental image, then to an evaluation stage and as a result, make a behavioural response. Lin takes a hotel lobby as a demonstration of a situation involving many different stimuli and variables, such as interior décor, colours, scents, music or employees, that can all be evaluated and, in turn, lead individuals to demonstrate approach or avoidance behaviour. Therefore, the front desk alone can affect individuals, a fact which can be overlooked when assessing the main factors influencing customers' evaluation of a product or service. Table 2.2 presents the literature review conducted on the physical environment/servicescape/atmospherics and their dimensions in the relevant literature.

Table 2.2: Important terms and their dimensions introduced by researchers.

Author	Year	Term introduced	Dimensions of the term
Kotler	1973	Atmospherics	Visual, Aural, Olfactory, Tactile
Baker	1987	Atmospherics	Ambient factors, Design factors (Aesthetics and functional), Social factors
Parasumaran et al.	1988	Servqual	Reliability, Responsiveness, Empathy, Assurance, Tangibility
Bitner	1992	Servicescape	Ambient conditions, Spatial layout and functionality, Sign, symbols and artefacts
Baker et al.	1994	Store Atmospherics	Ambient factors, Design factors, Social factors
Berman and Evans	1995	Atmospherics	External variables, General interior variables, Layout design variables, Point of purchase & decoration variables
Wakefield and Blodgett	1996	Servicescape	Layout accessibility, Facility aesthetics, Seating comfort, Electronic equipment and displays, Facility cleanliness
Wakefield and Blodgett	1999	Tangible service factors	Building design and décor, Equipment, Ambience
Turley and Milliman	2000	Atmospherics	External variables, General interior variables, Layout design variables, Point of purchase and decoration variables, Human variables
Brady and Cronin	2001	Service quality	Interaction quality, Outcome quality, Quality of physical environment
Lin	2004	Servicescape	Visual cues, Audial cues, Olfactory cues, Emotional response, Behavioural response
Venkatraman and Nelson	2008	Consumption space	Photo-elicitation Built environment

Source: Developed by the researcher

Any investigation of sensory marketing requires a study of the notion of human senses, which are the primary drivers of any experiences that use sensorial human cognition (Hulten, 2011). As Pine and Gilmore (1998) emphasise, “the more senses engage with [an experience], the more effective and memorable it can be” (p. 4). Looking at the literature presented above, it can be agreed that many different studies have defined and conceptualised sensory stimuli in the interior space, or atmosphere. However, a common misconception of the literature is focusing on internal responses and the approach or avoidance behaviour that result from the individual’s evaluation process of sensorial stimuli.

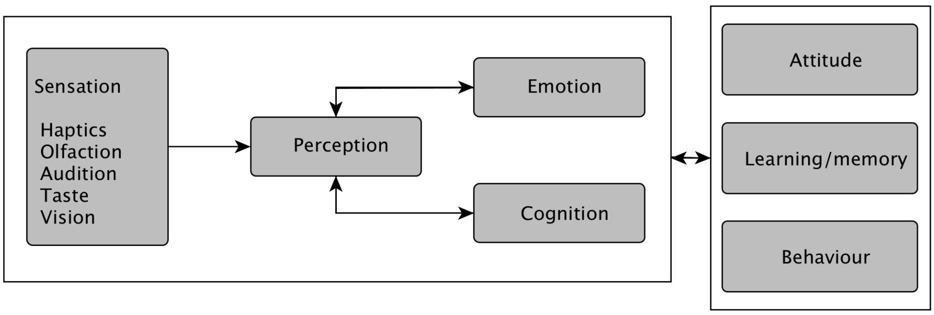
Although Lin (2004) provides a preliminary insight into consumers’ perceptions as a milestone of the process of individuals’ evaluation of a servicescape, this area has remained unresolved and vague for almost a decade. With the increasing attention given to sensory marketing over the years, in 2011, Professor Aradhna Krishna, the founder of the Sensory Marketing Laboratory at the University of Michigan, highlighted the notion of sensory marketing “as an understanding of sensation and perception as it applies to consumer behaviour” (p. 2).

From Krishna’s perspective, it can be understood that sensorial stimuli do not only consist of a linear relationship between the physical environment and internal responses, leading to behavioural responses; instead, the responses are multi-layered and stimuli “can be used to create subconscious triggers that define consumer perceptions of abstract notions of the product (e.g. its sophistication, quality, elegance, innovativeness, modernity, interactivity) – the brand’s personality” (Krishna, 2010, p. 2). Therefore, she defines sensory marketing as “marketing that engages the consumers’ senses and affects their perception, judgement and behaviour” (Krishna, 2010, p. 2). Krishna specifically puts emphasis on the lack of understanding of sensorial stimuli in the last decade, since only a few researchers have investigated different sensorial stimuli incorporating varying elements such as vision, taste, smell, audial and touch cues, while many studies have focused on the consequences of specific sensorial stimuli (Houston et al., 1987; Gardner, 1985; Kahn and Isen, 1993).

Krishna (2010) therefore argues that "sensory marketing is an application of the understanding of sensation and perception to the field of marketing – to consumer perception, cognition, emotion, learning, preferences, choice, or evaluation" (2011, p. 3). Krishna (2010) asserts that brand sensuality, which is structured by consumers' perceptions based on their five senses, delineates the emergence of sensory marketing, defined as that which "engages the consumer's senses and affects their behaviour" (Krishna, 2010, p. 2).

Figure 2.6 represents Krishna's (2011) conceptual framework proposed for the field of sensory marketing, where she conceptualises sensation and perception as the stages of processing the senses. It can be considered as a ground-breaking approach in sensory marketing for future studies. Although in everyday language, the term 'sense' and 'perception' may have been used interchangeably, this is incorrect. The rationale behind this notion is that the word sensory is rooted in the Latin word *sensorius,* from *sentire,* which implies "pertaining to sense or sensations" (Etymology Dictionary, 2016), while on the other hand, the word perception is rooted in the Latin words *perception* or *percipio*, which imply "receiving, collecting, action of taking possession, apprehension with the mind or senses" (Etymology Dictionary, 2016).

Figure 2.6: Conceptual framework of sensory marketing.



Source: Krishna (2011, p. 4)

From the psychology perspective, perception can be defined as "the active process of selecting, organising, and interpreting the information brought to the brain by senses" (Shergill, 2012, p. 81). Therefore, it is logical to say that while sensorial stimuli are collected from the environment, like data, perception refers to the interpretation of the data collected from the environment. Even though sensorial stimuli are collected and interpreted to create perception, it has been assumed that perception is not solely determined by the sensorial stimuli from the environment (Shergill, 2012). As Shergill (2012) highlights, "perceptions are influenced by a whole range of factors relative to the individual. These include cultural background and experience, individual differences in personality or intelligence, values, past experience, motivations (both intrinsic and extrinsic), cognitive styles, emotional states, attention, perceptual set or readiness, prejudices, the context in which something is perceived and the individual's expectations" (p. 89).

Taking this approach, it can be anticipated that individual values and many other internal factors can be the determinants of individuals' perceptions. Therefore, this study embraces Krishna's (2010, 2011) brand sensuality approach and its dimensions, since it is grounded in sensory aspects and their influence on individuals' "emotion, memories, perceptions, preferences, choices, and consumption" (Krishna, 2010, p. 6), and has a holistic approach to sensorial stimuli, as advocated by Krishna (2011). Table 2.3 presents the brand sensuality definitions found in the literature.

Table 2.3: Brand sensuality and its definitions.

Author	Year	Term introduced	Definition
Krishna	2010	Brand sensuality	"The word of sensory means relating to sensation or the senses and the word sensual is similar in meaning, relating to a gratification of senses, as is the word sensuous. I define sensory marketing that engages the consumer senses and affects their behaviour… affect our emotions, memories, perceptions, preferences, choices, and consumption of products" (p. 1).
Rodrigues et al.	2013	Brand sensuality	"The firm's ability to seduce and engage consumers emotionally through the involvement of the five human senses, when consumers experience goods and services as a result of multisensory brand experiences" (p. 126).
Rodrigues	2014	Brand sensuality	"Brand sensuality is both relational and transaction-based and results from a dyadic relationship between the brand and the individual, in which human senses play a dominant role in the creation and delivery of meaningful and personalized multi-sensory brand-experiences" (p. 106).

Source: Developed by the researcher

This study adopts Krishna's (2011) perspective of brand sensuality for the reasons set out above. Therefore, in the light of this discussion, the next section presents the dimensions of brand sensuality, i.e., visual, audial, olfactory and haptic, and reviews the relevant literature to investigate how each dimension affects consumers' perceptions, leading them to behavioural responses.

2.5. DEFINING THE DIMENSIONS OF BRAND SENSUALITY

The traditional hierarchy of the senses dates back to Aristotle, who defined them as *visus* (sight), *auditus* (hearing), *odoratus* (smell), *gustus* (taste) and *tactus* (touch) (Sparkes, 2017). As Jütte (2004) states, "the hierarchy of the senses is both a cultural construction [...] and a product of the phylogenetic development of the human species" (p. 61). The drive to investigate experiential marketing has motivated researchers to study the human senses, which are the primary drivers in generating any experience using sensory human cognition (Hulten, 2011). Adapting the understanding of brand experience, which is structured by consumers' hedonic perceptions, has led to the emergence of sensory marketing, defined by Krishna (2010) as "engag[ing] the consumer's senses and affect[ing] their behaviour" (p. 2).

Because postmodern consumers seek both individual and collective brand experiences (Cova and Pace, 2006; Ding and Tseng, 2015; Simmons, 2008), the human senses are considered important ways to deliver positive brand experiences (Tynan and McKechnie, 2009). The research on this topic has made it evident that interest in sensory and experiential marketing has increased gradually (Groeppel-Klein, 2005; Gulas and Bloch, 1995; Krishna, 2011; Morrin and Ratneshwar, 2003). However, despite the recognition that sensory cues are the major channels through which consumers recognise positive and effective brand experiences, few empirical studies to date have investigated the way in which the sensory cues that brands have embraced may influence consumer brand experiences. Table 2.4 sets out the different dimensional terms introduced in different studies.

Table 2.4: Brand sensuality and its dimensions.

Author	Year	Term introduced	Type of study	Dimensions of the term
Krishna	2010	Brand sensuality	Empirical	Vision, Audition, Smell, Touch, Taste
Rodrigues et al.	2013	Brand sensuality	Empirical	Vision, Audition, Smell, Touch, Taste
Rodrigues	2014	Brand sensuality	Conceptual	Sense of Sight, Sense of Sound, Sense of Touch, Sense of Smell, Sense of Taste

Source: Developed by the researcher

2.5.1. Visual cues

Vision can be considered as the most dominant sensory system belonging to human beings, which is encountered more than any other sensory cue (Biswas et al., 2014; Hulten, 2013; Schiffman, 2001). From a marketing perspective, it is logical to say that visual cues are the first sensorial cues noticed by consumers and comprise the biggest part of branding strategies in environmental settings (Biswas, 2016; Biswas et al., 2014; Hulten, 2013). In the literature, scholars have investigated visual cues from different perspectives, so the typologies and categories are therefore varied. According to Kotler (1973), colour and lighting can be classified as visual cues, whereas other scholars have differentiated between external variables, interior variables, layout and design variables (Turley and Milliman, 2000) and design factors (Baker, 1986). Some scholars (e.g. Bitner, 1992; Turley and Milliman, 2000) have classified vision-related cues as ambient conditions, incorporating different cues such as music, noise, temperature and lighting into a single category.

In the new research stream regarding the conceptualisation of brand sensuality, colour, logos, lighting, cleanliness, fixtures, graphics, signage and even mannequins can be examples of visual cues controlled by companies to influence consumers' behaviour and lead them to possible purchases (Hulten, 2013; Kahn and Deng, 2009; Krishna, 2008; Seock and Lee, 2013). In the literature, there is an ongoing debate on the effect of visual cues on consumers' responses, depending on the scholars' perspective of these cues and their classification in the empirical studies. It can be seen in the literature that there has been less focus on visual cues than on scent (Bouzaabia, 2014; Chebat and Michon, 2003) and music (Andersson et al., 2012; Sweeney and Wyber, 2002), both of which have been studied frequently. On the other hand, scholars (Baker, 1986; Wakefield and Baker, 1998) emphasise that characteristics belonging to visual cues, such as colour, interior design or lighting, would capture more attention from scholars if they were integrated into retail stores in accordance with the targeted consumers and their lifestyles (Gilboa and Rafaeli, 2003).

In the past decade, scholars have begun to focus more on aspects relating to visual cues, such as design, décor and layout, lighting and cleanliness (Lee et al., 2005; Hong and Sun, 2012; Spence et al., 2014). These aspects have been found to influence consumers' behaviour (Chang et al., 2014; Chen and Hsieh, 2011; Odeha and Abu-Rumman, 2014) and their evaluations (e.g. product value, service quality) (Chen and Hsieh, 2011). Moreover, scrutiny of the literature suggests that visual cues enhance consumers' mood (Norman, 2004), influence their evaluation of products (Babin et al., 2003) and alter their feelings towards a brand (Gorn et al., 1997).

2.5.2. Audial cues

From the marketing point of view, audial cues have been described as "sound-related cues and include the jingles associated with brands, the sounds made when pronouncing the brands, as well as the distinctive sounds made by using the product associated with that brand" (Biswas, 2016, p. 219). According to the literature, audial cues have had an undeniable effect on consumers' mood, evaluation, and behavioural and emotional responses (Alpert et al., 2005; Bartholme and Melewar, 2016; Han and Ryu, 2009; Hulten, 2013; Kellaris and Kent, 2001). The literature on the retail setting has investigated audial cues from different perspectives such as the type of music (Areni and Kim, 1993), its tempo (Eroglu et al., 2005; Knoferle et al., 2012), and whether customers like it (Herrington, 1996; Sweeney and Wyber, 2002).

According to Milliam (1982; 1986), the tempo of background music has an impact on sales volume in a supermarket and the length of time that customers desire to stay in a restaurant. Another study, conducted by Garlin and Owen

(2006), reveals that several aspects of audial cues enhance and influence consumers' behavioural responses, finding that: (1) familiarity/liking of the music positively affects patronage; (2) the mere presence of music is positively linked to patronage and feeling pleasure; (3) subjects are more likely to stay longer in slow tempo, low volume and familiar music conditions compared to the opposite conditions; (4) high volume and tempo, and less-liked music conditions are positively linked to customer-perceived time duration; and (5) tempo is the most influential musical factor in eliciting arousal.

Chang et al. (2011) highlight that, although music has an undeniable effect on consumers' satisfaction (Mattila and Wirtz, 2001), and has been positively related with other consumer-related variables, such as consumer loyalty (Walsh et al., 2011) and the arousal of consumers' emotional states (El Sayed et al., 2003), managers should understand the characteristics of the context and consumers as a starting point while integrating audial cues. Therefore, rather than investigating the characteristics of audial cues independently, such as music type (Areni and Kim, 1993), tempo (Eroglu et al., 2005; Knoferle et al., 2012), and whether customers like it (Herrington, 1996; Sweeney and Wyber, 2002), in the light of researchers' arguments (Chang et al., 2011; Walsh et al., 2011), it can be said that there is a gap in the literature regarding the investigation of audial cues with a holistic approach. Additionally, Yalch and Spangenberg (1990) also emphasise that rather than utilising 'appropriate' music for the target markets, manager and brands should investigate and answer the questions 'What do consumers want?' and 'What do consumers need?' before establishing audial cues.

2.5.3. Olfactory cues

In the context of appealing to consumers using sensorial methods, even though olfactory cues and their application to experiential marketing has been used by many industries, there has been little effort to study this area in the academic empirical research (Maille, 2001). Olfactory cues refer to stimuli related to scent and freshness in the atmosphere (Areni and Kim, 1994). In the marketing literature, researchers started by investigating the scent of specific products (Schneider, 1977; Schmitt and Schulz, 1995). However, this approach has evolved and shifted to ambient scents, which can be used to create positive consumer experience in stores (Douce and Janssens, 2013; Soars, 2009; Vinitzky and Mazursky, 2011).

Zanuttinit (1991) suggests that olfactory cues "heighten awareness: it alerts the organism to existence of agents in the air, to check their quality for guidance of behavior on the basis of previous encounters, to avoid or approach certain substances" (p. 883). Even though there has been a limited number of studies on the effects of olfactory cues on consumers' emotions, evaluations and behaviour, little notable research exists in the literature (Mattila and Wirtz, 2001). Spangenberg et al. (1996) find that a pleasurable ambient scent can alter consumers' evaluations of experience compared with a no-scent environment. In the same vein, according to Bone and Ellen (1999), "yet, while odors seemingly pervade the marketplace, there is limited academic research that captures odor effects. Indeed, controlled experimental examinations more often (63.2%) report null effects than significant effects" (p. 244).

Furthermore, Morrin and Ratneshwar (2003) find that pleasant ambient scent alters consumers' recognition and recall towards the brand and increases the time and money consumers are willing to spend in the retail setting. It has been emphasised by some scholars (Chang et al., 2011; Yalch and Spangenberg, 1990) that for managers to select an appropriate scent, the starting point should be understanding the characteristics of consumers at whom the brand is targeted.

Ambient scent is considered as one of the most influential sensory strategies (Bouzaabia, 2014; Chebat and Michon, 2003; Spangenberg et al., 2005): past studies show that it influences consumers to have more positive behavioural responses than no-scent retail conditions. The relevant literature merely answers the question of what kind of scents attract consumers, which may enhance consumer experience and lead them to positive behavioural outcomes (e.g. repurchase intention, satisfaction or loyalty). According to Leenders et al. (2016), the for a scent to attract consumers, it needs to match with the store design, product segments and more importantly, it needs to suitable for targeted consumers. Therefore, Spangenberg et al. (2006) highlight that in order to understand consumers' responses to ambient scents, brand managers should carefully monitor the scents in a continuous manner to understand how consumers are responding, so they can take immediate action in negative conditions.

2.5.4. Haptic cues

As Underhill (2009) states, the world we live in can be considered as “a tactile-deprived society” and shopping can therefore be seen as a unique moment to “experience the material world firsthand” (p. 168). Being related to the largest sensory organ and the first human senses developed (Gallace and Spence, 2010), the sense of touch (tactile sense or haptic cues) is considered as one of the principal sources of input to the touch-perceptual system (Peck and Childers, 2003, p. 35). According to the scholars (Harlow, 1958; Krishna, 2010), the need for and importance of touch for human beings can be traced back to childhood, when the urge to touch is a must. According to the scholars (Holbrook, 1983; Klatzky and Lederman, 1992; McCabe and Nowlis, 2003), tactile sense or haptic cues are the least studied sensorial cues in the marketing discipline, and some researchers (Peck, 2010; Peck and Childers, 2003) have urged that they should be studied and acknowledged.

The literature divides haptic cues into two group: diagnostic and nondiagnostic (Grohmann et al., 2007; Krishna and Morrin, 2008; Meyvis and Janiszewski, 2002). Haptic cues can be diagnostic in cases where consumers specifically search for diagnostic information when they evaluate the brand, product or services (Meyvis and Janiszewski, 2002). Krishna and Morrin (2008) indicate that haptic cues are diagnostic when they provide objective information relevant to judging a product, for example touching a sweater to assess its thickness or texture (p. 807). On the other hand, haptic cues are considered nondiagnostic since they are “not objectively relevant to the judgement task” (Krishna and Morrin, 2008, p. 808).

As emphasised by Krishna and Morrin (ibid.), the influence of nondiagnostic haptic cues on consumer evaluation and judgement has long been recognised by the previous research (Broniarczyk and Gershoff 1997, 2003; Meyvis and Janiszewski 2002; Shiv et al., 2005; Simonson et al., 1993; van Osselaer et al., 2004). Krishna and Morrin (2008) stress that nondiagnostic haptic cues form a natural part of the consumption experience. Taking note of the prior research (Hoch and Ha, 1986; Krishna and Morrin, 2008), the current study utilises nondiagnostic haptic cues within the conceptual framework. Since these cues are considered as a natural part of the consumption experience, and since this research is not aimed at investigating touch-related cues for the target task (e.g. touching the products in a retail store to assess the product and the brand), but focuses on the influence of sensorial cues on consumer-related variables rather than deliberate product judgement, utilising nondiagnostic rather than diagnostic haptic cues will deliver appropriate results regarding the research aims and objectives.

McCabe and Nowlis (2003) note that haptic cues are required by consumers to evaluate and explore information about products. Peck and Childers (2003) stress that in a retail setting, companies should utilise haptic cues to influence consumers in a positive manner by simply let them touch the products. It is evident that the use of haptic cues creates positive emotional responses and in turn, affects behavioural responses such as an increased rate of impulse purchases (Hulten, 2012; Peck and Childers, 2003).

2.6. DEFINING BRAND EXPERIENCE

"What people really desire are not products, but satisfying experiences"
(Abbott, 1955, p. 7)

The experience concept has been studied in different disciplines, and has been incorporated from philosophy and social sciences where it is defined as "a subjective episode in the construction/transformation of the individual, with, however, an emphasis on emotions and sense lived during immersion at the expense of the cognitive dimension" (Caru and Cova, 2003, p. 273). Even though the concept of experience emerged in its full strength at the beginning of the 1980s, as companies willing to provide a more pleasurable shopping experience sought a more competitive edge (Pine and Gilmore, 1998), the root of the experience concept can traced back to the 18th century and the European Romanticism movement (Caru and Cova, 2003; Probst, 2010), when marketers were inspired by the period's ideas of heightened, emotionally driven subjective experiences, as articulated within society, the arts, politics and written works (Buswell et al., 2016).

Even though the notion of experience was inspired by the 18th century Romantics (Caru and Cova, 2003; Pine and Gilmore, 1998), it has been absorbed into the marketing discipline with different terms, such as customer experience (Gentile et al., 2007), consumer experience (Tsai, 2005), service experience (Hui and Bateson, 1991), product experience (Hoch, 2002), consumption experience (Holbrook and Hirschman, 1982), shopping experience (Kerin et al., 1992) and brand experience (Brakus et al., 2009). Even though the terminologies seem different from one another, the differences in conceptualising 'experience' could be the result of investigating the notion in different contexts.

Although the literature offers different definitions of experience, the first conceptualisation belongs to Holbrook and Hirschmann (1982), who highlight that, rather than purchasing to meet functional needs, consumers are indicating a need to integrate their lifestyle into the products that they buy for their symbolic meanings, in other words seeking "fun, amusement, fantasy" (ibid., p. 135). It can be said that this is a breakout from traditional marketing, which put limitations and boundaries on consumers by casting them as "rational decision makers who base their purchasing choice on functional features" (Cleff and Walter, 2014, p. 8).

With the acknowledgement of the experience concept, it can be used to describe consumers who are emotionally driven and seeking a pleasurable experience through the products or services that companies provide (Cleff and Walter, 2014). Schmitt (1999) also highlights the importance of experience, as consumers no longer demand functional values, but rather are looking for products and services which provide cognitive, sensory, emotional and behavioural values, describing experience as:

> *"…the private events that occur in response to stimulation and often result from direct observation and/or participation in events, whether*

real, virtual, or in dreams providing sensory, emotional, cognitive, behavioural, and relational value that replaces functional values" (p. 60).

Throughout the years, the literature has offered different definitions of experience, as it has been evident that interest in experience is gradually increasing (Groeppel-Klein, 2005; Gulas and Bloch, 1995; Krishna, 2011; Morrin and Ratneshwar, 2003). Table 2.5 sets out the definitions of brand experience found in the pertinent literature.

Table 2.5: Experience and its definitions in the marketing literature.

Author	Year	Construct	Definition
Holbrook and Hirschman	1982	Customer experience	"A phenomenon directed toward the pursuit of fantasies, feelings and fun" (p. 132).
Hui and Bateson	1991	Service experience	"The consumer's emotional feelings during the service encounter" (p. 33).
Arnould and Price	1993	Service experience	"Experience is characterized by high levels of emotional intensity and is triggered by unusual event" (p. 26)
Carbone and Haeckel	1994	Customer experience	"The takeaway impression formed by people's encounters with products, services, and businesses – a perception produced when humans consolidate sensory information" (p. 8).
Pine and Gilmore	1998	Customer experience	"An experience occurs when a company intentionally uses services as the stage, and goods as props, to engage individual customer in a way that creates a memorable event. Commodities are fungible, goods tangible, services intangible, and experiences memorable" (p. 98).
Gupta and Vajic	2000	Service experience	"Experience is an emergent phenomenon. It is the outcome of participation in a set of activities within a social context. (…) An experience occurs when a customer has any sensation or knowledge acquisition resulting from some level of interaction with different elements of a context created by a service provider" (p. 33).
Shaw and Ivens	2002	Customer experience	"An interaction between an organisation and a customer. It is a blend of an organisation's physical performance, the senses stimulated, and emotions evoked each intuitively against customer experience across all moments of contact" (p. 6).
Poulsson and Kale	2004	Commercial experience	"An engaging act of co-creation between a provider and a consumer wherein the consumer perceives value in the encounter and in the subsequent memory of that encounter" (p. 270).
Berry et al.	2006	Service experience	"What is an experience clue? It is anything in the service experience the customer perceives by its presence – or absence. If the customer can see, hear, taste, or smell it, it is a clue" (p. 44).

Mascarenhas	2006	Customer experience	"A totally positive, engaging, enduring, and socially fulfilling physical and emotional consumer experience across all major levels of consumer consumption chain and one that is brought about by a distinct market offering that calls for active interaction between consumers and providers" (p. 399).
Meyer and Schwager	2007	Customer experience	"The internal and subjective response customers have to any direct or indirect contact with a company" (p. 2).
Gentile et al.	2007	Customer experience	"A set of interactions between a customer and a product, a company, or part of its organisation, which provoke a reaction. This experience is strictly personal and implies the customer's involvement at different levels (rational, emotional, sensorial, physical and spiritual. Its evaluation depends on the comparison between a customer's expectations and the stimuli coming from the interaction with the company and its offering in correspondence of the different moments of contact or touch-points" (p. 397).
Sandstom et al.	2008	Service experience	"A service experience is the sum total of the functional and emotional outcome dimensions of any kind of service…intangible services or tangible products. The service experience is always individual and unique to every single customer and every single occasion of consumption, and it assumes that the customer is an active co-creating part of the service consumption process" (p. 118).
Brakus et al.	2009	Brand experience	"The subjective, internal consumer responses (sensations, feelings, and cognitions) and behavioural responses evoked by brand-related stimuli" (p. 53).
Walter et al.	2010	Customer experience	"Customer's direct and indirect experience of the service process, the organisation, and the facilities and how the customer interacts with the service firm's representatives and other customers" (p. 238).
Klaus and Maklan	2011	Service experience	"Service experience is the customer's assessment of all attributes of their direct and indirect dealings with a service provider that explains their behavioural loyalty through repeat purchasing" (p. 21).

Source: Developed by the researcher

The definitions of experience in the literature suggest understanding has evolved from "fantasies, feeling and fun" (Hirschman and Holbrook, 1982, p. 132) to the "subjective, internal consumer responses (sensations, feelings and cognitions) and behavioural responses evoked by brand-related stimuli" (Brakus et al., 2009, p. 53). The reasons for this transition are threefold:

(1) Consumers used to bombard with 3,000 advertising messages in 1970's, and now consumers are bombarded with 10,000 messages by

marketers a day (Lindstrom, 2005; Pentz and Gerber, 2013; Vinnikova, 2016). The traditional communication channels used by marketers no longer satisfy consumers, therefore this challenge has forced marketers to change their communication strategies (Cleff and Walter, 2014).

(2) With the advent of heavy dependence on technology, there is a reciprocal relationship, whereby on the one hand companies deliver their services and products by using technological advances in the production, promotion, distribution and consumption of goods (Hracs et al., 2013, p. 1144); while on the other hand, the challenging yet attainable opportunities afforded by technology to bring down the entry barriers to the market create fierce competition for companies wishing to increase their market share (Cleff and Walter, 2014; Walter et al., 2013). In the same vein, according to Brown (2017):

> *"…now consumers are in a state of permanent connectivity, even when hundreds of feet below ground on the tube or thousands of feet above ground in the air. The expectation is a seamless, frictionless experience with businesses irrespective of the channel or combination of channels" (p. 1).*

This discussion highlights that providing experiences to consumers will become more and more important for companies wishing to position themselves in the competitive market, since as "goods and services become commoditised, the customer experiences that companies create will matter most" (Pine and Gilmore, 1998, p. 97). Therefore, the need can be seen to investigate experience and its outcomes so that companies can provide a more sophisticated experience through their brands.

(3) As consumers are seeking pleasure and trying to fit brands and products to their lifestyles (Cleff and Walter, 2014; Fransen and Lodder, 2010), the experience that a company provides through its

brands and services can be considered as becoming a core concept for consumers (O'Shaughnessy and O'Shaughnessy, 2002).

2.6.1. Brand experience versus other brand concepts

Even though the history and definitions of brand experience have been provided in the sections above, in order to differentiate brand experience from other brand-related concepts, the next sections will provide further explanation on why this particular study has chosen brand experience. Scrutiny of the pertinent literature (Brakus et al., 2009; Fishbein and Ajzen, 1975; Oliver, 1997) suggests that even though brand experience can be considered similar to other brand-related constructs, such as brand attachment, brand involvement, brand attitude or brand personality, it is not the same. Therefore, given the ongoing discussion regarding the precise differences between brand-related constructs, the next sections will provide more clarity by reviewing the literature on brand experience and its differences from other brand-related constructs.

2.6.1.1. Experience versus satisfaction

Even though satisfaction is considered as one of the most important issues for business organisations of all types (Ariokiasamy, 2013, p. 15), there is little empirical evidence in the literature providing the conceptual differences between experience and satisfaction. According to the literature, one of the most-cited definitions refers to satisfaction as "a customer's post-consumption evaluation of a product or services" (Mittal and Frennea, 2010, p. 3). From this definition, it can be noted that satisfaction is an outcome-orientated construct, which generally occurs when the perceived performance of a product or service matches the actual performance, or exceeds customers' expectations (Bearden and Teel, 1983; Oliver, 1980). However, brand experience is a process-orientated construct: it can occur spontaneously, and can be short-term or long-term.

According to Brakus et al. (2009), "over time, these long-lasting brand experiences, stored in consumer memory, should affect consumer satisfaction and loyalty" (p. 6). In the same vein, it is generally accepted by scholars (Meyer and Schwager, 2007; Pleshko and Heiens, 1996) that satisfaction can be a psychological phenomenon as a result of series of experiences, where the intensity of satisfaction can be calculated as the subtraction of good experiences from bad experiences. As a result, "satisfaction measures tend to capture parts of a service that the organisation can control, but since the total customer experience will be influenced also by non-controllable elements, an experience measure is likely to predict consumer effects beyond the satisfaction measure" (Ebrahim, 2013, p. 41).

2.6.1.2. Experience versus attitude

Attitudes can be defined as "learned predisposition to respond in a consistently favourable or unfavourable manner with respect to a given object" (Fishbein and Ajzen, 1975, p. 6). Another generally accepted conceptualisation of attitude refers to "general evaluations based on beliefs or automatic affective reactions" (Brakus et al., 2009, p. 7). From the brand perspective, therefore, it can be said that brand attitude can be defined as a positive or negative general evaluation of a brand. Unlike brand attitude, brand experience cannot be considered as 'general evaluative judgements' towards a brand: brand experience consists of specific feelings coming from sensations, emotions, cognitions and behavioural responses (Brakus et al., 2009).

Even though brand experience consists of specific dimensions rather than general evaluations, a small fraction of brand experience comprises the general evaluations in which consumers express their experience of a brand. Nevertheless, the precise difference between brand attitude and brand experience lies in "learned predispositions" (Fishbein and Ajzen, 1975, p. 6) versus "specific sensations, feelings, cognitions and behavioural responses triggered by specific brand related stimuli" (Brakus et al., 2009, p. 7). Therefore, it can be clearly said that attitude differs from experience, as discussed above (Palmer, 2010).

2.6.1.3. Experience versus emotion

According to Park et al. (2010), brand attachment can be explained as the strong emotional bond evoked towards a brand, characterised by three emotional components: affection, passion and connection. Regarding the conceptualisation of the differences between brand experience and brand attachment, Brakus et al. (2009) note that "over time, experiences may result in emotional bonds, but emotions are only one internal outcome of the situation that evokes experiences" (p. 54).

As highlighted in the previous section, due to the multidimensional nature of brand experience, the literature conceptualises it with different dimensions which have been empirically investigated in different contexts. Therefore, the next section presents the brand experience dimensions as identified in empirical studies, its antecedents and consequences, and the rationalisation of the different dimensions chosen for this particular study.

2.7. DEFINING THE DIMENSIONS OF BRAND EXPERIENCE

From the definitions proposed in Table 2.5, it can be seen that there is a recognition of companies going beyond the functional value of products or services they provide, and creating value by provoking emotions. The early definitions could lead scholars to understand that experience can be conceptualised with emotions and feelings (Arnould and Price, 1993; Holbrook and Hirschman, 1982; Hui and Bateson, 1991); however, this is not the case. Experience has been conceptualised by scholars with different dimensions, and, as can be seen in Table 2.6, since it encapsulates not merely emotions and feelings, but also affective, cognitive and behavioural layers, it should be explored with a holistic approach (Brakus et al., 2009; Gentile et al., 2007).

Table 2.6: Experience and its dimensions in the marketing literature.

Author	Year	Type of study	Context	Dimensions
Holbrook and Hirschman	1982	Conceptual	-	Fun, Feelings, Fantasies
Hirschman	1984	Empirical	Consumer	Cognition seekers, Sensation seekers, Novelty seekers
Alba and Hutchinson	1987	Conceptual	-	Cognitive effort, Cognitive Structure, Analysis, Elaboration, Memory
Fournier	1991	Conceptual	-	Functional, Experiential, Identity roles
Hui and Bateson	1991	Empirical	-	Emotions
Arnould and Price	1993	Empirical	Leisure	Harmony with nature, Communities, Personal Growth, Self-renewal
Otto and Ritchie	1996	Empirical	Tourism	Hedonic, Novelty, Stimulation, Safety, Comfort, Interactive
Grove and Fisk	1997	Empirical	Retail	Social interaction, Presence of others, Servicescape, Waiting lines, Demographic variables
Pine and Gilmore	1998	Conceptual	-	Entertainment, Education, Aestheticism, Escape
Hoeffler and Ariely	1999	Empirical	-	Effort, Choice, Experience
McIntosh	1999	Empirical	Heritage	Environment, Presence of other visitors
Schmitt	1999	Conceptual	-	Sense (sensory experiences), Feel (affective experiences), Think (cognitive experiences), Act (physical experiences), Relate (social identity experiences)
Christina and Goulding	2000	Empirical	Museum	Socio-cultural, Cognitive, Psychological orientation, Environment
Holbrook	2000	Review	-	Experience, Entertainment, Exhibitionism, Evangelizing
Grenwell et al.	2002	Empirical	Sports	Core product, Service personnel, Physical facility
Poulsson and Kale	2004	Empirical	Leisure	Personal, Relevance, Novelty, Surprise, Learning, Engagement
O'Cass and Grace	2004	Empirical	Bank	Core service, Interpersonal service, Advertising servicescape, Self-image congruence, Publicity, Word of mouth, Brand name, Brand aroused feelings, Country of origin
Chang and Chieng	2006	Empirical	Service brands	Individual experience (sense, feel, think), Shared experience (act, relate)
Rahman	2006	Empirical	Bank	Cognitive, Emotional, Physical
Mascarenhas	2006	Empirical	-	Social, Physical, Emotional

Gentile	2007	Empirical	-	Sensorial, Emotional, Cognitive, Pragmatic, Lifestyle, Relational component
Knutson et al.	2007	Empirical	Hospitality	Incentive, Benefit, Convenience, Utility, Trust, Environment, Accessibility
Tynan and McKechnie	2008	Conceptual	-	Enjoyment, Entertainment, Learning, Skills, Nostalgia, Fantasising, Evangelising
Liu and Liu	2008	Empirical	Hotel	Physiological, Affective, Correlative
Wirtz and Mattilla	2009	Empirical	-	Objective knowledge, Subjective knowledge
Grewal et al.	2009	Empirical	Retail	Political, Economic, Promotion, Price, Merchandise, Supply chain, Location
Verhoef et al.	2009	Empirical	Retail	Social environment, Service interface, Atmosphere, Price, Assortment, Channel, Past customer experience
Brakus	2009	Empirical	Consumer brands	Sensory, Emotional, Intellectual, Behavioural
Slatten et al.	2009	Empirical	Winter park	Ambience, Interaction, Design
Jain and Bagdare	2009	Empirical	Retail	Emotional, Cognitive, Physiological, Behavioural, Social
Zarantonello and Schmitt	2010	Empirical	Brand	Sensory, Affective, Behavioural, Intellectual
Kaplandiou and Vogt	2010	Empirical	Sports	Emotional, Organisational, Social, Physical, Environmental
Kotri and Andrus	2011	Empirical	Varied	Cognitive, Sensory, Emotional, Imaginative, Bodily, Instrumental
Walls et al.	2011	Empirical	Luxury hotels	Physical environment (ambience, sensorial, functional, symbolic), Human interaction (employees and fellow guests)
Kim et al.	2012	Empirical	Tourism	Hedonism, Refreshment, Local culture, Meaningfulness, Knowledge, Involvement, Novelty
Brocato et al.	2012	Empirical	Retail	Similarity, Physical appearance, Suitable behaviour

Source: Developed by the researcher

Table 2.6 presents the studies which have provided the dimensions of experience in different contexts, and demonstrates that these are varied. A search of the literature reveals 180 different studies exploring experience in different contexts and industries, of which 113 present dimensions of the concept in different contexts. Looking at these different definitions, it can be seen that the dimensions of experience have evolved and have started to focus on different aspects such as physical (Gentile et al., 2007; Mascarenhas et al., 2006) and sensory (Brakus et al., 2009; Kotri and Andrus, 2011).

Looking at the different definitions and dimensions of experience, it can be acknowledged that many of these are represented in narrow concepts. Zarantonello and Schmitt (2010) argue that, even though the definitions can vary, the concept of brand experience has the broadest conceptual notion in the marketing context. They further explain that the other experience concepts are limited either to specific industrial contexts (i.e. service experience) or to a certain timeframe of consumers' behaviour (i.e. shopping experience) (Skaard et al., 2011; Zarantonello and Schmitt, 2010).

According to Skaard et al. (2011), "as for brand experience, we consider customer experience to span the context-specific experience terms such as shopping experience and service experience. However, if one assumes that both customers and non-customers may have experiences with a brand, brand experience remains the conceptually broadest experience construct" (p. 2). In the same vein, Duncan and Moriarty (2006) further argue that in the experience concept, brand should be the 'touchpoint' where a company provides the experience. It has also been noted that a brand 'touchpoint' is created when a customer, prospect, or other stakeholder is exposed, in some manner, to a brand and consequently has 'a brand experience' (Moriarty, 2006, p. 237). In the light of the discussion presented above, it can be said that brand experience promotes the idea of the multidimensionality of experience and also encapsulates the main themes, which are the sensory, affective, behavioural and intellectual dimensions. Table 2.7 presents the four dimensions of brand experience and the intersections of dimensions with other studies.

Table 2.7: Experience and identification of common dimensions.

	Other names used	Authors and Years
Sensory	Sense, Sensorial, Aesthetic, Physiological	Holbrook and Hirschman (1982); Unger and Kernan (1983); Arnould and Price (1993); Mano and Oliver (1993); Pine and Gilmore (1998); Jones (1999); Schmitt (1999); Goulding (2000); Fulbright et al. (2001); Brakus (2001); Dube and Le Bel (2003); Poulsson and Kale (2004); Tsai (2005); Shaw and Ivens (2005); Hansen et al (2005); Jordan L. Le Bel (2005); Berry et al. (2006); Williams (2006); Gentile et al. (2007); Oh et al. (2007); Ralston et al. (2007); Nagasawa (2008); Jeong et al. (2008); Ek et al. (2008); Mahfouz et al. (2008); Nagasawa (2008); Lee et al. (2008); Liu and Liu (2008); Jain and Bagdare (2009); Sheu et al. (2009); Lin et al. (2009); Hosany and Witham (2009); Smidt-Jensen et al. (2009); Sundbo (2009); Yu and Fang (2009); Verhoef (2009); Brakus et al. (2009); Schmitt (2010); Ute Walter (2010); Chang & Shun-Ching Horng (2010); Su (2011); Kotri (2011); Bouchet et. al. (2011); Chih-Ching Teng (2011); Klaus and Maklan (2011); Ismail, R. (2011); Brocato et al. (2012); Wong (2012); Kim (2012); Garg et al. (2012); Wang (2012); Klaus and Maklan (2012)
Emotional	Affective, Feel, Entertainment	Holbrook and Hirschman (1982); Unger and Kernan (1983); Holbrook (1984); Pine and Gilmore (1998); Schmitt (1999); McIntosh (1999); Goulding (2000); Fulbright et al. (2001); Addis and Holbrook (2001); Brakus (2001); Sun (2002); Dube and Le Bel (2003); Poulsson and Kale (2004); Stadlmayr et al. (2004); Shaw and Ivens (2005); Tsai (2005); Jordan L. Le Bel (2005); Mascarenhas et al. (2006); Williams (2006); Holbrook (2007); Ralston et al. (2007); Oh et al. (2007); Holbrook (2007); Gentile et al. (2007); Liu and Liu (2008); Lee et al. (2008); Mahfouz et al. (2008); Ek et al. (2008); Jeong et al. (2008); Naylor et. al (2008); Chan (2009); Hosany and Witham (2009); Yu and Fang (2009); Smidt-Jensen et al. (2009); Sundbo (2009); Sheu et al. (2009); Zhang et al. (2009); Lin et al. (2009); Verhoef et al. (2009); Gilbert (2009); Jain and Bagdare (2009); Sundbo (2009); Brakus et al. (2009); Zarantonello and Schmitt (2010); Hosany and Walls et al. (2010); Kim et al. (2010); Su (2011); Kotri (2011); Klaus and Maklan (2011); Ismail, R. (2011); Wong (2012); Garg et al. (2012); Wang (2012); Klaus and Maklan (2012)
Intellectual	Cognitive, Functional, Educational, Stimulation	Holbrook and Hirschman (1982); Unger and Kernan (1983); Holbrook (1984); Fournier (1991); Arnould and Price (1993); Mano and Oliver (1993); Otto and Ritchie (1996); Pine and Gilmore (1998); O'Sullivan (1998); McIntosh (1999); Schmitt (1999); Goulding (2000); Fulbright et al. (2001); Brakus (2001); Sun (2002); Dube and Le Bel (2003); Stadlmayr et al. (2004); Poulsson and Kale (2004); Hansen et al (2005); Arnolda et al. (2005); Jordan L. Le Bel (2005); Tsai (2005); Rahman (2006);

		Berry et al. (2006); Mizrahi et al. (2006); Williams (2006); Ralston et al. (2007); Oh et al. (2007); Gentile et al. (2007); Naylor et al., (2008); Jeong et al. (2008); Mahfouz et al. (2008); Ek et al. (2008); Lee et al. (2008); Smidt-Jensen et al. (2009); Verhoef et al. (2009); Yu and Fang (2009); Hosany and Witham (2009); Sundbo (2009); Brakus et al. (2009); Sundbo (2009); Zhang et al. (2009); Sheu et al. (2009); Lin et al. (2009); Chan (2009); Jain and Bagdare (2009); Ute Walter (2010); Kim et al. (2010); Ferguson et al. (2010); Walls et al. (2010); Zarantonello and Schmitt (2010); Su (2011); Kotri (2011); Bouchet et. al. (2011); Ding et. al. (2011); Lemke et al. (2011); Chih-Ching Teng (2011); Klaus and Maklan (2011); Ahmed Rageh Ismail (2011); Kim et al. (2012); Kim (2012); Garg et al. (2012); Olsson (2012)
Behavioural	Physical, Physical experiences, Escapist, Physical presence	Unger and Kernan (1983); Holbrook (1984); Fournier (1991); Tucker (1991); Arnould and Price (1993); Pine and Gilmore (1998); Jones (1999); Schmitt (1999); Goulding (2000); Addis and Holbrook (2001); Brakus (2001); Stadlmayr et al. (2004); Poulsson and Kale (2004); Shaw and Ivens (2005); Hansen et al (2005); Arnolda et al. (2005); Mascarenhas et al. (2006); Williams (2006); Berry et al. (2006); Rahman (2006); Mizrahi et al. (2006); Gentile et al. (2007); Oh et al. (2007); Ralston et al. (2007); Ek et al. (2008); Mahfouz et al. (2008); Nagasawa (2008); Jeong et al. (2008); Takatalo et al. (2008); Lin et al. (2009); Hosany and Witham (2009); Sundbo (2009); Yu and Fang (2009); Lee et al. (2008); Verhoef et al. (2009); Verhoef (2009); Jain and Bagdare (2009); Smidt-Jensen et al. (2009); Sheu et al. (2009); Brakus et al. (2009); Zarantonello and Schmitt (2010); Chang & Shun-Ching Horng (2010); Kim et al. (2010); Kotri (2011); Lemke et al. (2011); Chih-Ching Teng (2011); Su (2011); Lemke et al. (2011)

Source: Developed by the researcher

According to Skaard et al. (2011), even though different notions and aspects appear in the dimensions of experience in the contexts and industries that a specific study has investigated, the common aspects need to be emphasised while investigating experience, stating:

> *"(1) experiences are subjective; (2) they are internal/mental; (3) they result from multiple touch points between the brand and the consumer (which may be direct or indirect, controllable or non-controllable), (4) an experience may involve different types of relations (e.g. between customers, or between the brand and customers), and (5) maybe most*

> *importantly, an experience is a multidimensional construct since it involves different types of consumer responses" (p. 8).*

Therefore, despite the other terms used for experience in the literature, the present study proposes the use of brand experience in the conceptual framework (as set out in Chapter III). Rather than using other terms related to experience, this study focuses on brand experience, which refers to an engaging interaction between a brand and a consumer, where the brand tries to connect with the consumer by creating a memorable, sensorial, emotional and spiritual level of involvement via the brand's products, goods, services and atmospheric cues (Brakus et al., 2009; Carbone and Haeckel, 1994; Hulten, 2011; Pine and Gilmore, 1998; Shaw and Ivens, 2002).

2.8. BRAND EXPERIENCE ANTECEDENTS AND CONSEQUENCES

Despite the recognition of the importance of experience by both academics and marketing practitioners, examination of the literature demonstrates that there is only limited empirical evidence on what causes positive experiences, and on how these positive experiences can lead consumers to have positive or negative responses (Skaard et al., 2011; Verhoef et al., 2009). According to Verhoef et al. (2009), since the importance of experience has been recognised by marketing practitioners, "publications on customer experience are mainly found in practitioner-oriented journals or management books (e.g. Berry et al., 2002; Meyer and Schwager, 2007; Shaw and Ivens, 2005)" (p. 31).

Therefore, the literature focuses mainly on managerial implications and consequences rather than providing an in-depth understanding of the antecedents and consequences of experience by structuring the concept into theories and frameworks (ibid.). A few notable studies have investigated the concept of experience from the theoretical perspective (e.g. Gentile et al., 2007; Grewal et al., 2009; Verheof et al., 2009; Wall and Envick, 2008). A comprehensive literature review investigating the antecedents and consequences of experience in the marketing literature is provided in the following sections.

2.8.1. Brand experience antecedents

In order to understand what drives positive customer experience, Berry et al. (2002) provide a conceptual study revealing that emotional and functional cues are the drivers of positive customer experiences. According to Berry et al. (ibid.), functional cues refer to the functionality of goods or services, whereas emotional cues refer to the sensorial aspects a product or services can provide, or the environment that can provide the sensorial cues. In their conceptual article, Grewal et al. (2007) identify macro drivers and retail drivers, describing economic and political influences as macro drivers, and price, promotion, place and location as retail drivers.

In terms of empirical contributions, Grewal and O'Cass (2004), investigating the factors that can lead consumers to having positive service experiences in a bank, reveal that core service, employee service and the servicescape are the main drivers of positive customer service experience. Another empirical study by Jain and Bagdere (2006), conducted in the retail context, finds that seven determinants have a significant impact on consumers' retail experience: ambience, design, customer service, visual appeal, customer delight, merchandise and convenience. Most of the empirical studies have focused on different contexts such as retail (Verhoef et al., 2009), service (Chen et al., 2010) and online purchases (Rose et al., 2010) and have investigated different drivers in different contexts. In the same vein, conceptual studies have investigated different drivers in specific contexts without bringing a holistic approach to the experience concept, which can be applicable in different contexts such as retail, service and brand. Table 2.8 shows how experience has been investigated in different contexts in both empirical and conceptual ways in the literature.

Table 2.8: Experience and its antecedents.

Author	Year	Type of study	Context	Drivers
Grewal et al.	1998	Conceptual	Retail	- Macro drivers (e.g. macroeconomic factors, political factors) - Retail drivers (e.g. promotion, price, location, supply chain, merchandise)
Kim et al.	2000	Empirical	Services	- Environment - Benefits - Convenience - Accessibility - Utility - Incentive - Trust
Berry et al.	2002	Conceptual	Customer experience	- Functional cues (e.g. functionality of goods or services) - Emotional cues (e.g. smells, sounds, sights, tastes, textures of goods or services, or the environment which is offered)
Grace and O'Cass	2004	Empirical	Service experience	- Core service - Employee service - Servicescape
Stuart-Menteth et al.	2006	Empirical	Customer experience	- Integrity - Meaningfulness - Relevance - Tribal validation - Customization - Excellence in expectation - Participation
Mascarenhas et al.	2006	Empirical	Total customer experience	- Anticipation of fulfilment of customer needs and wants - Provision of real consumer experiences - Provision of real emotional experience - Experiences as distinct market offering - Experiences as engaging memories
Jain and Bagdare	2006	Empirical	Retail	- Ambience - Design - Customer service - Visual appeal - Customer delight - Merchandise - Convenience
Chen et al.	2009	Conceptual	Services	- Numbers of customers for space and service resources - Exit cost incurred by customers who self-select to escape the unpleasant service
Verhoef et al.	2009	Conceptual	Retail	- Social environment (e.g. reference groups, reviews) - Service interface (e.g. technology, service person) - Retail atmosphere (e.g. design, scents,

				music) - Assortment (e.g. variety, quality, uniqueness) - Price (e.g. promotions) - Retail brand - Past customer experience
Rose et al.	2010	Conceptual	Online purchases	- Information processing - Perceived ease of use - Perceived usefulness - Perceived control - Skill - Trust propensity - Perceived risk - Enjoyment

Source: Developed by the researcher

Taking both the empirical and conceptual contributions into account, it should be emphasised that the drivers of positive consumer experience can be twofold: product/service/brand-orientated cues, or those based on sensorial-related cues. Even though there is a lack of a holistic conceptualisation of experience in the marketing literature due to the different contexts being investigated (Verhoef et al., 2009), the prior studies draw attention to sensorial cues such as ambience, design, servicescape, environment and atmosphere; and to product/service/brand-orientated cues such as merchandise, utility, functionality, promotion and price.

2.8.2. Brand experience consequences

Even though many brand-related constructs have been conceptualised and their outcomes such as brand attachment, brand love, brand personality and brand trust have been empirically investigated by scholars (Aaaker, 1997; Carroll and Ahuvia, 2006; McAlexander et al., 2002; Thomson et al., 2005), the conceptualisation of brand experience and its effect on behavioural outcomes was ignored until the past decade (Brakus et al., 2009). In order to provide empirical evidence of how brand experience affects consumer behaviour, Table 2.9 presents nine empirical studies in different contexts revealing the effects of brand experience on different consumer variables such as satisfaction (Grace and O’Cass, 2004), prestige (Choi et al., 2011), brand personality (Chan and Chieng, 2006) and brand trust (Ha and Perks, 2005).

Even though marketing practitioners have been attracted by the notion of brand experience, as it is vital for creating long-lasting customer-brand relationships (Khan and Rahman, 2015), it was under-developed in the literature until the past decade. A systematic literature review conducted by Khan and Rahman (2015) found 73 articles attempting to conceptualise and present empirical evidence in different industries regarding brand experience and its effect on different consumer behaviour variables. Therefore, while the present study highlights the importance of brand experience by presenting its antecedents and consequences to show its importance for creating long-lasting relationships and stronger engagements for competitive advantage, it also urges academics to investigate brand experience to understand how to deliver a more effective brand experience to consumers.

Table 2.9: Brand experience and its consequences.

Author	Year	Construct		Effect Measure	Findings
Grace and O'Cass	2004	Service experience	→	Satisfaction	Service experience has a positive direct effect on satisfaction.
				Brand attitude	Service experience has a positive direct effect on brand attitude, and a positive indirect effect through satisfaction.
Ha and Perks	2005	Brand/ Customer experience	→	Familiarity	Customer experience has a positive effect on familiarity towards the website.
				Satisfaction	Customer experience positively affects satisfaction.
				Brand trust	Brand experience positively affects brand trust.
Chan and Chieng	2006	Brand/ Customer experience	→	Brand association	Customer experience has a positive effect on brand associations.
				Brand personality	Customer experience positively affects brand personality.
				Brand attitude	Brand experience positively affects brand attitude.
Schouten et al.	2007	Transcendent customer experience	→	Customer integration in a brand community	Transcendent customer experience strengthens a person's ties to a brand community, delivering a particularly strong form of brand loyalty.
Brakus et al.	2009	Brand experience	→	Brand personality	Brand experience has a positive direct effect on brand personality.
				Loyalty	Brand experience has a positive direct effect on loyalty, and a positive indirect effect through brand personality.

				Satisfaction	Brand experience has a positive direct effect on satisfaction, and a positive indirect effect through brand personality.
Beidenbach and Marrel	2009	Customer experience	→	Brand equity	Customer experience has a positive effect on four dimensions of brand equity (awareness, associations, quality, loyalty).
Lywood	2009	Customer experience	→	Return on capital employed	Customer experience with call centers has a positive effect on profitability.
Iglesias et al.	2011	Brand experience	→	Affective commitment	Brand experience has a positive effect on affective commitment to the brand.
				Loyalty	No direct effect of brand experience on loyalty. Affective commitment completely mediates the relationship between brand experience and brand loyalty.
Choi et al.	2011	Brand experience	→	Brand prestige	Brand experience has a positive effect on brand prestige.

Source: Developed by the researcher

2.9. DEFINING THE HEDONISM CONCEPT

Even though the concept of hedonism is now considered as an important concept in consumer marketing, in order to understand modern-day consumer societies (O'Shaughnessy and O'Shaughnessy, 2002), its origins can be traced back to different areas such as sociology, philosophy and psychology (Hirschman and Holbrook, 1982). As the hedonism concept has been defined and interpreted within different school of thought, it is useful to look at what it means (Probst, 2010). The word hedonism is rooted in the Greek word *hedone,* which implies "pleasure, delight, enjoyment; a pleasure, a delight" (Etymology Dictionary, 2017).

Looking at the different schools of thoughts and their ways of conceptualising hedonism, a variety of thinking can be seen. From the psychology perspective, "hedonism claims that pleasure is the only possible object of desire because all motivation is based on the prospect of pleasure" (O'Shaughnessy and O'Shaughnessy, 2002, p. 526). From the philosophical insight, there are many different variations of the hedonism concept, and the definitions also vary depending on the theme and the author (e.g. Descartes, Hobbes, and John Stuart Mill). According to O'Shaughnessy and O'Shaughnessy (2002), the common conceptualisation for the hedonism from the philosophical perspective is regarded as pleasure is the one needs where the avoidance of pain is possible.

Even though hedonism has been related to 'having pleasure' in different areas, it has become multifaceted due to the increased attention to experience and senses, making investigation of the concept essential (Hirschman and Holbrook, 1982). From the earlier discussion about the paradigm shift in marketing disciplines, it should be emphasised that the emerging research stream, along with the changing desires and needs of consumers, compelled scholars to introduce the hedonism concept into the marketing discipline in the 1980s. According to Hirschman and Holbrook (ibid.), and as heavily emphasised in Section 2.2 of the present study, the traditional view of marketing has a narrow framework in terms of considering logical purchasing decisions without considering important aspects of consumption such as pleasure and the notion of aesthetic and sensorial cues.

Therefore, without fully rejecting the traditional marketing view, it is proposed that there is a need for broadening the horizons of the consumption view beyond the exclusive focus on tangible aspects of products. The intangible aspects should also be considered, since a consumer can have fun while experiencing a product, potentially leading him or her to have feelings, fantasies and dreams associated with the product experience; and these concepts have never been conceptualised in the traditional marketing view (Hirschman and Holbrook, 1982; Probst, 2010). In the light of what they advocate, Hirschman and Holbrook (1982) highlight that "hedonic consumption designates those facets of consumer behaviour that relate to the multisensory, fantasy and emotive aspects of one's experience with products. […] By multisensory, we mean the receipt of experience in multiple sensory modalities including tastes, sounds, scents, tactile impression and visual images" (p. 92).

With regard to hedonism, scholars also point out that focusing on purchasing behaviour without considering the experiential side of the consumption process might lead to misleading empirical results, since the shopping experience is becoming more and more essential to purchasing behaviour (Park et al., 2006), where this experience is associated with "cognitive or sensory stimulation and satisfying curiosity" (Fiore and Kim, 2007, p. 422). In the same vein, as hedonism is interrelated with experience, Maenpaa et al. (2004) defines hedonic consumers as:

> *"...people who want to emphasise their personality by services which they use, seek excitement and experience during leisure time as well as in life overall (overall experience including attention, interest, excitement and so forth) and want to experience everything here and now (loss of commitment and involvement)" (p. 5).*

With the expansion of the experiential view of marketing, researchers in consumer behaviour have paid much attention to understanding what motivates a consumer to be hedonic, and what the outcomes are when a consumer is hedonic (Babin et al., 1994; Childers et al., 2001). First they investigated basic antecedents such as consumer orientation to provide preliminary insights (Babin et al., 1994; Childers et al., 2001; Fenech and O'Cass, 2001; Brown et al., 2003), and in the past decade they have started to investigate more complex antecedents such as ambience (Slatten et al., 2010), market mavenism (Kim et al., 2010) and innovativeness (Watchravesringkan et al., 2010).

The increasing attention given to hedonism and its study using different variables can be explained as follows: since "hedonism claims that pleasure is the only possible object of desire, because all motivation is based on the prospect of pleasure" (O'Shaughnessy and O'Shaughnessy, 2002, p. 526), it can be triggered where consumers can be led to have positive behavioural outcomes in response to what makes them hedonic. Therefore, it can be said that, even though hedonism may create only a short-lived state in consumers' minds, providing them with such inputs might favour brands and companies that can use them to increase actual consumption.

However, it may be hard to change consumers' attitudes towards brands, since this "is a learned disposition that makes consumers respond in a consistently favourable or unfavourable manner to a given object" (Ding and Tseng, 2015, p. 998). Although hedonism might be less stable than attitude, it can lead consumers to respond more quickly in a positive or negative manner, which makes it an important construct to changing consumption circumstances in favour of the brands and companies. In order to provide empirical evidence regarding the antecedents and consequences of hedonism, Table 2.10 presents particular studies from the pertinent literature with their empirical findings. The next section will present repurchase intention, which is conceptualised as the outcome construct in this particular study.

Table 2.10: Hedonism, its antecedents and consequences.

Author	Year	Antecedents of Hedonism		Consequences of Hedonism	Findings
Babin et al.	1994	Consumer orientation	→	Pleasure, arousal, bargain perception, compulsiveness, amount spent, unplanned purchase, time pressure, satisfaction	Hedonism correlates with arousal and compulsiveness more than utilitarianism. Both correlates similarly with time pressure, satisfaction, pleasure, amount spent and bargain perception
Childers et al.	2001	Consumer orientation, usefulness, ease of use, enjoyment	→	Technology adaption	Usefulness and enjoyment build utilitarianism and hedonism, respectively, and are both predictors of technology adoption
Fenech and O'Cass	2001	Consumer orientation	→	Attitudes toward web retailing	Hedonism leads to a positive attitude toward web retailing more than utilitarianism
Brown et al.	2003	Consumer orientation	→	Purchase intention, loyalty	Hedonism and utilitarianism exist online but don't lead to different purchase intentions
Gamaack and Hodkinson	2003	Kind of product web site design	→	Purchase intention	The features of virtual reality can stimulate hedonism and can raise the intention to purchase.
Girard et al.	2003	Consumer orientation	→	Purchase intention	Consumer orientation influences purchase intention from the Internet; both hedonism and utilitarianism. Lead to preference for shopping online, for credence and experience goods
Huang	2003	Consumer orientation	→	-	Hedonism and utilitarianism both exist online, and are both enhanced by flow, sense of control and curiosity
Moe and Fader	2004	Consumer orientation	→	Purchase intention, web site visiting	Hedonic and utilitarian shoppers have to be analyzed separately for a better understanding of

					their purchase intention and to convert browsers into buyers
Stoel, Wickliffe and Lee	2004	Consumer orientation, motives, times spent, money spent	→	Repatronage intention	Hedonism leads to higher re-patronage intention than utilitarianism; expenditures of time or money in the mall do not create hedonism
Okada	2005	Consumer orientation toward product category	→	Willingness to spend time and/or more money	Consumers are willing to pay more in time for hedonic goods and more in money for utilitarian goods
Cotte et al.	2006	Consumer orientation planning style	→	Purchase intention web usage	Analytic vs. spontaneous planners are more likely to seek utilitarian rather than hedonic benefits from web use. Both hedonism and utilitarianism are positively associated with electronic shopping, but they seek different types of benefits
Jones et al.	2006	Consumer orientation	→	Word of mouth, satisfaction, loyalty, attitudes and repatronage intention	Hedonism leads to more word of mouth than utilitarianism; utilitarianism leads to more repatronage intention, but hedonism leads to more intentional loyalty
Scarpi	2006	Consumer orientation	→	Re-patronage intention, perceived value, purchased amount	In the context of fashion specialty shops, hedonism leads to more spending and higher re-patronage
Lawler and Joseph	2007	Consumer orientation, accessibility, convenience, availability of information, sociality, media richness, selection kind of product	→	Attitude toward the site, purchase intention and control	Basic rather than sophisticated technology and Web site design facilitate the experience of goal-oriented consumers online
Nyugen et al.	2007	Consumer orientation, store attributes	→	Loyalty	Hedonism positively relates to store loyalty and to more attention toward the store attributes. Store managers should not focus only on utilitarianism
To, Liao and Lin	2007	Consumer orientation, savings, convenience, information	→	Purchase intention, search intention	Hedonism and utilitarianism both exist online. Utilitarianism leads to purchase intention. Utilitarianism leads to more browsing intention than

		availability, sociality, customization, adventure, value, status, learning about trends			hedonism
Hartman and Samra	2008	Consumer orientation	→	Innovativeness, web-consumption	Hedonism raises innovativeness and web-consumption
Koo et al.	2008	Consumer orientation needs social affiliations	→	Web atmosphere, visual design, product assessment, after sale services, information quality	Hedonism and utilitarianism impact positively the Web site evaluation; utilitarianism leads customers to evaluate more strongly all considered factors
Krishen and Kamra	2008	Kind of product	→	Satisfaction perceived complexity	Hedonism raises satisfaction and lowers perceived complexity of the Web site
Sloot and Verhoef	2008	Kind of product	→	Brand switching	Brand delisting has stronger negative consequences for category sales and store choice when hedonism is high
Calder et al.	2009	Consume experiences	→	Engagement usage and attentiveness attitude toward ad intention to click	Engagement online can be personal or social-interactive. Experiences online can be utilitarian but also, recreational. The Internet produces a unique kind of interactive engagement that has its own impact on advertising effectiveness
Delafrooz et al.	2009	Consumer orientation	→	Attitude toward online shopping	Utilitarianism positively impacts consumer attitudes toward shopping online; no significant impact of hedonism
Jeong et al.	2009	Product presentation features, consumer orientation	→	Patronage intention	Entertainment and aesthetic experiences positively impact the intention to patronage a Web site
Lee and Murphy	2009	Kind of product, consumer orientation	→	Loyalty, service quality, value, switching costs	Utilitarianism leads to loyalty; service quality and value matter more for utilitarian shoppers; switching costs matter more for hedonists
Park and Sullivan	2009	Consumer orientation	→	Repurchase intention, price exploratory shopping	Hedonic consumers consider aesthetic attributes more important than utilitarian; price exploratory shopping is the same for hedonists and

					utilitarian; hedonism leads to higher repurchase intention than utilitarianism
Chadhuri et al.	2010	Consumer orientation and product kind	→	Willingness to try new product/service	Hedonism increases the effect of arousal on positive emotions and decreases it on negative emotions
Chiu et al.	2010	Consumer orientation	→	Repurchase intention	Enjoyment, ease of use and perceived usefulness positively relate to repurchase intention
Deng et al.	2010	Consumer orientation, kind of product cognitive absorption	→	Satisfaction	Hedonism and utilitarianism positively impact satisfaction with information technology, but utilitarianism has the strongest impact.
Hun et al.	2010	Flow experience, novelty, efficiency and complementa rity	→	Loyalty contribution behaviour	Flow and (less strongly) novelty create hedonism that (moderately) lead to loyalty but not to contribution behaviour. Efficiency and (less strongly) complementarities create utilitarianism that leads to loyalty and (moderately) to contribution behaviour
Kim et al.	2010	Consumer orientation, innovativenes , market mavenism, shopping enjoyment	→	Intention to patronage	Consumer innovativeness positively relates to hedonism but not to utilitarianism; both hedonism and utilitarianism positively impact intention to patronage pop-up stores, but hedonism is more relevant
Ryu, Han and Jang	2010	Consumer orientation	→	Consumer satisfaction, behavioural intentions	Both hedonism and utilitarianism are significant predictors of satisfaction and behavioural intentions, but utilitarianism is more
Slatten et al.	2010	Consumer orientation, kind of service, ambience, interaction, design of product	→	Loyalty	Hedonism stems from customers interaction with atmospheric facets, and leads to loyalty
Watchrave sringkan et al.	2010	Consumer orientation, usefulness, ease of use, innovativenes	→	Purchase intention	Fashionability and usefulness impact hedonism and (less) utilitarianism; usefulness and ease of

		, fashionability			use impact utilitarianism and not (or just very slightly) hedonism; utilitarianism leads to purchase intention more than hedonism
Wang, Minor and Wei	2011	Consumer orientation	→	Perceived service quality, satisfaction	Utilitarian consumers appreciate aesthetic formality, that raises satisfaction, but don't appreciate aesthetic appeal; hedonic consumers appreciate aesthetic appeal, that raises arousal, combined with high aesthetic formality
Goldsmith and Goldsmith	2012	Customer orientation	→	Hours spent online; intention to buy, internet knowledge, internet innovativeness	Hedonism and utilitarianism exist online; both relate positively to the intention to buy online and to innovativeness, but hedonism more than utilitarianism

Source: Developed by the researcher

2.10. DEFINING THE REPURCHASE INTENTION CONCEPT

As one of the most researched and commonly cited behavioural outcome variables, repurchase intention helps researchers to predict consumers' future purchasing behaviour (Chandon et al., 2005; Morrison, 1979). Repurchase is defined as a "consumer's actual behaviour resulting in the purchase of the same product or service on more than one occasion" (Curtis, 2011, p. 4). According to Peyrot and Van Doren (1994), most of consumers' purchases can be proposed as potential repeat purchases. Even though researchers have long used repurchase intention to predict consumers' future purchasing behaviour (Jamieson and Bass, 1968; Morwitz et al., 1993), the literature has focused mostly on similar constructs or relationships such as satisfaction (Ibzan et al., 2016; Keiningham et al., 2007), loyalty (Morgan and Rego, 2006) and perceived quality (Salman, 2017), rather than investigating new concepts to answer the question 'What can influence the repurchase intention of a consumer who has already made a purchase?'

Beyond the theoretical implications of the repurchase intention concept, it should be emphasised that today's business environment can be considered as highly competitive, which forces companies, stakeholders and the overall business culture to be consumer orientated (Kotler, 1997). Therefore, in a consumer-orientated management culture (Cengiz, 2010), companies are trying to create lasting successes for the sake of both themselves and their customers. Of the consumer variables, repurchase intention is considered as the most important outcome variable: marketing managers rely heavily on it to predict sales (Ibzan, 2016) and it drives crucial marketing activities such as new product introductions (Silk and Urban, 1978), advertising effectiveness (Bird and Ehrenbert, 1966), service management (Pérez et al., 2007) and demand forecasting for existing products.

After investigations by many scholars (Dick and Basu, 1994; Ehrenberg and Goodhardt, 1968; Evans and Gentry, 2003; Jacoby and Kyner, 1973; Mittal and Kamakura 2001; Quick and Burton, 2000; Seiders et al., 2005; Wanke and Fiese, 2004), the literature has a plethora of definitions for the repurchase intention concept, with different views depending on the context being investigated. For the service context, Hellier et al. (2003) define repurchase intention as "the individual's judgment about buying again a designated service from the same company, taking into account his or her current situation and likely circumstances" (p. 1764). From the consumer behaviour approach, Seiders et al. (2005) define repurchase intention as representing "the customer's self-reported likelihood of engaging in future repurchase behaviour, whereas repurchase behaviour is the objectively observed level of repurchase activity" (p. 27). In the online purchasing context, Chui et al. (2009) define repurchase intention as the "subjective probability that an individual will continue to purchase products from the online vendor or store in the future" (p. 765).

Despite the various different contexts and views presented in the literature, the general idea of the concept of repurchase intention can be defined as the consumer's willingness to make another purchase from the same company for the service or product based on his/her previous experience and desire to experience the likely circumstances (Andriopoulos and Gotsi, 2001; Wakefield and Baker, 1998; Ziethaml et al., 1996), a definition which this study utilises.

According to Ziethaml et al. (1996), there are two forms of repurchase: the intention to re-buy (repurchase), and the intention to engage in positive word-of-mouth and recommendation, also called referral. Repurchase intention is regarded as one of the most important and most complicated customer behavioural intentions, since it can be a result of three types of purchases: trial purchase, repeat purchase, or long-term commitment purchase (Lin and Chen, 2009). Therefore, understanding "how an individual's intention to repurchase is formed theoretically and what factors influence such a process empirically" (Balla et al., 2015, p. 6) plays a vital role from the managerial perspective.

Rather than investigating the influence of satisfaction or loyalty, as acknowledged in the literature, scholars have been urged to contribute new concepts and constructs by investigating the other factors that influence repurchase intention empirically, since many marketing activities rely heavily on the prediction of the repurchase intention of customers (Dick and Basu, 1994; Ehrenberg and Goodhardt, 1968; Evans and Gentry, 2003; Jacoby and Kyner, 1973; Law et al., 2004; Mittal and Kamakura, 2001; Quick and Burton, 2000; Seiders et al., 2005; Wanke and Fiese, 2004).

2.11. DEFINING THE RELIGIOSITY CONCEPT

One of the oldest definitions of religion comes from the theologian and scholar of comparative religion, Rudolf Otto, who defines it as "that which grows out of, and gives expression to, experience of holy in various aspects" (1923, p. 267). Religion is considered to be a unique human experience in life (ibid.) and has been a topic of interest in various aspects on both societal (Marx, 1886; Weber, 1904) and individual (Durkheim, 1912; Muscio, 1918) levels. From the societal perspective, Marx (1886) defines religion as a useful tool to subjugate the proletariat, and it is also explained as an undeniable value that triggers industrial growth and economic development (Weber, 1904); while from the individual point of view, James (1902) broadly defines religion as based on the constituents of feelings, acts and experiences of individuals to whatever they may consider as divine or holy.

Since the phenomenon of religion is known to have a great impact on individuals' lives, there has been a plethora of studies investigating it and its effects on individuals' political opinions (Guth et al., 2006), economic growth (Barro and McCleary, 2003), government favouritism (Grim and Finke, 2006), life satisfaction (Bergan and McConatha, 2001), subjective wellbeing (La-Barbera and Gurhan, 1997), values (Cukur et al., 2004), consumption behaviour (Essoo and Dibb, 2004; Minkler and Cosgel, 2004; Sood and Nasu, 1995) and perceived risk in purchase decisions (Delener, 1990). It should also be noted that individuals' religious tendencies, denominations or strength of religious values, and the impact of these on numerous variables, have been investigated by different scholars within various schools of thoughts from different perspectives.

Considering that the phenomenon of religion and its differential strength have varying roles in individuals' lives, another concept needs to be formed for defining the significance of religion for each individual, which has led the concept of religiosity (Fichter, 1952). Although there is considerable literature on the religious values of individuals and their effects on numerous variables, religion is dynamic, multifaceted, and has an "ambivalent nature and is always situated in a specific social context" (Berghammer and Fliegenschnee, 2014, p. 89). Therefore, it is explicitly noted by scholars that religiosity is also a concept that is complex and difficult to define due to the complex nature of religion (Khodayarifard, 2010). Even though there is a proliferation of studies relating to religion and religiosity, "nobody seems to know what religion is" (Bowker, 1976, p. 369). As Bowker highlights, "it can be asserted that there is no generally accepted theory or definition of religion" (p. 369).

Although prominent scholars such as Tylor (1874)[1], Freud (1964)[2] and Durkheim (1976)[3] have attempted to define a theory for religion in anthropology, psychology and different social studies, there is no "theoretical framework […] to provide an analytic account of religion" (Geertz, 1966, p. 1). In fact, religion is considered as a fundamental part of individuals and has a blueprint in each layer of human experience (Guthrie et al., 1980; Wilkes et al., 1986; Yavuz, 2004); therefore, there is a consensus among scholars that it may not be possible to define religion in general terms (Eister, 1974; Machalek, 1977). In this sense, it is not possible to mention here the different theoretical frameworks of religion, since there are hundreds of versions; however, it is worthwhile to explore the

1 Tylor, Edward. B. (1874). *Primitive culture: Researches into the development of mythology, philosophy, religion, language, art and customs* (Vol. 1). H. Holt.

2 Freud, Sigmund. 1964 (1927) *The Future of an Illusion*. Garden City: Anchor Books.

3 Durkheim, Emile. 1976. *The Elementary Forms of the Religious Life.* London: Allen and Unwin.

different aspects of religion in major and prominent studies. Therefore, as Cutting and Walsh (2008) suggest, before going further, “it is time to step back and consider what it is that we really measuring when we measure religiosity” (p. 138).

A number of previous studies have attempted to conceptualise religiosity using different dimensions from various disciplines. As noted in the prior literature, the approaches of theology, social psychology, philosophy and psychology of religion have operationalised different dimensions to define what constitutes religiosity. The reason can be congruent with what Spilka et al. (2003) highlight: that scholars have been trying to define the phenomena of religion and religiosity parallel to their studies, rather than attempting to end the elusiveness of the phenomena (Ok, 2011). Since religion and religiosity have been operationalised by different disciplines from different aspects, this particular study will present insights from different perspectives, and the rationale for choosing the relevant approach will be explained at the end of this section.

2.11.1. Defining religion

As religion has been defined and interpreted within different schools of thought, it may be useful to look at what it means. The word religion is rooted in the Latin word *religare,* which implies “tie or bind fast” (Etymology Dictionary, 2016). Tylor (1874), regarded as one of the founding figures of modern anthropology, defines religion as “a general belief in spiritual beings and considered […] a minimum definition of religion” (1979, p. 10). The way he conceptualises religion is built upon beliefs about death and experiences of dreams but using this sort of definition is problematic (Hunter, 2012), since not all religions are centrally based upon beliefs about death or experience of dreams: critics of Tylor’s (1874) definition emphasise the lack of the emotional force of religious conceptions (Guthrie et al., 1980).

While Tylor (1979) defines religion as a belief in spiritual beings, Durkheim (1976) rejects this definition, arguing that belief in spiritual beings cannot be considered as paramount despite its frequent occurrence in many religions. Moreover, to rationalise his main point, Durkheim (1976) points to Buddhism as a religion that does not consider god and spirits as the main points. Instead, Durkheim (1976) proposes religion as a "unified system of beliefs and practices relative to sacred things […] beliefs and practices which unite into a single moral community [and] all those who adhere to them" (1976, p. 62). It can be said that Durkheim (1976) simply claims that religion can be considered as a social phenomenon, which can unite a community via its beliefs and practices.

Another important scholar, the founder of psychoanalysis, Freud (1912), developed different theories regarding religion, religious practices, suspicion and childhood practices in his academic works (Smythe, 2011). In Totem and Taboo, Freud (1912) discussed his theory of religion and its origins by reasoning 'how religion originated in society', while his book The Future of an Illusion (1927) discusses the psychological roots of religion for individuals. Within his interrelated theories and discussions, one notion appears as the most significant phenomena in the origins of religion: experiences[4]. According to Freud's (1912) mindset, the origin of religion can be characterised in two different clusters: firstly, the evolving history of human beings and the experiences they have been through need to be considered; and secondly, the experience and history of an individual need to be considered. In an individual case, Freud (1912) defines religion as a reflection of the child's physical engagement with its father, pointing out religion that stems from human experiences. Freud (1957) states:

> *"...psychoanalysis has made us familiar with the intimate connection between father complex and belief in God: it has shown us that a personal God is, psychologically, nothing other than an exalted father, and it brings us evidence every day of how young people lose their religious beliefs as soon as their father's authority breaks down. Thus, we recognise that the roots of the need for religion are in the parental complex" (p. 123).*

[4] Freud, S. (2003). *Totem and Taboo*. Routledge.

By looking at the Freud's (ibid.) definition of religion and its origin, it can be said that the theoretical underpinning can be seen in his terms as conceptualising religion's origin as childhood experiences and paternal authority.

According to Argyle and Beit-Hallami (1975), religion "is a system of beliefs in a divine or superhuman power and practices of worship or other rituals directed towards such a power" (p. 1). On the other hand, Sasaki and Kim (2011) conceptualise religion as a system of beliefs and values, which encapsulates religious traditions unique to different religions and also focuses on the relationship with the divine. Scrutiny of the literature shows that the origins, definitions, functions and concepts of religion are varied (Capps, 1995; Cutting and Walsh, 2008). The reason for the changing origins, functions and essence of religion is that its definition has changed over time (Cutting and Walsh, 2008; Smith, 1998).

Even though the term religion implies 'tie or bind fast', from the perspective of different religions, the exact meanings and definitions differ in fundamental ways. For example, from an Islamic perspective, religion is translated as *din*, which is not synonymous with the concept of being a tie (Agilkaya, 2012; Watt, 1969). From the Islamic perspective, religion is more than a 'tie': it is "the bond between God […] and his creations, with human beings one of the creations. It is a way of life or path with God […] that encompasses the sum total of a Muslim's work, faith, and being" (Mahudin et al., 2016, p. 112). To put it differently, it permeates all aspects of life. In the same way, Chinese traditional religions, *Chiano,* and the ethnic religion of the Japanese, *Shinto* (Kamaruzaman, 2008; Mahudin et al., 2016) cannot be considered as beliefs that covers part of individuals' lives: instead, they shape the values, world views and important decisions of individuals who adhere to these religions. In the light of this discussion, it can be proposed that "studying how religion is manifested in society is important because it can describe, predict and explain how people behave in many situations" (Mahudin et al., 2016, p. 110).

A considerable amount of research has tried to encapsulate how to measure individuals' religions to investigate the impact of religion and its social implications as well as many different outcome variables (e.g. Argyle and Hallami, 1975; Bergin, 1983; Pargament and Olsen, 1992; Hague, 1998). To achieve this, researchers have attempted to measure individuals' religions by simply asking their religious affiliation in the early years (Andeleeb, 1993; Delener, 1990; Hirschman, 1981). Based on a review of the research on the measurement of religion and religiosity, the understanding of studying religion has improved (e.g. Abu Raiya and Hill, 2014; El-Menouar, 2014; Saroglou, 2010), and scholars argue that there could be more accurate way of measuring individuals' religion rather than focusing on their religious affiliation, such as measuring their religiosity (Ahrold and Meston, 2010; Anderson, 2015).

Due to being grounded in sociology (Freebase, 2016) and psychology (Khodaryarifard, 2010), religiosity has been conceptualised in accordance with each study that has been operationalised in the same way; therefore, it can be problematic to use the same understanding, since the conceptualisation and operationalisation of religiosity can be unique to a particular study (Francis et al., 2010). According to Cutting and Walsh (2008), there have been more than 177 scales attempting to measure religiosity over the past 50 years; however, a few notable studies have put effort into defining and grasping the construct of religiosity that these studies were trying to measure. Cutting and Walsh (2008) urge future scholars to make a consistent effort to be aware of the definition of religiosity, its conceptualisation and its dimensions, rather than overlapping with the aspects of the previous studies.

Therefore, the next sections present (1) an enhanced understanding of the religiosity concept; (2) a thorough literature review on religiosity and its dimensions; (3) the notable measures found in the literature; (4) an emphasis on Islamic religiosity in the empirical context of Turkey; and (5) an attempt to rationalise the need for the development of a new religiosity scale for the Turkey context, rather than using the existing scales.

2.11.2. Defining religiosity

Religiosity is a concept that is considered as complex, multifaceted and difficult to define. It has been interpreted and defined by various researchers in different fields and contexts. For example, it has been defined as "the degree to which beliefs in specific religious values and ideals are held and practiced by individuals" (Delener, 1990, p. 27). On the other hand, Koening et al. (2000) refer to religiosity as:

> *"an organised system of beliefs, practices, rituals and symbols designed to (1) facilitate closeness to the sacred or transcendent (God, higher power or ultimate truth/reality), and (2) foster an understanding of one's relation and responsibility to others in living together in a community" (p. 18).*

The literature on religiosity has a plethora of definitions in different disciplines: the question of what constitutes religiosity remains elusive. Even though there is not enough research into what constitutes religiosity, a few notable researchers have highlighted facts relating to religiosity and the different variables that can change an individual's religiosity. According to Hoffman (2011), finding the appropriate measurement and definition may seem more important than understanding the antecedents of individual religiosity, and can actually help social scientists to have a comprehensive understanding of what kind of variables they should use as control variables in their studies to "disentangle spurious correlates from causal factors found in empirical religious research" (p. 819) According to Hoffman (ibid.), "the ebb and flow of religious sentiment over time can also be better understood in the context of more general demographical or socio-economic changes in society. The origins of religiosity in age, gender, social class etc. permit such insight" (p. 819).

In the same vein, a few empirical studies (e.g. Argyle and Beit-Hallami, 1975; Argyle, 2000) have investigated what constitutes religiosity. Most of these studies (Argyle and Beit-Hallami, 1975; Ecklund and Scheitle, 2007; Hagevi, 2002) emphasise that demographic variables such as age and gender have an undeniable impact on individuals' religiosity. Surprisingly, given the scarcity of the empirical research on the antecedents of religiosity, the findings are consistent and quite interesting. For example, Ecklund and Scheitle's (2007) study reveals that women have a tendency to be more religious than men, which is emphasised as an almost universal fact. In the same vein, many years earlier, Argyle and Beit-Hallami (1975) also found that females had a tendency to be more religious than men.

Different scholars (Argyle and Beit-Hallami, 1975; Sawyer, 2015) have studied another potential variable that can be one of the antecedents of religiosity: environmental factors. Individuals who have a common environment tend to show great similarity in terms of their religious beliefs (Koening et al., 2005; Sawyer, 2015). Table 2.11 presents the notable studies that have empirically investigated the antecedents of religiosity and the results.

Table 2.11: The antecedents of religiosity.

Author	Year	Article	Important points
Argyle and Beit-Hallahmi	1975	The Social Psychology of Religion	"(…) Religiosity typically exhibits a cycle over a person's lifetime. While childhood religion follows parental guidance, adolescent questioning lowers religiosity into adulthood when it remains stable. Older people's religion becomes more complex with stronger beliefs but lesser activity and fundamentalism. In terms of gender, females are significantly more religious in most measures. Among potential explanations, there are potentially biological ones (lesser aggression and greater fearfulness), environmental factors such as upbringing and occupation, as well as certain personality traits more associated with women such as suggestibility and guilt." (p. 6)
Cornwall	1987	The Social Bases of Religion: A Study of Factors Influencing Religious Belief and Commitment	"(…) Religious socialization and demographic characteristics influence religious belief and commitment indirectly because they influence personal community relationships" (p. 44)
Hagevi	2002	Religiosity and Swedish Opinion on the European Union	"Some scholars suggest that demographic factors affect both religion and politics (Gustafsson 2000:202). We must therefore investigate whether the correlation between religiosity and opinion on the EU remains after gender, age, education, class, and degree of urbanization are controlled for." (p. 759)
Ecklund and Scheitle	2007	Religion among Academic Scientists: Distinctions,	"We do note, however, that the middle age cohorts are more likely than the youngest scientists (18 to 35) to say that they do not believe in God. A similar pattern is seen with the attendance measure, with those 56 to

		Disciplines, and Demographics	65 more likely than the youngest group to report not attending religious services over the past year. Family status is also a significant predictor of religiosity in the general population, with married individuals who have children more likely to attend a house of worship than those who are childless and unmarried (Roozen, McKinney, and Thompson 1990).” (p. 301)
Arzheimer and Carter	2009	Religiosity and Voting the Radical Right	“Socio-demographic variables are likely to have an impact on an individual’s religiosity, and on his or her attitudes.” (p. 985)
Hoffman	2011	The Experimental Economics of Religion	“(…) The ebb and flow of religious sentiment over time can also be better understood in the context of more general demographical or socio-economic changes in society. The origins of religiosity in age, gender, social class etc. permit such insight.” (p. 8).

Source: Developed by the researcher

Being multifaceted and bounded with different disciplines and school of thoughts validates the definition and conceptualisation of religiosity depending on the core of each study (Berghammer and Fliegenschnee, 2014). Even though the main core of religiosity seems to stay the same, the definitions are varied. One reason for this is that the definition used for each study is embedded in a different context and has a different focus of interest in terms of the religious perspective, the outcome variables and the theory being used as the backbone of any study. For this reason, Table 2.12 presents the different definitions of religiosity found in the literature.

Table 2.12: Religiosity and its definitions in the literature.

Author	Year	Definition
Stark and Glock	1968	“…the heart of religion is commitment” (p. 1).
Delener	1990	“…the degree to which beliefs in specific religious values and ideals are held and practiced by individuals” (p. 27).
McDaniel and Burnett	1990	“…a belief in God accompanied by a commitment to follow principles believed to be set forth by God” (p. 11).
Terpsta and David	1990	“…a socially shared set of beliefs, ideas and actions that relate to a reality that cannot be verified empirically yet is believed to affect the course of natural and human events” (p. 73).
Hill and Hood	1995	“…a phenomenon that include some relevance to traditional institutionalized searches to acknowledge and maintain some relationship with the transcendent” (p. 5).
Koening et al.	2000	“…an organised system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power or ultimate truth/reality), and (b) to foster an understanding of one’s relation and responsibility to others in living together in a community” (p. 18).

Johnson	2000	"…a social arrangement designed to provide a shared, collective way of dealing with the unknown and un-knowable aspects of human life, with the mysteries of life, death and the different dilemmas that arise in the process of making moral decisions" (p. 259).
Johnson et al.	2001	"…the extent to which an individual committed to the religion he or she professes and its teachings, such as the individual's attitudes and behaviours reflect this commitment" (p. 25).
Worthington et al.	2003	"…the degree to which a person uses adheres to his or her religious values, beliefs and practices and uses them in daily living. The supposition is that a highly religious person will evaluate the world through religious schemas and thus will integrate his or her religion into much of his or her life" (p. 83).
Arnould et al.	2004	"…a cultural subsystem that refers to a unified system of beliefs and practices relative to a sacred ultimate reality or deity" (p. 517).
Sheth and Mittal	2004	"…a system of beliefs about the supernatural and spiritual world, about God, and about how humans, as God's creatures, are supposed to behave on this earth" (p. 65).
Stolz	2009	"…individual preferences, emotions, beliefs, and actions that refer to an existing or self-made religion" (p. 347).

Source: Developed by the researcher

2.12. DEFINING THE DIMENSIONS OF RELIGIOSITY

As noted in the literature (AlMarri et al., 2009; Shukor and Jamal, 2013), two different approaches are used to measure religiosity: unidimensional and multidimensional. Early scholars explored religiosity using a single item, or unidimensional approach, for example directing questions towards religious affiliation (Abdel-Khalek, 2007) or religious attendance (Bergan and McConatha, 2001). Severely criticised by many other researchers for considering religiosity as a unidimensional construct using church attendance or worship frequency as a primary measure (Benson, 1981; Steinitz, 1980), a single item measurement had inherent limitations of analysis (AlMarri et al., 2009).

In the same manner, depending on a single item such as 'what is your religiosity in general?' on a Likert scale can be insufficient to determine religiosity (Tabachnick and Fidell, 2007). Focusing on religious attendance may also leave a study inconclusive. For example, from the Islamic perspective, a Muslim woman may prefer not to attend prayers at mosque except for religious events, or a Muslim adolescent may attend religious activities for social purposes: hence using attendance at religious activities may result in misleading empirical results, since this single item may not fully address religiosity. Therefore, religiosity has been advocated as a multidimensional construct, with church attendance or worship frequency considered as just one of its characteristics.

Due to the complex nature of religiosity (Spilka et al., 1985; Stark and Glock, 1968), an extensive number of previous studies has attempted to conceptualise it using different dimensions. A series of studies using a multidimensional approach has led researchers to use dimensions with different tags (Allport and Ross, 1967; Dejong et al., 1976; Demerath and Letterman, 1969; Engel and Blackwell, 1982; Stark and Glock, 1968; Sood and Nasu, 1995), after criticism that the unidimensional approach was preventing a deeper understanding of religiosity and its consequences. The unidimensional approach mitigates the effect of a phenomenon which has a proven impact in many aspects of individuals' lives, including the electability of political candidates (Turley, 2007), the promotion of economic growth (Barro, McCleary, 2003), and even the enhancement of psychological well-being (Francis and Kaldor, 2002). Instead, religiosity has various dimensions such as intrinsic-extrinsic (Allport and Ross, 1967), belief, practice, knowledge, experience and consequences (Glock and Stark, 1968; Demerath and Letterman, 1969).

In the light of the generally accepted notion of religiosity being multidimensional and multi-layered, a number of studies has attempted to fill the absence of a generally accepted definition pertinent to each research setting (Cutler, 1991; Greeley, 1963; McDaniel and Burnett, 1990; McGuire, 2002). In this vein, religiosity has been defined and proposed from a variety of theoretical perspectives and research settings in accordance with the context of study and the different denominations of religions that each study has attempted to investigate empirically. As well as offering various proposed definitions, a number of studies has contributed to the investigation of the multidimensional measurement of religiosity (Allport and Ross, 1967; Dejong et al., 1976; Essoo and Dibb, 2004; Glock, 1962; Sood and Nasu, 1995; Stark and Glock, 1968; Wilkes et al., 1986; Worthington et al., 2003;).

To provide an enhanced understanding of the dimensions of religiosity that have been empirically investigated or theoretically presented, Table 2.13 shows the dimensions used in different studies within different contexts. The next section will present the understanding of religiosity in a very specific context: Turkey. Since Turkey has been selected as the context of this study, it is important to have an enhanced understanding of the conception of religion and religiosity in this particular context. This is because, even though Islam is considered as the second-largest religion in the world, religion and religiosity in Turkey have been shaped and influenced by society and nurtured within this specific society (Agilkaya, 2012). Therefore, failure to include the next section on religiosity in Turkey would cause a misconceptualisation of religiosity for this particular study.

Table 2.13: Religiosity and its dimensions.

Author	Year	Subject	Dimensions of Religiosity
Allport and Ross	1967	Measures of Religiosity	Intrinsic religiosity, Extrinsic religiosity
Garlow and Schoeder	1968	Motives for participating in the religious experiences	Servitude to God, Self-improvement, Search for family guidance, Oral values, Search for god, Service to society, Knowledge of religion
Lehman and Shriver	1968	Academic discipline as predictive of faculty religiosity	Ideological, Ritual, Cognitive, Experiential
Stark and Glock	1968	American piety: The nature of religious commitment	Belief, Practices, Knowledge, Experience, Consequences
Demerath and Letterman	1969	Religion in social context	Belief, Practice, Knowledge, Experience, Consequences
Dejong et al.	1976	Dimensions of religiosity reconsidered	Belief, Experience, Religious practice, Religious knowledge, Individual moral consequences, Social consequences
Wilkes et al.	1986	On the meaning and measurement of religiosity in consumer research	Church attendance, Importance of religious values, Confidence in religious values, Self-perceived religiousness
McDaniel and Burnett	1990	Consumer religiosity and retail store evaluative criteria	Cognitive commitment, Behavioural commitment
Delener	1990	The effects of religious factors on perceived risk in durable goods purchase decisions	Intrinsic orientation, Extrinsic orientation
LaBarbera and Stern	1990	The relationship between Jewish religious intensity and repeat purchasing behaviour	Jewish religious identity
Rodriquez	1993	Relevancy, measurement and modelling of religiosity in consumer behaviour: The case of Peru	Church attendance, Importance and confidence in religious values, Self-perceived religiousness, Religious beliefs, Experience, Practices
Sood and Nasu	1995	The effect of religiosity and nationality on consumer behaviour in Japan and US	Religious doctrine, Religious practice, Moral consequences, Self-rating of one's own religiosity

Turley	1995	The Irish consumer through Irish eyes: European values survey	Traditional Christian beliefs, Religiosity, Confidence in the Church, Permissiveness, Civic morality
Siguaw and Simpson	1997	Religiosity effects on shopping behaviours: a comparative study of the U.S. and New Zealand	Spiritualism, Devotion
Uysal	2001	Günümüz Türk toplumunda dinsellik ve kadın/erkek aleyhtarı tutumlar (Religiosity in the contemporary Turkish society and anti-feminist attitudes)	Religious features and practices, Social features and practices, Personal ethics, Negative character traits
Essoo and Dibb	2004	Religious influences on shopping behaviour: an exploratory study	Intrinsic orientation, Extrinsic orientation
Ok	2011	Dini tutum ölçeği: Olçek geliştirme ve geçerlik çalışması (Religious attitude scale: scale development and validation)	Cognition, Affection, Behaviour, Relation with God
Okulicz-Kozaryn	2012	Does religious diversity make us unhappy?	Social religiosity, Individual religiosity

Source: Developed by the researcher

2.13. RELIGIOSITY IN TURKEY

This research aims to empirically test the model in Turkey, a country which is frequently cited for its remarkable transformation in terms of reifying its Islamic values while also demonstrating that it has adopted a Western lifestyle (Ger and Fırat, 2014; Karasipahi, 2009; Sandikci et al., 2015; Sandikci and Ger, 2010). According to Erdem (1998), the existence of religion and religious beliefs can be traced back to the existence of humanity, and it has shaped societies, their decision-making systems and their values and existence. In order to understand the religious values embedded into each layer of individuals' lives in Turkey, it is necessary to go back to the early history of Turks and investigate how they embraced Islam as their religion. Therefore, before presenting contemporary Turkey and its form of Islam, the next section will provide an insight regarding the country's pre-Islamic era.

2.13.1. Pre-Islamic religion system

Even though it can be said that there is a consensus among scholars that different religions and religious affiliations have held sway in Central Asia, such as Buddhism, Zoroastrianism and Christianity (Bozkus, 1998; Erdem, 1998; Kitapci, 1988), the current literature does not provide clear information about the religion of Turks in primeval times. One of the misconceptions in the literature is that shamanistic beliefs were adopted by Turks; however, this was not the case (Erdem, 1998; Ulken, 1969). Later, it was accepted that shamanism is more of a concept which is broadly accepted in Asia (Ulken, 1969).

The most ancient pre-Islamic concept adopted by Turks is tengrism, which involves belief in a central Creator above all other spiritual figures and sacred beings (Kafesoglu, 1994). Even though Turks were later affected by the other religions influencing the region, the conception of having one Creator remained (ibid.). According to scholars (Gunay, 1996; Ogel, 1962), the ideas of tengrism resemble Islam in certain points: in tengrism, the Creator is characterised as unique and almighty, merciful, protecting and providing guidance, and who can be prayed to (Agilkaya, 2012; Gunay, 1996). In addition, tengrism contains notions of heaven and hell, burial rituals, and solid ethical and moral understanding, where tolerance, goodwill, sympathy and forgiveness have the utmost importance for individuals.

According to Turan (1979), it is highly surprising that Turks were not affiliated to any monotheistic religion before Islam; and the commonalities of their beliefs with Islam explain the reasons why Islam is so embedded into the Turks' lives in every way. To put it differently, from the above discussion, it should be highlighted that the influence of Islam in Turkish life comes not only from Islam itself, but also from the customs and traditions in the pre-Islamic era. The embracing of monotheistic beliefs can explain the influence of Islam in each layer of individuals' lives.

2.13.2. Islam in Turkey

Turkey presents itself with a Muslim identity (Agilkaya, 2012; Erdem, 1998). The effect of Islam and Muslim identity has been reflected in every layer of its history, literature, architecture, customs and traditions (Agilkaya, 2012). Even though Islam has been nourished in different societies and contexts, "there are varieties of interpretations, and religion appears as a factor that shapes people's daily lives and societal ties and relations" (ibid., p. 287). Thus, with the support of the literature, this section presents the modern interpretation of Islam, religiosity and its implications for consumers and consumer behaviour in Turkey.

Turkey's 99% Muslim identity has a large Sufi presence (ANAR, 2007; AREM, 2007; Ayas, 1992). Even though the present research identifies Turkey as an Islamic society, it does not portray Turkey as a homogeneous entity. In the light of previous studies, which contend that Islam has a quintessential presence in all Islamic societies but is practised, interpreted and understood differently within specific societies, the economic, political and societal contexts of the countries to be studied therefore need to be clarified as well (Agilkaya-Sahin, 2012; Jafari and Suerdem, 2012; Sandikci and Ger, 2007). According to Gallup reports (2002, 2009), Turkey is a country where religious notions have a determinant effect on decision-making situations. The challenge of investigating religion and religiosity in a particular context lies in the task of understanding the evolving and changing society and its changing interpretations of the religion and religiosity phenomena. This research, in order to fulfil its aims and objectives, attempts to provide new insights by exploring Turkey for the purpose of both understanding the diverse religious values held by individuals and illustrating to what extent their religious aspirations affect marketing-related phenomena.

It has been strongly argued that globalisation, the age of advanced technologies, and the penetration of global brands across the world have all led markets to drive strategy in a standardised way in the context of commercial, cultural, technological and societal premises. Scholars have recently explored interdisciplinary marketing with psychology (Krishna, 2013), religion (Agilkaya-Sahin, 2015; Rice and Sandikci, 2011) and sociology (Stillerman, 2015), arguing that the consumption culture and the consumption practices of individuals cannot be overlooked from a unidimensional point of view, since these practices and cultural aspects have a strong interplay in non-Western societies (Ger and Belk, 1996; Izberk-Bilgin, 2012; Sandikci and Ger, 2002).

In the realm of consumption in non-Western countries, it has been acknowledged that religion is the main driving concept, which is embedded in all the layers of an individual's everyday life, including consumer behaviour (Geertz, 1968a; 1968b; Jafari, 2012; Nasr, 2009; Sandikci and Ger, 2007). With Muslims' growing purchasing power (Pew Research Centre, 2011), projected population growth, and Westernisation of consumption practices during the early 2000s, practitioners and scholars have been led to explore Muslim consumers and their religion's effect on their individual behaviour from all perspectives. This is especially the case since Islam is considered as a cognitive system, which affects each layer of an individual's behaviour and decision-making process (Delener, 1990; Essoo and Dibb, 2004; Hirschman, 1982; Mokhlis, 2009).

Within this scope, many studies have scrutinised Muslim individuals' consumption preferences (McDaniel and Burnett, 1990) and shopping behaviours (Bailey and Sood, 1993; Essoo and Dibb, 2004; Sood and Nasu, 1995), and have compared them with the consumer behaviours of other individuals with different religious affiliations (Fam et al., 2004; Hirschman, 1981; La Barbera and Gurhan, 1997). This has led scholars to explore the religious values of consumers merely as a segmentation variable within a limited framework (Sandikci and Jafari, 2013). Needless to say, proposing that Islamic societies and Muslim consumers are homogeneous entities is a misinterpretation and overlooks the phenomena that have shaped their societal contexts (Akarsu et al., 2017). As Jafari (2009, p. 351) states, "like any other religion, Islam has also been historically indigenized in the cultural settings of each society", with a large proportion of the cultural habits that societies had traditionally held and lived by before embracing Islam still existing in these communities. Therefore, scholars (Essoo and Dibb, 2004; Hirschman, 1983; Khraim, 2010) encourage researchers to explore the religious values of consumers, since these values are among the most influential and stable dimensions at both the individual and societal levels of consumption practices (Akarsu et al., 2017).

Due to globalisation and its effects on political, economic and social mainstreams, Turkey has been incrementally adopting a global market economy since the late 1980s (Baskan, 2010; Kilicbay and Binark, 2002). In referring to Islam in its activities, as well as its strong affiliation with religious sects and orders, the Adalet ve Kalkınma Partisi (Justice and Development Party, currently in power) has aligned itself with an Islamic ideology, thereby bringing political Islam into the public sphere (Gole, 1997; Keyman and Koyuncu, 2005; Kilicbay and Binark, 2002). This transformation has been ongoing and has become ever more observable regarding its rising Islamist tendencies.

Turkey, therefore, presents an ideal consumption space and consumer population for the purpose of exploring Muslim consumers who represent themselves in the modern, Western style and who typify themselves as 'Islamist elites' (Baskan, 2010; Somer, 2007) or the 'Islamic bourgeoisie' (Kilicbay and Binark, 2002). It is heavily supported by the literature that, with the high visibility of Islam blending with a modernised lifestyle, prosperity in terms of income has changed consumption practices which have, in turn, led to Turkish society being referred to as 'new age Muslim consumers' (Ogilvy&Noor, 2011). This phenomenon has inspired other Islamic societies and marketplaces as well (ibid.). Therefore, in the exploratory study, adapting the framework developed by the researcher to the Turkish context, this research attempts to deconstruct the Turkish Muslim individual, examine how their religiosity has been transformed, and explore the diversity of religiosity in Turkey.

By conducting this research in Turkey, the 17th largest economy in the world (World Bank data, 2016) in terms of GDP at purchasing power parity, which has taken on itself a position of encouragement and leadership amongst other Islamic markets in terms of its consumer dynamics (Euromonitor International, 2016; IDG Direct, 2015; The Republic of Turkey Prime Ministry Investment Support and Promotion Agency, 2015), this study attempts to shed some light on how religiosity and consumer-perceived value impact on brand sensuality, brand experience, hedonism and repurchase intention. Turkey has a growing number of shopping malls, which consumers interpret as places in which to socialise while also receiving a pleasurable consumption experience (Manswelt, 2005; Turkey Real Estate Book, 2008; Turkmall, 2003). As shopping malls are common in other Muslim societies as well (e.g. Dubai, Kuala Lumpur), global brands should pay particular attention to understanding the social and cultural dynamics of non-Western markets, especially Islamic markets, since these are mostly driven by consumers' religious values (Burgess and Steenkamp, 2002; Sayan-Cengiz, 2016; Temporal, 2011).

More specifically, since consumption occurs mainly in shopping malls, specifying the particular marketing strategy to be adopted in the retail sector has become the top priority of global brands (Hopkins, 1990). Since sight, smell, sound and the other senses are of quintessential importance for delivering pleasurable experiences to consumers, this research will establish a preliminary framework to gain different insights about brand sensuality, brand experiences, hedonism and repurchase intention, and to understand how religiosity and consumer-perceived value shape these consumer-related variables.

2.14. MEASUREMENTS OF RELIGIOSITY

Attempts to measure religiosity have always been an area of concern in different disciplines, as its dimensions, lack of conceptualisation and origin have been varied. According to Hill and Hood (1999), 177 scales have been published in the last 50 years; however, these remain ineffective. As highlighted by George Bernard Shaw (1898), "there is only one religion, though there are a hundred versions of it".[5] Even though difficulties are confronted when attempting to measure religiosity, there are existing scales showing enough psychometric properties and tested in the literature empirically by different scholars on different participants (Allport and Ross, 1967; Hill and Hood, 1999; Glock, 1972). However, despite these scales having been tested and being psychometrically valid, scholars warn that "the essence, origin, description and function are wide-ranging and that the definition of 'religion' has changed over time" (Cutting and Walsh, 2008, p. 138). Therefore, this section presents different measurements of religiosity, and religious belief and practices, while stressing the need for a new measurement of religiosity in the specific context of this study.

[5] Preface to Plays Pleasant and Unpleasant (1898), vol. 2, Chicago: Herbert S. Stone

Allport and Ross' (1967) religious orientation scale is considered as one of the first measures of religiosity that shows adequate psychometric properties. It conceptualises religiosity using two constructs: intrinsic religiosity and extrinsic religiosity (Salsman, 2002). The common conception emphasised by scholars (Allport and Ross, 1967; Salsman, 2002; Wulff, 1997) is Allport and Ross's (1967) decision to distinguish between "flagrantly utilitarian motivations for religious behaviours (extrinsic) and motivations that arise from goals set forth by religious traditions themselves (intrinsic)" (Salsman, 2002, p. 6). With these two dimensions, extrinsic and intrinsic, Allport and Ross (1967) conceptualise 'using' religion and 'living' religion. Even though their concept has been tested in different contexts and different religions, attracting much criticism for its methodological and theoretical conceptualisations, and for not encapsulating different religions' beliefs and practices with its existing items (Genia, 1996; Wulf, 1997), it is still considered to be one of the most popular measurements of religiosity which cannot be neglected.

Another heavily cited and tested measurement, Glock's (1962) multidimensional approach of religiosity, was, a few years after its publication, redefined and reconceptualised by Stark and Glock (1968) as the five-dimensional model of religiosity. According to Stark and Glock (ibid.), religiosity can operationally be defined in five dimensions: intellectual, ritualistic, ideological, experiential and consequential. The experiential dimension denotes to the feelings, sentiments and impressions of individuals associated to communication with the sacred. The ritualistic dimension denotes to the religious practices and actions instructed by the religion and the sacred scripture that individuals are expected to follow. The ideological dimension denotes to the extent of beliefs inherent in the religion, such as belief in God, belief in the Prophet or belief in fate. The intellectual dimension refers to an individual's knowledge about the religion and its sacred scripture. Finally, the consequential dimension denotes to the scope to which religion affects an individual's behaviour, attitude and perception towards others in any context in his or her life.

This five-dimensional model has been adapted and tested within many contexts by other scholars, including in the Islamic context. One such example is

Shabbir's (2007) Islamic religiosity scale, which was adapted from the five-dimensional model to incorporate Islamic doctrines, enabling it to measure Muslim religiosity (Rehman and Shabbir, 2010). According to Glock's (1972) model from the Islamic perspective of religiosity, Shabbir (2007) defines the five dimensions as follows: the ideological dimension includes the scope of beliefs inherent in the religion, such as belief in God, the Prophet or fate; the ritualistic dimension includes the actions proposed by the religion and Holy Scripture (Quran) such as prayer, fasting and pilgrimage; the intellectual dimension refers to an one's knowledge regarding the religion and the Quran; the experiential dimension refers to the feelings, emotions and impressions of individuals connected to communication with the sacred, such as "a feeling of being punished by Allah for something doing wrong" (Rehman and Shabbir, 2010, p. 66); and the consequential dimension includes the extent to which religion affects an individual's behaviour, attitude and perspective towards others in any context in his life.

In the same way that the concept of religion and its definition, origin and function have been widely discussed in varying ways in the literature (Capps, 1995; Wulff, 1997), the ways of measuring religion are also varied. Scales measuring religion have been proposed with different names such as scales of religious beliefs and practices, religious orientation, commitment and involvement, or religious attitudes. These different denominations can be explained by the efforts made by scholars to investigate the essence of religion and how it can be measured, beginning with the simplest versions asking about religious affiliation, ranging to more sophisticated approaches which seek to understand its dynamic nature and its interaction with psychology and sociology, which affect both the personal and societal levels (Denny, 1991; Kucukcan, 2000; William, 1895). Table 2.14 sets out the instruments' names, number of items, dimensions, the origin of the measurements, participants, and the Cronbach's alphas, in order to illustrate the reliability of the presented measurements.

Table 2.14: Scales of religious beliefs and practices.

Authors	Year	Instrument Name	Domains and Scale items	Based on	Population	Reliability
Brown and Lowe	1951	Inventory of religious beliefs	15 items	Christian identity and texts	887 male and female university students	Ranged from α=0.77 to 0.87
Martin and Nichols	1962	The religious belief scale	41 items	Bible, religious texts and religious teachings	163 undergraduate college students	α=0.95
Lee	1965	Religious belief scale	60 items Fundamentalism Orthodoxy Humanism Scientism Puritanism Pietism Liberalism	Self-reported scale	302 students from The Garret Theological Seminary students	Ranged from α=0.94 to 0.88
Panton	1979	Religious belief identification scale	12 items	Multiphasic Personality Inventory (MMPI) (Hathaway and McKinley, 1951)	234 male prison inmates	-
Koenig and Büssing	1997	The Duke University religion index	5 items -Organisational religious activity -Non-organisational religious activity -Intrinsic religiosity	Hoge's (1972) Intrinsic religiosity scale, Allport and Ross I/E scale (1967) studies conducted by National Institutes of Health	Administered medical inpatients to Duke Hospital, Durham	Ranged from α=0.78 to 0.91
AlMarri, Oei and Al-Adawi	2008	Short Muslim practice and belief scale (S-MPBS)	-Pillars of Islam (7) -Religious Beliefs (2)	Quran and religious texts	914 Muslim participants from Indonesia, Malaysia, UAE and Oman	α=0.83

Source: Developed by the researcher

Table 2.15 illustrates the measurements of religious orientation, commitment and involvement presented in the literature. It is important to emphasise that the core dimensions use intrinsic and extrinsic as the leading measurement, which became the main source for the previous measurements based on Allport and Ross' (1967) religious orientation scale. As highlighted in the discussion above, it may be wise to bear in mind that the tables also show the historical progress of the measurement of religiosity, since the underlying theories and explanatory frameworks in the early years has been reshaped and evolved from being a unidimensional concept to a multidimensional concept.

Table 2.15: Scales of religious orientation, commitment and involvement.

Authors	Year	Instrument Name	Domains and Scale items	Based on	Population	Reliability
Allport and Ross	1967	Religious orientation scale	21 items -Intrinsic orientation (9) -Extrinsic orientation (11)	Self-reported scale	Administrated on 309 churchgoers	α=0.84 and 0.78 respectively
Allen and Spilka	1967	Committed -consensual measures	28 items -Committed -Consensual	Allen and Spilka (1967) interviews	-	α=0.93 and 0.84 respectively
Hoge	1972	Intrinsic religious motivation scale	10 items	Allport and Ross (1967) I-E Religious orientation scale	-	α=0.90
King and Hunt	1972	Religious position scale	13 items -Cognitive salience -Extrinsic religious orientation scale	Self-reported scale	364 students	α=0.51 and 0.74 respectively
Gorsuch and Venable	1983	Age universal religious orientation scale	20 items -Intrinsic orientation -Extrinsic orientation	Allport and Ross (1967) I-E Religious orientation scale	101 Adult Protestant volunteers	α=0.66 and 0.73 respectively
Koening, Patterson and Meador	1997	DUKE religion index	-Organisational religiousness -Non-organisational religiousness -Intrinsic religiosity	Hoge's (1972) intrinsic religiosity scale (for 3 items)	7000 participants in 3 separate studies	No α for first 2 dimensions, α=0.75 for intrinsic religiosity

Source: Developed by the researcher

2.15. SUMMARY

The literature that has been extensively reviewed and discussed in this chapter falls into two main categories. Firstly, the focus was on sensorial branding, with a review of the relevant literature on marketing, branding, design and architecture. Secondly, the chapter focused on brand experience, hedonism and repurchase intention, as repurchase intention is considered a behavioural outcome in this study. The rationale behind focusing on these particular constructs in the literature is that brand-related constructs and their importance have received increasing attention from both practitioners and academics over the past 50 years.

Despite this recognition, it can be seen that changing branding strategies and their impact on consumers, as customers go beyond ordinary consumption and demand an emotional experience from their consumption and brands (Morrison and Grane, 2007; Walter et al. 2013) rather than fulfilling functional needs, have not been recognised from the academics' and scholars' side. Marketers are seeking to deliver pleasurable and emotional experiences to differentiate their brands in the human mind, rather than using traditional marketing techniques to stand out among numerous competitors (Brakus et al., 2009; Walter et al., 2013), by adopting the idea that the "brand becomes the experience" (Prahalad and Ramasvamy, 2004, p. 3).

As Lindstrom (2009) emphasises, leading brands such as Apple, Starbucks, Guinness and Harley-Davidson embrace the experiential marketing approach by providing brand experience to their consumers who are seeking "fantasies, feelings and fun" (Holbrook and Hirschman, 1982, p. 132). By providing consumers with memorable brand experiences, brands have shifted from selling services to selling experiences, enabling them to charge double the prices of their competitors (Pine and Gilmore, 1998; Walter, 2013). From the retail perspective, in addition to brand experience, brand sensuality and its dimensions have drawn the most attention, as these can lead consumers to have negative or positive experiences while they are shopping.

Therefore, in order to deepen the knowledge about the constructs that this research utilises in the conceptual framework, Chapter II has presented the definitions, their origins, and their conceptualisations in different contexts.

Therefore, in Chapter III, the study's conceptual framework will be described, and the development of hypotheses will be explained. Also, in this chapter, the relationship between the constructs will be elaborated.

CHAPTER III: CONCEPTUAL FRAMEWORK AND RESEARCH HYPOTHESES

3.1. INTRODUCTION

The previous chapter presented the literature on brand sensuality and its elements, brand experience, hedonism, repurchase intention and religiosity, as well as the possible connections between these concepts. Since these concepts are interrelated and are found in different disciplines, this study has adopted a multidisciplinary approach by reviewing relevant literature from the fields of marketing, design, sociology, psychology, architecture and management. The previous chapter also tried to provide enlightenment on the research motivations and research gap regarding the concepts and potential relationships presented in the literature review.

The outcome of the literature review suggests that there is a need for an enhanced understanding of religiosity, which has never been investigated in the retail context except in terms of being a segmentation variable. In addition, the literature review also suggests that brand sensuality and its elements have an undeniable impact on experience, which leads consumers to have a positive behavioural outcome. Even though retail managers and practitioners are concerned with this issue, there is a need to investigate this relationship, which may result in both academic and managerial implications with benefits for both scholars and managers.

In the remainder of this chapter, Section 3.2 proposes the research framework and hypothesis development, Section 3.3 presents brand sensuality, its dimensions, and brand experience, before proposing the first hypotheses. Section 3.4 deals with the moderating role of religiosity and proposes the hypotheses relating to religiosity, brand sensuality and brand experience. The hypotheses relating to brand experience and its consequences as hedonism and repurchase intention are provided in Section 3.5. Section 3.6 then provides a summary of the chapter.

3.2. RESEARCH FRAMEWORK AND HYPOTHESIS DEVELOPMENT

There has been a transformational shift in advertising, reflecting the change in consumers' wishes away from simply wanting to satisfy their needs to wanting to fulfil their desires, have fun and engage with an experience (Morgan et al., 2009). Since consumers are going beyond ordinary consumption by requiring an emotional experience (Morrison and Crane, 2007; Walter et al., 2013) rather than fulfilling functional needs, marketers are trying to differentiate their brands in the human mind by promoting pleasurable and emotional experiences rather than using by traditional marketing techniques (Brakus et al., 2009; Walter et al., 2013). In order to form a more engaging and interactive bond between consumers and a company's products and services, in the last decade, a new stream of research has begun to address sensory marketing, where sensorial inputs are associated with emotional responses which, in turn, lead to either positive or negative behavioural outcomes for consumers (Krishna and Schwarz, 2014). This intriguing research stream is based on the premise that "we perceive the world through our senses and that our bodily sensations affect the decisions we make without our conscious awareness" (Krishna et al., 2017, p. 2).

According to this research trend, the established consumer decision-making process which included (1) the need for recognition, (2) a search for information, (3) an evaluation of the alternatives, (4) purchasing the item, and (5) post-purchase evaluation (Schiffman and Kanuk, 1997; Schmitt, 1999), is now perceived as being incomplete because it ignores the role of emotions and feelings. From the philosophical insights that Holbrook and Hirschman (1982) provide, while the traditional marketing view focuses on functional benefits, in the new marketing stream "sensory, emotional, cognitive, behavioural and relational values [should] replace [those] functional values" (Schmitt, 1999, p. 57).

Based on this logic, sensory marketing is grounded in the five human senses (vision, sound, smell, touch and taste) and the way they are represented to consumers through products or services for the purpose of providing a multidimensional experience, thereby enabling them to perceive additional value to the interaction with the company. In this vein, companies have tried to employ multisensorial branding strategies in order to deliver more effective brand experiences, to engage consumers in multisensory ways and to lead them to be more hedonic (Pine and Gilmore, 1998; Pralahad and Ramaswamy, 2003; Schmitt, 1999).

The human senses are considered to be the determining phenomena for delivering an effective brand experience for the purpose of companies gaining a competitive edge (Tynan and McKechnie, 2009). In the light of the above discussion, it is obvious that human sensory cues are important components for enhancing consumers' experiences (Hulten, 2013). Such sensory cues can play a critical role in engaging consumers and influencing their behaviours, not to mention their perceptions (Krishna, 2011). Despite the recognition that sensorial cues are the major channels through which positive and effective brand experiences are recognised by consumers, to date, the number of empirical studies investigating how sensorial cues might impact on consumers' brand experiences remains somewhat limited.

Understanding how sensorial inputs affect brand experience has become one of the most important questions for retailers, retail managers and marketers, since the retail market faces fierce competition in terms of increasing profits and market share (Chen and Hsieh, 2011). As discussed above, the established consumer decision-making process is now considered incomplete (Holbrook and Hirschman, 1982; Schmitt, 1999). It is important to emphasise that sensorial inputs in the retail atmosphere may become a powerful mechanism for presenting new horizons to consumers, as well as differentiating between brands within this fiercely competitive environment (Baker et al, 1992; Morrison et al., 2011). The literature (Jacoby, 2002; Markus and Kitayama, 1991; Mathras et al., 2016; Lin, 2004; Yoon and Park, 2012) notes that determining the specific sensorial stimuli for crafting marketing strategies cannot be fully reliable without understanding the effect of individual-level factors.

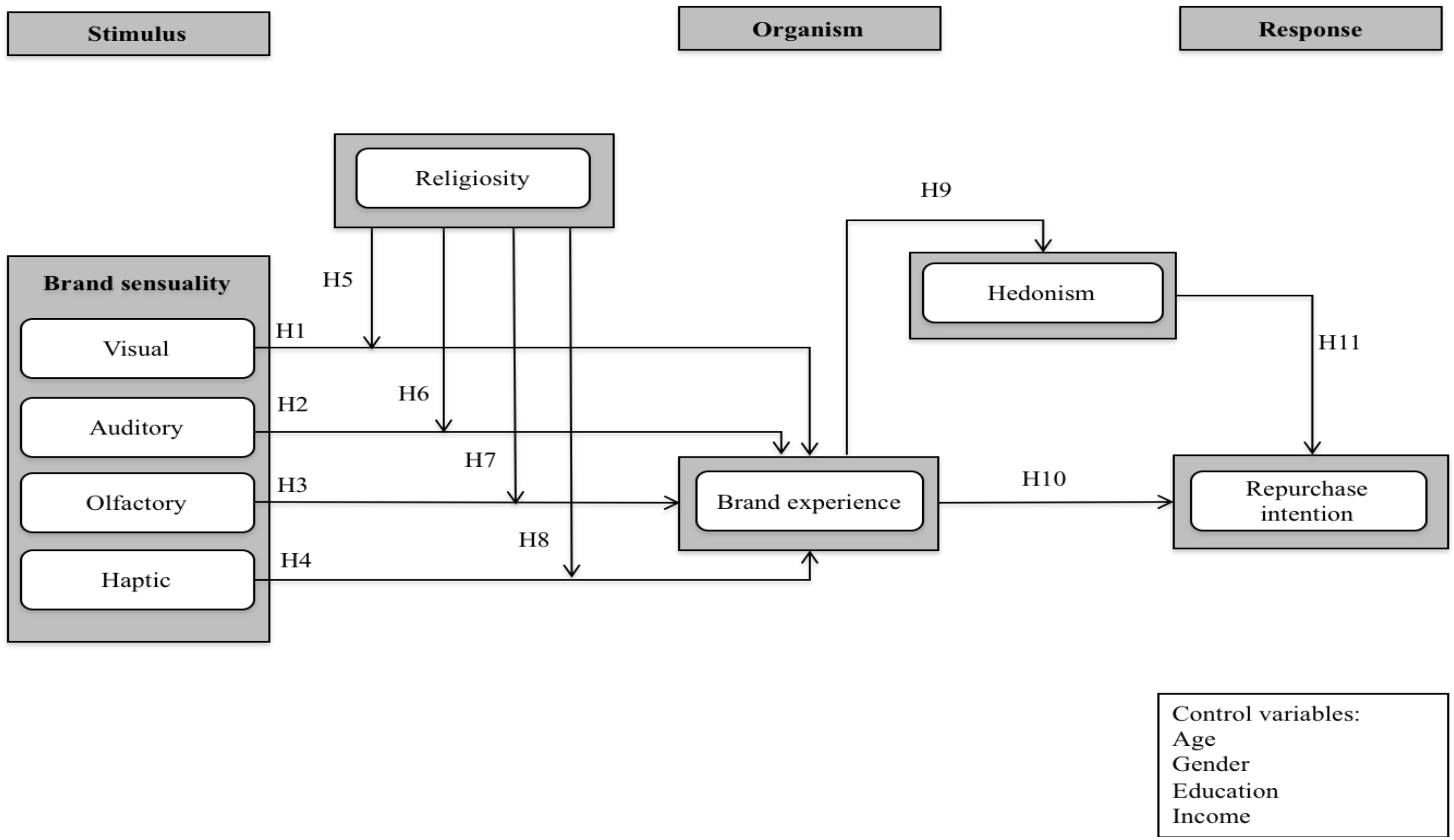
Endogenous or internal factors, such as values, expectations or needs (Bruner, 1957; Jacoby, 2002; Markus and Kitiyama, 1991) should be taken into account when investigating how sensorial inputs (i.e. colour, scent, sound) interact with consumers and affect behavioural outcomes. Since these internal factors affect the interplay between sensorial stimuli and individuals' evaluation of them, and therefore affect behavioural responses (Heide and Gronhaug, 2006; Kim and Moon, 2009; Lin, 2004), it might have been expected that they would have been investigated thoroughly; however, this is not the case. Interestingly, most of the empirical research regarding sensorial stimuli and their effect on consumers' responses has not taken individual-related factors into account, despite their influence on the interplay between the two. Even though the effect of environmental variables on consumer behaviour has become a topic of interest among marketing scholars in the recent years (Kumar and Kim, 2014; Mohan et al., 2013; Walsh et al., 2011), there is still a lack of understanding in the retail context of how sensorial elements interact with consumers, affect their experiences and lead them to positive behavioural outcomes by bringing individual-level factors into the equation. Furthermore, as highlighted by Spence (2014), there is a need for new studies to explore the impact of sensorial inputs on customer behaviour, especially in the retail context, and more importantly there is a need to understand how consumer-related variables play a role within these concepts.

One individual-related factor that may have an impact on individuals' evaluation of sensorial stimuli is religiosity. Religiosity refers to the socially shared beliefs, ideas and practices which integrate each layer of an individual's preferences, emotions, actions, attitudes and behaviours, thereby reflecting the degree of his/her commitment to religion (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Stolz, 2008; Terpsta and David, 1990; Worthington et al., 2003). As such, religiosity may disrupt or enhance (i.e. moderate) the relationship between sensorial stimuli and outcome behaviour (Mathras et al., 2016). Even though the "level of religiosity may be driving previously established differences in consumer behaviour" (Mathras et al., 2016, p. 1), scholars have not gone beyond considering religiosity as a segmentation variable (Sandikci and Rice, 2011, p. 12), rather than considering it as a variable that uncovers relationships, as it has a certain effect on consumers' cognitive, affective and behavioural mechanisms (Mathras et al., 2016).

Even though sensorial stimuli and their effect on consumers' responses have been empirically investigated in the retail context in the marketing domain, scrutiny of the literature shows that a substantial part of this research stream has captured only a few or specific sensorial stimuli when investigating their effects on consumer responses within the retail context. To put it differently, scholars have specifically investigated music (Andersson et al., 2012; Ferreiraa et al., 2011), colour (Bellizzi and Hite, 1992; Verhoeven and Van Es, 2012) or scent (Chebat and Michon, 2003; Madzharov et al., 2015), rather than taking all these elements together, since they are an inseparable part of the retail context and all interact with consumers in the same space.

Hereafter, this study shapes itself from the research gaps and research motivations drawn from the literature; and from the insights of marketing practitioners, research companies and consultants where they highlight the trends, challenges and need for enhanced understanding regarding the issues raised in Chapter II. The conceptual framework developed on the basis of the literature review is provided in Figure 3.1.

Figure 3.1: Conceptual framework developed based on the literature review.



3.3. BRAND SENSUALITY, ITS DIMENSIONS AND BRAND EXPERIENCE

Looking at the shifting trend in marketing throughout the years, because of evolving technology, increasing knowledge and the way in which societies perceive these factors, consumers wish to be informed and smarter (Cooper, 2013; Cruz, 2017). Thus, today's consumers are forcing marketers to alter their strategies where the physical connection between brand and consumers is mundane (Cruz, 2017). Although marketing practitioners introduced sensory marketing earlier than marketing scholars explored it, because practitioners observe consumers' needs, desires, and demands, Achrol and Kotler (2012) have discussed the emergence of this marketing trend, the reasons why businesses should implement it, and how to do so (Achrol and Kotler, 2012; Hulten, 2015).

According to these authors (Achrol and Kotler, 2012; Hulten, 2015), the consumer experience should be fundamental to marketing, as experience is filtered through the human senses. They argue further that there is little understanding of the way in which the human senses influence consumer experience, or of the implications. Therefore, they urge scholars to obtain a better understanding of the five senses and consumer experience, as well as of the consumer perceptions and emotions elicited through the interaction of the senses with sensory stimuli. Since postmodern consumers seek both individual and collective brand experiences (Cova and Pace, 2006; Ding and Tseng, 2015; Simmons, 2008), the human senses are considered as important phenomena for delivering positive brand experiences (Tynan and McKechnie, 2009). It is evident that the interest in sensory and experiential marketing research has been gradually increasing (Groeppel-Klein, 2005; Gulas and Bloch, 1995; Krishna, 2011; Morrin and Ratneshwar, 2003).

Despite the recognition of sensorial cues, which are the major channels through which consumers recognise positive and effective brand experiences, to date, the number of empirical studies investigating how the sensorial cues that brands have embraced might impact consumer brand experiences remains limited.

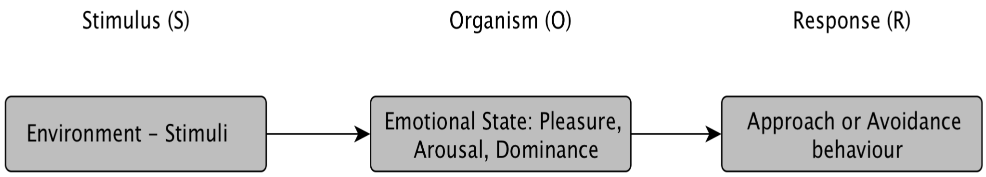
Similarly, Hulten (2015) emphasises that "a person's five senses have been forgotten in marketing research and more research [is] needed on their importance" (p. 54). Elder et al.'s (2010) investigation, which reviewed sensory studies in the literature to provide future research directions in sensory marketing, reveals that, before 2010, 81 studies had focused on the effects of sensory cues on consumer behaviour, of which 28 were published between 2005 and 2010. The following sections will illustrate the theories employed by the present study, the relationships between the constructs, and the hypotheses.

3.3.1. Environmental psychology theory

This study focuses on the environment's (i.e. the store's) effect on consumer behaviour. Since this research aims to provide an enhanced understanding for interpreting how brand sensuality and brand experience are influenced by consumer religiosity and, in turn, how that affects their consumer hedonism and repurchase intention in the fashion retail industry, Mehrabian and Russell's (1974) Environmental Psychology Theory (EPT) and their suggested Stimulus-Organism-Response (S-O-R) model has been employed. What this theory fundamentally proposes is that stimuli from atmospheric surroundings have an effect on individuals' affective and cognitive reactions which, in turn, determine whether an individual will either approach or avoid that atmosphere (ibid.). This theory has been widely used to understand consumer behaviour and has been employed in many studies in the marketing literature (Arora, 1982; Chang et al., 2011; Davis et al., 2008; Donovan and Rossiter, 1982; Hoyer and MacInnis, 1997). Moreover, it has been adapted to understand the effect of environmental surroundings on consumer behaviour in the retail context in the past decade (Chebat and Michon, 2003; Chen and Hsieh, 2011; Kumar and Kim, 2014).

In the S-O-R model conceptualised by Mehrabian and Russell, stimulus refers to the environmental inputs or environmental characteristics which affect consumer emotional responses, such as colour, scent, ambience, etc. (Chang et al., 2011; Eroglu et al., 2001; Teh, 2014); organism refers to individuals' emotional states; and response refers to individuals' positive or negative behavioural responses, such as purchase intention, recommendations and complaining behaviours (Donovan and Rossiter, 1982; Ziethaml et al., 1988). As shown in Figure 3.2, stimulus describes the environmental inputs that lead consumers to a certain emotional state, which, in turn, lead them to a positive or behavioural outcome as a response to the "internal processes and structures intervening between stimuli external to the person and the final actions, reactions or responses emitted. The intervening processes and structures consist of perceptual, physiological feeling and thinking activities" (Bagozzi, 1986, p. 46).

Figure 3.2: Mehrabian and Russell's S-O-R model.



Source: Mehrabian and Russel (1974, p. 8)

Mehrabian and Russell's (1974) environmental psychology theory has been widely accepted and has become dominant in different studies researching the retailing and service industries (Baker et al., 1992; Dawson et al., 1990; Lin, 2004; Mohamed, 2014; Vinnikova, 2016), virtual stores (Eroglu et al., 2001; Manganari et al., 2011; Yun and Good, 2007) and service stores (Foxall and Greenley, 1999; Jang and Namkung, 2009). It has been suggested by researchers (Diener et al., 1985; Diener and Emmons, 1986; Wakefield and Baker, 1998) that this theory should be adopted for the purpose of understanding the effect of sensorial cues in an atmosphere on consumers, with one researcher going so far as to say that "the generalisability of […] Mehrabian and Russell's environmental theory [confirms] that stimulus, emotion and response are strongly associated" (Vieira, 2013, p. 1425). For this particular research, the S-O-R model can be considered as the backbone of the conceptual framework, which was constructed on the environmental psychology theory and uses the S-O-R model to explain the mechanism of individuals' internal states and behavioural responses triggered by exposure to a physical environment.

In order to trace the origin of environmental psychology theory, it is necessary to look at 'the situational theorists' (Lutz and Kakkar, 1975), who note that:

> *"situation relevant for the understanding of consumer behaviour is the psychological situation, which may be defined as an individual's internal*

responses to, or interpretations of, all factors particular to a time and place of observation which are not stable intra-individual characteristics or stable environmental characteristics, and which have a demonstrable and systematic effect on the individual's psychological processes and/or his overt behaviour" (p. 440).

As highlighted by Lutz and Kakkar (1975), "the effects on behaviour of the situation in which that behaviour occurs have long been recognized, but seldom systematically investigated" (p. 439). Empirical research conducted by Belk (1974) brings a new perspective by drawing a distinction between 'situation' and 'environment', noting that "situation and environment [...] represent distinct sources of influence on consumer behaviour and should not be used synonymously. Environment is the broader construct and represents a general milieu of behaviour, whereas situation is a more momentary concept" (pp. 1-2). As a complementary perspective, Wright (1974) also argue that situation could affect overt behavioural outcomes, and the effect of situation could "gain meaning and effect only though the perception of the individual" (p. 5).

In this sense, situational theorists have recognised the need for a taxonomy of situations or situational components, to enable researchers to generalise the examination of situational influence. In creating this taxonomy, in order to explain consumer behaviour which is affected by various situational components, scholars have started to identify and categorise different situational components, for example physical surroundings (Barker, 1968; Belk, 1974, Toffler, 1970), group opinion (Gorden, 1952), and goal structure (Gronhaug, 1972; Belk, 1974). As part of the creation of a taxonomy allowing situational variables to "become meaningful in the explanation of consumer behaviour" (Lutz and Kakkar, 1975, p. 441), Mehrabian and Russell's (1974) environmental psychology theory notes, "the impact of the situation on behaviour is mediated by emotional responses, so that any set of conditions initially generates an emotional (affective, connotative, feeling) reaction, which in turn leads to a behavioural response" (ibid.).

The main aim of this research is to explore how consumer religiosity influences brand sensuality, brand experience and consumer hedonism and how that, in turn, affects consumers' repurchase intention. The study builds on environmental psychology theory, using the S-O-R model with brand sensuality (i.e. visual, audial, olfactory and haptic cues) as the stimuli. Hedonism and brand experience are considered as the organism, where hedonism can be considered as the affective state of the organism, and organism refers to individuals' emotional state after the introduction of stimuli. A study by Parboteeah et al. (2009) conceptualises perceived enjoyment as the organism, which could be considered as an affective reaction. In the same vein, Chui and Lai (2013) also utilises hedonism as the organism, as it is supported that hedonic perception indicates the affective state of mind of a consumer. In addition to hedonism, brand experience can also be considered as an organism, where emotional states can be achieved through it (Floor, 2007). According to Kumar and Kim (2014):

> *"When the S-O-R model is applied in the retail context, stimuli are the store atmospheric cues that affect the internal states of the consumer. A cue is defined as a characteristic, event, or object, external to a person that can be predetermined and used to categorize a stimulus object (Schellinck, 1980). Specifically, stimuli (S) in the retailing context refer to all the physical and nonphysical elements of a store, which are within the retailer's control to enhance customers' shopping experience (Eroglu and Machleit, 1990; Turley and Chebat, 2002)" (p. 688).*

According to Donovan and Rossiter (1982), emotions that customers experience in retail environments lead them to either approach or avoid the store as an outcome behaviour. Therefore, this research theorises brand experience as organism, where "it can mediate the relationship between store environment and shopping behaviour" (Kumar and Kim, 2014, p. 688).

In terms of the response component of the S-O-R model, this study utilises repurchase intention, which refers to the consumer's willingness to make another purchase from the same company for the service or product based on his/her previous experience and desire to experience the same circumstances (Andriopoulos and Gotsi, 2001; Wakefield and Baker, 1998; Ziethaml et al., 1996). According to Chui and Lai's (2013) empirical study, customers' hedonic perceptions influence their revisit intentions for auction websites. In the same vein, in the retail context, it is expected that hedonism will influence consumers repurchase intentions when they are being stimulated by sensorial cues.

Furthermore, extending the S-O-R model, this research uses religiosity as a moderating variable between brand sensuality and brand experience, i.e. between stimulus and organism. The past literature (Chui and Lee, 2013; Goi et al., 2014; Murray, 2012) urges researchers to use moderators, which “implies a causal relationship between two variables changes as a function of the moderator variable, i.e. a moderator variable can influence both the direction and the strength of the influence of the independent and dependent variable” (Baron and Kenny, 1986, p. 1174). This has strong support from the situational theorists (Belk, 1974; Moss and Andrasik, 1973; Rotter, 1955). The “situation relevant for the understanding of consumer behaviour is the psychological situation, which may be defined as an individual's internal responses to, or interpretations” (Lutz and Kakkar, 1975, p. 440); and, as Hansen (1972) agrees, “altogether, how the actor perceives the situation is as important as the actual elements found in the physical environment” (p. 47).

An intra-individual variable that impacts each layer of an individual’s life is religiosity. Since consumers are considered rational beings (Kirmani and Rao, 2000; Shugan, 2006), there are many variables that may affect their emotional, cognitive and behavioural actions. Notable researchers have investigated the role of many individual internal inputs and their effects on shopping decisions (Essoo and Dibb, 2004), consumption choices (Cosgel and Minkler, 2004), and so on. Religiosity, as an individual variable, can be defined as a phenomenon that refers to socially shared beliefs, ideas and practices which integrate each layer of individuals’ preferences, emotions, actions, attitudes and behaviours, reflecting the degree of his/her commitment to religion (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Terpsta and David, 1990; Worthington et al., 2003).

Given this definition, the literature has investigated different areas of interest which reveal that religiosity is a reflective guideline that shapes consumers’ altruism (Saroglou et al., 2004), willingness to give time and material resources (Regnerus et al., 1998), wish to seek novelty and information transfer

(Hirschman, 1982), decision-making processes (Delener and Schiffman, 1988), media usage and preferences (McDaniel and Burnett, 1991), and quality, social risk, and brand preferences (Smith and Frankenberger, 1991). Although the effect of religion has been studied with different focuses in social psychology (Durkheim, 1951; 1965; Freud 1928), philosophy (Muscio, 1918), and economics (Weber, 1930), the most striking fact over the years has been that, despite the increasing prominence given to religiosity and its effects on consumption, decision-making and behavioural patterns of consumers (Delener, 1990; Essoo and Dibb, 2004; Hirschman, 1983; Lau, 2010), these studies generally lack understanding regarding sensorial marketing. Thus, it is necessary to build an enhanced understanding of how religiosity influences sensorial-related constructs.

Murray (2012) notes that in order to provide a better understanding of how a specified stimulus has an impact on the affective and emotional state of consumers, it "would be better informed by the inclusion of these moderator variables in the analyses" (p. 7). The reason can be explained as follows: consumers who have high religiosity may respond in different ways to sensorial stimuli, which may lead them to have a different positive or negative brand experience compared with consumers who have low religiosity. The present study will therefore assist brand managers and marketers in the development of store concepts by creating dynamic and affective sensorial strategies in congruence with the consumer segment, since, as Volkart (1951) states, "the human situation often includes some factors common to both the observer and the actor [but] also includes some factors that exist only for the actors, i.e., how they perceive the situation, what it means to them, what their 'definition of the situation' is" (p. 2). In the light of the discussion above, the next section presents the first hypothesis along with the justification from the relevant literature.

3.3.1. Visual cues and brand experience

As illustrated in Chapter II, vision is the most dominant sensory system belonging to human beings, since it is used and encountered more than any other sensory cue (Biswas et al., 2014; Hulten, 2013; Schiffman, 2001). From a marketing perspective, it is logical to state that visual cues are the first sensorial cue noticeable by consumers and comprise the biggest part of branding strategies in environmental settings (Biswas et al., 2014; Biswas, 2016; Hulten, 2013). In the conceptualisation of brand sensuality, colour, logos, lighting, fixtures, graphics, signage and even mannequins can be examples of visual cues used by companies to influence consumers' behaviour and possible purchases (Hulten, 2013; Kahn and Deng, 2009; Krishna, 2008; Seock and Lee, 2013). According to Helmefalk and Berndt (2018), visual cues can be simple physical inputs such as logos or colour, however, they can be "more complex variations, such as aesthetics and form (Jang et al., 2018; Tilburg et al., 2015; Vieira, 2010)" (p. 4).

In the literature, scholars have investigated visual cues from different perspectives. For example, in Odeh and Abu-Rumman's (2014) study, store design is found to influence consumers' buying behaviour directly. Another study by Chen and Hsieh (2011) reveals that design factors integrated into retail stores influence consumers' cognitive evaluations such as service quality and product value, leading them to have a positive emotional state, and in turn, resulting in approach behaviour such as purchase intention. As one of the most influential aspects of visual cues in retail stores, colour has been investigated frequently by scholars (Babin et al., 2003; Osman et al., 2014): it has been found to influence consumers' mood, and therefore increase the money and time spent in the stores (Osman et al., 2014). Going further, Babin et al. (2003) investigated whether the use of cool and warm colours in fashion stores had different effects on consumers' emotional and behavioural responses. The striking conclusion was that store designs using cool colours influenced consumers' behavioural and emotional responses more than designs using warm colours.

Chebat and Morrin (2007) investigated the influence of mall décor colour on consumer perceptions of the quality of the environment and products in two different groups: French-Canadians and Anglo-Canadians. The results revealed that French-Canadian consumers perceived shopping mall environments and products to have a higher quality when the malls used warm colours in their design. However, for Anglo-Canadian consumers, the opposite was true: these consumers perceived shopping mall environments and products to be of a higher quality when cool colours were used in their design.

Two other influential aspect of visual cues, layout and interior design, have often been noted as key factors in the servicescape used to attract consumers (Wakefield and Blodgett, 1996). They have been defined by Bitner (1992) as an approach for certain places to make them organised in terms of providing spatial coherence. According to Wakefield and Baker (1998), interior design and décor are significant aspects of visual cues and found to influence consumers' emotions and experience of 'pleasantness', which, in turn, lead consumers to have positive behavioural intentions (Holmqvist and Lunardo, 2015).

Another important aspect of visual cues, lighting, has been identified by Gifford (1988) as a tool to stimulate consumers' feelings during their shopping activities. The manipulation of lighting in retail stores has become one of the most intriguing topics for consumer stimulation leading to positive behavioural outcomes (Spence et al., 2014). To give empirical examples from the literature, Summers and Hebert (2001) revealed that lighting has a positive influence on consumers' willing to spend more time in a store. Areni and Kim (1994) examined the impact of lighting on consumers' patronage intentions, revealing that bright lighting increased the number of items examined by consumers in a wine store compared with soft lighting. Similarly, another study, conducted by Oberfeld et al. (2009), revealed that lighting manipulation in a winery positively influenced consumers' perceived value regarding wine they had been tasting positively: consumers were willing to pay more money for wine tasted under blue and red lighting conditions than under green and white light.

Scrutiny of the literature reveals that research on different aspects of visual cues in the retail context has remained limited: scholars have mainly investigated aspects such as colour (Babin et al., 2003; Baker et al., 1994; Chebat and Morrin, 2007), layout and design (Wakefield and Baker, 1998; Wakefield and Blodgett, 1996) and lighting (Hebert, 2001; Spence et al., 2014). This study therefore makes a unique contribution by taking a holistic approach including all visual cues, adopting a qualitative research method in the first stage to provide an enhanced understanding of visual cues, which is limited in the existing literature (Babin et al., 2003; Baker et al., 1994; Hyun and Kang, 2014; Wakefield and Baker, 1998). Based on the preceding discussion, it should be stressed that considering all aspects of visual cues is significant, since these cues may stimulate consumers and lead them to have better feelings, meaning they could experience a retail store in a more positive way. Based on the previous discussion, these arguments lead the researcher to:

Hypothesis 1: Visual cues have a positive effect on brand experience.

3.3.2. Audial cues and brand experience

From the marketing point of view, audial cues are described as "sound-related cues and include the jingles associated with brands; sounds made when pronouncing the brands as well as distinctive sounds made by using the product associated with that brand" (Biswas, 2016, p. 219). As emphasised in Chapter II and highlighted by Chang et al. (2011), music has an undeniable effect on consumers' satisfaction (Mattila and Wirtz, 2001). Moreover, audial cues have an undeniable effect on consumers' mood, evaluation, and behavioural as well as emotional responses (Alpert et al., 2005; Bartholme and Melewar, 2016; Han and Ryu, 2009; Hulten, 2013; Kellaris and Kent, 2001). They have also been linked with other positive consumer-related variables, such as consumer loyalty (Walsh et al., 2011) and arousal of consumers' emotional states (El Sayed et al., 2003).

According to Chang et al. (2011), it should not be forgotten that managers need to understand the characteristics of the context and consumers as a starting point when integrating audial cues. Yalch and Spangenberg (1990) also emphasise that rather than utilising music appropriate to the target markets, manager and brands should investigate what consumers want and need before establishing the audial cues. Therefore, this study has strategic importance by considering consumers' characteristics and the context.

According to Milliman (1982; 1986), the tempo of music has an impact on the sales volume in a supermarket and the length of stay in a restaurant. Grewal et al.'s (2003) empirical study investigating the relationship between classical music and customers' evaluations in a jewellery shop found that classical music had a significant influence on evaluation and led consumers to behavioural intention. Osman et al. (2014) concludes that music has a positive influence on customers' mood, leading to positive in-store behaviour, while El Sayed et al. (2003) also finds that music influences customers' emotions, leading to positive behavioural intention.

Since brand experience refers to an engaging interaction between brand and consumer, where the brand tries to connect with the consumer by creating memorable, sensorial, emotional and spiritual involvement via products, goods, services and atmospheric cues (Brakus et al., 2009; Carbone and Haeckel, 1994; Hulten, 2011; Pine and Gilmore, 1998; Shaw and Ivens, 2002), in the light of the previous studies, audial cues can be expected to stimulate these positive brand experiences in these ways. Therefore, these arguments lead to:

Hypothesis 2: Audial cues have a positive effect on brand experience.

3.3.3. Olfactory cues and brand experience

Olfactory cues "heighten awareness: [they alert] the organism to existence of agents in the air, to check their quality for guidance of behaviour on the basis of previous encounters, to avoid or approach certain substances" (Hvastja and Zanuttini, 1991, p. 883). Ambient scent is considered as one of the environmental characteristics in the marketing context that has a firm influence on consumers, and refers to "a scent that is not emanating from a particular object but is present in the environment" (Spangenberg et al., 1996, p. 67). In the context of using sensorial cues to appeal to consumers, even though olfactory cues and their application to experiential marketing have attracted many industries, there has been little focus on them in the academic empirical research (Maille, 2001). Olfactory cues refer to the stimuli related to scent and freshness in the surrounding atmosphere (Areni and Kim, 1994). In the marketing literature, researchers first began to investigate the scent of specific products (Schneider, 1977; Schmitt and Schulz, 1995). However, this approach has evolved and shifted to the use of ambient scent to create a positive consumer experience in the store (Douce and Janssens, 2013; Soars, 2009; Vinitzky and Mazursky, 2011).

An examination of the relevant literature indicates that olfactory cues have been found to influence consumers' responses, such as influencing their revisit intentions (Spangenberg et al., 1996), leading them to have enhanced pleasure and, in turn, increasing their loyalty (Walsh et al., 2011) and influencing their buying behaviour (Madzharov et al., 2015). Spangenberg et al. (1996) found that pleasurable ambient scent could alter consumers' evaluations of their experience compared with a no-scent environment. Furthermore, Morrin and Ratneshwar's (2003) research concludes that a pleasant ambient scent alters consumers' recognition and recall towards the brand, and that pleasant scent increases the amount of time and money that consumers are willing to spend in the retail setting.

In another context, Walsh et al. (2011) found that aromas in coffee shops influenced consumer pleasure and satisfaction, which, in turn, enhanced customer loyalty. In another empirical study, Madzharov et al. (2015) concluded that ambient scent influenced consumers' preferences, which then led them to change their buying behaviour (e.g. money spent, number of items purchased). Scrutiny of the literature indicates that ambient scent diffused into the retail context can influence consumer behaviour (Helmefalk and Berndt, 2018; Herrman et al., 2013; Kivioja, 2017), specifically enhance the consumer experience, and the current literature supports this with findings that store scents are positively associated with positive consumer responses (Chebat and Michon, 2003; Michon et al., 2005; Spangenberg et al., 2005). Therefore, in the light of the literature, the following hypothesis is addressed:

Hypothesis 3: Olfactory cues have a positive effect on brand experience.

3.3.4. Haptic cues and brand experience

As the skin is the largest sensory organ and touch is the first human sense developed (Gallace and Spence, 2010), the tactile sense or haptic cues are considered as a "principal source of input to touch perceptual system" (Peck and Childers, 2003, p. 35). According to the existing body of knowledge (Holbrook, 1983; Klatzky and Lederman, 1992; McCabe and Nowlis, 2003), haptic cues are the least studied sensorial cues in the marketing discipline. As highlighted by Littel and Orth (2013):

> *"A substantial amount of research has examined single-mode effects on brand evaluations. Research on visual cues has established effects for*

design elements including shapes (Folkes and Matta, 2004; Raghubir and Krishna, 1999; Wansink, 1996), colours (Garber et al., 2000), logos/typefaces (Henderson and Cote, 1998; Henderson et al., 2004), and pictures (Underwood and Klein, 2002). Subsequent research then established systematic relations between holistic types of visual design and consumer brand evaluations (Orth and Malkewitz, 2008). To a lesser extent research on haptic characteristics reported similar effects of touch (Grohmann et al., 2007; Peck and Childers, 2003" (p. 199).

According to scholars (Hekkert, 2006; Lindstrom, 2005; Littel and Orth, 2013), even though haptic cues have had less attention than the other sensorial cues, practitioners and academics, rather than focusing on single sensorial cues to understand how consumers perceive brands or products, should lean on multiple senses to gain a better understanding. Peck and Childers (2003) observe that in a retail setting, companies should utilise haptic cues to influence consumers in a positive manner by simply letting them touch the products. It has long been evident that haptic input provides consumers with substantial information that cannot be received simply by looking at products (Lindauer et al., 1986), where it has been emphasised that haptic cues has a vital standing for consumer emotion and behaviour (Streicher and Estes, 2016). As highlighted by Peck and Childers (2003), "studying touch may lead to insights regarding brand judgements and choice preferences" (p. 430). McCabe and Nowlis (2003) also note that haptic cues are required by consumers to evaluate and explore information about products.

Even though haptic cues have been "the most underappreciated sense in marketing" (Streicher, 2012; p. 920), previous studies have addressed crucial points such as touch being a necessity (Peck and Childers, 2003), and the influence of nondiagnostic haptic cues on the judgements of products (Krishna and Morrin, 2009). As discussed in Chapter II, the literature places haptic cues into two groups: diagnostic and nondiagnostic (Grohmann et al., 2007; Krishna and Morrin, 2008; Meyvis and Janiszewski, 2002). Diagnostic haptic cues are those involved when consumers specifically search for diagnostic information when evaluating a brand, product or service (Meyvis and Janiszewski, 2002).

According to Krishna and Morrin (2008), “haptic is diagnostic for the target task – that is, when it provides objective information relevant to product judgement, such as touching a sweater to assess its thickness or texture” (p. 807).

On the other hand, nondiagnostic haptic cues are those “not objectively relevant to the judgement task” (ibid., p. 808). Furthermore, according to Krishna and Morrin (ibid.), nondiagnostic haptic cues are considered as a natural part of the consumption experience; their influence on consumer judgements has been long recognised by scholars (Broniarczyk and Gershoff 1997, 2003; Meyvis and Janiszewski 2002; Shiv et al., 2005; van Osselaer et al., 2004). For example, Grohmann et al. (2007) state that the sense of touch (or haptic cues) influences consumer response and perception of product quality. Another striking result from Hornik’s (1992) study showed that consumers who had touched a product (while tasting a new snack being launched in a supermarket) tended to comply more than consumers who had not touched the product. Peck and Childers (2003) revealed the influence of individual-level differences in haptic orientation or preferences based on product-based haptic information.

As emphasised by Peck and Shu (2009), consumers feel more ‘belongingness’ towards products offered in touch situations than in no-touch situations. From the research discussed above, the results can be generalisable in terms of the idea that the use of haptic cues by consumers creates positive responses and in turn, affects behavioural responses such as increased rate of impulse purchases (Hulten, 2012; Peck and Childers, 2003). Thus, it is hypothesised that:

Hypothesis 4: Haptic cues have a positive effect on brand experience.

3.4. THE MODERATING ROLE OF RELIGIOSITY

This section reviews the relevant literature to reveal whether and why the influence of consumer religiosity on the relationship between brand sensuality and brand experience should be studied. Even though Mehrabian and Russell’s (1974) theory and model dominate the literature, the results of empirical studies have diversified and have generally consisted of independent variables (as stimuli), mediators (as organism) and dependent variable (as response) (Lin, 2004; Turley and Milliman, 2000; Vieira, 2013). It has been strongly suggested in the literature that when consumers interact with sensorial cues in the environment, they begin to construct an unconscious mental image based on these cues, which, in turn, affects their cognitive, affective and behavioural responses where these depend on consumer-related variables (Eroglu et al., 2003; Kim and Moon, 2009; Koo and Ju, 2010; Lin, 2004).

In the past decade, many studies, especially those which have applied environmental psychology theory have highlighted that the store environment (i.e. sensorial cues) has an undeniable effect on consumers' attitudes, leading to an emotional and behavioural outcome based on consumers' identity (Eroglu et al., 2003; Koo and Ju, 2010). When it comes to sensorial marketing and the influence of individual related variables on sensory cues, the importance of individual-level consumer characteristics has not been appreciated, yet, some scholars (Bone and Ellen, 1999; Koelega, 1994) have been pioneers by examining different individual-level characteristics and urging scholars to bring new insights by investigating the topic further.

The literature (Jacoby, 2002; Markus and Kitayama, 1991; Mathras et al., 2016; Lin, 2004; Yoon and Park, 2012) notes that determining specific sensorial stimuli for effective marketing strategies cannot be fully reliable without understanding the effect of individual-level consumer characteristics. Endogenous or internal factors, such as values, expectations or needs (Bruner, 1957; Jacoby, 2002; Markus and Kitiyama, 1991) should be taken into account when investigating how sensorial inputs (i.e. colour, scent and sound) interact with consumers and affect the outcomes. Details of the past literature and evidence of the lack of understanding of the effects of individual-level factors can be found in Table 3.1.

For example, according to Bone and Ellen (1999), when investigating the influence of olfaction cues on consumer responses, the importance of moderated effects such as individual characteristics (e.g. gender) and context effects (e.g. a stressful task) should be acknowledged and should not be ignored where these have been identified by previous researchers. Moreover, according to Koelega's (1994) study on the impact of gender on the relationship between olfactory cues and sensitivity, women are more prone than men to be sensitive to olfactory cues.

Another study, conducted by Eroglu et al. (2003), examined the moderating role of two individual traits, involvement and atmospheric responsiveness, on the relationship between atmospheric cues in the online environment and consumers' emotional and cognitive states, which, in turn, influence consumers' shopping behaviours (such as satisfaction, approach and avoidance behaviour). According to the results, for consumers who have a low involvement in visiting the website and those with high atmospheric responsiveness, the atmosphere of a website influences perceived pleasure. Overall, the two individual traits, involvement and atmospheric responsiveness, were found to have a moderating effect on the website atmospherics (stimulus), and pleasure (organism), which influenced shopping behaviour (response).

Another pioneering study conducted by Koo and Ju (2010) also used the S-O-R model to examine the influence of the atmospheric cues of online stores on the affective emotional states of consumers, which, in turn, lead consumers to positive behavioural outcomes. More interestingly, by extending the model, they investigated the moderating effect of perceptual curiosity on the relationship between online atmospheric cues and consumers' emotional affective states, where perceptual curiosity refers to the personal tendency to investigate and be curious about the surrounding environment. Atmospheric cues (stimulus) were found to influence consumers with high perceptual curiosity, who were found to be more pleased and aroused (organism), leading them, in turn, to have positive behavioural intentions (response), compared with consumers with low perceptual curiosity.

The intuition of extending the environmental psychology theory by investigating the moderating role of religiosity addresses the gap in the literature regarding the lack of understanding of '*individual differences*' , where scholars heavily emphasise the importance of extending the knowledge in sensory marketing, as well as environmental psychology theory and S-O-R framework (Chebat et al., 2009; Elder et al., 2010; Morrin and Chebat, 2005; Möller and Herm, 2013). As such as highlighted by Helmefalk and Hulten (2017), "although retailers have acknowledged the importance of scents and their effects on consumer behaviour, it remains difficult to establish the appropriateness of scents in retail settings in relation to age, culture and other personal attributes (Chebat et al., 2009; Morrin and Chebat, 2005; Möller and Herm, 2013).” (p. 3). In the same vein, Elder et al. (2010) further addresses the questions for scholars to investigate “For example, do individuals differ in motivation to touch by demographics such as gender and age? What impact does culture have on motivation to touch? How does the ability to differentiate haptic attributes vary across individuals? We do know that sensitivity to touch declines with age (Stevens & Patterson, 1995; Thornbury & Mistretta, 1981), but what are the implications for marketing?”, where Elder et al. (2010) emphasises that to extend the knowledge on individual characteristics and specifically, investigating their moderating effects “would provide more information to the marketer about the relative importance of different modalities of cues in designing an offer or in formulating communication.” (p. 14).

This study, therefore, proposes consumer religiosity as an individual variable belonging to consumers and explores the influence of consumer religiosity on the relationship between sensorial cues and brand experience, there is a plethora of studies investigating several individual-related characteristics using environmental psychology theory, revealing that consumers’ emotional and mental states are influenced by their individual characteristics and are reflected in their consumption behaviour (Ha and Lennon, 2010; Mehrabian and Russell, 1974; Mummalaneni, 2005). This research therefore aims to bring consumer religiosity into an S-O-R model and investigate its role in the retail context.

Table 3.1: Experience and its dimensions in the marketing literature.

Authors	Year	Industry	Stimulus	Organism	Response	Moderator
Yoo et al.	1998	Retailing	Store location, Atmosphere Facilities	Positive emotions, Negative emotions	Store attitudes	-
Eroglu et al.	2003	Online store	Online environment cues	Pleasure, Arousal	Satisfaction, Avoid behaviour, Approach behaviour	Consumers' involvement, Atmospheric responsiveness
Davis et al.	2008	Online hypermarket	High task cues, Low task cues	Pleasure, Arousal, Satisfaction	Avoid behaviour Approach behaviour	Customer cultural orientation
Liu and Jang	2009	Restaurant	Dining atmospherics	Emotional responses, Perceived value	Behavioural intentions	-
Kang et al.	2011	Spa	Environmental sensory components	Consumer emotions	Behavioural intentions	-
Lam et al.	2011	Casino	Ambience, Navigation, Sating comfort, Interior décor, Cleanliness	Customer satisfaction, Cognitive, Affective	Desire to stay Intention to revisit	-
Walsh et al.	2011	Coffee shops	In-store music, In-store aroma, Price, Service quality, Price	Emotions	Store satisfaction Store loyalty	-
Chen and Hsieh	2011	Chain store supermarkets	Store atmospheric factors	Cognitive valuation, Emotional responses	Approach behaviours	-
Wong et al.	2012	Shopping mall	Mall/store quality, Quality of merchandise, Convenience, Enhancements, Price orientation	-	Shopping enjoyment	-
Cui and Lai	2013	Online auction website	Effectiveness of bidding agent, Network effect, Product diversity	Utilitarian perception, Hedonic perception	E-loyalty	-
Osman et	2014	Shopping	In-store	Mood	Time spent	-

al.		mall	atmospherics		Money spent Repatronage intention	
Teh	2014	Coffee shops	Exterior, General interior, Store layout, Interior displays, Human variable	Experience, Mood, Emotion	Cognitive Affective Behaviour	Personality
Jalil et al.	2015	-	Facility aesthetics, Ambience, Spatial layout, Employee factor	Customer satisfaction	Return intentions Positive word of mouth	-
Vinnikova	2016	Lab experiment	Odour	Emotional state	Approach or avoidance response	Gender, Age, Education, Culture, Ethnic origin, smoking habits, Duration of stay in China Association with Chinese culture

Source: Developed by the researcher

Religiosity can be defined as a phenomenon that refers to socially shared beliefs, ideas and practices which integrate each layer of individuals' preferences, emotions, actions, attitudes and behaviours reflecting the degree of his/her commitment (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Terpsta and David, 1990; Worthington et al., 2003). Although the effect of religion has been studied from different points of interests in social psychology (Freud 1928; Durkheim, 1951; 1965), economics (Weber, 1930) and philosophy (Muscio, 1918), the most striking fact over the years is its increasing prominence not only in societies considered as traditional, but also its penetration into so-called Westernised and developing countries such as Turkey. Over the past few decades, even though there has been increased attention amongst researchers to the study of religiosity and its effects on the consumption, decision-making and behavioural patterns of consumers (Delener, 1990; Essoo and Dibb, 2004; Hirschman, 1983; Lau, 2010), there is a lack of understanding of the role of religiosity in sensorial marketing.

Thus, it is necessary to build an enhanced understanding about how religiosity influences sensorial-related constructs.

The concept of religiosity and its role in influencing consumer behaviour has been reviewed and clarified in Chapter II, which highlighted that religiosity, as an individual variable, could be defined as a phenomenon referring to socially shared beliefs, ideas and practices which integrate each layer of individuals' preferences, emotions, actions, attitudes and behaviours, reflecting the degree of his/her commitment to religion (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Terpsta and David, 1990; Worthington et al., 2003). Since consumers are considered as rational beings (Kirmani and Rao, 2000; Shugan, 2006), many variables may affect their emotional, cognitive and behavioural actions. As one of these variables, religiosity has been investigated by various researchers belonging to different schools of thought, who have investigated its effects on shopping decisions (Essoo and Dibb, 2004), consumption choices (Cosgel and Minkler, 2004), voting behaviour (Gibbs, 2005), social stability (Fagan, 1996), and crime and delinquency (Butts et al., 2003).

Unlike other individual-level consumer characteristics, religiosity is seen in the marketing literature as a reflective guideline for consumers which shapes their altruism (Saroglou et al., 2004), willingness to give time and material resources (Regnerus et al., 1998), wish to seek novelty and information transfer (Hirschman, 1982), decision-making processes (Delener and Schiffman, 1988), media usage and preferences (McDaniel and Burnett, 1991), and quality, social risk and brand preferences (Smith and Frankenberger, 1991). In recent years, researchers have given much attention to the study of religiosity and its effects on the consumption decisions and behavioural patterns of consumers, as it is emphasised as a significant value in an individual's cognitive system (Delener, 1990; Essoo and Dibb, 2004; Hirschman, 1983; Lau, 2010).

According to an empirical study conducted to investigate the influence of religiosity on the importance of retail store characteristics (McDaniel and Burnett, 1990), religious commitment, as one aspect of religiosity, has an important role in determining certain retail evaluative criteria held by consumers. Another research finding claimed that religiosity could lead to different cognitive processing by consumers to determine their behavioural responses (Muhamad, 2008). Furthermore, according to Muhamad and Mizerski's (2013) study, intrinsic and extrinsic religiosity influence consumers' judgements, feelings towards the product and service purchasing decisions. When we look at the influence of religiosity, as it has been advocated by scholars, religiosity has been considered and treated as a demographic variable (Hopkins et al., 2014), where its continuous nature has been neglected (Krishna, 2016). Yet, there are prominent studies considering religiosity as a moderating variable, by looking its nature of 'strengthen' or 'weakening' the relationship between dependent and independent variables.

As such, Fam et al. (2004) investigates the role of religiosity on advertising controversial products where the results show that the consumers who have high religious values are offended more by the advertising of controversial products than consumers who have low religious values. When it comes to brand sensuality and sensory cues, there is no prior study investigating the influence of religiosity on brand sensuality and brand experience. Yet, it has been long recognised that individuals who have high religious values concern to maintain their high moral standards (Wiebe and Fleck, 1980), and more importantly, due to the willingness of maintaining high moral standards, the high religious individuals are likely to have a high perceptual curiosity (Reiss, 2015[6]), which makes them "pay closer attention to visual and other sensory cues" (Logkizidou, 2016, p. 103). Even though one of the poorly researched areas is the role of the factors that may influence individuals' evaluation of sensorial stimuli (Heide and Gronhaug, 2006; Kim and Moon, 2009; Lin, 2004), through this deduction and based on previous empirical studies, it can be assumed that it is likely to expect consumers who have high religiosity will have positive attitude towards brand sensuality (i.e. audial, visual, olfactory and haptic cues) and have a positive brand experience, comparing to the consumers' who have a low level of religiosity.

6 Reiss, S. (2015). The 16 Strivings for God: The New Psychology of Religious Experiences. Mercer University Press: Georgia, USA.

Therefore, the following are hypothesised:

Hypothesis 5: Consumer religiosity moderates the relationship between visual cues and brand experience, such that there will be a positive relationship between consumer religiosity and visual cues when only consumer religiosity is high rather than low.

Hypothesis 6: Consumer religiosity moderates the relationship between audial cues and brand experience, such that there will be a positive relationship between consumer religiosity and audial cues when only consumer religiosity is high rather than low.

Hypothesis 7: Consumer religiosity moderates the relationship between olfactory cues and brand experience, such that there will be a positive relationship between consumer religiosity and olfactory cues when only consumer religiosity is high rather than low.

Hypothesis 8: Consumer religiosity moderates the relationship between haptic cues and brand experience, such that there will be a positive relationship between consumer religiosity and haptic cues when only consumer religiosity is high rather than low.

3.5. BRAND EXPERIENCE AND ITS CONSEQUENCES

Brand experience refers to an engaging interaction between brand and consumer, where the brand tries to connect with the consumer by creating memorable, sensorial, emotional and spiritual involvement via brand products, goods, services and atmospheric cues (Brakus et al., 2009; Carbone and Haeckel, 1994; Hulten, 2011; Pine and Gilmore, 1998; Shaw and Ivens, 2002). As emphasised in Chapter II, although the term experience has been manifested in many different ways in the marketing literature such as customer experience (Gentile et al., 2007), product experience (Hoch, 2002), shopping experience (Kerin et al., 1992) and brand experience (Brakus et al., 2009), Pine and Gilmore (1998) assert that for any experience to be successful, a customer must find it “unique, memorable and sustainable over time” (p. 12).

While examining the antecedents of brand experience, scholars (Aggleton and Waskett, 1999; Berry et al. 2002; Brakus et al., 2009) emphasise that the sensorial aspects of goods and services can contribute to the experience. Berry et al. (2002) highlight that “anything that can be perceived or sensed – or recognised by its absence – is an experience clue” (p. 89). In the light of this discussion, it should be emphasised that each consumer has a subjective experience of brands, whereby the consumer perceives the brand’s way of using their human senses and, in turn, interprets them, thereby creating his or her own unique brand experience. For examples, Aggleton and Waskett (1999) emphasise that the sense of smell can be considered as one of the most important mechanisms for altering consumer memory and creating brand associations. After the comprehensive understanding of brand sensuality, its dimensions and brand experience provided in Chapter II, this chapter now looks at brand experience and its consequences. The literature has a number of empirical studies examining brand experience and its consequences, in which brand experience has been found to influence satisfaction (Brakus et al., 2009; Ha and Perks, 2005), loyalty (Brakus et al., 2009; Iglesias et al., 2011), familiarity (Ha and Perks, 2005) and brand attitude (Grace and O’Cass, 2004). However, when it comes to the relationship between brand experience and hedonism, the literature remains limited.

Looking at the literature on hedonism, scholars (Arnold and Reynolds, 2003; Ballantine et al., 2010; Griffin et al., 2000) refer to consumer hedonism as having a sense of enjoyment, fun and pleasure which consumers can receive through the new experiences gained while shopping. In accordance with this definition, it is important to highlight that brand experience can be an aspect of hedonism: this is in alignment with Hirschman and Holbrook’s (1982) definition of hedonic consumers, which refers to the “facets of consumer behaviour that relate to the multi-sensory, fantasy and emotive aspects of one’s experience with products” (p. 92).

Even though there is some circumstantial empirical evidence of the relationship between brand experience and hedonism, such as the perception of olfaction affecting consumers' psychological attitudes by arousing their hedonic evaluations (Ellen and Bone, 1998), or the finding that spending time in a store can be motivated by using pleasant scents which positively enhance consumer shopping motivations and product evaluations (Morrin and Chebat, 2005; Spangenberg et al., 1996), the literature has a notable gap when it comes to brand experience and its influence on hedonism. However, Sheth et al. (1991) and Rintamaki et al. (2006) emphasise that hedonic values can be created via consumers' social, emotional and sensorial experiences, where hedonic values that reflect "consumers' perceived psychological value of buying process and purchased product, could be characterized by positive influence on willingness to recommend" Kazakeviciute and Banyte, 2012; p. 534). Furthermore, Stuart and Menteth et al. (2006) find that brand experience influences purchase intention and intention to recommend. The following hypotheses are therefore proposed:

Hypothesis 9: Brand experience has a positive effect on hedonism.

Hypothesis 10: Brand experience has a positive effect on repurchase intention.

3.5.2. Hedonism and repurchase intention

Hedonism refers to a trait where consumers intend to experience fun and seek excitement whilst shopping (Arnold and Reynolds, 2003; Babin et al., 1994; Campbell, 1987; Childers et al., 2001; Hirschman and Holbrook, 1982; Maenpaa et al., 2006). The past literature (Arnold and Reynolds, 2003; Hirschman and Holbrook, 1982; Wakefield and Baker, 1998) suggests that consumers with hedonic motivations are more willing than others to engage in interactive consumption.

As consumer hedonism refers to the seeking of fun, enjoyment and pleasure in the process of shopping (Ballantine et al., 2010), the retail setting has been shifting from retailing to 'entertailing' (Kim, 2001), by offering consumers more pleasurable experiences and, as a result, seeing positive behavioural responses (Park et al., 2006). Therefore, it can be hypothesised that a positive brand experience might lead consumers to having hedonistic motivations, where hedonism leads consumers to positive behavioural responses, such as repurchase intention. Based on the discussion above, it is hypothesised that:

Hypothesis 11: Hedonism has a positive effect on repurchase intention.

3.6. SUMMARY

This chapter has explored how consumer religiosity influences brand sensuality, brand experience and consumer hedonism and how that, in turn, affects consumers' repurchase intention. Building on environmental psychology theory, sensorial stimuli from atmospheric surroundings have an effect on individuals' cognitive, affective and behavioural reactions, which, consequently, determines which individuals approach or avoid that atmosphere by taking action. Even though the extensive contributions of the past literature have shown the effect of sensorial cues on individuals' emotional and behavioural intentions, the factors that affect individuals' reactions to sensorial cues and, in turn, which affect their behavioural responses, such as personality traits, as well as cultural and socio-cultural influences, have attracted very little attention from previous studies.

In sensory marketing, understanding how individual factors influence the interplay between consumers' cognitive, affective and behavioural patterns on the one hand, and the sensorial aspects of products or services on the other, is important because these factors may help shape individuals' experiences, interactions and perceptions of brands in different ways. This study thus contributes to sensory marketing by proposing consumer religiosity as having an impact on individuals' cognitive, affective and behavioural patterns, in research concerning the influence of sensorial strategies on consumer behaviour. Therefore, it can be said that this research has important implications for retailers, brands and brand managers in terms of the significance of understanding consumers' religiosity as one of the most important factors when crafting sensorial cues in order to deliver positive brand experience, which, in turn, leads them to repurchase the same brand.

Chapter II presented the full review of the relevant literature, and Chapter III has illustrated the development of the conceptual framework using the literature as the backbone of the hypotheses. In the light of these two chapters, the conceptual framework was presented in Figure 8.3.

Based on the research gaps found in the literature, as well as the practical approach and results from managers, marketers and research companies, this research generated 11 hypotheses, shown in Table 3.2, along with one main research question and six sub-questions. The next chapter will set out the research methodology and design and their justification.

Table 3.2: List of research hypotheses based on the research questions

Hypotheses	
Research Question: To what extent does religiosity moderate the relationship between brand sensuality and brand experience, affecting consumers' hedonism and in turn, influencing repurchase intention?	
Research Question 1: What are the dimensions of brand sensuality? **Research Question 2: To what extent does brand sensuality influence brand experience?**	
H1	*Visual cues have a positive effect on brand experience*
H2	*Audial cues have a positive effect on brand experience*
H3	*Olfactory cues have a positive effect on brand experience*
H4	*Haptic cues have a positive effect on brand experience*
Research Question 3: To what extent does religiosity moderate the relationship between brand sensuality and brand experience?	
H5	*Consumer religiosity moderates the relationship between visual cues and brand experience, such that there will be a positive relationship between consumer religiosity and visual cues when only consumer religiosity is high rather than low.*
H6	*Consumer religiosity moderates the relationship between audial cues and brand experience, such that there will be a positive relationship between consumer religiosity and audial cues when only consumer religiosity is high rather than low.*
H7	*Consumer religiosity moderates the relationship between olfactory cues and brand experience, such that there will be a positive relationship between consumer religiosity and olfactory cues when only consumer religiosity is high rather than low.*
H8	*Consumer religiosity moderates the relationship between haptic cues and brand experience, such that there will be a positive relationship between consumer religiosity and haptic cues when only consumer religiosity is high rather than low.*
Research Question 4: To what extent does brand experience influence consumer hedonism?	
H9	*Brand experience has a positive effect on hedonism*
Research Question 5: To what extent does brand experience influence repurchase intention?	
H10	*Brand experience has a positive effect on repurchase intention*
Research Question 6: To what extent does hedonism influence repurchase intention?	
H11	*Hedonism has a positive effect on repurchase intention*

Source: Developed by the researcher

CHAPTER IV: RESEARCH METHODOLOGY AND RESEARCH DESIGN

"If there were only one truth, you couldn't paint a hundred canvases on the same theme"
(Pablo Picasso, 1966)

4.1. INTRODUCTION

The aim of this chapter is to offer a detailed description of the study's research methodology and design, in terms of the rationale of the data collection, steps and procedures to fulfil the research aims and answer the research questions. Section 4.2 presents a detailed description of the research design and justifies the choice of the selected methodologies. Section 4.3 sets out the selection of the research approach. Section 4.4 captures the details of the exploratory phase and provides an overview of the main survey, followed by Section 4.5, which provides details of the research instrument and scale development, Section 4.6, which details the main survey, and Section 4.7, which presents the questionnaire design. The data analysis techniques and statistical packages utilised in this research are provided in Section 4.8. The ethical considerations are shown in Section 4.9, and a summary of this chapter is provided in Section 4.10.

4.2. JUSTIFICATION OF THE RESEARCH METHODOLOGY

According to researchers (Burrell and Morgan, 1979; Crotty, 2015; Deshpande, 1983), in the process of developing a study, the researcher needs to elucidate the methodologies and methods that will be employed, i.e. the paradigms which will serve as guidelines for the research, and the justifications of these choices. The term paradigm is rooted in the Greek word *paradeigma,* which is related to the word *pattern,* and implies a kind of conceptual framework shared by scientists in a particular discipline in order to serve as a useful guideline for exploring the problems and finding solutions, which was first defined by Thomas Kuhn (1962)[7].

According to Kuhn (1962, p. 32), the research paradigm can be defined as "an integrated cluster of substantive concepts, variables and problems attached with corresponding methodological approaches and tools". To put it differently, it can be seen as a shared belief system, assumptions or rules that can guide a researcher in terms of how the subject should be investigated, how the research should be conducted and how the results should be interpreted (Bryman, 2004; Burke and Onwuegbuzie, 2004; Guba and Lincoln, 1994; Tashakkori and Teddlie, 1998). A paradigm is based on ontology, epistemology and methodology assumptions (Guba and Lincoln, 1994; Olsen, Lodwick and Dunlop, 1992). Ontology can be described as basic assumptions about the nature of reality (Guba and Lincoln, 1994). In other words, ontological assumptions are concerned with responding to the questions 'what is there that can be known?' or 'What is the nature of reality?' (Guba and Lincoln, 1989, p. 83).

Epistemology is the assumption of "understanding and explaining how we know what we know" (Crotty, 2015, p. 3). In other words, it is concerned with the relationship between the researcher and the phenomenon being studied (Guba and Lincoln, 1998; Hewege and Perera, 2013; Sheth and Parvatiyar, 2002). Finally, methodology refers to the methods and techniques used by the researcher to uncover reality (Gupta and Lincoln, 1998). In other words, methodology is "the strategy, plan of action, process or design lying behind the choice and the use of particular methods and linking the choice and the use of the methods to the desired outcomes" (Crotty, 2015, p. 3).

In social science research, three theoretical perspectives and research methodologies dominate the literature: positivism, interpretivism/idealism/phenomenology, and critical theory (Balmer, 2001; Cassel and Symon, 1994; Corbetta, 2003; Deshpande, 1983; Gephart, 1999). These are explained in detail in the following three sub-sections.

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[7] For detailed information, the historical process of the development of different school of thoughts and approaches can be found in: Kuhn, T. (1962). The structure of scientific revolutions. Chicago: University of Chicago Press.

4.2.1. Positivism

Positivism can be considered as the dominant epistemological paradigm in natural sciences. It was first described by the French philosopher Auguste Comte (1798-1857) as a form of empiricism known as positivism or positive philosophy (Gray, 2013). According to the logic of the positivist approach, true knowledge is based on experience of senses, and can be obtained by conducting empirical, quantitative research or experiments (Creswell, 2003). To put it differently, positivists assume that knowledge is objective and quantifiable: reality should be unique and observable though the senses (i.e. can be seen, touched, etc.). Therefore, saying that positivism is primarily concerned with revealing the facts by adopting objective and empirical methods would be consistent with the literature (Bryman, 2007; Creswell, 2003; Henning et al., 2004; Gray, 2013). Since positivism is directly linked with the idea of unchanging rules, reality and knowledge, positivists benefit from objectivity and repeatability, using quantitative analysis, laboratory experiments and confirmatory analysis in order to deduce laws, or 'nomothetic experiments' (Aliyu et al., 2014; Creswell, 2003; Olesen, 2004; Ryan and Julia, 2007).

4.2.2. Interpretivism

With its different stance to that of positivism, interpretivism is defined as a subjective social sciences approach that represents "culturally derived and historically situated interpretations of the social life- world" (Crotty, 2015, p. 67). It concludes that there is no single reality or particular method to access reality: instead what exist are the subjective experiences of individuals, which are underpinned by observations and interpretations (Crotty, 2015; Williams and May, 1996). Simply put, there is not a sole objectivity or knowledge; rather, reality is socially constructed, and it is concerned with capturing the world as it is solely formed by the subjective experiences of individuals (Reeves and Hedberg, 2003). Therefore, interpretivists extract their constructs from the field by conducting in-depth analysis of the phenomena through the subjective experience of individuals.

According to Crotty (2015), whereas the natural sciences focus on gathering empirical and quantifiable data in order to focus on the reality and knowledge which are unchangeable, social sciences focus on the phenomena that are shaped by individuals' experiences and perceptions through inductive qualitative research methods such as interviews and observations as data collection method (Bryman, 2004; Creswell, 1998; Deshpande, 1983; Lester, 1999).

4.2.3. Critical theory

As one of the first interdisciplinary research approaches to adopt both transactional and subjective[8] epistemology[9], critical theory assumes that the investigator and investigated object are interactively linked. This means that "the values of the investigator inevitably influence the inquiry which leads to value mediated results" (Guba and Lincoln, 1998, p. 110). Critical theory was founded by a group of German intellectuals in the Frankfurt school, emanating from the German-based philosophical and political approaches of Marx, Kant, Hegel and Max Weber (Gephart, 1999; Illing, 2014; Sumner, 2003).

According to critical theory, reality is shaped by historical actors, and is constructed by various forms of cultural, social and political issues as well as economical, ethnic and gender issues (Illing, 2014; Myers, 2009; Welton, 1995; Wolf, 2008). Therefore, for critical theorists, knowledge and reality are value-dependent: they are interlinked between the researcher and the object being researched (Alvesson and Sköldberg, 2000; Illing, 2014; Kincheloe and McLaren, 1994). To put it another way, critical theory mainly "seeks to deconstruct the hidden curriculum or hidden text and search for the truth understanding within the social context" (Reeves and Hedberg, 2003, p. 33). As such, in critical theory research, the findings being discovered reflect the perspective of individuals' views and naturally create a world with multiple constructed realities (Bazeley, 2004; Perry et al., 1999; Sobh and Perry, 2006). Therefore, within critical theory, it cannot be possible to compare findings with those of other individuals, as it is an individual's perspective of constructed

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[8] "The researcher and the object of the research are assumed to be linked by the values of the researcher and relevant others who influence the study" (Illing, 2014, p. 5).

[9] The term epistemology refers to "the nature of human knowledge and understanding that can possibly be acquired through different types of inquiry and alternative methods of investigation (Hirchheim, Klein and Lyytinen, 1995, p. 20).

reality (Bazeley, 2004; Sobh and Perry, 2006). Table 4.1 indicates the research paradigms and their common language and terms associated with the paradigms.

Table 4.1: Research paradigms: Language commonly associated with major research paradigms.

Positivist	Interpretivist	Critical Theory
Quantitative	Qualitative	-
Traditional	Revolutionary	Transformative
Objective	Subjective	Subjective
Experimental	Phenomenological	Interventionist

Source: Creswell (2003) and Mertens (2005)

To consider the approach that needs to be taken for a specific study, it is necessary to justify different assumptions about the nature of knowledge (ontology) and the means of producing this knowledge (epistemology) (Bazeley, 2004). By looking at the literature, it can be easily seen that the terms qualitative and quantitative are associated with two different paradigm approaches (Bazeley, 2004; McKenzie and Knipe, 2006). McMillan and Schumacher (2006) contend:

> *"…at one level quantitative and qualitative refers to distinctions about the nature of knowledge: how one understands the world and the ultimate purpose of the research. On another level of discourse, the terms refer to research methods – how data are collected and analysed – and the types of generalisations and representations derived from the data" (p. 12).*

As there is a need for a precise theoretical approach for every researcher to follow as a guide in making decisions or choices to follow a specific method (McKenzie and Knipe, 2006; Mertens, 2005), for the current study, it is necessary to understand the research typologies conducted in previous studies.

The dominance of the quantitative research method can be traced back to the 1980s, when educational researchers traditionally followed these methods to eliminate any kind of bias (Burns, 1997; Johnson and Onwuegbuzie, 2004; McKenzie and Kipner, 2006). The essence of quantitative research stems from the desire to treat social observations as entities in the same way that physical scientists treat physical phenomena: objective, bias-free and emotionally detached from the observer (Johnson and Onwuegbuzie, 2004; Thomas, 2010). Therefore, quantitative researchers benefit from questionnaires, surveys and experiments that are empirically justified with stated hypotheses, which allows the researchers to test the data by the use of statistical analysis (Denzin and Lincoln, 2003; Hittleman and Simon, 1997).

Although the vast majority of academic marketing research uses quantitative research methods, the search for alternative methods has been strongly emphasised in the past four decades (Deshpande, 1983; Hanson and Grimmer, 2007; Hirschman, 1986; Malhotra and Peterson, 2001). As a methodological foundation, the quantitative research method has focused mainly on theory testing and generalisability: qualitative researchers heavily criticise quantitative research methods for their lack of an interpretative and naturalistic approach in terms of underpinning the phenomena by involving social and cultural contextual approaches, as the qualitative research method does (Arbnor and Bjerke, 2008; Creswell, 2008; Denzin and Lincoln, 2003; Hewege, 2010).

It could be said that at the time there was a ‘paradigm war’ (Bazeley, 2004, p. 2) regarding the representation of the research paradigms. Instead of one overruling the other, researchers recommend combining the two competing methods to overcome the drawbacks of both (Bazeley, 2004; Creswell, 2003; Deshpande, 1982; Hewege and Perera, 2013; McKenzie and Knipe, 2006). Since the perceived benefits of combining the two methods have received considerable attention in terms of minimising the weakness of both methods in a single study, the mixed-method approach has become the third methodological movement (Hewege and Perera, 2013; Johnson and Onwuegbuzie, 2004). Table 4.2 illustrates the differences between qualitative and quantitative research methods.

Table 4.2: Comparison of the qualitative and quantitative approach.

	Quantitative Research	Qualitative Research
Scientific Method	-Deductive or 'top-down' -The researcher tests the hypotheses and theory with the data	-Inductive or "bottom-up" -The researcher generates a new hypotheses and theory from the data collected
Purpose	To test hypotheses: look at cause and effect and make predictions	To understand and interpret social interactions
Nature of Reality	**Single reality, objective**	**Multiple realities, subjective**
Role of the Researcher	Researcher and their biases are not known to participants in the study and participant characteristics are deliberately hidden from the researcher.	Researcher and their biases may be known to participants in the study and participant characteristics may be known from the researcher.
Research Questions	-Variance questions -Truth of proposition -Presence or absence -Correlation -Hypotheses testing -Degree or amount -Causality (factual)	-Process questions -How and why -Meaning -Hypotheses as part of conceptual framework -Context (holistic) -Causality (physical)
Forms of Data Collected	Quantitative data based on precise measurements using structured & validated data-collection instruments	Qualitative data such as open-ended responses, interviews, participant observations, field notes and reflections.
Data Analysis	-Numerical descriptive analysis (statistics and correlation) -Statistics hypotheses testing	-Textual analysis (memos, coding connecting) -Narrative approaches
Research Methods	Qualitative	Quantitative
Sampling	Probability sampling	Purposeful sampling
Data Collection	-Measures tend to be objective -Measurement/ testing- quantitative/ categorical	-Measures tend to be subjective -Collection of textual or visual material
Reliability/ Validity	-Reliable -Technology as instrument	-Valid -Self as instrument
Generalisability	-Generalisable -The outsider's perspective -Population oriented	-No generalisable -The insider's perspective -Case oriented

Source: Adapted from Johnson and Christensen (2008, p. 34) and Lichtman (2006, pp. 7-8)

In order to justify the paradigms, the nature of the research questions and objectives pertaining to the nature of the research should be consistent (Foroudi, 2012; Karaosmanoglu, 2006). According to Hewege and Perera (2013), marketing phenomena tend to have a circular interaction, where individuals' behaviour constitutes social structure, which, in turn, affect individuals' behaviour, and vice versa, if it stems from the social context. Hence, in order to capture a marketing phenomenon, it needs full comprehension in terms of a structural and individual point of view (Hewege and Perera, 2013).

Table 4.3: Paradigm assumptions

Assumptions		Positivist	Interpretivist
Ontological Assumption	*Nature of the reality*	Objective, apart from the researcher	Reality is subjective and multiple
Epistemological Assumption	*Relationship of researcher*	Researcher is independent from what is being researched	Researcher is in an interaction with what is being researched
Methodological Assumption	*Process of the research*	Deductive process Cause and effect Context free	Inductive process Mutual Context bound
Rhetorical Assumption	*Language of the research*	Formal: Based on the set definitions Impersonal voice	Sometimes informal Evolving decisions Personal voice
Axiological Assumptions	*Role of values*	Value free and unbiased	Value-laden and biased
Purpose		To explain and predict	To understand and interpret To critique and identify the potential

Source: Creswell (1994), Culbertson (1981), Malhotra and Birks (2003, p. 139)

4.3. SELECTION OF RESEARCH APPROACH

According to Mingers (2001) and Robey (1996), the qualitative and quantitative paradigms should not be treated as mutually exclusive; in fact, in order to achieve particular research objectives, using the different paradigms and their different methodological approaches could be helpful. Although there is an ongoing debate emphasising that an alternative marketing research method is needed, different philosophical and methodological issues have arisen about both the qualitative and quantitative methods (Deshpande, 1983; Hirschman, 1986). Although quantitative research methods are known for their solid structure in terms of generalisable results, they are criticised for not capturing significant contextual phenomena within the marketing area being studied (Hewege, 2010; Hewege and Perera, 2013; Vermeulen, 2015).

In contrast, qualitative research methods are known for their efficiency in terms of capturing contextual factors but are criticised for their lack of generalisability (Arbnor and Bjerke, 2008; Creswell, 2008; Hewege and Perera, 2013; Onwuegbuzie and Leech, 2010). In order to minimise the drawbacks of both research methods, a significant number of marketing researchers suggest that collecting research data using both methods can lead to more meaningful conclusions rather than reliance on a single method (Creswell, 2008; Hart, 1987; Ratner, 2002; Ofek, 2010).

In addition to the foregoing sections about the philosophical and methodological issues arising in the literature, Deshpande (1983) emphasises that it can be seen from the established empirical studies that marketing research heavily relies on quantitative rather than qualitative methods, whereas there is a need for using both to provide balance between theory-testing by using methodological triangulation. Hirschman (1986) also argues that the marketing discipline should be considered as a socially constructed field, in which qualitative research methods should be constructed by scholars and researchers when testing hypotheses.

Creswell (2003) urges scholars to use both qualitative and quantitative research methods, proposing a "quantitative study based on testing a theory in an experiment with a small qualitative interview component in the data collection phase" (p. 177). In support of the notion argued for in this section, the plethora of empirical research and studies using mixed-method research is proof of researchers' intentions to triangulate or use a mixture of research methods, even though the debate regarding the most appropriate method continues (Harrison and Reilly, 2011; Nuttall et al., 2011; Yoo et al., 2011). Table 4.4 indicates the justification and the rationale to use both qualitative and quantitative research methods.

Table 4.4: Justification and rationale for combining qualitative and quantitative methods.

Triangulation	Convergence, collaboration, correspondence or results from different methods. In coding triangulation, the emphasis was placed on seeking collaboration between quantitative and qualitative data.
Complementarity	Seeks elaboration, enhancement, illustration, and clarification of the results from one method with the results from another.
Development	Seeks to use the results from one method to help develop or inform the other method, where development is broadly construed to include sampling and implementation, as well as measurement decisions.
Initiation	Seeks the discovery of paradox and contradiction, new perspectives of [sic] frameworks, the recasting of questions or results from one method with questions or results from the other method.
Expansion	Seeks to extend the breadth and range of enquiry by using different methods for different inquiry components.

Source: Bryman (2006, pp. 105-107)

The current research employs mixed-methods to collect the research data. It mainly adopts a positivist paradigm; however, there is also a need to use interpretivism by conducting qualitative research as the starting point, for the following reasons:

(1) The established consumer decision-making process which includes the need for recognition, a search for information, an evaluation of the alternatives, purchase, and post-purchase evaluation (Schiffman and Kanuk, 1997; Schmitt, 1999) is perceived as incomplete because it ignores the role of emotions and feelings. From the philosophical insights that Holbrook and Hirschman (1982) provide, while the traditional marketing view focuses on functional benefits, in the new marketing stream “sensory, emotional, cognitive, behavioural and relational values [should] replace [those] functional values” (Schmitt, 1999, p. 57).

Based on this logic, sensory marketing is grounded in the five human senses and in providing consumers with a multidimensional experience, enabling them to perceive additional value in their interaction with companies. In this regard, companies have tried to employ multisensorial branding strategies in order to deliver more effective brand experiences, engage consumers in multisensory ways and lead them to be more hedonic (Pine and Gilmore, 1998; Pralahad and Ramaswamy, 2003; Schmitt, 1999). The human senses are considered to be the determining phenomenon for delivering an effective brand experience for the purpose of companies gaining a competitive edge (Tynan and McKechnie, 2009).

In the light of the above discussion, it is obvious that human sensory cues are important components for enhancing consumers' experiences (Hulten, 2013). Such sensory cues can play a critical role in engaging consumers and influencing their behaviours, not to mention their perceptions (Krishna, 2011). Despite the recognition that sensorial cues are the major channels through which positive and effective brand experiences are recognised by consumers, to date, empirical studies investigating how sensorial cues might impact on consumers' brand experiences remain somewhat limited.

(2) The question of how sensorial inputs affect brand experience has become one of the most important areas for retailers, retail managers and marketers, since the retail market faces fierce competition in terms of increasing profits and market share (Chen and Hsieh, 2011). As discussed above, since the traditional consumer decision-making process is considered incomplete (Holbrook and Hirschman, 1982; Schmitt, 1999), it is important to emphasise that sensorial inputs in the retail atmosphere may become a powerful mechanism to present new horizons to consumers, and also provide differentiation of a brand within this fierce competition (Baker et al, 1992; Morrison et al., 2011).

The literature (Jacoby, 2002; Markus and Kitayama, 1991; Mathras et al., 2016; Lin, 2004; Yoon and Park, 2012) notes that determining specific sensorial stimuli for crafting marketing strategies cannot be fully reliable without understanding the effect of individual-level factors. Endogenous or internal factors, such values, expectations or needs (Bruner, 1957; Jacoby, 2002; Markus and Kitiyama, 1991) should be taken into account when investigating how sensorial inputs (i.e. colour, scent, sound) interact with consumers and affect behavioural outcomes. Therefore, it might have been expected that the internal factors that may influence the interplay between sensorial stimuli and individuals' evaluation of them, and, as a result, affect behavioural responses (Heide and Gronhaug, 2006; Kim and Moon, 2009; Lin, 2004), would have been investigated thoroughly; however, this is not the case. Interestingly, most of the empirical research regarding sensorial stimuli and their effect on consumers' responses has not taken into account individual-related factors, which can influence the interplay between the two.

Even though the effect of environmental variables on consumer behaviour has become a topic of interest among marketing scholars in recent years (Kumar and Kim, 2014; Mohan et al., 2013; Walsh et al., 2011), there is still a lack of understanding in the retail context of how sensorial elements interact with consumers, affect experience and lead to positive behavioural outcomes by bringing individual-level factors into the subject. Furthermore, as highlighted by Spence (2014), there is a need for new studies to understand the impact of sensorial inputs on customer behaviour, especially in the retail context, and more importantly there is a need to understand how consumer-related variables plays a role within these concepts.

(3) One individual-related factor that may have an impact on individuals' evaluation of sensorial stimuli is religiosity. Religiosity refers to socially shared beliefs, ideas and practices which integrate each layer of an individual's preferences, emotions, actions, attitudes and behaviours, thereby reflecting the degree of his/her commitment to religion (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Stolz, 2008; Terpsta and David, 1990; Worthington et al., 2003). As such, religiosity may disrupt or strengthen (i.e. moderate) the relationship between sensorial stimuli and outcome behaviour (Mathras et al., 2016). Even though the "level of religiosity may be driving previously established differences in consumer behaviour" (Mathras et al., 2016, p.1), scholars have not gone beyond considering

religiosity as a “segmentation variable” (Sandikci and Rice, 2011, p. 12) rather than as a variable which uncovers relationships as it has a certain effect on consumers’ cognitive, affective and behavioural mechanisms (Mathras et al., 2016).

(4) Even though sensorial stimuli and their effect on consumers’ responses has been empirically investigated in the retail context in the marketing domain, scrutiny of the literature reveals that a substantial part of this research stream has captured only a few or specific sensorial stimuli when investigating their effect on consumer responses within the retail context. To put it differently, some scholars have specifically investigated music (Andersson et al., 2012; Ferreiraa et al., 2011), colour (Bellizzi and Hite, 1992; Verhoeven and Van Es, 2012) or scent (Chebat and Michon, 2003; Madzharov et al., 2015), rather than taking all the elements together as they are inseparable parts of the retail context where they all interact with consumers in the same space.

(5) In terms of the empirical context, the present study focuses on Turkey, a country that has a Muslim identity (Agilkaya, 2012; Erdem, 1998). The literature clearly shows that almost all the empirical studies have been carried out in developed Western contexts (e.g. UK and USA). This fact can be considered as unexpected, as the 2015-2016 State of the Global Islamic Economy report indicates that Muslim consumers spent an estimated $230 billion on clothing, which is estimated to grow to $327 billion by 2019, larger than the sum of clothing markets of UK ($107 billion) and Germany ($99 billion). In the realm of consumption in non-Western countries, it has been acknowledged that religion is the main driving concept, which is embedded in all the layers of an individual’s everyday life, including consumer behaviour (Geertz, 1968a, 1968b; Jafari, 2012; Nasr, 2009; Sandikci and Ger, 2007). It has been highlighted in the research (Global Islamic Economy, 2015; Mucci, 2016) that in Muslim majority countries 88% of the population define religion as important.

In this sense, with Muslims' growing purchasing power (Pew Research Centre, 2011) and projected population growth, and the Westernisation of consumption practices during the early 2000s, practitioners and scholars need to explore Muslim consumers and their religion's effect on their individual behaviour from all perspectives, especially since Islam is considered as a cognitive system that affects each layer of an individual's behaviour and decision-making process (Delener, 1990; Essoo and Dibb, 2004; Hirschman, 1982; Mokhlis, 2009). However, it has been found that there is a lack of studies on these areas in non-Western contexts, and some scholars (Ryu and Jang, 2007) have urged researchers to investigate non-Western cultures.

(6) As the empirical context was chosen as Istanbul, Turkey, the other reason of conducting mixed-method research design can be considered as the problem of finding appropriate measurement of religiosity, which will be presented in section 4.3.1 in detailed way.

4.3.1. THE PROBLEM OF FINDING AN APPROPRIATE MEASUREMENT

The history of developing an instrument can be seen in Table 2.14 and 2.15 in Chapter 2, starting with a single item asking about religious affiliation through to examining religiosity by using its multidimensional nature to encapsulate different aspects of religion such as belief (DeJong et al., 1976), practice and experience, (Huber and Huber, 2012), spirituality (Hoge, 1976) and ethics (Abu-Raiya et al., 2008). As highlighted by scholars, religiosity is a construct which identifies firstly the extent to which individuals are involved in religion (Mahudin et al., 2016; Whitely, 2009), and secondly the extent to which individuals embrace religion into or refer to its transcendence in their daily lives (Mahudin et al., 2016, p. 110). As discussed in the previous sections, the breadth of literature allows researchers to recognise and identify the different aspects of religiosity; however, there is still a problem of finding an appropriate measurement: this section presents the inadequate psychometric properties of the existing measures while justifying the development of a scale for the specific context of Turkey.

Scrutiny of the literature presents the notable measures that are well-recognised by scholars, such as the religious orientation scale (Allport and Ross, 1967), the five dimensions of religiosity (Stark and Glock, 1965), and the religious orientation and involvement scale (Lenski, 1961). However, it should be borne in mind when looking at their psychological perspectives and theoretical grounds that most of the popular religiosity measurements were based on Christian samples (Agilkaya, 2012; Dasti and Sitwat, 2014; Mahudin et al., 2016). As religion involves experience, belief, practice and many other variables, it can be said that if a scale was developed with any specific religion in mind, it will be grounded in that religion's experience and theological approach. Table 4.5 illustrates the large body of research regarding the best instrument to measure religiosity (Glock, 1972; Hill and Hood, 1999; Lenski, 1961).

Table 4.5: Scale of religiosity.

Authors	Year	Instrument Name	Domains and Scale items	Based on	Population	Reliability
Lenski	1961	Religious orientation and involvement scale	-Doctrinal orthodoxy -Devotionalism -Associational involvement -Communal involvement	Data gathered from residents of Detroit, Michigan in 1958	656 participants	-
Glock and Stark	1966	Religious commitment	36 items -Belief Orthodoxy (7) -Particularism (3) -Ethicalism (2) -Practice ritual involvement (6) -Devotionalism (3) -Religious experience (5) -Religious knowledge (10)	Influenced by Gerhart Lenski's multidimensional approach	N1= 3000 church members and N2= 1976 individuals	-
Faulkner and DeJong	1966	Five dimension of religiosity scale	23 items -Ideological (5) -Intellectual (4) -Ritualistic (5) -Experiential (5) -Consequential (4)	Guttman scaling procedure and Glock's (1962) 5 dimension of religiosity	362 students in Pennsylvania State University	-
King and Hunt	1972	Religious variables: 10 scales	-Credal assent (7) -Devotionalism (5) -Congregational involvement (3 sub-dimensions) *Church attendance (3) *Organisational activity (6) *Financial support (5) -Religious knowledge (8) -Orientation to religion (2 sub-dimensions) *Growth and striving (6) *Extrinsic (7) -Salience (2 sub-dimensions) *Behaviour (7) *Cognition (5)	King (1967) and King and Hunt (1969), Allport and Ross (1967), Glock (1962), Lenski (1961) and Feagin (1964)	575 Methodist participants in Dallas, Texas and its suburbs	Ranged from α=0.734 to 0.852

Maranell	1974	Religious attitudes scale	96 items -Church orientation (12) -Ritualism (12) -Altruism (12) -Fundamentalism (12) -Theism (12) -Idealism (12) Superstition (12) -Mysticism (12)	Thurstone and Chave's (1929) Attitude towards Church scale, Adorno et al.'s (1950) Idealism scale	-	Ranged from α=0.68 to 0.99
DeJong et al.	1976	Cross-cultural dimensions of religiosity	38 items -Belief (8) -Experience (4) -Religious practice (5) -Individual moral consequences (6) -Religious knowledge (10) -Social consequences (5)	Guttman scaling techniques and Glock and Stark (1966) multidimensional religiosity model	536 students from Pennsylvania State University and 390 students from University of Bielefeld, Germany	-
Hoge	1976	Theological index	53 items -Spiritual-secular dualism (6) -Freewill behaviour -Otherworldliness (3) -Scriptural authority (1) -Social optimism (3) -Ethicalism (4) -Religious nationalism (3) -Credal assent (6) -Religious despair (5) -Orientation to growth and striving (5) -Devotionalism (4) -Behaviour (6)	King and Hunt (1972)	N1= 48 Presbyterian layperson and ministers N2= 53 layperson and ministers	-
Boan	1978	Religious expression scale	59 items -General religious commitment -Intellectual emphasis -Affective emphasis -Philosophical orientation	Self reported scale	N1= 46 students N2=61 students N3=176 students	α=0.80

			-Intense affective experience Social/emotionally dependent style -Bible teaching orientation -Social affective style -Miscellaneous religiosity items			
Cornwall, Albrecht, Cunningham and Pitcher	1986	Religiosity scale	31 items -Traditional Orthodoxy (5) -Particularistic Orthodoxy (4) -Spiritual commitment (5) -Church commitment (5) -Religious behaviour (4) -Christian behaviour (4) -Home religious observances (4)	Religious behaviours, and Allport Ross (1967) I/E religious orientation scale	-	Ranged from α=0.76, α=0.92, α=0.88, α=0.80, α=0.83, α=0.75 and α=0.87 respectively
Wilde and Joseph	1997	The Muslim attitude towards religiosity scale (MARS)	14 items -Belief -Practice -Muslim worldview	Francis scale of attitude towards Christianity (1987)	50 British Muslim participants	α=0.93
Kraus et al.	2005	Muslim religiosity personality inventory (MRPI)	-Islamic worldview *Creator/creation *Existence *All-encompassing religion -Religious personality *Self *Social *Ritual *Alms *Pilgrimage	Islamic sources of knowledge, Al-Hashimmi (1997) and	1692 young Muslim participants selected from different groups	Ranged from α=0.70 to 0.86
Jana-Masri and Priester	2007	The religiosity of Islam scale	19 items -Beliefs -Behavioural practices	Quran and theoretical distinction between religious beliefs and behaviour	71 American Muslim participants	α=0.66 and 0.82 respectively
Abu-	2008	The	59 items	Studies	Muslim	Ranged

Raiya et al.		Psychological measure of Islamic religiousness (PMIR)	-Islamic beliefs -Islamic ethical and principles &universality -Islamic religious struggle -Islamic religious duty, obligation &exclusivism -Islamic positive religious coping and identification -Punishing Allah Reappraisal	assessing different dimensions of Islam in 3 different studies and Islamic literature	participants in Israel and United States (N1=25, N2=64, N3=340)	from α=0.77 to 0.97
Alghorani	2008	The knowledge-practice measure of Islamic religiosity	100 items	Items reflect both Islamic knowledge and the adherence of Islamic practices	211 Muslim high school participants in US	α=0.92
Tiliounie and Belgoumidi	2009	Comprehensive measure of Islamic religiosity (CMIR)	60 items -Religious belief (17) -Religious practice (20) -Religious altruism (12) -Religious enrichment (11)		495 Muslim student Algeria	
Tiliounie, Cummins and Davern	2009	The Islamic religiosity scale	11 items -Religious altruism -Religious practice	Assesses the relationship between Islamic religiousness, subjective well-being and health	2909 Algerian Muslim participants	α=0.77 and 0.62 respectively
Abu-Rayya and Abu Rayya	2009	Adaptation and initial validation of the Francis Scale of Attitude towards Christianity in a sample of Israeli-Arab Muslims	7 items	Francis scale of attitude towards Christianity	443 Arab Muslim participants in Israel	
Huber and	2012	The centrality of	-Intellectual (3) -Ideology (3)	Glock (1968) Five-	Representative samples	α=0.84

Huber		religiosity scale	-Public practice (3) -Private practice (3) -Religious experience (3)	dimensional model of religiosity	in 21 countries	
Shukor and Jamal	2013	Scale for measuring religiosity in the context of consumer research	9 items	Qualitative research and Siguaw and Simpson (1997)	222 Muslim participants	α=0.811
Dasti and Sitwat	2014	Measure of Islamic spirituality	101 items -Self-discipline -Quest and search for divinity -Anger and expansive behaviour -Self aggrandizement -Feeling of connectedness with Allah -Meanness generosity -Tolerance-intolerance -Islamic practices	Islamic sources of knowledge, book on spiritual and mystical tradition of Islam	813 Muslim students in Pakistan	Ranged from α=0.68 to 0.84
El-Menouar	2014	The five dimensions of Muslim religiosity scale	22 items -Basic religiosity -Central duties -Religious experience -Religious knowledge -Orthopraxis	Glock's (1962) multidimensional concept of religiosity	228 Muslim participants living in selected German cities	Ranged from α=0.64 to 0.90

Source: Developed by the researcher

To clarify the issue with an example, the religious orientation scale (ROS) of Allport and Ross (1967) can be examined. The scale is popular among scholars where there is a need to quantify religiosity (Delener and Schiffman, 1988; Delener, 1989; 1990; 1994; Essoo and Dibb, 2004). Despite its common usage to measure different religiosity in different contexts and using different samples, the scale has been predominantly developed for Christian samples. Genia (1993) provides evidence as a result of his psychometric evaluation of ROS and recommends that the measurement of the frequency of worship can cause problems. What Genia (ibid.) wants to highlight is that measuring Islamic religiosity, for example, can be only done for men because they are obligated to attend worship in congregation at mosque at least every Friday (Akarsu, 2014). Therefore, the applicability and reliability of a measurement of religiosity should be investigated deeply since this kind of inconsistency can create methodological problems.

Another potential problem with the existing scales is that of translating and adapting them into different contexts. As Abu-Raiya and Pargament (2010) emphasise, many Islamic religiosity scales have been adapted from other scales with an underlying Western worldview (e.g. Judeo-Christian spirituality). As the scales do not have an Islamic perspective, using them with a Muslim population might present misleading evidence as they are grounded in a specific, different, religion. When it comes to translation in order to apply scales in other languages in different contexts, it is strongly emphasised by scholars that certain points should have been satisfied before adapting the scales (Agilkaya, 2012).

Even though translation may seem to be the only issue when adapting a scale to another context with a different language, it is not. According to Agilkaya (ibid.), "especially in religious studies, the 'cultural asymmetry' between different systems […] have to be considered" (p. 298). The accuracy of translation is already prioritised by scholars; the accuracy of lexical equivalency and changing norms in different societies should also be taken care of rather than focusing solely on the translation. To demonstrate this issue further, an international religiosity survey constructed by Religionsmonitor, an international organisation brings academics from different backgrounds (Bertelsmann Stiftung, 2008) was used by Agilkaya (2012) to illustrate the lack of lexical equivalency and the problem of changing terms and notions between two different societies. The scale, originally for German Christians, was also used to measure Muslims' religiosity in Turkey. One question simply asks, 'How often do you meditate?' By 'meditate', Religionsmonitor (Bertelsmann Stiftung, 2008) mean '*tefekkür'*, which originates in Arabic and means contemplating deeply, or "thinking about God, his creation, wisdom, miracles, grace etc. and is a highly appreciated feature in Islamic spirituality" (ibid., p. 300). On the other hand, meditating can be seen more generally in the Western sense of the word as "a way of becoming calm and relaxed" (Cambridge Online Dictionary, 2017). In Turkey, these two terms imply very different activities. This provides an example of the lack of understanding of societal differences in two countries caused by using a Christian scale in an Islamic context.

As has been argued from the beginning of this section, religion and religiosity cannot be separated from the societies in which they are rooted, even though the ground of Islam can be considered as unique in all contexts. Misconceptions of the notion of religiosity in different societies can be observed in the pertinent literature, owing to a lack of interpretation of the practice of a religion in a particular society, and failure to take into account how its traditions, customs, experiences, history of adaptation and experiences are embedded in this particular society. Without an enhanced understanding of a society, its social structure, its roots, its way of defining, practising, and experiencing the religion, coherent results cannot be obtained, and this may happen to varying degrees depending on the scale using for measuring religiosity.

To show the studies conducted within this research's specific context, Turkey, and to present the conceptualisation, adaptation and interpretation of Turkish-Islamic religiosity by creating new measurement scales, Table 4.6 presents the various scales of religiosity developed by Turkish scholars for the Turkish context. It can be clearly seen from this table that almost all the scales have been adapted from Western-based measurements. Most of the scholars have indicated their use of these well-recognised measurements, such as Allport and Ross' (1967) religious orientation scale, or Glok and Stark's (1969) multidimensional religiosity scale, to construct the domain and the scale items.

In the light of the above discussion, the problem of finding appropriate measurements can be considered fourfold: (1) the adaptation of Western-based instruments; (2) the lack of lexical equivalency and neglected societal perspectives due to the translation of measurements into different contexts; (3) inadequate psychometric properties (e.g. validity and reliability); and (4) focusing on specific dimensions at the expense of other variables such as the theological, historical and societal perspectives of religiosity in specific contexts. In the same vein, notable scholars in different disciplines such as psychology, religion and sociology have urged researchers to facilitate their methodological approaches by adding new perspectives in order to address the lack of consideration given to the matters outlined in the four points above, so that future studies can have robust theoretical and methodological frameworks. The current study aims to address this need by introducing a new scale designed to measure religiosity among Muslims in Turkey.

Table 4.6: Scales of religiosity developed by Turkish scholars.

Authors	Year	Instrument Name	Domains and Scale items	Based on	Population	Reliability
Ozbaydar	1970	Measure for belief in God and religion	53 items -Belief in God (18) -Belief in religion (35)	Kuhlen and Arnold (1944)		-
Yaparel	1987	Religious life inventory	31 items -Belief (prevalent beliefs, religious particularism and ethical behaviour) (4) -Rituals (10) -Emotions (7) -Intellect (10)	Glock and Stark's (1969) multidimensional religiosity		α=0.86
Koktas	1993	Religious life inventory	81 items -Ideology -Rituals (obligatory worship, voluntary worship) (12) -Experience (effects of religion, closeness to Allah) (4) -Intellect (basic religious knowledge) (7) -Secular consequences (politics, economics, family, education, science) (44)	Glock and Stark's (1969) multidimensional religiosity		-
Uysal	1995	Islamic religiosity scale	26 items -Consequences (8) -Ideology (8) -Intellect (3) -Rituals (4) -Social	Glock and Stark's (1969) multidimensional religiosity		α=97

			functions of religious behaviour (3)			
Yildiz	1998	Religious life inventory	31 items -Belief (4) -Emotions (7) -Behaviour (10) -Intellect (10)	Glock and Stark's (1969) multidimensional religiosity		α=0.86
Kaya	1998	Religious attitudes measure	31 items -Positive attitudes (17) -Negative attitudes (14)	Mutlu (1989); Ozbaydar (1970)		α=0.96
Kotehne	1999	Age universal I/E scale	20 items -Intrinsic (9) -Extrinsic (11)	Allport and Ross' (1967) I/E Religious orientation scale; Gorsuch and Venable (1983)		α= 0.82 and 0.48 respectively
Kotehne	1999	Quest scale	6 items	Darley and Batson's (1973) Religious life inventory		α=0.34
Kayiklik	2000	Religious orientation scale	10 items -Intrinsic religiosity (6) -Extrinsic religiosity (4)	Allport and Ross' (1967) I/E Religious orientation scale		α=0.78
Gurses	2001	Religiosity scale	21 items -Intrinsic religiosity (9) -Extrinsic religiosity (12)	Allport and Ross' (1967) I/E Religious orientation scale		-
Karaca	2001	Intrinsic motivational religiosity scale	19 items	Hoge's (1972) religious orientation		α=0.84
Kayıklık	2003	Religious life scale	36 items -Belief (12) -Worship (15) -Ethics (9)	Glock and Stark's (1969) multidimensional religiosity		α=0.87
Yapici and Zengin	2003	Religious affection scale	17 items -Effect of religion	Glock and Stark's (1969) multidimensional religiosity		α=0.95
Arslan	2003	Popular religiosity scale	12 items	Self reported scale based on popular religious attitudes	327 participants	α=0.85
Mehmedoglu	2004	Islamic religiosity scale	33 items -Ideology (4) -Rituals (6) -Experience (7) -Intellect (4) -Consequences	Glock and Stark's (1969) multidimensional religiosity; Uysal (1995) Islamic religiosity scale		α=0.96

			(12)			
Cirhinlioglu	2006	Religious orientation scale	23 items -Intrinsic religiosity (11) -Extrinsic religiosity (12)	Allport and Ross' (1967) I/E Religious orientation scale		α=0.90
Ayten	2009	Brief Islamic religiosity scale	10 items -Religious faith and consequences (6) -Religious rituals and knowledge (4)	Glock and Stark's (1969) multidimensional religiosity; Uysal (1995) Islamic religiosity scale		α=0.80
Costu	2009	Religious orientation scale	37 items -Normative religious orientation (30) -Popular religious orientation	Self reported scale based on religious attitudes	917 participants	α=0.87
Ok	2011	Ok religious attitudes scale	8 items -Cognition (2) -Affection (2) -Behaviour (2) -Relation with God (2)	Francis, Kerr and Lewis' (2005) religious attitude	N1=930 undergraduate students N2=388 undergraduate student	α=0.91
Mehmedoglu and Aygun	2006	Faith development interview	26 items -Life review (6) -Relations (3) -Present values and commitments (8) -Religion and world value (9)	Fowler (1981) Faith development	-	-
Uysal	2001	Religiousness scale	34 items -Religious features and practices (15) -Social features and practices (12) -Personal ethics (5) -Negative character traits (2)	-	-	α=0.93
Mehmedoglu	2011	God image scale	76 items -Positive God image (9 sub-dimensions) *Merciful (11) *Protecting (8) *Submitted (5)	Self-reported scale based on Islamic and Quranic images of God		α=0.89

			*Transcendent (12) *Friend (7) *Close/imminent (7) *Officious (6) *Loving (8) *Not requesting -Negative God image (2 sub-dimensions) *Punishing (7) *Testing (3)			

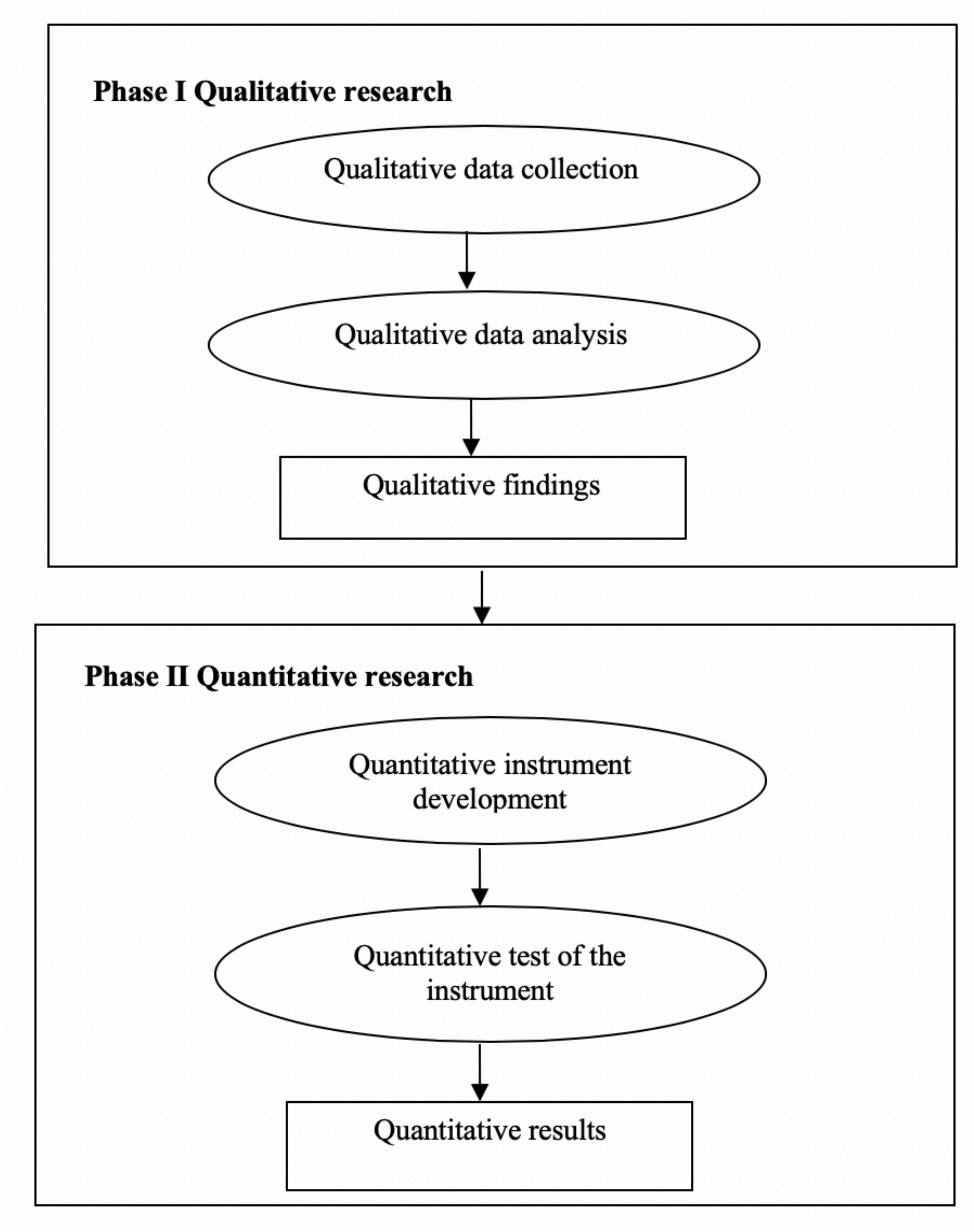
Source: Developed by the researcher

Using a mixed-method research design, i.e. combining qualitative and quantitative data collection and analysis, enables the researcher to integrate the findings and cross-validate the results in the research process (Foroudi, 2012). In addition, by adopting both qualitative and quantitative methods, the present study minimises the weaknesses of a single approach and draw on the strengths of both approaches (Johnson and Onwuegbuzie, 2004; Teddlie and Tashakkori, 2003). In regard to the ongoing debate over methodological issues coming from the stance of the positivists, even though this research employs a mixed-method research design, the quantitative approach will be the dominant approach, bolstered by a combination of an extensive literature review and a qualitative study (Churchill, 1979; Saunders et al., 2007).

In order to gain a deeper understanding of the nature of the research problem and the concepts of interest, and to then generalise the research in a large sample using the quantitative research (Churchill, 1979; Creswell et al., 2003; Steckler et al., 1992), in the first stage, this research utilised a qualitative approach employing semi-structured interviews and focus groups (Dunn, 2005; Longhurst, 2010). In this phase, the researcher carried out qualitative fieldwork to gain an in-depth understanding of the research area, to comprehend the actual practice in the field in order to fully understand whether the proposed research study was relevant (Dacin and Brown, 2002). Figure 4.1 sets out the steps of qualitative and quantitative research methods.

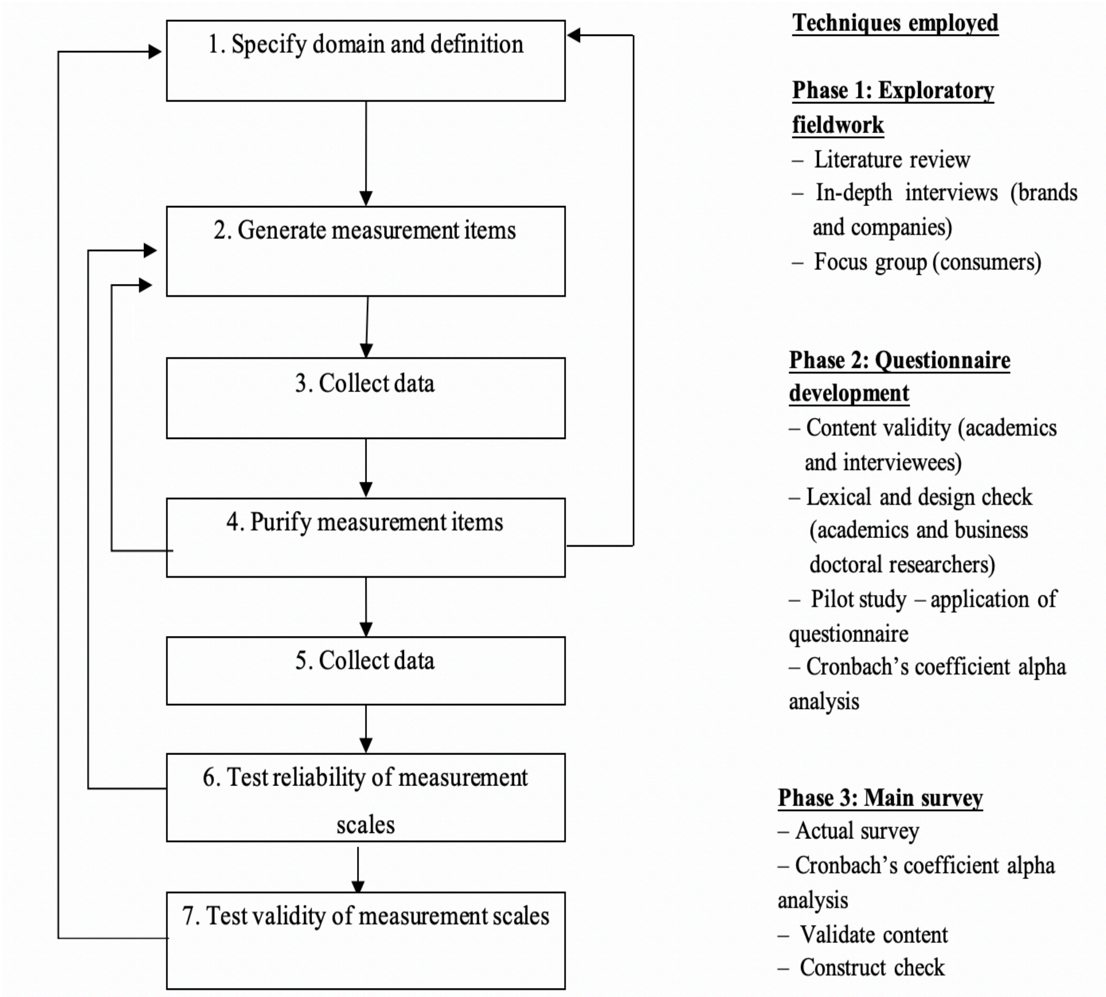
In the light of the above discussion, this research utilised qualitative research to deliver a deeper understanding of the concepts in the conceptual framework illustrated in Figure 4.1, before developing the measurement scales. Performing qualitative research as the first stage aims to increase the validity of the research before the main survey to test the hypotheses and purify the measures (Creswell et al., 2003; Deshpande, 1983). As illustrated in Chapter II, this study conducted an extensive literature review both to determine and delineate the domain of this research and the measures for brand sensuality (i.e. visual, audial, haptic and olfactory cues), brand experience, consumer religiosity, hedonism and repurchase intention. In order to develop better measures for the constructs in this study, this research follows Churchill (1979)'s approach for developing better measures of marketing constructs.

Figure 4.1: Mixed-method procedure.



Source: Creswell et al. (2003, p. 235).

Figure 4.2: Steps in measurement scale development.



Source: Churchill (1979, p. 66)

This approach has been adopted by notable researchers (DeVellis, 2003; Gerbing and Anderson, 1988) who used Churchill's (1979) approach to develop better measures of marketing constructs in order to construct a set of reliable and valid scales for establishing measurement reliability. To adopt Churchill's (1979) approach, there are seven steps to integrating a qualitative research method while conducting a predominantly quantitative study. Figure 4.2 illustrates these steps in the development of measurement scales.

According to Churchill's (1979) approach, measurement scale development is "a critical element in the evaluation of a fundamental body of knowledge in marketing as well as improved marketing practice" (p. 64). With its steps and systematic guidelines, this approach helps researchers in terms of the generalisability of the research findings, whereas non-systematic measurement development can lead research to be inconclusive or provide false conclusions (De Vellis, 1991).

In order to provide validity and reliability of the process of developing of a measurement scale, Churchill (1979) proposes specifying the domain of the construct as the first step, which involves specifying the operational definitions and dimensions of the constructs. This first step can be considered crucial, as it helps the researcher to facilitate the generation of measurement items for each hypothesised relationship. In line with the guidelines, Table 4.7 illustrates the main constructs and their definitions drawn from the relevant literature reviewed in Chapter II.

The second step, as illustrated in Figure 4.2, is to generate measurement items in the light of the specified domains and definitions. According to Churchill (1979), this requires an exploratory framework involving interviews and focus group discussions as well as a literature review. The qualitative study carried out for the current research is discussed in the next section.

Table 4.7: The main constructs and definitions.

Constructs		Definitions	Major references
Brand sensuality		Brand sensuality is the ability to interact with consumers by engaging with five human senses (audial, visual, smell, touch, taste) in order to affect our emotions, perceptions to deliver more meaningful and memorable experiences.	Hulten (2011); Krishna (2010); Rodrigues (2014); Rodrigues et al. (2013)
	Visual cues	Vision can be referred as the most dominant sensory system belongs to human being, dominantly used and encountered than any other sensory cue which includes colour, logo, lightning, fixture, graphics, signage even mannequins can be the examples of visual cues controlled by companies to increase consumers behaviour and possible purchases.	Biswas et al. (2014); Bitner (1992); Hulten (2013); Kahn and Deng (2010); Khrisna (2011); Seock and Lee (2013); Shiffman (2001)
	Audial cues	It refers to the sound-related cues and include the jingles associated with brands, sound made when pronouncing the brands as well as distinctive sounds made by using the product associated with that brand	Biswas et al. (2014); Bartholme and Melewar (2016); Khrisna (2011)
	Olfactory cues	Olfactory cues refer as the stimuli related with scent and freshness surrounded in the atmosphere	Areni and Kim (1994); Maille (2001); Schmitt and Schulz (1995)
	Haptic cues	It is referred as the largest sensory organ and the first human senses developed, the sense of touch (tactile sense or haptic cues) is considered as one of our primary sources of input in our perpetual system	Gallace and Spence (2010); Khrisna (2011); Peck and Childers (2003)
Brand experience		Brand experience refers an engaging interaction between brand and consumer, where brand tries to connect with consumer by creating memorable, sensorial, emotional and spiritual level of involvement via brand's products, goods, services and atmospheric cues	Brakus et al. (2009); Carbone and Haeckel (1994); Hulten (2011); Mascarenhas et al. (2006); Pine and Gilmore (1998); Shaw and Ivens (2002)
Religiosity		Religiosity is a phenomenon that refers to socially shared beliefs, ideas and practices which integrates each layer of individuals preferences, emotions, actions, attitudes and behaviours reflecting the degree of his/her commitment	Arnould et al. (2004); Hill and Hood (1999); Johnson (2000); Koening et al. (2000); Sheth and Mittal (2004); Stark and Glock (1968); Stolz (2008); Terpsta and David (1990); Worthington et al. (2003)
Hedonism		Hedonism is defined an intention to experience fun, sensory stimulation and to seek excitement in their shopping process	Arnold and Reynolds (2003); Babin et al. (1994); Campbell (1987); Childers et al. (2001); Hirschman and Holbrook (1982); Maenpaa et al. (2004)
Repurchase intention		Repurchase intention is defined as the consumer's willingness to conduct another purchase from the same company for the service or product based on his/her previous experience and want to experience likely circumstances	Andriopoulos and Gotsi (2001); Wakefield and Baker (1998); Ziethaml et al. (1996)

Source: The researcher

4.4. QUALITATIVE STUDY (EXPLORATORY FIELDWORK)

Even though the quantitative approach will be dominant in this particular research, the qualitative research method allows the researcher to understand the research phenomenon in greater depth by conducting interviews and observations as a data collection method (Bryman, 2004; Creswell, 2003; Deshpande, 1983; Lester, 1999). According to Kent (1993), the exploratory research has five key objectives:

> *"(1) diagnosing, analysing and evaluating the real nature, seriousness and urgency of the problem, (2) increasing the researcher's familiarity with a topic, with a company, or with a market, (3) establishing priorities and objectives of the research, (4) providing information on practical problems, and (5) generating ideas, gaining insights or suggesting hypotheses that could be developed" (p. 326).*

In the light of these five objectives, this research carried out exploratory research for the following reasons: (1) there is a lack of understanding about the phenomenon of religiosity and its relationship with branding-related constructs, and the empirical research on brand sensuality is sparse in the marketing literature, creating a need for an enhanced understanding of the research area (Dacin and Brown, 2002); (2) to gain insights from actual practice in the market regarding sensorial and experiential marketing and the empirical context in which this study is carried out; and (3) to gain an enhanced understanding of the proposed research questions in order to generate uncovered hypotheses and purify measures for the questionnaire (Churchill, 1979). Therefore, in the first stage, this research adopts an idealism paradigm by focusing on qualitative research method (Foroudi, 2012; Saunders et al., 2007).

Churchill's (1979) paradigm for developing better measures of marketing constructs requires a qualitative approach to achieve a better understanding by employing semi-structured interviews and focus groups. Churchill (ibid.) advises that an exploratory study should consist of "a judgement sample of persons who can offer ideas and insights into the phenomenon" (p. 66). Carson et al. (2001) suggest that the qualitative approach can be appropriate if there is a need for an enhanced understanding of what surrounds the research phenomenon. According to Eisenhardt (1989), the qualitative approach can also be useful for capturing possible new perspectives, which might have not been captured during the scrutiny of the literature. Therefore, in the qualitative stage, the researcher is expected to integrate the actual practices of the research phenomenon in the market with the preliminary notions found through the literature review process (Bonoma, 1985; Karaosmanoglu, 2006).

For the present research, an initial exploratory study was carried out to answer the central research question. The key objective of this research is to explore how consumer religiosity influences brand sensuality, brand experience and consumer hedonism, and in turn, how that affects repurchase intention. The sensorial cues, i.e. visual, audial, olfaction (smell) and haptic (touch), are expected to be captured. Following Churchill's (1979) guidelines, this study utilises in-depth interviews and focus groups as qualitative data collection methods. According to previous researchers (Churchill, 1979; Eisenhardt, 1989; Palmer, 2011), it is better to combine focus groups and in-depth interviews to cover research phenomena that have not been captured in the literature. In the light of the above discussion, Table 4.8 illustrates the main advantages of using in-depth interviews and focus groups as a qualitative data collection method.

Table 4.8: Application of in-depth interviews and focus groups.

	In-depth interviews	Focus groups
Nature of data	For generating in-depth personal accounts	For generating data that are shaped by group interaction, refined and reflected
	To understand the personal context	To display a social context exploring how people talk about an issue
	For exploring issues in-depth and in detail	-For creative thinking and solutions -To display and discuss differences within the group
Subject matter	-To understand complex processes and issues, e.g. Motivations, decisions -Impacts, outcomes	To tackle abstract and conceptual subjects where enabling or projective techniques are to be used, or in different or technical subjects where information is provided
	-To explore private subjects of those involving social norms -For sensitive issues	-For issues that would be illuminated by the display of social norms -For some sensitive issues, with careful group composition and handling
Study population	For participants who are likely to be willing or able to travel	Where participants are likely to be willing or able to travel to attend a group discussion

	-Where the study population is geographically dispersed -Where the population is highly diverse	Where the population is geographically clustered
	Where there are issues of power or status	Where there is some shared background or relationship to the research topic
	Where people have communication difficulties	For participants who are unlikely to be inhibited by a group setting

Source: Foroudi (2012, p. 121), Ritchie et al. (2003).

4.4.1. Management and data interpretation of the qualitative stage

Different approaches for conducting qualitative data analysis have been debated and presented in the literature (Bazeley, 2007; Byman and Burgess, 1994; Silverman, 1993). In order to conduct the qualitative stage in the current study, the researcher employed qualitative content analysis, which is "a research technique for objective, systematic and quantitative description of the manifest contest of communication" (Berelson, 1952, p. 18). According to Cho and Lee (2014), "content analysis is described as a method to classify written and oral materials into divided categories of similar meanings" (p. 3).

Scrutiny of the pertinent literature highlights that utilising the appropriate research method is crucial to obtaining a successful outcome. When it comes to qualitative research and the selection of methods, it is clear in the literature that the use of grounded theory or qualitative content analysis has been widely debated (Braun and Clarke, 2006; Priest et al., 2002). Therefore, before going further, it is important to justify the selected data research method by underpinning it with the literature, as the similarities and differences of grounded theory and content analysis have not been clarified and illustrated by having an enhanced understanding in the literature (Cho and Lee, 2014; Priest et al., 2004).

Qualitative content analysis was not recognised until the past decade, since only English-speaking countries have employed this method (Schreier, 2012). On the other hand, grounded theory has been widely used as a qualitative analysis method. It has existed since 1967, when Glaser and Strauss introduced it as "the discovery of theory from data systematically obtained and analysed in social research" (p. 1). According to Strauss and Corbin (1998), grounded theory is an inductive methodology, noting "it is the systematic generation of theory from systematic research. […] It is a set of research procedures leading to the emergence of conceptual categories" (Grounded Theory Institute, 2013). In the same vein, Creswell defines grounded theory as "a qualitative strategy of inquiry in which the researcher derives a general, abstract theory of process, action, or interaction grounded in the views of participants in a study" (p. 13).

Strauss and Corbin (1998) identify the basic steps of grounded theory research design in eight steps: (1) question formulating, (2) theoretical sampling, (3) interview transcribing, (4) data naming/coding, (5) developing contextual categories, (6) constant comparison, (7) analytical memoing, and (8) growing theories. Grounded theory and its systematic procedures to analyse data have been reviewed, discussed and criticised by scholars, mostly in recent years (Buckley and Warning, 2009; Cho and Lee, 2014; Mayring, 2014) in terms of the systematic procedure and steps being too rigorous, making researchers lose their creativity to interpret the data by forcing them to be prescriptive.

According to Glaser and Strauss (1967), grounded theory investigates actual phenomena in the real world and analyses the data with no preconceived ideas or hypotheses defined. Therefore, as Glaser (1992) highlighted, grounded theory should be adopted and employed in order to create and formulate hypotheses or build new theories based on existing phenomena. As the present research relies on the literature review, which led the research structure to the formation of hypotheses presented in Chapter III, using grounded theory could lead to false results and analysis due to a mismatch with the research design.

The appearance of qualitative content analysis is sometimes seen as relatively new compared with grounded theory; however, this is not the case. According to Mayring's (2014) evidence, content analysis can be traced back many centuries, specifically to the 7th century, "when the word-frequency analyses of Old Testament texts were carried out" (p. 18). The 18th century has another example of content analysis conducted on sacred texts to prevent doctrinal controversy between Lutherans and Pietists. The equal frequency of certain key concepts such as God and Kingdom of Heaven in the texts prevented any fundamental deviation between doctrines. In the 19th century, according to Mayring (2014), the first content analysis was illustrated in a newspaper, which analysed themes in articles such as gossip, scandal, sports, music, and the frequency of these themes in different newspapers, in 1893 (Speed, 1893; Mayring, 2014; Merten, 1983).

As highlighted in the previous paragraph, even though content analysis can be identified as a relatively new qualitative research method, it has been used in past centuries to analyse textual data from articles, newspapers and even sacred texts (Hsieh and Shannon, 2005). Qualitative content analysis has been defined as "a research method for the subjective interpretation of the content of text through the systematic classification process of coding and identifying themes and patterns" (Hsieh and Shannon, 2005, p. 1278). As highlighted by Abrahamson (1983), content analysis can be useful to analyse "narrative responses, open-ended survey questions, interviews, focus groups, observations" (Hsieh and Shannon, 2005, p. 1278). As there are already themes and topics grounded in the literature, content analysis can be considered mainly inductive (Zhang and Wildemuth, 2005) where research questions and phenomena have been investigated. Even though content analysis is seen by scholars as a relatively new research method, Kracauer (1952) urged researchers to employ it so they could capture the insights from data more holistically.

Like grounded theory, qualitative content analysis also requires a process which begins during the early stages of qualitative data collection, as systematic and transparent procedure for data analysis are considered vital for valid and reliable inferences (Zhang and Wildemuth, 2005). According to Zhang and Wildemuth (ibid.), understanding the process during the early stages is important as "it will help you move back and forth between concept development and data collection, and may help direct your subsequent data collection toward sources that are more useful for addressing the research questions" (pp. 2-3). The steps can be simply categorised as follows: (1) prepare the data, (2) define the unit of analysis, (3) develop categories and a coding scheme, (4) test the coding scheme, (5) code all the text, (6) assess coding consistency, (7) draw conclusions from the coded data, and (8) report findings. Before explaining each step, Table 4.9 illustrates the similarities and differences of the grounded theory approach and qualitative content analysis.

Table 4.9: Summary of comparison between grounded theory approach and qualitative content analysis.

	Grounded theory	Qualitative content analysis
Similarities	Based on naturalistic inquiry Flexibility of using multiple sources of data Systematic steps in analysis Seeking themes through coding process Text to be coded into categories or themes Follow qualitative analysis trustworthiness method	
Philosophical basis	-Social interactionism -Reaction to positivism	Reaction to quantitative content analysis
Characteristics	-Constant comparative analysis -Theoretical sampling -Requiring high degree of transformation and interpretation of data	-Flexibility of using both the inductive and deductive approaches in data analysis -Allowance for analysing the manifest or/and latent content meaning of communications
Research goals	Generate a theory	-Describe meaning of materials -Develop categories or themes
Data analysis process	-Open coding -Axial coding -Selective coding (Corbin and Strauss, 1998) -Substantive coding -Theoretical coding (Glaser, 1978; 1992) -Initial coding -Focused coding -Theoretical coding (Charma, 2006)	Inductive approach: -Selecting the units of analysis -Open coding -Creating categories -Data coding -Revising categories
Research outcomes	-Substantive theory	-List of categories or themes -Meaning of qualitative materials
Evaluation method	-Conceptual density -Theoretical sensitivity	-No specific evaluation methods only for content analysis -Follow qualitative analysis trustworthiness
Strengths	-An effective approach to build new theories and understand new phenomena -High quality of the emergent theory -Requires detailed and systematic procedures for data collection, analysis and theorizing -The resulting theory and hypotheses help generate future investigation into the phenomenon	-Understand the meaning of social reality or phenomena through verbal or written communication materials -Large quantities of data can be treated -Coding categories can be derived from the data or relevant existing theory or previous research -Holistic understanding -Flexibility and creativity in approach to inquiry
Weaknesses	-Huge volumes of data	-Inappropriate for open

	-Time consuming and painstakingly precise process of data collection/analysis -Lots of noise and chaos in the data -Prescribed application required for the data-gathering process -There are tensions between the evolving and inductive style of a flexible study and the systematic approach of grounded theory -It may be difficult in practice to decide when the categories are "saturated" or when the theory is sufficiently developed -It is not possible to start a research study without some pre-existing theoretical ideas and assumptions -Requires high levels of experience, patience and acumen on the part of the researcher	explorative or descriptive research -Labour-intensive and time-consuming procedure -Less established analysis process

Source: Cho and Lee (2014, p. 15), Ke and Wenglensky (2010, p. 2)

Content analysis is a "research method for making replicable and valid inferences from data to their context, with the purpose of providing knowledge, new insights, a representation of facts and a practical guide to action" (Elo and Kyngas, 2008, p. 108). Therefore, to meet these objectives, qualitative content analysis requires a series of steps as set out above. Steps 1 and 2 (preparing the data and defining the unit of analysis) have already been outlined in previous chapters. Step 3, developing categories and coding, will be discussed in the following paragraphs.

According to Cho and Lee (2014), "although both grounded theory and qualitative content analysis follow coding processes, content analysis does not focus on finding relationships among categories of theory building; instead, it focuses on extracting categories from the data" (p. 5). Therefore, coding can be considered as one of the most important steps, since the categories created enable the researcher to fully understand the "conceptual framework, list of research questions, hypotheses, problem areas, and/or key variables that the researcher brings to the study" (Miles and Huberman, 1994, p. 58).

Qualitative content analysis aims to answer questions "such as what, why, and how, and the common patterns in the data are searched for by using a consistent set of codes to organize text with similar content" (Heikkila and Ekman, 2003, p. 138). Coding can be defined as "generating an index of terms that will help to interpret and theorise in relation to the data" and can help to "map the more general or formal properties of concepts that are being developed" (Bryman, 2012, p. 577). Therefore, the coding process in the current study began with open coding as this is "the initial step of theoretical analysis that pertains to the initial discovery of categories and their properties" (Glaser, 1992, p. 39).

In order to fulfil the open coding process for each interview and focus group transcript in the present study, the researcher started to code the data by reading the transcripts word-by-word, then took notes (Cho and Lee, 2014). The coding process needs to be well outlined, as the aim is to obtain to clear textual data (Basit, 2003). Therefore, during the open coding process, the researcher examined the transcripts thoroughly and marked the text where the constructs and domains of the conceptual framework could be seen.

After completing the open coding, the researcher succeeded in determining the initial codes derived from the transcripts. The transcripts were thoroughly examined again, utilising an iterative process to detect the earlier sentences, marks and notes to identify similarities and differences. If any similar codes were detected, the researcher combined them to eliminate duplications. The key aim of repeating this process is to obtain more rigorous analysis and make the categories and themes clearer.

The next stage in Step 3 is recognising similar codes and grouping them in order to identify the categories (Cho and Lee, 2014). According to Zhang and Wildemuth (2005):

> *"When developing categories inductively from raw data, you are encouraged to use the constant comparative method (Glaser and Strauss, 1967), since it is not only able to stimulate original insights but is also able to make differences between categories apparent. The essence of the constant comparative method is (1) the systematic comparison of each text assigned to a category with each of those already assigned to that category, in order to fully understand the theoretical properties of the category; and (2) integrating categories and their properties through the development of interpretive memos" (p. 4)*

Therefore, generating a list of categories from the open coding process can be considered as the initial phase of the second stage, where the researcher can revisit the conceptual model and theory constructed in the light of the literature review (Miles and Huberman, 1994; Zhang and Wildemuth, 2005). It should be highlighted that the adoption of qualitative content analysis in the present research is important, since the study has developed a conceptual framework that has never been tested before; revisiting the conceptual model or theory gives the researcher the opportunity to extend the conceptual framework, modify the theory and strengthen the research through the themes and categories that emerge from the content analysis.

The next phase within Step 3 can be defined as revisiting the categories that emerged from the previous step in order to make the initial categories broader and reorder them in order to obtain refined categories (Miles and Huberman, 1994). According to Zhang and Wildemuth (2005), "categories need to be mutually exclusive because confounded variables would violate the assumptions of some statistical procedures" (p. 4). Therefore, as the next step, the researcher has to check whether the categories are mutually exclusive in order to obtain the final version of categories (Cho and Lee, 2014).

The third stage of Step 3 is identifying themes, which can be considered as the most critical, as it involves "making sense of the themes identified and their properties" (Zhang and Wildemuth, 2014, p. 5). In this stage, the researcher explores the main themes and subthemes, identifies the relationship between categories and uncovers relationships that have not been constructed in the conceptual model (Bradley, 1993). For this study to have parsimony of the analysis in order to draw conclusions, the researcher needs to be sure about the consistency of the coding that came from the transcripts (Miles and Huberman, 1994; Weber, 1990). In order to strengthen this consistency, experts and supervisors also checked the coding and examine the codes (Zhang and Wildemuth, 2005). At the end of this process in the current research, the researcher had provided the dimensions of brand sensuality and religiosity, the relationship between the constructs, and repurchase intention as a consequence in the conceptual model.

According to Zhang and Wildemuth (2005), qualitative content analysis reveals uncovered patterns, themes and relationships in a social reality rather than presenting statistical data, which is likely to make content analysis challenging. Even though the typical way to present content analysis results is quotations in order to justify the conclusions (Schilling, 2006), it is possible to incorporate some computer programs “to manage large amounts of unstructured data, so that meaning might be derived more easily, understandings can be communicated clearly, and to demonstrate thoroughness of data analysis” (Smyth, 2006, pp. 136-137).

NVivo (QSR International, 2017) is computer software designed to support qualitative data analysis. Its basic function is to assist researchers in managing ideas, organising data, interrogating data and data reporting (Bazeley, 2007); it also provides rigour to the qualitative research by interrogating the data, and can strengthen the validity (Welsh, 2002) and reliability of the research (Roberts and Woods, 2001). NVivo also allows a researcher to edit texts and coding, and conduct node/category manipulation, which provides a vivid visualisation of the relationship between categories (Zhang and Wildemuth, 2005). The researcher in the present study employed QSR NVivo software for Mac v.10 (QSR International, 2017) for data coding, data storing, text editing and storing the record of the coding history (Bazeley 2007). NVivo allows a researcher to be more transparent, accurate and reliable in terms of qualitative data analysis (Gibbs, 2002). Therefore, for this particular study, as it enables the entire text to be reached, allowing one to see the interrelationships between the codes (Welsh, 2002), the researcher used both manual and electronic tools in qualitative data analysis and management (Welsh, 2002).

The concept of data quality is a vital notion in social sciences. Validity and reliability have therefore become the most important criteria to assess the quality of research. According to Bradley (1993), the qualitative analysis method differs from the quantitative analysis in terms of “fundamental assumptions, research purposes, and inference processes, thus making the conventional criteria unsuitable for judging its research results” (Zhang and Wildemuth, 2005, p. 6). In order to eliminate this problem, Lincoln and Guba (1985) propose four criteria to assess the reliability and validity of the data: credibility, transferability, dependability and conformability. In order to establish a valid and reliable stance, conducting a study that is credible, accurate and trusted (Lincoln and Guba, 1985) and as suggested by scholars (Creswell, 2007; Creswell and Clark, 2011; Creswell and Miller, 2000), the researcher in the present study adopted the triangulation method.

Triangulation can be defined as “a validity procedure where researchers search for convergence among multiple and different sources of information to form themes or categories in a study” (Creswell and Miller, 2000, p. 126). Alongside Lincoln and Guba’s (1985) four criteria to evaluate the quality of the qualitative data, triangulation is another way to establish the validity, reliability and objectivity of the research from a qualitative stance. Table 4.10 explains the four criteria for evaluating the validity and reliability of the qualitative data offered by Lincoln and Guba (1985).

Table 4.10: Four criteria for evaluating qualitative research.

Traditional criteria	Trustworthiness criteria	Techniques employed to ensure trustworthiness
Internal validity	**Credibility**	Credibility refers to the "adequate representation of the constructions of the social world under study" (Bradley, 1993, p. 436)
		Lincoln and Guba (1985) recommended a set of activities that would help improve the credibility of your research results: Prolonged engagement in the field, persistent observation, triangulation, negative case analysis, checking interpretations against raw data, peer debriefing, and member checking. To improve the credibility of qualitative content analysis, researchers not only need to design data collection strategies that are able to adequately solicit the representations, but also to design transparent processes for coding and drawing conclusions from the raw data (Weber, 1990).
External validity	**Transferability**	Transferability refers to the "extent to which the researcher's working hypothesis can be applied to another context" (Zhang and Wildemuth, 2005, p. 6).
		- Provision of background data to establish context of study and detailed description of phenomenon in question to allow comparisons to be made. - Detailed description of the research setting - Multiple cases and cross-case comparison
Reliability	**Dependability**	Dependability refers to "the coherence of the internal process and the way the researcher accounts for changing conditions in the phenomena" (Bradley, 1993, p. 437).
		- Employment of "overlapping methods" - In-depth methodological description to allow study to be repeated - Purposive and theoretical sampling - Cases and informants' confidentiality protected - Rigorous multiple stages of coding
Objectivity	**Conformability**	Conformability refers to "the extent to which the characteristics of the data, as posited by the researcher, can be confirmed by others who read or review the research results" (Bradley, 1993, p. 437).
		- Triangulation to reduce effect of investigator bias - Admission of researcher's beliefs and assumptions - Recognition of shortcomings in study's methods and their potential effects - In-depth methodological description to allow integrity of research results to be scrutinised - Separately presenting the exemplar open and axial codes. - Word-by-word interview transcription - Accurate records of contacts and interviews - Writing research journal - Carefully keeping notes of observation - Regularly keeping notes of emergent theoretical and methodological ideas

Source: Based on Lincoln and Guba (1985), Zhang and Wildemuth (2005)

4.4.2. Interviews

In order to meet the research objectives, the researcher conducted interviews to identify and operationalise the key aspects in order to find suitable measures for the constructs. To understand the research phenomena, to gain a better grasp of the phenomenon, and to gather attitudinal and behavioural data (Foroudi et al., 2014; Kolb, 2008; Palmer and Gallagher, 2007; Shiu et al., 2009), the researcher conducted in-depth interviews with managers, directors, academics and consultants in Istanbul, Turkey. In-depth interviews were employed in this research since (1) they enable participants to answer in their own words, a method which is not reliant on the researcher's preconceived bias and allows new insights to be gained into the topic of interest; (2) they allow time to examine the topic deeply with the respondent; and (3) they can be used to develop hypotheses, which, afterwards, can be tested in a quantitative survey (Kolb, 2008).

To conduct the interviews, the author introduced herself as a researcher and dressed formally in order to conform with the situation and to develop trust with the respondents (Easterby-Smith et al., 2002), since in-depth interviews allow "the opportunity for the researcher to probe deeply to uncover new clues, open up new dimensions of a problem and to secure vivid, accurate inclusive accounts that are based on personal experience" (Burgess, 1982, p. 107). As recommended by Shao (2002), the interviews lasted from half an hour to an hour, since this is important for keeping the attention of the respondent, and interviews should not be allowed to run for more than two hours. Furthermore, during the interviews, the researcher was warm, open and non-judgemental as highlighted by Shao (2002), and to further develop a connection between the researcher and the respondents, a box of chocolates was brought as a gift for each respondent. In order to ensure the confidentiality of the respondents, their names were replaced with a code.

The researcher conducted nine in-depth interviews, which involved an interview protocol designed to be consistent with the conceptual framework and the hypothetical relationships (Qu and Dumay, 2011). The researcher aimed to focus on the interview guide incorporating the research questions and objectives, in order to direct the conversation towards the topics and issues about which the interviewer wished to learn. The in-depth interview is “meant to be a personal and intimate encounter in which open, direct, verbal questions are used to elicit detailed narratives and stories" (DiGicco-Bloom and Crabtree, 2006, p. 317). Therefore, during the interviews, the respondents were encouraged to elaborate their perspectives by introducing questions, follow-up questions, probing questions and direct questions (Kvale, 1996) for exploring a particular topic in depth. In order to elaborate the interview structure in depth, Table 4.11 illustrates the stages of the interview protocol.

Table 4.11: In-depth interview structure.

Stages of coding process	
Opening phase	The researcher communicates the purpose of the interview and establishes trust regarding confidentiality and ethics. The researcher explains the purpose of the research
Questioning phase	As the researcher uses predetermined questions.
Probing phase	As the researcher uses follow-up questions based on earlier responses
Closing phase	The researcher gives their thanks and answers the participant’s questions.

Source: Adopted from Kolb (2008, pp. 142-146).

According to Churchill (1999), in order to fully comprehend the research phenomena, conducting face-to-face interviews is crucial. In the light of these suggestions, the interviews were carried out face-to-face and the interviewees chose the time and place, either in their offices or in the stores where they worked. In order to ensure the reliability of the interviews, they were recorded and transcribed verbatim (Andriopulos and Lewis, 2009). The interview protocol (see Appendix 4.1) was constructed to check whether all the areas of interest were covered (Foroudi, 2013).

In-depth interviews are “directed towards understanding informants’ perspectives on their lives, experiences, or situations and [are] expressed in their own words” (Taylor and Borgan, 1984, p. 77). Therefore, to identify respondents appropriate for these interviews and to justify the number of participants, the researcher investigated financial and branding reports to track well-known Turkish retail fashion brands (Brand Finance, 2016; RegioData, 2012, 2016; TUIK, 2016). It was important to select Turkish retail fashion brands that operate in both Arabic and European markets to obtain a clear understanding of the way in which they blend specific religious norms and sensory cues in the specific market vis-a-vis international brands, as well as their way of using systematic sensory cues regardless of the context. In addition to selecting Turkish brands which operate both in Turkey and abroad, it was also important to select brands which put emphasis on sensorial strategies in their marketing activities.

In order to fulfil the research aim and objectives, the researcher identified 10 Turkish fashion retail brands which operate in both national and international markets and put emphasis on sensorial strategies, by using retail reports (Retail Turkey, 2017), brand reports (Capital, 2003; BrandAge, 2018; Pazarlamasyon, 2013; Social Brands, 2017), financial reports (Dunya, 2017; Kuburlu, 2016) and academic articles (Celebi and Pirnar, 2017; İri, 2011; Suslu, 2015). Having identified the brands, the researcher tried to contact relevant departments and individuals using professional network platforms (e.g. LinkedIn) and reaching them via their business platforms (Association of Turkey Fashion Industry, Istanbul Apparel Exporters' Association). After obtaining the necessary e-mail addresses and phone numbers, individuals were asked whether they were interested in contributing to the study. Five of the 10 brands contacted by the researcher responded. For this research, it was also important to understand how sensorial cues might be delivered, and whether religiosity could be a moderator between brand sensuality and brand experience, from both the practitioners' and academics' side.

Since in-depth interviews allow "the opportunity for the researcher to probe deeply to uncover new clues, open up new dimensions of a problem and to secure vivid, accurate inclusive accounts that are based on personal experience" (Burgess, 1982, p. 107), the researcher also contacted industrial designers and academics, seeking to gain an enhanced understanding regarding the topic, since it has never before been empirically investigated. Therefore, two academics and one industrial designer participated in the research as interviewees. Moreover, in order to explore the practitioners' side independent of any brands or companies, the researcher also contacted members of the Chamber of Commerce to ask if they were interested in contributing to the study: one member contacted the researcher. Based on all these groups, the researcher conducted nine in-depth interviews.

The demographic profiles of the interviewees selected varied (Foroudi et al., 2016) to guarantee a broad sample with experience of the research topic (Bartholme and Melewar, 2016; Bryman and Bell, 2007). The interviews and focus groups were conducted in Turkish, the country's native language. Back-translation is the method used most frequently in international marketing research (Hult et al., 2008; Mullen, 1995). Harpaz et al. (2002) recommend using the translation-back-translation, not in a "mechanical back translation procedure of first having one person translate from English to the native language, then another from the native language back to English," but "rather the procedure used was to discuss each question and the alternatives in a small group of persons fluent in both languages," and "discussion occurred until agreement was reached as to the linguistic equivalence of the questions in both languages" (p. 236).

Accordingly, the translation-back-translation procedure was applied in a non-mechanical way, in which four individuals proficient in English and Turkish discussed each question and the alternatives. To prevent any semantic loss or distortions in meaning in the process of transcribing and translating (Craig and Douglas, 2000; Kolb, 2008), the qualitative findings were translated into English by the researcher and an individual proficient in English and Turkish. The details of the in-depth interviews and respondent profiles can be found in Table 4.12.

Table 4.12: Details of the in-depth interviews with consultants and managers.

Interview Date		Organisation	Interview position	Interview approx. duration
1	**28.05.2016**	Al-Monitor/Hurriyet Daily News/Academic	Academic, Journalist	52 minutes
2	**28.05.2016**	Vakko	Store Director	48 minutes
3	**01.06. 2016**	Director	Industrial Design Consultant	40 minutes
4	**01.06.2016**	King's College London	Academic	60 minutes
5	**21.06.2016**	Koton	Managing Director	30 minutes
6	**21.06.2016**	LC Waikiki	Brand Manager	25 minutes
7	**21.06.2016**	Mavi	Store Manager	40 minutes
8	**15.06.2016**	DeFacto	Managing Director	50 minutes
9	**27.06.2016**	Chair of Commerce	Chairman	75 minutes

Respondents’ Profile		Number of Participants
Sex	Female Male	2 7
Age	20≥29	3
	30≥39	3
	40≥49	2
	≥50 and above	1
Level of Education	Undergraduate Master’s Degree PhD	3 4 2

Source: The researcher

4.4.3. Focus groups

Focus groups allow researchers to examine the topic in-depth by stimulating discussion between members of the group (Kolb, 2008; Kumar, 2014). According to Kitzinger (1995), group discussion is “particularly appropriate when the interviewer has a series of open-ended questions and wishes to encourage research participants to explore the issues of importance to them, in their own vocabulary, generating their own questions and pursuing their own priorities” (p. 299). As many scholars emphasise (Bryman, 2012; Byers and Wilcox, 1991), focus groups “are a form of group interview that capitalizes on communication between research participants in order to generate data" (Kitzinger, 1995, p. 299).

In other words, by conducting focus groups for this study, the researcher could gain the advantage of capturing what people really thought about brand sensuality, its relationship with brand experience, hedonism and repurchase intention, and more importantly, the effect of individual religiosity on the relationship between brand sensuality and brand experience. Furthermore, as Yeniaras (2013) emphasises, “focus groups aim to have the participants exchanging anecdotes, asking each other questions and sharing their own experiences and points of views. In other words, focus groups give the researcher access to information that would be less easily accessible in a one-to-one interview” (p. 69).

Focus groups were employed in this research for the following reasons: (1) “the natural setting allows people to express opinions/ideas freely”; (2) “open expression among members of social groups who are marginalized is encouraged"; (3) "people tend to be empowered, especially in action-oriented research projects"; (4) "survey researchers have a window into how people talk about survey topics"; (5) "participants may query one another and explain their answers to one another" (Neuman, 2014, p. 472); (6) the groups "may be able to develop deeper insight into the topic than individuals alone could"; (7) "people often feel more inclined to talk when they are with other people who are discussing the same things"; and (8) "many attitudes are formed this way" (Holbert and Speece, 1993, p. 103).

According to Neuman (2014), four to six separate focus groups with five to 12 individuals can be appropriate to "facilitate free, open discussion by all group members" (p. 471). Therefore, the researcher in the present study conducted four focus groups each with five individuals, making a total of 20, in order to satisfy the adequate conditions highlighted by Neuman. The participants ranged in age from 25 to 50 years. The focus group protocol can be found in Appendix 4.2.

Because there is limited literature on the research topic, its constructs and their hypothetical relationships with each another, the focus groups were conducted to gain a better understanding of individuals' views of the research topic. The focus group technique allows researchers to gain further insights and obtain a significant amount of information in a limited amount of time (Ritchie and Lewis, 2003). Thus, for the present study, the researcher was able to capture what people really thought about brand sensuality, and its relationship with brand experience, hedonism and repurchase intention, and more importantly, the effect of individual religiosity on the relationship between brand sensuality and brand experience. Furthermore, as Yeniaras (2013) emphasises, "focus groups aim to have the participants exchanging anecdotes, asking each other questions and sharing their own experiences and points of views. In other words, focus groups give the researcher access to information that would be less easily accessible in a one-to-one interview" (p. 69). According to researchers (Cameron, 2005; Peebles, 1996; Wilson, 2012) focus group discussions should last from one to two hours, as longer sessions can lose momentum.

The researcher constructed synchronous online focus groups. The sessions were recorded, and the participants took part as a group (Murray, 1997; Robson, 1999, cited in Stewart and Williams, 2005). The use of synchronous online focus groups enables researchers to expand the variety of potential participants and is considered to be the closest to traditional face-to-face focus group discussions (Poynter, 2010; Sintjago and Link, 2012), as it involves "real-time discussions led by one or more moderators" (Stewart and Shamdasani, 2017, p. 51). On the other hand, criticism of the method often highlights concerns that participants need to have basic computer knowledge and technological structure, e.g. high-speed internet connections, chat tools or platforms (Stewart and Shamdasani, 2017).

The rationale for conducting synchronous online focus groups in this study was the potential it allowed to reach a large number of participants in a given geographic area: Istanbul is the second largest urban area in Europe, and among the world's largest cities by population within the city limits (CTI, 2016), and conducting online focus groups in the city allowed the researcher to access difficult-to-reach participants and eliminate the practical constraints of location and time, considering the size and composition of the groups (Moore et al., 2015). In that sense, conducting online focus groups provides individuals with a convenient and comfortable way to participate (Stewart and Williams, 2005) and is "comparatively more informal and hence participation is likely richer than traditional face-to-face focus groups" (Stewart and Shamdasani, 2017, p. 54).

Skype was used to conduct the focus groups, as it is a free communications service with more than 560 million users (Janghorban et al., 2014), and offers a simple, cost-effective way to collect qualitative data (Deakin and Wakefield, 2013). As an important ethical consideration, before the focus groups were conducted, the participants received consent forms that they were required to sign, acknowledging that they were aware that the sessions were going to be audio- and video-recorded (Janghorban et al., 2014). The consent form also explained the nature of the research, the purpose of the consent form, their rights with respect to anonymity and confidentiality, and the importance of their voluntary participation (Bian et al., 2016; Hamzah et al., 2014; Morgan and Spanish, 1984; Morgan, 1998).

To reach a group of subjects who are representative of the population overall (Yeniaras, 2013), the researcher employed the snowballing technique. Participant details can be found in Table 4.11. Accordingly, individuals who either were studying it, or had graduated from, Koc University, Istanbul Bilgi University and Kadir Has University, were asked to attend the online focus groups. Adopting snowballing to recruit focus group participants allowed the researcher to take advantage of different social and community networks (Monique and Hennink, 2007), since the unit of analysis was consumers in Istanbul. Therefore, the key informants were asked to identify any individuals who met the criteria and thus could be recruited for the study, which allowed the researcher to recruit focus group participants from different social backgrounds (Monique and Hennink, 2007). The focus group protocol can be found in Appendix 4.2 and the details of focus groups participants can be found in Table 4.13.

Table 4.13: Details of the participants in the focus groups.

Group number	Respondents' profile	Group size
1	Age: 25-29 Gender: 3 females, 2 males Marital status: 3 singles, 2 married	5
2	Age: 28-35 Gender: 3 females, 2 males Marital status: 3 singles, 2 married	5
3	Age: 30-50 Gender: 5 males Marital status: All married	5
4	Age: 25-37 Gender: 2 females, 3 males Marital status: 3 married, 2 singles	5

Source: The researcher

4.4.4. Empirical setting

The context of this research proposes empirically testing the model in Turkey, a country which is frequently cited for its remarkable transformation in terms of reifying its Islamic values while also demonstrating that it has adopted a Western lifestyle (Ger and Fırat, 2014; Karasipahi, 2009; Sandikci et al., 2015; Sandikci and Ger, 2010). In the realm of consumption in non-Western countries, it has been acknowledged that religion is one of the individual-related variables which is embedded in all the layers of an individual's everyday life, including their consumer behaviour (Geertz, 1968a; 1968b; Jafari, 2012; Nasr, 2009; Sandikci and Ger, 2007). In this sense, with Muslims' growing purchasing power (Pew Research Centre, 2011), projected population growth, and the Westernisation of consumption practices during the early 2000s, practitioners and scholars have wished to explore Muslim consumers and their religion's effect on their individual behaviour from all perspectives. This is especially the case since Islam is considered as a system with cognitive, affective and behavioural dimensions, which affects each layer of an individual's behaviour and their decision-making process (Delener, 1990; Essoo and Dibb, 2004; Hirschman, 1982; Mokhlis, 2009).

Within this scope, many studies have scrutinised Muslim individuals' consumption preferences (McDaniel and Burnett, 1990) and shopping behaviours (Bailey and Sood, 1993; Essoo and Dibb, 2004; Sood and Nasu, 1995), and compared them with the consumer behaviours of other individuals with different religious affiliations (Fam et al., 2004; Hirschman, 1981; La Barbera and Gurhan, 1997). This has led scholars to explore the religious values of consumers merely as a segmentation variable within a limited framework (Sandikci and Jafari, 2013). Needless to say, proposing that Islamic societies and Muslim consumers are homogeneous entities is a misinterpretation and overlooks the phenomena which have shaped their societal contexts.

As Jafari (2009, p. 351) highlights, "like any other religion, Islam has also been historically indigenized in the cultural settings of each society", with a large proportion of the cultural habits that societies had traditionally held and lived by before embracing Islam still existing in these communities. Therefore, scholars (Essoo and Dibb, 2004; Hirschman, 1983; Khraim, 2010) encourage researchers to explore the religious values of consumers, since they are among the most influential dimensions at both the individual and societal levels of consumption practices. Moreover, scholars have recently conducted interdisciplinary research mixing marketing with psychology (Krishna, 2013), religion (Agilkaya-Sahin, 2015; Rice and Sandikci, 2011)[10], and sociology (Stillerman, 2015)[11] arguing that

10 Ağılkaya-Şahin, Z. (2015). The Problem of Appropriate Psychology of Religion Measures for Non-Western Christian Samples with Respect to the Turkish-Islamic Religious Landscape. Psychology of Religion in Turkey, 65.
Rice, G. and Sandikci O. (2011) eds., Handbook of Islamic Marketing. Edward Elgar Publishing.
Jafari, A. and Sandikci, Ö. (2016), eds., Islam, Marketing and Consumption: Critical Perspectives on the Intersections. Routledge.

the consumption practices of individuals cannot be regarded from a unidimensional point of view, since consumption practices and individual-related variables such as religiosity have a strong interplay in non-Western societies (Ger and Belk, 1996; Izberk-Bilgin, 2012; Sandikci and Ger, 2002).

Turkey's 99% Muslim population has a large Sufi presence (as shown in empirical studies[12] as well as governmental[13], national[14] and international surveys[15]). Even though this research identifies Turkey as an Islamic society, it will not portray the country as a homogeneous entity. Previous studies contend that even though one religion, Islam, has a quintessential presence in all Islamic societies, different interpretations and understandings within specific societies affect how individuals experience and practise the religion; therefore, the economic, political and societal contexts of the countries to be studied need to be clarified as well (Agilkaya-Sahin, 2012; Jafari and Suerdem, 2012; Sandikci and Ger, 2007). In doing so, this research attempts to provide new insights by exploring Islamic societies in a specific empirical context for the purpose of both understanding the diverse religious values held by individuals and illustrating to what extent their religious aspirations affect marketing-related phenomena.

Within the fashion retailing context, Kearney's Global Retail Development Index: Global Retail Expansion at a Crossroads (2016), which ranks the top 30 developing countries for retail investment based on all relevant macroeconomic and retail-specific variables, is considered a valuable index which not only identifies the markets that are considered most attractive today, but also those that offer future potential for the retail industry. The report ranks Turkey 6th, Malaysia 7th, the United Arab Emirates 8th and Saudi Arabia 9th, with Azerbaijan 10th. Looking at the potential countries for international retailers to invest, the highlighting fact is that all markets are consisting Islamic societies. Another

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11 Stillerman, J. (2015). The Sociology of Consumption: A Global Approach. John Wiley & Sons.
[12] Ayas, M.R. (1992). The religious values of the youth: From the 1940s to the present date. Dokux Eylul University Religion Faculty Periodicals, VII, pp. 1-5.
[13] AREM (2007). T.C Ic Isleri Bakanligi Arastirma ve Etutler Merkezi. Avrupa yasam kalitesi arastirmasi [Turkish International Affairs Ministry Research and Study Center: European life quality survey].
[14] ANAR (2007). Türkiye'deki Müslümanlarin dindarlik ve Kuran-ı Kerim okuma anlayisi [The understanding of religiosity and reading the Quran of Muslims in Turkey].
KONDA (2007). Gundelik yasamda din, laiklik ve turban arastirmasi [Research on religion, laicism and headscarf in daily life].
[15]Gallup (2002). Religion dominates daily life in the Islamic world. Retrieved 1 May 2016 from: http://www.gallup.com/poll/5383/religion-dominates-daily-life-islamic-world.aspx;
International Social Survey (2009). Turkiye'de dindarlik: Uluslararasi bir karsilastirma [Religiosity in Turkey: An international comparison]. Carkoglu and Kalaycioglu.

striking fact is that all the Islamic countries or potential markets highlighted in the report, including Turkey, have many shopping malls, which consumers interpret as places in which to socialise while also receiving a pleasurable consumption experience (Manswelt, 2005; Turkey Real Estate Book, 2008; Turkmall, 2003). As shopping malls are common in other Muslim societies as well (e.g. Dubai, Kuala Lumpur, etc.), global brands should pay particular attention to understanding the social and individual-related dynamics of non-Western markets – especially Islamic markets, since they are mostly driven by consumers' religious values (Burgess and Steenkamp, 2002; Sayan-Cengiz, 2016; Temporal, 2011).

According to Mansvelt (2005) and Glennie and Thrift (1996), shopping malls are public spaces in which individuals can interact, socialise and worship in non-Western societies (e.g. Malaysia, Egypt, and Turkey). Because of this perception, consumers tend to spend more of their leisure time in shopping malls in non-Western societies (Euromonitor, 2016), which can be seen as the adoption of shopping mall culture in the countries (Schectman, 2013). It is likely that brands have more chance to pass on their brand experience to consumers, since consumers can be more easily exposed to the brands' sensorial strategies within the shopping malls.

Therefore, it can be said that understanding the proposed framework gives high importance to facilitating consumers' consumption and delivering a more pleasurable, more comfortable experience in such public spaces. More specifically, since consumption occurs mainly in shopping malls, specifying the particular marketing strategy to be adopted in the retail sector has become the top priority of global brands (Hopkins, 1990). Since the senses are of quintessential importance for delivering pleasurable experiences to consumers, this research created a preliminary framework to gain different insights about brand sensuality, brand experiences, hedonism and repurchase intention, and how religiosity and consumer-perceived value shape these consumer-related variables.

Owing to globalisation and its effects on political, economic and social mainstreams, Turkey has been incrementally adopting a global market economy since the late 1980s (Baskan, 2010; Kilicbay and Binark, 2002). In referring to

Islam in its activities, as well as its strong affiliation to religious sects and orders, the Adalet ve Kalkınma Partisi (Justice and Development Party, currently in power in Turkey) has aligned itself with an Islamic ideology, thereby bringing political Islam into the public sphere (Gole, 1997; Keyman and Koyuncu, 2005; Kilicbay and Binark, 2002). This transformation has become ever more observable regarding its rising Islamist class. Turkey, therefore, presents an ideal consumption space and consumer population for the purpose of exploring Muslim consumers who represent themselves in the modern, Western style and who typify themselves as 'Islamist elites' (Baskan, 2010; Somer, 2007) or the 'Islamic bourgeoisie' (Kilicbay and Binark, 2002).

It is heavily supported by the literature that the high visibility of Islam, blended with a modernised lifestyle and higher incomes, has changed consumption practices, leading Turkish consumers to be referred to as 'new age Muslim consumers' (Ogilvy Noor, 2011). This phenomenon has been seen in other Islamic societies and marketplaces as well (ibid.). Therefore, in the exploratory study, by adapting the framework developed by the researcher to the Turkish context, the present research attempts to deconstruct the Turkish Muslim individual, examine how their religiosity has been transformed, and explore the diversity of religiosity in Turkey.

The unit of analysis was determined as consumers in Istanbul, Turkey. According to Forbes (2011), since emerging markets will provide approximately 70% of world growth over next years, it should be acknowledged that these markets are the major driver of global growth. In Morgan Stanley's Emerging Market Index (2016),[16] Turkey is considered as one of the emerging markets that are expected to grow three times faster than developed countries over the next decade. McKinsey & Company (2017)[17] also reported on consumer and shopping insights in Turkey, indicating that the country's disposable income was increasing from \$652 billion to \$906 billion between 2013 and 2017. Moreover, within emerging markets, Istanbul is positioned as 8th among 300 emerging cities that will experience the highest growth in consumer spending over the next decade

[16] Morgan Stanley (2016). Emerging Market Index. Retrieved on 21 July 2016 from: https://www.msci.com/resources/factsheets/index_fact_sheet/msci-emerging-markets-index-usd-net.pdf
[17] McKinsey & Company (2017). Size isn't everything: Turkey's fast growing luxury market, Retrieved on 1 August 2016 from: http://www.mckinseyonmarketingandsales.com/size-isnt-everything-turkeys-fast-growing-luxury-market

(McKinsey & Company, 2014; Severin et al., 2011). Moreover, Istanbul has established itself as the 'Europe's fourth fashion city […] a country that physically and culturally straddles East and West' (Paton, 2017). Since emerging markets are considered vital as they are shaping global growth, it is worthwhile to investigate Turkish consumers, especially those in Istanbul, to develop an understanding of consumers and what influences their behaviours and perceptions (Krishna, 2011).

4.5. THE SECOND PHASE (RESEARCH INSTRUMENT AND SCALE DEVELOPMENT)

According to Churchill's (1979) approach, the second phase of this type of research is scale development, which is "a critical element in the evaluation of a fundamental body of knowledge in marketing as well as improved marketing practice" (p. 64). Even though scale development plays a vital role as an intermediary between qualitative research and the main study, scale development studies cannot give insights into the research, which makes studies too hard to understand due to the little introspection of the essence of the research interest and phenomena (Yeniaras, 2013). According to DeVellis (1991), measuring "how married people believe their lives would be different if they had chosen a different spouse probably would require substantial mental effort, and one item may not capture the complexity of the phenomenon of interest" (p. 10).

Therefore, DeVellis (1991) states that the measurement scale should be defined as the merging of the gathered items in a composite score that illustrates the level of theoretical variables. According to DeVellis (2003), "multiple items capture the essence of such a variable with a degree of precision that a single item could not attain" (p. 10). In the light of the above discussion, to ensure the generalisability of the findings, it is critical to adopt systematically developed measurement scales (De Vellis, 1991). Therefore, in the light of the process suggested by DeVellis (ibid.), this section illustrates how valid and reliable measures of the theoretical construct were operationalised through five phases: domain specification, generation of sample of items, collection of data, purification of measures and assessment of validity. The following section presents the first phase, domain specification.

4.5.1. Specifying the domain constructs

According to DeVellis (2002), "the boundaries of the phenomenon must be recognized so that the content of the scale does not inadvertently drift into unintended domains" (p. 60). As highlighted by DeVellis (ibid.), in order to specify the domain of the construct, scholars go through the relevant literature and conduct qualitative research in order to create better measures. According to Churchill (1979), domain specification should be the first phase of developing measures; otherwise "the conceptual definition of the construct will be inadequate for indicating how the construct should be (operationally) measured" (Rossiter, 2002, p. 308).

Even though the importance of domain specification has been highlighted in the literature, to the best of the researcher's knowledge, no previous study has provided a reliable and valid scale to measure religiosity and brand sensuality. The reasons for this issue can be considered that conceptual definitions and valid measurements have not been provided in the literature. As Ping (2004) mentioned:

> *"in the articles reviewed, conceptual definitions were not consistently given, especially for previously measured concepts. In fact, many articles appeared to assume that because a measure had been judged content or face valid in a previous article, all subsequent readers would accept the measure as content or face valid. [...] Conceptual definitions should be clearly stated for each construct to enable readers to judge the content or face validity of measures of constructs, even for previously used measures" (p. 130).*

Therefore, in order to fulfil this gap, the aim of this study is to produce a valid and reliable scale, where conceptual definitions and validity measures are clearly presented. As stated earlier with a clear justification, the researcher adopted Churchill's (1979) procedure to construct better measures for the constructs of interest, as shown in Figure 4.2. At the initial stage of this research, it was important to consult the relevant literature (Churchill, 1979).

The previous chapters have presented the literature on brand sensuality and its elements, brand experience, hedonism, repurchase intention and religiosity, as well as the possible connections between these concepts. Based on the aims of the research, the literature review explored brand sensuality, brand experience, religiosity, hedonism and repurchase intention. Since these concepts are interrelated in different disciplines, this research has used a multidisciplinary approach by reviewing the relevant literature from the fields of marketing, design, sociology, psychology, architecture and management. The measurement scales in relation to domains and items were obtained from different marketing, management and computer information journals, such as the Journal of Marketing, Journal of Marketing Research, European Journal of Marketing, Journal of Consumer Research, Journal of Business Research, Journal of Applied Psychology, European Business Review, Journal of Retailing, Journal of Brand Management and Journal of Consumer Marketing.

4.5.2. Generation of measurement items

According to Churchill (1979), the generation of measurement items is the next step after domain specification. To generate the pool of items, the existing literature and qualitative research were used. A multi-item scale was adopted for the research constructs (ibid.). As emphasised by both DeVellis (1991) and Nath and Bawa (2011), a multi-item scale can measure different aspects of a multifaceted construct and "produce more reliable results" (p. 136), whereas single-item measurement can generate "unreliable responses in the same way so that the same scale position is unlikely to be checked in successive administrations of an instrument" (Churchill, 1979, p. 66).

As Churchill (1979) and DeVellis (2012) accentuate, there are some important steps that should be taken into account to develop measurement items. In the light of the above discussion and in line with to the research aim, this research adopted DeVellis' (ibid.) seven-step guidelines for generation of measurement items which are: (1) "determine clearly what it is you want to measure" (p. 73); (2) "generate an item pool, that reflects the scale's purpose" (p. 76); (3) "determine the format for measurement" (p. 84); (4) "have initial item pool reviewed by an expert" (p. 99); (5) "consider inclusion of validation items" (p. 101); (6)

"administer items to a development sample" (p. 102); (7) "evaluate the items" (p. 104); and (8) "[optimise] the scale length" (p. 110). DeVellis (1991) also emphasises that: (1) a scale item "should be unambiguous"; (2) "scale development should avoid lengthy items"; (3) researchers should take into consideration the "reading difficulty" of each item, (p. 81); (4) "multiple negativity" and "double-barrelled items" (items that have two or more ideas), should be avoided; and (5) items should "avoid ambiguous pronoun references" (p. 82).

Given Churchill's (1979) statement that single items typically have substantial "uniqueness or specificity in that each item seems to have only a low correlation with the attribute being measured and tends to relate to other attributes" (p. 66), having multiple items rather than a single measurement item can help the researcher to generate more reliable results in terms of enhanced construct reliability and validity (Churchill, 1979; De Vellis, 2003; Diamantopoulos et al., 2012). Therefore, for this study, some of the scales were constructed on the basis of the previous literature, with high validity and reliability. The items gathered from the literature were carefully examined and defined. The relevant items were identified and kept to a minimum to prevent redundancy in the measures and extensive questionnaire. Table 4.14 shows the construct and the number of initial items, and Table 4.15 illustrates the main construct and its measurements from the qualitative study and the literature.

Table 4.14: The constructs and the number of initial items.

Constructs		Initial items
Brand sensuality	**Visual**	17
	Audial	12
	Haptic	17
	Olfactory	10
Religiosity	**Religious belief**	20
	Religious practice	15
	Religious spirituality	15
	Religious sentiment	10
	Social religiosity	10
	Religious altruism	10
Brand experience		22
Hedonism		10
Repurchase intention		10
Social desirability bias		10
Total		188

Source: Developed by the researcher

Table 4.15: The domains and items with the item codes.

Constructs	Item codes	Measurement items	Major references
Brand sensuality			
Visual cues			
1.	**VIS1**	I find myself making shopping decisions based on how the store looks	Eroglu et al. (2003)
2.	**VIS2**	The store's interior design and décor influence my decisions when I shop	Adapted from Baker et al. (1994); Eroglu et al. (2003); Jang and Numkun (2009); Ryu and Jang (2007, 2008); Shukla and Babin (2013)
3.	**VIS3**	A pleasant store ambience allows me to spend more money in the store	The qualitative study
4.	**VIS4**	A pleasant store ambience allows me to spend more time in the store	The qualitative study
5.	**VIS5**	I prefer a store with an attractive store display	The qualitative study
6.	**VIS6**	I feel comfortable if there is a colour harmony (colour arrangement) among the products displayed in the store	The qualitative study
7.	**VIS7**	Lighting in the store makes a difference to me in deciding which store I will shop at	Eroglu et al. (2003)
8.	**VIS8**	The good colour of the lighting attracts me towards the store	Adapted from Areni and Kim (1994); Han et al. (2011); Milliman (1982); Susana and Maria (2009); Vaccaro et al.

			(2008); Yalch and Spangenberg (2000)
9.	**VIS9**	Store cleanliness makes difference to me in deciding which store I will shop at	Baker at al. (1994); Jang and Numkun (2009); Ryu and Jang (2007, 2008)
10.	**VIS10**	I feel comfortable in a clean store	Adapted from Baker et al. (1994); Susana and Maria (2009); Yun and Good (2007)
11.	**VIS11**	I feel comfortable in a tidy store	The qualitative study
12.	**VIS12**	I prefer stores with convenient product arrangement	Adapted from Cahan and Robinson (1984); Susana and Maria (2009); Titus and Everett (1995); Turley and Milliman (2000); Zee et al. (2007)
Audial cues			
1.	**AUD1**	The background music is important when I shop	Jang and Numkun (2009); Ryu and Jang (2007, 2008)
2.	**AUD2**	Music in the store makes a difference to me in deciding which store I will shop at	Eroglu et al. (2003)
3.	**AUD3**	I prefer to spend more time in the store if I find the music pleasant	The qualitative study
4.	**AUD4**	I feel comfortable when the music played in the store is the music, I usually listen to	Adapted from Ishwar et al. (2010); Susana and Maria (2009); Yalch and Spangenberg (1988); Han et al. (2011)
5.	**AUD5**	The right volume of background music allows me to stay longer in the store	Adapted from Ishwar et al. (2010); Susana and Maria (2009); Yalch and Spangenberg (1988); Han et al. (2011); Vijay (2013)
6.	**AUD6**	The pleasurable rhythm of the background music allows me to buy more in the store	The qualitative study
7.	**AUD7**	Listening to pleasant music allows me to boost my mood while I am shopping	The qualitative study
8.	**AUD8**	Hearing background music in the store makes my shopping and browsing more fun	Herrington (1996)

Olfactory cues			
1.	**OLF1**	Pleasant scent allows me to stay longer in the store	Adapted from Donovan and Rossiter (1982); Mitchell (1994); Bosmans (2006)
2.	**OLF2**	If I cannot sniff certain scents in the store, I am reluctant to buy them	Koller et al. (2012)
3.	**OLF3**	It is the smell of the store that alerts me to certain offerings in the store	Koller et al. (2012)
4.	**OLF4**	I get a better feeling about the store when there is a specific scent in a particular store	Adapted from Koller et al. (2012)
5.	**OLF5**	Without the scent of the store, I would miss something while I am shopping in the store	Adapted from Koller et al. (2012)
6.	**OLF6**	I am attracted to the store if there is pleasant scent in the store	The qualitative study
7.	**OLF7**	A pleasant scent in the store allows me to spend more money in the store	The qualitative study
Haptic cues			
1.	**HAP1**	When walking through stores, I cannot help touching all kind of products	Peck (1999); Peck and Childers (2003)
2.	**HAP2**	Touching products can be fun in the store	Peck (1999); Peck and Childers (2003)
3.	**HAP3**	I place more trust in products that can be touched before purchase	Peck (1999); Peck and Childers (2003)
4.	**HAP4**	I feel more comfortable purchasing a product after physically examining it in the store	Peck (1999); Peck and Childers (2003)
5.	**HAP5**	When browsing in the store, it is important for me to handle all kinds of products	Peck (1999); Peck and Childers (2003)
6.	**HAP6**	If I cannot touch a product in the store, I am reluctant to purchase it	Peck (1999); Peck and Childers (2003)
7.	**HAP7**	I like to touch products even if I have no intention of buying them	Peck (1999); Peck and Childers (2003)
8.	**HAP8**	I feel more confident making a purchase after touching a product	Peck (1999); Peck and Childers (2003)
9.	**HAP9**	When browsing in the store, I like to touch all kinds of products	Peck (1999); Peck and Childers (2003)
10.	**HAP10**	The only way to make sure a product is worth buying is to actually touch it	Peck (1999); Peck and Childers (2003)
11.	**HAP11**	There are many products that I would only buy if I could handle them before purchase	Peck (1999); Peck and Childers (2003)
12.	**HAP12**	I find myself touching all kinds of products in the store	Peck (1999); Peck and Childers (2003)
13.	**HAP13**	I prefer an adequate temperature while I am shopping in the store	The qualitative study
14.	**HAP14**	I get out of the store if the temperature is too low or too high	Adapted from Han et al. (2011); Viyaj (2013)
15.	**HAP15**	The temperature of the store affects the period of time that I will spend in the store	The qualitative study
Social cues			
1.	**SOC1**	Employees of the store should give personal attention to customers	Adapted from Baker et al. (2002); Berman and Evans (2007); Machleit et al. (1994)

2.	**SOC2**	I prefer employees of the store to always wear appropriate outfits and look tidy in the store	Adapted from Baker et al. (2002); Berman and Evans (2007); Machleit et al. (1994)
3.	**SOC3**	The store's employees should be willing to help customers	Adapted from Baker et al. (2002); Berman and Evans (2007); Machleit et al. (1994)
4.	**SOC4**	Employees should offer friendly service	The qualitative study
5.	**SOC5**	I feel comfortable when employees communicate with me in a friendly manner	Adapted from Baker et al. (2002); Berman and Evans (2007); Machleit et al. (1994)
6.	**SOC6**	I prefer stores with polite employees	Adapted from Baker et al. (2002); Berman and Evans (2007); Machleit et al. (1994)
7.	**SOC7**	I feel comfortable when there is enough space for each customer in the store	The qualitative study
8.	**SOC8**	If I feel a store is too crowded, I get out of it	The qualitative study
Brand experience			
1.	**BREX1**	This brand makes a strong impression on my visual senses	Brakus et al. (2009); Chang and Chieng (2006)
2.	**BREX2**	I find this brand interesting in a sensory way	Brakus et al. (2009); Chang and Chieng (2006)
3.	**BREX3**	This brand does not appeal to my senses	Brakus et al. (2009); Chang and Chieng (2006)
4.	**BREX4**	This brand tries to engage most of my senses	Chang and Chieng (2006)
5.	**BREX5**	This brand induces feelings and sentiments	Brakus et al. (2009)
6.	**BREX6**	I do not have strong emotions for this brand	Brakus et al. (2009)
7.	**BREX7**	This brand is an emotional brand	Brakus et al. (2009)
8.	**BREX8**	This brand tries to put me in a certain mood	Chang and Chieng (2006)
9.	**BREX9**	I engage in a lot of thinking when I encounter this brand	Brakus et al. (2009)
10.	**BREX10**	This brand does not make me think	Brakus et al. (2009)
11.	**BREX11**	This brand stimulates my curiosity and problem solving	Brakus et al. (2009)
12.	**BREX12**	This brand is not action orientated	Brakus et al. (2009)
13.	**BREX13**	This brand results in bodily experiences	Brakus et al. (2009)
14.	**BREX14**	I engage in physical actions and behaviours when I use this brand	Brakus et al. (2009)
15.	**BREX15**	This brand tries to make me think about lifestyle	Chang and Chieng (2006)
16.	**BREX16**	This brand tries to remind me of activities I can do	Chang and Chieng (2006)
17.	**BREX17**	This brand gets me to think about my behaviour	Chang and Chieng (2006)
18.	**BREX18**	This brand is part of my daily life	Chang and Chieng (2006)
19.	**BREX19**	This brand fits my way of life	Chang and Chieng (2006)
Consumer-perceived value			
Price/value for money (functional value)			
1.	**CPPV1**	This brand offers good value for money	Adapted from Eng (2011); Ryu et al. (2008,

			2012); Sweney and Soutar (2001)
2.	**CPPV2**	The experience is worth the money	Adapted from Ryu et al. (2008, 2012); Sweney and Soutar (2001)
3.	**CPPV3**	This brand provides me with great value compared to others	Adapted from Ryu et al. (2008, 2012); Sweney and Soutar (2001)
4.	**CPPV4**	I get everything I need from this brand	The qualitative study
5.	**CPPV5**	This brand's products are reasonably priced	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
Emotional value			
1.	**CPEV1**	This brand is the one I enjoy	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
2.	**CPEV2**	This brand is the one I would feel relaxed about using	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
3.	**CPEV3**	This brand is the one that makes me feel good	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
4.	**CPEV4**	This brand gives me pleasure	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
Quality/performance (functional value)			
1.	**CPQP1**	This brand has consistent quality	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
2.	**CPQP2**	This brand has an acceptable standard of quality	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
3.	**CPQP3**	This brand's products are well made	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
4.	**CPQP4**	This brand's products last a long time	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and

			Soutar (2001); Walsh et al. (2008)
5.	**CPQP5**	This brand's products would not last a long time	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
6.	**CPQP6**	This brand's product would perform consistently	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
Social value			
1.	**CPSV1**	This brand's product helps me to feel acceptable	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
2.	**CPSV2**	This brand's product improves the way I am perceived	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
3.	**CPSV3**	This brand's products give its owner social approval	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
4.	**CPSV4**	This brand's products make a good impression on other people	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
Hedonism			
1.	**HEDO1**	While shopping, I feel a sense of adventure	Arnold and Reynolds (2003); Babin et al. (1994)
2.	**HEDO2**	Shopping is a way I like to spend my leisure time	Babin et al (1994); Chang et al. (2011)
3.	**HEDO3**	Shopping is one of my favourite activities	Babin et al. (1994); Chang et al. (2011)
4.	**HEDO4**	Shopping in general is fun	Babin et al. (1994); Chang et al. (2011)
5.	**HEDO5**	Shopping is like an escape	Adapted from Arnold and Reynolds (2003); Babin et al. (1994)
6.	**HEDO6**	I am a person who is looking for more fun and enjoyment in shopping	Adapted from Arnold and Reynolds (2003); Babin et al. (1994); Chang et al. (2011)
Repurchase intention			
1.	**REPI1**	Given a choice, I would probably not go back to this brand's store	Eroglu and Machleit (1990); Machleit et al.

			(1994)
2.	**REPI2**	I am committed to maintaining my purchasing at this brand's store	Fiore et al. (2005); Hellier et al. (2003); Macintosh and Lockshin (1997); Zhou et al. (2009)
3.	**REPI3**	I would avoid ever having to return to this brand's store	Mehrabian and Russel (1974)
4.	**REPI4**	In the future, my shopping at this brand's store will be possible	Wakefield and Baker (1998) and supported by the qualitative study
5.	**REPI5**	I will consider revisiting this brand's store in the future	Fiore et al. (2005); Hellier et al. (2003); Wakefield and Baker (1998); Zeithaml et al. (1996); Zhou et al. (2009)
6.	**REPI6**	I intend to recommend this brand that I regularly use to people around me	Fiore et al. (2005) Khalifa and Liu (2007); Zeithaml et al. (1996); Zhou et al. (2009); Supported by the qualitative study
7.	**REPI7**	I will definitely go to the store when I have a chance to buy the same material in a shopping mall/complex	Osman et al. (2014), and supported by the qualitative study
Religiosity			
Religious belief			
1.	**RELB1**	I believe in God	Adapted from Allport and Ross (1976); Salleh (2012); Shukor and Jamal (2013); Tiliouine and Belgoumidi (2009); Stark and Glock (1968); Hill and Hood (1999); Costu (2009); Batson et al. (1967)
2.	**RELB2**	I believe in life after death (Hell and Heaven)	Batson et al. (1967); Costu (2009); Dasti and Sitwat (2014); Hill and Hood (1999)
3.	**RELB3**	I perform all of my duties (e.g. praying five times daily, fasting during Ramadan)	AlMarri et al. (2009); Abu Raiya (2007); Wilde and Joseph (1997); Shulor and Jamal (2013); Salleh (2012); Dasti and Stiwat (2014); Hill and Hood (1999); Costu (2009)
4.	**RELB4**	Although I believe in religion, I feel there are many more important things in life	Allport and Ross (1976); Hoge (1972); Hill and

			Hood (1999)
5.	**RELB5**	My religious beliefs are what really lie behind my whole approach to life	Allport and Ross (1976); Hoge (1972); Shukor and Jamal (2013)
6.	**RELB6**	The primary purpose of prayer is to gain relief and protection	Allport and Ross (1976)
7.	**RELB7**	The primary purpose of prayer is to secure a happy and peaceful life	Allport and Ross (1976)
8.	**RELB8**	One should seek God's guidance when making every important decision	Allport and Ross (1976); Hoge (1972); Hill and Hood (1999)
9.	**RELB9**	I try hard to carry my religion over into all my other dealings in life	Allport and Ross (1976); Hoge (1972)
10.	**RELB10**	My faith sometimes restricts my actions	Dasti and Sitwat (2014); Costu (2009); Hoge (1972)
11.	**RELB11**	I believe that there are some religious obligations/commands corresponding to modern life	The qualitative study
Religious practice			
1.	**RELPR1**	Although I am a religious person, I refuse to let religious considerations influence my everyday affairs	Hoge (1972); Allport and Ross (1976); Ok (2011)
2.	**RELPR2**	It is important for me to spend periods of time in private religious thought and mediation	Allport and Ross (1976); Allen and Spilka (1967)
3.	**RELPR3**	I seek God's guidance though prayer and meditation	Boan (1978)
4.	**RELPR4**	I carefully avoid shameful acts	Shukor and Jamal (2013); Costu (2009); Hill and Hood (1999); Salleh (2012)
5.	**RELPR5**	I recite the Quran and read religious books	Allport and Ross (1976); Hill and Hood (1999); Costu (2009); Salleh (2012); Dasti and Sitwat (2014); Shukor and Kamal (2013)
6.	**RELPR6**	I feel discomfort when I miss my religious practice (such as prayer)	Dasti and Sitwat (2014); Salleh (2012)
7.	**RELPR7**	I usually spend religious days (holy night, Eid) by listening to/watching religious songs/programmes	The qualitative study
8.	**RELPR8**	I feel a close bond with God while I am performing religious activities (such as praying, fasting)	Adapted from Hoge (1972); Stark and Glock (1968) Vries-Schot et al (2012); Salleh (2012); Ok (2011); Francis et al. (1995); King and Hunt (1972)
9.	**RELPR9**	I only perform religious activities (such as praying, fasting) on religious days (such as Eid, holy night)	The qualitative study
10.	**RELPR10**	I want to perform the Hajj and Umrah, if	Costu (2009); Hill and

		possible	Hood (1999); Dasti and Sitwat (2014)
11.	**RELPR11**	I usually recite Quranic verses in my daily life	The qualitative study
Religious spirituality			
1.	**RELSP1**	In my life, I have often had a strong sense of God's presence	Hoge (1972); Stark and Glock (1968) Vries-Schot et al (2012); Salleh (2012); Ok (2011); Francis et al. (1995); Gorsuch and Vernable (1983)
2.	**RELSP2**	I seek relief from God when I am anxious or sad	Adapted from Hoge (1972); Stark and Glock (1968) Vries-Schot et al (2012); Salleh (2012); Ok (2011); Francis et al. (1995); Funk (1955)
3.	**RELSP3**	I ask for advice or read religious books/self-help books/spirituality books in order to embrace religion in my life	The qualitative study
4.	**RELSP4**	I know that God is very close to me	Francis et al. (1995); Astley et al. (2010); Ok (2011); Funk (1955)
5.	**RELSP5**	When I am in difficulty, I find help and assistance from God	Adapted from Sitwat and Dasti (2014); Costu (2009); Hill and Hood (1999); Ok (2011); Funk (1955)
6.	**RELSP6**	I feel a strong impulse to discover and know everything regarding my religion and God	Allport and Ross (1976); Dasti and Sitwat (2014); Salleh (2012)
7.	**RELSP7**	I begin my work with the name of God	Salleh (2012); Shukor and Jamal (2013); Tiliouine and Belgoumidi (2009)
Religious sentiment			
1.	**RELSEN1**	I enjoy listening to the Quran	Salleh (2012)
2.	**RELSEN2**	I become emotional when I listen/watch pray, religious songs or Quranic verses	Salleh (2012); Ok (2011)
3.	**RELSEN3**	I become emotional when I attend religious activities (e.g. chant, whirling dervishes)	Adapted from Salleh (2012); Ok (2011); Francis et al. (1995)
4.	**RELSEN4**	I feel God is helping me when I am dealing with hard times in my life	Ok (2011); Salleh (2012)
5.	**RELSEN5**	I truly feel peaceful when I hear the sound of prayer calls	The qualitative study
6.	**RELSEN6**	I enjoy reading about my religion	Gorsuch and Vernable (1983)
Social religiosity			
1.	**SOCIR1**	To build social relationships, it is important to engage with religious activities	The qualitative study

2.	**SOCIR2**	I pray because I have been taught to pray	Allport and Ross (1976); Ok (2011); Costu (2009); Gorsuch and Vernable (1983)
3.	**SOCIR3**	The primary reason for me to attend religious activities is to help me be involved in social communities (e.g. charities, religious courses)	Allport and Ross (1976); Ok (2011); King and Hunt (1972)
4.	**SOCIR4**	The primary reason for me to be interested in religion is that religious communities have many pleasurable activities (such as religious concerts, religious courses, weekly gatherings)	Adapted from Ok (2011); Allport and Ross (1976)
5.	**SOCIR5**	I enjoy being in religious places (e.g. tombs and shrines) on religious days with my parents/relatives/friends	The qualitative study
6.	**SOCIR6**	In order to bond with God, I enjoy attending religious gatherings	Adapted from Dasti and Sitwas (2014); King and Hunt (1972)
Religious altruism			
1.	**RELA1**	I care about my neighbours and their wellbeing	Salleh (2012); Hill and Hood (1999); Dasti and Sitwat (2014)
2.	**RELA2**	I respect elderly people/relatives and I try to help them as much as I can	Adapted from Albelaikhi (1997); Dasti and Sitwat (2014); Salleh (2014); Costu (2009); Hill and Hood (1999)
3.	**RELA3**	I convey my religious knowledge to others so that they can benefit from it	Adapted from Albelaikhi (1997); Dasti and Sitwat (2014); Salleh (2014); Costu (2009); Hill and Hood (1999); Maranel (1974)
4.	**RELA4**	If there is a situation of estrangement between my relatives/friends, I try to resolve it	Dasti and Sitwat (2014); Salleh (2014)
5.	**RELA5**	I try to assist my parents/relatives as much as I can in every possible way	Adapted from Dasti and Sitwat (2014); Salleh (2012); Costu (2009);
6.	**RELA6**	It does not matter so much what I believe as long as I lead a moral life (reverse score)	Allport and Ross (1976); Hoge (1972); Hill and Hood (1999); Costu (2009)
Social desirability bias			
1.	**SDB1**	I am always willing to admit when I make a mistake	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
2.	**SDB2**	I always try to practise what I preach	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
3.	**SDB3**	I never resent being asked to return a favour	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)

4.	**SDB4**	I have never deliberately said something that hurt someone's feelings	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
5.	**SDB5**	I have never been irked when people expressed ideas different from my own	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
6.	**SDB6**	I like to gossip at times	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
7.	**SDB7**	There have been occasions when I took advantage of someone	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
8.	**SDB8**	I sometimes try to get even rather than forgive and forget	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
9.	**SDB9**	At times I have really insisted on having things on my way	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
10.	**SDB10**	There have been occasions when I felt like smashing things	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)

Source: Developed by the researcher

4.5.3. Purifying measurement scales

The third step of Churchill's (1979) procedure for developing better measures is the purification of the scale items, where validity testing and reliability play a crucial role. Validity "is the ability of an instrument to measure what it is designed to measure" (Kumar and Roy, 2014, p. 213) and "is primarily based upon the logical link between the questions and the objectives of the study" (Kumar and Roy, 2014, p. 214). This study performed two types of validity before the main survey was established: face validity and content validity. Content validity "is the extent to which a measuring instrument provides adequate coverage of the topic under study" (Kothari and Garg, 2014, p. 70). According to Bryman (2012), if a researcher is developing a new set of measures, it is important to present at least face validity, to ensure "that the measure apparently reflects the content of the concept in question" (p. 171).

Even though Bryman (2014), Kothari and Garg (2014) highlight that face and content validity are crucial when needed for intuitive judgement processes and provide an indication of a questionnaire's suitability to measure the concept of the study, "[of] approximately 200 of the most rigorously tested scales in consumer and marketing research, only about 19.5% (or n=39) of the articles definitely reported the use of judging to aid in face validity assessment" (Bearden and Hardesty, 2004, p. 99). While it is possible that a review procedure was conducted but not reported, the percentage seems surprisingly low given the importance of having face valid items in the development of psychometrically sound scales (Churchill, 1979).

In order to prevent any repetition in terms of language, five academics commented on the English version of the questionnaire. After the review procedures were completed, the questionnaire was translated into Turkish following the recommendations of Harpaz et al. (2002). In order to ensure that the translation-back-translation procedure was applied in a non-mechanical way, four individuals proficient in English and Turkish, and familiar with the topic, discussed the whole questionnaire until agreement on the wording was reached; and the same procedure was followed when the interviews and focus group material was translated.

To evaluate the content validity of the items, the initial item pool was reviewed by eight expert academic judges, comprising three faculty members from the Department of Marketing, Branding and Tourism at Middlesex University Business School, three postgraduate students plus two PhD students, all familiar with the topic (Bearden et al., 1993; Foroudi et al., 2014; Zaichkowsky, 1985). All the judges reviewed each item separately, and were asked to comment their relevance, the clarity of the wording, and whether they items represented the topic of interest (Foroudi et al., 2014). Their suggestions and comments were incorporated (Foroudi, 2012).

After all the criteria were fulfilled for both face validity and improvement of the reliability of the instrument, students at Kadir Has University, Turkey, were asked to fill out the questionnaire to ensure the wording and layout were clear and that the items measured the intended constructs. The initial pool of items for brand sensuality was constructed based on the literature review of the various studies in the field (Areni and Kim, 1994; Baker at al., 1994; Eroglu et al., 2003; Han et al., 2011; Jang and Numkun, 2009; Ryu and Jang, 2007, 2008; Susana and Maria, 2009; Shukla and Babin, 2013; Titus and Everett, 1995; Turley and Milliman, 2000; Yalch and Spangenberg, 2000; Zee et al., 2007). To the researcher's knowledge, no clear scale exists for brand sensuality consisting of visual, audial, olfactory and haptic cues using a holistic approach rather than single cues.

The measurement items were adopted from different widely cited scales, as well as the literature review and qualitative study results, in order to gain a complete understanding of the new construct (Baker et al., 2002; Berman and Evans, 2007; Machleit et al., 1994). Scholars have highlighted the importance of visual cues, as these influence consumers' shopping decisions and enable consumers to have a positive brand experience on the basis of how the store looks (Eroglu et al., 2003), interior design and décor (Baker at al., 1994; Eroglu et al., 2003; Jang and Numkun, 2009; Ryu and Jang, 2007, 2008; Shukla and Babin, 2013), good colour of lighting (Areni and Kim, 1994; Han et al., 2011; Milliman, 1982; Susana and Maria, 2009; Vaccaro et al., 2008; Yalch and Spangenberg, 2000) and cleanliness (Baker et al., 1994; Yun and Good, 2007). For the haptic cues construct, the validated scale of items was taken from Peck (1999), and Peck and Childers (2003), who used 12 items, which were all adopted without changes. One item, 'I get out of the store if the temperature is too low or too high', was adopted from Han et al. (2011) and Viyaj (2013) based on the comments of the academic experts.

The audial construct items were taken from a validated pool of items: one each from Herrington (1996), Jang and Numkun (2009), and Ryu and Jang (2007, 2008). The item 'I feel comfortable when the music played in the store is the music I usually listen to' was combined as it had been defined with different terms in different studies: it was revised by the judges and adopted after review (Ishwar et al., 2010; Susana and Maria, 2009; Yalch and Spangenberg, 1988; Han et al., 2011). Likewise, 'The right volume of background music allows me to stay longer in the store' was combined due to similarities with other items and adopted in this study (Ishwar et al., 2010; Susana and Maria, 2009; Yalch and Spangenberg, 1988; Han et al., 2011; Vijay, 2013). For olfactory cues, four items were adopted from Koller et al. (2012), two without changes and two with a few changes based on the judges' recommendations. One item, 'Pleasant scent allows me to stay longer in the store', was combined due to similarities with other items in the literature (Bosmans, 2006; Donovan and Rossiteri 1982; Mitchell, 1994).

Taking into consideration the definitions of brand experience used in this study, the widely cited scale for brand experience (Brakus et al., 2009) was adopted, as well as the literature review and qualitative study results, in order to gain a complete understanding of the construct. This study adopted the scale from the research of Brakus et al. (2009) and Chang and Chieng (2006) who used identical items. All the items were adjusted from American English to British English spelling. The original scale wording is in Appendix 4.3. and the final scales are in Table 34.4. Additionally, the English version of the scale can be found in Appendix 4.4.

All the constructs generated from the literature review, the validated scales and material for the interviews and focus groups were examined closely by the academic experts. The list of the reduced number of items is shown in Table 4.14, with the new constructs from the qualitative research analysis. As a result of the qualitative phase, the final items with the codes can be found in Table 4.16, and the final items complete with the construct definitions in Table 4.17.

Table 4.16: The constructs and the number of final items and the items for the pre-test.

Initial Constructs		Initial items	Pilot study Constructs		Pilot study
Brand sensuality	**Visual**	17 items	**Brand sensuality**	**Visual**	12 items
				Audial	8 items
	Audial	12 items		**Haptic**	15 items
	Haptic	17 items		**Olfactory**	7 items
	Olfactory	10 items		**Social**	8 items
Religiosity	**Religious belief**	20 items	**Religiosity**	**Religious belief**	11 items
	Religious practice	15 items		**Religious practice**	11 items
	Religious spirituality	15 items		**Religious spirituality**	7 items
	Religious sentiment	10 items		**Religious sentiment**	6 items
	Social religiosity	10 items		**Social religiosity**	6 items
	Religious altruism	10 items		**Religious altruism**	6 items
			Consumer perceived value	**Price/Value for money (Functional value)**	5 items
				Emotional value	4 items
				Quality/Performance	6 items
				Social value	4 items
Brand experience		22 items	**Brand experience**		19 items
Hedonism		10 items	**Hedonism**		6 items
Repurchase intention		10 items	**Repurchase intention**		7 items
Social desirability bias		10 items	**Social desirability bias**		10 items
	Total	188	**Total**		158

Source: Developed by the researcher

Table 4.17: The domain and the items of the constructs after the pilot study.

Constructs	Item codes	Measurement items	Major references
Brand sensuality			
Visual cues			
1.	**VIS1**	I find myself making shopping decisions based on how the store looks	Eroglu et al. (2003)
2.	**VIS2**	The store's interior design and décor influence my decisions when I shop	Adapted from Baker et al. (1994); Eroglu et al. (2003); Jang and Numkun (2009); Ryu and Jang (2007, 2008); Shukla and Babin (2013)
3.	**VIS3**	A pleasant store ambience allows me to spend more money in the store	The qualitative study
4.	**VIS5**	I prefer a store with an attractive store display	The qualitative study
Audial cues			
1.	**AUD1**	The background music is important when I shop	Jang and Numkun (2009); Ryu and Jang (2007, 2008)
2.	**AUD2**	Music in the store makes a difference to me in deciding which store I will shop at	Eroglu et al. (2003)
3.	**AUD3**	I prefer to spend more time in the store if I find the music pleasant	The qualitative study
4.	**AUD4**	I feel comfortable when the music played in the store is the music I usually listen to	Adapted from Ishwar et al. (2010); Susana and Maria (2009); Yalch and Spangenberg (1988); Han et al. (2011)
5.	**AUD6**	The pleasurable rhythm of the background music allows me to buy more in the store	The qualitative study
6.	**AUD7**	Listening to pleasant music allows me to boost my mood while I am shopping	The qualitative study
7.	**AUD8**	Hearing background music in the store makes my shopping and browsing more fun	Herrington (1996)
Olfactory cues			
1.	**OLF2**	If I cannot sniff certain scents in the store, I am reluctant to buy them	Koller et al. (2012)
2.	**OLF3**	It is the smell of the store that alerts me to certain offerings in the store	Koller et al. (2012)
3.	**OLF4**	I get a better feeling about the store when there is a specific scent in a particular store	Adapted from Koller et al. (2012)
4.	**OLF5**	Without the scent of the store, I	Adapted from Koller et al.

		would miss something while I am shopping in the store	(2012)
Haptic cues			
1.	**HAP1**	When walking through stores, I cannot help touching all kind of products	Peck (1999); Peck and Childers (2003)
2.	**HAP2**	Touching products can be fun in the store	Peck (1999); Peck and Childers (2003)
3.	**HAP5**	When browsing in the store, it is important for me to handle all kinds of products	Peck (1999); Peck and Childers (2003)
4.	**HAP7**	I like to touch products even if I have no intention of buying them	Peck (1999); Peck and Childers (2003)
5.	**HAP12**	I find myself touching all kinds of products in the store	Peck (1999); Peck and Childers (2003)
Social cues			
1.	**SOC1**	Employees of the store should give personal attention to customers	Adapted from Baker et al. (2002); Berman and Evans (2007); Machleit et al. (1994)
2.	**SOC2**	I prefer employees of the store to always wear appropriate outfits and look tidy in the store	Adapted from Baker et al. (2002); Berman and Evans (2007); Machleit et al. (1994)
3.	**SOC4**	Employees should offer friendly service	The qualitative study
4.	**SOC6**	I prefer stores with polite employees	Adapted from Baker et al. (2002); Berman and Evans (2007); Machleit et al. (1994)
Brand experience			
1.	**BREX1**	This brand makes a strong impression on my visual senses	Brakus et al. (2009); Chang and Chieng (2006)
2.	**BREX2**	I find this brand interesting in a sensory way	Brakus et al. (2009); Chang and Chieng (2006)
3.	**BREX5**	This brand induces feelings and sentiments	Brakus et al. (2009)
4.	**BREX7**	This brand is an emotional brand	Brakus et al. (2009)
5.	**BREX8**	This brand tries to put me in a certain mood	Chang and Chieng (2006)
6.	**BREX11**	This brand stimulates my curiosity and problem solving	Brakus et al. (2009)
7.	**BREX14**	I engage in physical actions and behaviours when I use this brand	Brakus et al. (2009)
8.	**BREX15**	This brand tries to make me think about lifestyle	Chang and Chieng (2006)
9.	**BREX16**	This brand tries to remind me of activities I can do	Chang and Chieng (2006)
10.	**BREX17**	This brand gets me to think about my behaviour	Chang and Chieng (2006)
11.	**BREX18**	This brand is part of my daily life	Chang and Chieng (2006)

Consumer Perceived Value			
Price/value for money (functional value)			
1.	**CPPV1**	This brand offers good value for money	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001)
2.	**CPPV2**	The experience is worth the money	Adapted from Ryu et al. (2008, 2012); Sweney and Soutar (2001)
3.	**CPPV5**	This brand's products are reasonably priced	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
Emotional value			
1.	**CPEV1**	This brand is the one I enjoy	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
2.	**CPEV2**	This brand is the one I would feel relaxed about using	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
3.	**CPEV3**	This brand is the one that makes me feel good	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
4.	**CPEV4**	This brand gives me pleasure	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
Quality/performance (functional value)			
1.	**CPQP1**	This brand has consistent quality	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
2.	**CPQP2**	This brand has an acceptable standard of quality	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
3.	**CPQP3**	This brand's products are well made	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
4.	**CPQP4**	This brand's products last a long time	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
5.	**CPQP6**	This brand's product would perform consistently	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)

Social value			
1.	**CPSV2**	This brand's product improves the way I am perceived	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
2.	**CPSV3**	This brand's products give its owner social approval	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
3.	**CPSV4**	This brand's products make a good impression on other people	Adapted from Eng (2011); Ryu et al. (2008, 2012); Sweney and Soutar (2001); Walsh et al. (2008)
Hedonism			
1.	**HEDO1**	While shopping, I feel a sense of adventure	Arnold and Reynolds (2003); Babin et al. (1994)
2.	**HEDO2**	Shopping is a way I like to spend my leisure time	Babin et al (1994); Chang et al. (2011)
3.	**HEDO3**	Shopping is one of my favourite activities	Babin et al. (1994); Chang et al. (2011)
4.	**HEDO4**	Shopping in general is fun	Babin et al. (1994); Chang et al. (2011)
5.	**HEDO5**	Shopping is like an escape	Adapted from Arnold and Reynolds (2003); Babin et al. (1994)
6.	**HEDO6**	I am a person who is looking for more fun and enjoyment in shopping	Adapted from Arnold and Reynolds (2003); Babin et al. (1994); Chang et al. (2011)
Repurchase intention			
1.	**REPI2**	I am committed to maintaining my purchasing at this brand's store	Fiore et al. (2005); Hellier et al. (2003); Macintosh and Lockshin (1997); Zhou et al. (2009)
2.	**REPI4**	In the future, my shopping at this brand's store will be possible	Wakefield and Baker (1998) and supported by the qualitative study
3.	**REPI5**	I will consider revisiting this brand's store in the future	Fiore et al. (2005); Hellier et al. (2003); Wakefield and Baker (1998); Zeithaml et al. (1996); Zhou et al. (2009)
4.	**REPI6**	I intend to recommend this brand that I regularly use to people around me	Fiore et al. (2005) Khalifa and Liu (2007); Zeithaml et al. (1996); Zhou et al. (2009); Supported by the qualitative study
5.	**REPI7**	I will definitely go to the store when I have a chance to buy the same material in a shopping mall/complex	Osman et al. (2014), and supported by the qualitative study

Religiosity			
Religious belief			
1.	**RELB1**	I believe in God	Adapted from Allport and Ross (1976); Salleh (2012); Shukor and Jamal (2013); Tiliouine and Belgoumidi (2009); Stark and Glock (1968); Hill and Hood (1999); Costu (2009); Batson et al. (1967)
2.	**RELB2**	I believe in life after death (Hell and Heaven)	Batson et al. (1967); Costu (2009); Dasti and Sitwat (2014); Hill and Hood (1999)
3.	**RELB4**	Although I believe in religion, I feel there are many more important things in life	Allport and Ross (1976); Hoge (1972); Hill and Hood (1999)
4.	**RELB8**	One should seek God's guidance when making every important decision	Allport and Ross (1976); Hoge (1972); Hill and Hood (1999)
5.	**RELB10**	My faith sometimes restricts my actions	Dasti and Sitwat (2014); Costu (2009); Hoge (1972)
Religious practice			
1.	**RELPR2**	It is important for me to spend periods of time in private religious thought and mediation	Allport and Ross (1976); Allen and Spilka (1967)
2.	**RELPR8**	I feel a close bond with God while I am performing religious activities (such as praying, fasting)	Adapted from Hoge (1972); Stark and Glock (1968) Vries-Schot et al (2012); Salleh (2012); Ok (2011); Francis et al. (1995); King and Hunt (1972)
3.	**RELPR9**	I only perform religious activities (such as praying, fasting) on religious days (such as Eid, holy night)	The qualitative study
4.	**RELPR10**	I want to perform the Hajj and Umrah, if possible	Costu (2009); Hill and Hood (1999); Dasti and Sitwat (2014)
Religious spirituality			
1.	**RELSP1**	In my life, I have often had a strong sense of God's presence	Hoge (1972); Stark and Glock (1968) Vries-Schot et al (2012); Salleh (2012); Ok (2011); Francis et al. (1995); Gorsuch and Vernable (1983)
2.	**RELSP2**	I seek relief from God when I am anxious or sad	Adapted from Hoge (1972); Stark and Glock (1968) Vries-Schot et al (2012); Salleh (2012); Ok (2011); Francis et al. (1995); Funk (1955)
3.	**RELSP4**	I know that God is very close to me	Francis et al. (1995); Astley et al. (2010); Ok (2011); Funk (1955)
4.	**RELSP5**	When I am in difficulty, I find	Adapted from Sitwat and Dasti

		help and assistance from God	(2014); Costu (2009); Hill and Hood (1999); Ok (2011); Funk (1955)
5.	**RELSP6**	I feel a strong impulse to discover and know everything regarding my religion and God	Allport and Ross (1976); Dasti and Sitwat (2014); Salleh (2012)
6.	**RELSP7**	I begin my work with the name of God	Salleh (2012); Shukor and Jamal (2013); Tiliouine and Belgoumidi (2009)
Religious sentiment			
1.	**RELSEN1**	I enjoy listening to the Quran	Salleh (2012)
2.	**RELSEN3**	I become emotional when I attend religious activities (e.g. chant, whirling dervishes)	Adapted from Salleh (2012); Ok (2011); Francis et al. (1995)
3.	**RELSEN4**	I feel God is helping me when I am dealing with hard times in my life	Ok (2011); Salleh (2012)
4.	**RELSEN5**	I truly feel peaceful when I hear the sound of prayer calls	The qualitative study
5.	**RELSEN6**	I enjoy reading about my religion	Gorsuch and Vernable (1983)
Social religiosity			
1.	**SOCIR1**	To build social relationships, it is important to engage with religious activities	The qualitative study
2.	**SOCIR2**	I pray because I have been taught to pray	Allport and Ross (1976); Ok (2011); Costu (2009); Gorsuch and Vernable (1983)
3.	**SOCIR3**	The primary reason for me to attend religious activities is to help me be involved in social communities (e.g. charities, religious courses)	Allport and Ross (1976); Ok (2011); King and Hunt (1972)
4.	**SOCIR4**	The primary reason for me to be interested in religion is that religious communities have many pleasurable activities (such as religious concerts, religious courses, weekly gatherings)	Adapted from Ok (2011); Allport and Ross (1976)
5.	**SOCIR6**	In order to bond with God, I enjoy attending religious gatherings	Adapted from Dasti and Sitwas (2014); King and Hunt (1972)
Religious altruism			
1.	**RELA1**	I care about my neighbours and their wellbeing	Salleh (2012); Hill and Hood (1999); Dasti and Sitwat (2014)
2.	**RELA2**	I respect elderly people/relatives and I try to help them as much as I can	Adapted from Albelaikhi (1997); Dasti and Sitwat (2014); Salleh (2014); Costu (2009); Hill and Hood (1999)
3.	**RELA5**	I try to assist my parents/relatives as much as I can in every possible way	Adapted from Dasti and Sitwat (2014); Salleh (2012); Costu (2009);

Social desirability bias			
1.	**SDB1**	I am always willing to admit when I make a mistake	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
2.	**SDB2**	I always try to practise what I preach	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
3.	**SDB3**	I never resent being asked to return a favour	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
4.	**SDB4**	I have never deliberately said something that hurt someone's feelings	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
5.	**SDB5**	I have never been irked when people expressed ideas different from my own	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
6.	**SDB6**	I like to gossip at times	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
7.	**SDB7**	There have been occasions when I took advantage of someone	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
8.	**SDB8**	I sometimes try to get even rather than forgive and forget	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
9.	**SDB9**	At times I have really insisted on having things on my way	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)
10.	**SDB10**	There have been occasions when I felt like smashing things	Crownne and Marlowe (1960); Strahan and Gerbasi (1972)

Source: Developed by the researcher

Table 4.18: Constructs, definitions and major references.

Constructs	Definitions	Major references
Brand sensuality	Brand sensuality is the ability to interact with consumers by engaging the five human senses (sight, hearing, smell, touch and taste) in order to affect consumers' emotions and perceptions to deliver more meaningful and memorable experiences.	Hulten (2011); Krishna (2010); Rodrigues (2014); Rodrigues et al. (2013)
Visual cues	Visual cues are the most dominant sensory system belonging to human beings, used and encountered than any other sensory cue. Colour, logos, lighting, fixtures, graphics, signage and even mannequins are all examples of visual cues controlled by companies to influence consumers' behaviour and possible purchases.	Biswas et al. (2014); Bitner (1992); Hulten (2013); Kahn and Deng (2010); Krishna (2011); Seock and Lee (2013); Shiffman (2001)
Audial cues	Audial cues refers to sound-related cues and includes the jingles associated with brands, the sounds made when pronouncing the brands, and the distinctive sounds made by using the product associated with that brand.	Biswas et al. (2014); Bartholme and Melewar (2016); Krishna (2011)
Olfactory cues	Olfactory cues refer to the stimuli related to scent and freshness in the store atmosphere.	Areni and Kim (1994); Maille (2001); Schmitt and Schulz (1995)
Haptic cues	Haptic cues relate to the largest sensory organ (the skin) and the first human senses developed. The sense of touch (tactile sense or haptic cues) is considered as one of the primary sources of input in our perceptual system	Gallace and Spence (2010); Krishna (2011); Peck and Childers (2003)
Social cues	As a part of the retail atmosphere and environment, salespersons or employees are considered as a part of social environment of retail settings.	The qualitative study; Ballantine et al. (2010); Liu and Jang (2009); Osman et al. (2004)
Religiosity	Religiosity is a phenomenon that refers to socially shared beliefs, ideas and practices which integrates each layer of individuals' preferences, emotions, actions, attitudes and behaviours reflecting the degree of his/her commitment.	Arnould et al. (2004); Hill and Hood (1999); Johnson (2000); Koening et al. (2000); Sheth and Mittal (2004); Stark and Glock (1968); Stolz (2008); Terpsta and David (1990); Worthington et al. (2003)
Brand experience	Brand experience refers to an engaging interaction between brand and consumer, where a brand tries to connect with a consumer by creating a memorable, sensorial, emotional or spiritual level of involvement via the brand's products, goods, services and atmospheric cues.	Brakus et al. (2009); Carbone and Haeckel (1994); Hulten (2011); Mascarenhas et al. (2006); Pine and Gilmore (1998); Shaw and Ivens (2002)
Consumer-perceived value	Consumer-perceived value is defined as the consumer's overall assessment of the benefits and costs/ sacrifices perceived by the consumer	Hellier (2003); Oh (2000); Ziethaml (1988)
Hedonism	Hedonism refers to consumers' intention to experience fun and sensory stimulation and to seek excitement in the shopping process.	Arnold and Reynolds (2003); Babin et al. (1994); Campbell (1987); Childers et al. (2001); Hirschman and Holbrook (1982); Maenpaa et al. (2004)
Repurchase intention	Repurchase intention is defined as the consumer's willingness to make another purchase from the same company for the service or product based on his/her previous experience and want to experience likely circumstances	Andriopoulos and Gotsi (2001); Wakefield and Baker (1998); Ziethaml et al. (1996)

4.5.4. Quantitative assessment: pilot study

According to Churchill's (1979) guidelines, after the qualitative stage of the research is finalised, the next phase should be to conduct a pilot study, which is amended by the guidelines (Churchill, 1979; Melewar, 2001). The pilot study can be considered as a crucial part of the development of the measurement instrument and questionnaire for the main survey (Malhotra and Birks, 2000). According to Van Teijlingen and Hundley (2002), "the term 'pilot studies' refers to mini versions of a full-scale study (also called 'feasibility' studies), as well as the specific pre-testing of a particular research instrument such as a questionnaire or interview schedule" (p. 33). It is important to highlight that a pilot study enables researchers to test each item to establish whether the constructs are valid and reliable (Karaosmanoglu, 2006). Conducting a pilot study also enables researchers to make sure that there is no difficulty in answering the questions and no problems in terms of recording the data (Saunders et al., 2007) as well as ensuring the timing and clarity of the survey (Malhotra, 1999). The reasons for conducting pilot studies are shown in Table 4.19.

Table 4.19: Reasons for conducting pilot studies.

	Pilot study
Reasons for conducting pilot studies	- Developing and testing adequacy of research instruments - Assessing the feasibility of a full-scale study or survey - Designing a research protocol - Assessing whether the research protocol is realistic and workable - Establishing whether the sampling frame and technique are effective - Assessing the likely success of proposed recruitment approaches - Identifying logistical problems which might occur using proposed methods - Estimating variability in outcomes to help determining sample size - Collecting preliminary data - Determining what resources, such as finance or staff, are needed for a planned study - Assessing the proposed data analysis techniques to uncover potential problems - Developing a research question and research plan - Training a researcher in as many elements of the research process as possible - Convincing funding bodies that the research team is competent and knowledgeable - Convincing funding bodies that the main study is feasible and worth funding - Convincing other stakeholders that the main study is worth supporting

Source: Van Teijlingen and Hundley (2002, p. 34).

In order to identify the respondents' level of agreement or disagreement with the proposed statements, this research adopted a Likert scale, which is also identified as "summated-rating or additive scales" (Neuman, 2014, p. 230), which is widely used in marketing studies (Foroudi et al., 2014; Kim and Stoel, 2004; Li, 2015; Loiacono et al., 2002; Martinez and Del Bosque, 2013; Rains and Karmikel, 2009). According to Neuman (2014), Likert scales are "often used in survey research in which people's attitudes or other responses in terms of ordinal-level categories (e.g. agree, disagree) are ranked along a continuum" (p. 230). This study adopted a seven-point Likert scale, which is widely employed by marketing researchers (Foroudi et al., 2014; Kim and Stoel, 2004; Li, 2015; Loiacono et al., 2002; Martinez and Del Bosque, 2013; Rains and Karmikel, 2009), ranging from (1) 'strongly disagree' to (7) 'strongly agree', where (2) is 'moderately disagree', (3) is 'mildly disagree', (4) is 'neither disagree nor agree', (5) is 'mildly agree', and (6) is 'moderately agree' (Foroudi et al., 2014; Kim and Stoel, 2004; Li, 2015; Loiacono et al., 2002; Martinez and Del Bosque, 2013; Rains and Karmikel, 2009).

According to the researchers (Churchill and Peter, 1984; O'Neil and Palmer, 2004), a seven-point rather than a five-point Likert scale should be used in order to reduce the measurement error variance and enhance the construct variance, since the "seven-point scale has been shown to reach the upper limits of the scale's reliability" (Allen and Seaman, 2007, p. 64). Additionally, according to a meta-analysis of 131 studies in the marketing research literature conducted by Churchill and Peter (1984), there is a positive relationship between internal reliability and the number of scale choice points. The pilot study process, item purification process, the respondents' profiles and outline of the pilot survey data are presented in the next section.

4.5.4.1. Pilot study

A pilot study is a "small scale version or trial run in preparation for a major study" (Polit-O'Hara and Beck, 2006, p. 467) and a 'trying out' of the research procedures (Baker, 1994, p. 182). In order to carry out this stage, the researcher conducted a pilot study between July and September 2017. According to Malhotra and Birks (2000), the number of participants should be between 20 and

40. In essence, the pilot study is a small-scale test that incorporates all the procedures of the main survey. The researcher distributed 120 questionnaires by using *QuestionPro* online survey software: 112 questionnaires were returned, but 10 were excluded owing to the high amount of missing data. As the first question related to the fashion retailing brands that participants had been using, 12 participants opted out of the pilot study. Therefore, out of the 102 remaining questionnaires, 90 were considered accurate questionnaires for analysis. The pilot study respondents' demographic profile is illustrated in Table 4.20. The participants in the pilot study were not included in the main study (Haralambos and Holborn, 2000).

Table 4.20: Descriptive statistics of pilot study (n=90).

Distributed questionnaire		120	
Returned questionnaire		112	
Deleted survey due to the missing data		10	
Response rate		93%	
Usable questionnaires		102	
Deleted questionnaire due to the selection of "I have never made shopping from these brands"		12	
Total number of usable questionnaires		90	
Respondents Profile		**Frequency**	**Percentage**
Have you ever made any shopping from one of these brands?	Defacto	9	10%
	Koton	29	32.2%
	LcWaikiki	9	10%
	Mavi	27	30%
	Vakko	16	17.8%
	Total	102	100%
Age	18-29	31	34.4%
	30-39	31	34.4%
	40-49	19	21.1%
	50-59	7	7.8%
	60+	0	0%
	Missing	2	2.2%
	Total	90	100%
Gender	Female	49	54.4%
	Male	39	43.3%

	Missing	2	2.2%
	Total	90	100%
Education	High school	8	8.9%
	Undergraduate	29	32.2%
	Postgraduate	7	7.8%
	PhD and above	3	3.3%
	Missing	43	47.8%
	Total	90	100%
Income	0-1500 TL	9	10%
	1501-2500 TL	14	15.6%
	2501-3500 TL	23	25.6%
	3501-4500 TL	19	21.1%
	4501-5500 TL	10	11.1%
	5501-6500 TL	6	6.7%
	6501 TL and above	5	5.6%
	Missing	4	4.4%
	Total	90	100%

Source: The researcher

4.5.4.1.1. Reliability analysis

Following Churchill's (1979) guidelines, for the purification process of the instrument, the 90 questionnaires were assessed to test the reliability and validity of the scales, in order to make sure that "measures are free from error and therefore yield consistent results" (Peter, 1979, p. 6). According to Melewar (2001), "the measures used are developed and investigated for reliability" (p. 38). In the light of what Melewar (ibid.) highlighted, it can be said that reliability is a critical prerequisite of validity (Churchill, 1979). According to the literature, Cronbach's alpha coefficient is a widely accepted method used measure reliability (Cronbach, 1951; De Vellis, 2012; Melewar, 2001; Nunnally, 1978; Tabachnick and Fidell, 2007).

According to Netemeyer et al. (2003), defining the coefficient alpha theoretically is concerned with "the degree of interrelatedness among a set of items designed to measure a single construct" (p. 49). As Cronbach (1951) defined, the coefficient alpha can be formulated as follows:

$$\alpha = \frac{k \times \bar{c}}{\bar{v} + (k-1)\bar{c}}$$

where:

k refers to the number of scale items

$\bar{c}$ refers to the average covariance between items

$\bar{v}$ refers to the average variance of each item

In terms of reliability, "a low coefficient alpha indicates the sample of items performs poorly in capturing the construct" (Melewar, 2001, p. 39). As an indicator of the adequate reliability of the measurement instruments, Hair et al. (1998) state that a coefficient alpha which is equal to or greater than .70 is highly suitable for most research purposes. According to Hair et al.' s (ibid.), suggestions, a coefficient alpha that is equal to or greater than 0.70 and item-total correlation values greater than .35 indicate that the items are reliable for most research purposes (De Vaus, 2002; Hair et al., 2014; Nunnally, 1978; Palmer, 2011). Moreover, Nunnally (1978) emphasises that a coefficient alpha of around .5 or .6 can also be considered satisfactory for the early stages of the research. The data from the reliability testing can be found in Table 4.21.

Table 4.21: Reliability measures for each construct on the basis of the pilot study.

Constructs	Cronbach's alpha (α)	Items	Correlated item– total correlation	Cronbach's alpha if the items deleted	Mean	Std.D
Brand sensuality						
	Visual		**Cronbach's alpha (α): .886**			
		VIS1	.751	.866	5.3043	1.3764
		VIS2	.743	.867	5.3478	1.3724
		VIS3	.738	.867	5.1159	1.3536
		VIS4	.619	.875	5.3768	1.3248
		VIS5	.670	.871	4.9855	1.4648
		VIS6	.482	.882	5.4638	1.2231
		VIS7	.623	.875	4.7246	1.4525
		VIS8	.519	.881	4.7101	1.4386
		VIS9	.373	.886	6.3913	.81029
		VIS10	.403	.886	6.4638	.59170
		VIS11	.519	.881	6.3188	.82779
		VIS12	.608	.875	5.7681	1.2644
	Audial		**Cronbach's alpha (α): .914**			
		AUD1	.704	.906	5.0870	1.4121
		AUD2	.783	.899	4.2029	1.5976
		AUD3	.802	.898	4.5217	1.5405
		AUD4	.731	.904	4.9855	1.4725
		AUD5	.438	.925	5.4928	1.3036
		AUD6	.760	.901	4.3768	1.5441
		AUD7	.743	.903	4.8551	1.5011
		AUD8	.805	.898	5.0000	1.4534
	Olfactory		**Cronbach's alpha (α): .911**			
		OLF1	.556	.915	5.435	1.3024
		OLF2	.696	.902	3.928	1.7113
		OLF3	.842	.885	4.406	1.6848
		OLF4	.889	.880	4.333	1.6399
		OLF5	.626	.910	3.870	1.6415
		OLF6	.748	.897	5.087	1.4436
		OLF7	.774	.893	4.116	1.5832
	Haptic		**Cronbach's alpha (α): .922**			
		HAP1	.736	.917	5.188	1.6912
		HAP2	.822	.914	5.145	1.6303
		HAP3	.693	.919	6.029	1.2176
		HAP4	.450	.925	6.145	.9152
		HAP5	.736	.917	5.116	1.6995
		HAP6	.697	.918	5.217	1.5497
		HAP7	.739	.917	4.870	1.7795
		HAP8	.758	.916	5.522	1.4111
		HAP9	.795	.915	5.000	1.6421
		HAP10	.593	.921	4.522	1.6599
		HAP11	.568	.922	4.565	1.6590
		HAP12	.736	.917	4.899	1.6016
		HAP13	.547	.922	5.333	1.3547
		HAP14	.397**	.926	5.783	1.1305
		HAP15	.312**	.927**	5.884	.9891
	Social		**Cronbach's alpha (α): .699**			
		SOC1	.551	.602	5.435	1.3940
		SOC2	.475	.628	5.754	1.0852
		SOC3	.559	.611	5.957	.9649
		SOC4	.488	.646	6.420	.6072
		SOC5	.242**	.684**	5.870	1.0158
		SOC6	.383	.653**	5.928	1.2022
		SOC7	.317**	.671**	6.362	.5399

	SOC8	.124**	.710**	6.072	1.0420
Brand experience	**Cronbach's alpha (α): .936**				
	BREX1	.660	.931	4.90	1.287
	BREX2	.812	.928	4.29	1.391
	BREX3	.124**	.942**	4.11	1.486
	BREX4	.713	.930	4.86	1.345
	BREX5	.805	.928	4.54	1.417
	BREX6	.410	.936	4.01	1.569
	BREX7	.812	.929	4.42	1.326
	BREX8	.821	.928	4.17	1.415
	BREX9	.599	.932	4.00	1.446
	BREX10	.465	.935	3.81	1.566
	BREX11	.693	.931	3.61	1.469
	BREX12	.346**	.937**	3.94	1.276
	BREX13	.699	.930	4.24	1.377
	BREX14	.810	.928	4.14	1.632
	BREX15	.639	.932	3.95	1.495
	BREX16	.845	.927	4.03	1.635
Consumer perceived value	**Cronbach's alpha (α): .941**				
	CPPV1	.602	.934	5.32	.929
	CPPV2	.630	.933	5.29	1.050
	CPPV3	.733	.931	4.73	1.356
	CPPV4	.571	.934	4.29	1.307
	CPPV5	.141**	.942**	4.97	1.289
	CPEV1	.755	.931	5.59	.949
	CPEV2	.678	.932	5.47	1.115
	CPEV3	.630	.933	5.07	1.323
	CPEV4	.779	.930	4.95	1.267
	CPQP1	.723	.931	5.25	1.147
	CPQP2	.727	.932	5.53	.998
	CPQP3	.753	.931	5.41	1.018
	CPQP4	.799	.930	5.25	1.147
	CPQP5	.172**	.944**	4.15	1.518
	CPQP6	.766	.931	5.39	1.050
	CPSV1	.845	.928	4.90	1.330
	CPSV2	.703	.931	4.12	1.507
	CPSV3	.679	.932	4.37	1.535
	CPSV4	.781	.930	4.53	1.369
Hedonism	**Cronbach's alpha (α): .939**				
	HEDO1	.762	.935	4.34	1.484
	HEDO2	.915	.915	4.40	1.425
	HEDO3	.844	.924	4.51	1.435
	HEDO4	.763	.934	5.08	1.323
	HEDO5	.786	.932	4.64	1.454
	HEDO6	.840	.925	4.81	1.514
Repurchase Intention	**Cronbach's alpha (α): .850**				
	REPI1	.424	.821	4.09	1.424
	REPI2	.612	.788	4.98	1.065
	REPI3	.493	.818	4.23	1.693
	REPI4	.774	.774	5.65	.876
	REPI5	.715	.781	5.65	.876
	REPI6	.585	.790	5.04	1.189
	REPI7	.576	.792	4.76	1.398
Religiosity					

	Religious belief		**Cronbach's alpha (α): .856**			
		RELB1	.751	.810	5.83	1.275
		RELB2	.793	.805	5.49	1.365
		RELB3	.817	.801	4.13	1.450
		RELB4	.888	.862	3.94	1.433
		RELB5	.793	.803	4.04	1.491
		RELB6	.691	.815	4.60	1.278
		RELB7	.683	.815	4.66	1.301
		RELB8	.893	.797	4.70	1.357
		RELB9	.803	.803	3.77	1.440
		RELB10	.741	.894	4.04	1.638
		RELB11	.085**	.864**	4.70	1.491
	Religious practice		**Cronbach's alpha (α): .828**			
		RELPR1	-.537**	.901**	4.01	1.422
		RELPR2	.780	.801	4.81	1.533
		RELPR3	.825	.798	4.91	1.490
		RELPR4	.236**	.845**	5.72	1.139
		RELPR5	.626	.817	4.70	1.323
		RELPR6	.848	.794	4.06	1.532
		RELPR7	.668	.813	3.30	1.414
		RELPR8	.856	.794	4.79	1.543
		RELPR9	.761	.853	3.64	1.361
		RELPR10	.785	.799	4.74	1.638
		RELPR11	.584	.820	3.23	1.408
	Religious spirituality		**Cronbach's alpha (α): .970**			
		RELSP1	.925	.961	5.36	1.457
		RELSP2	.904	.962	5.34	1.531
		RELSP3	.695	.978	4.21	1.628
		RELSP4	.946	.959	5.19	1.511
		RELSP5	.958	.958	5.23	1.508
		RELSP6	.881	.964	4.66	1.538
		RELSP7	.919	.961	4.62	1.442
	Religious sentiment		**Cronbach's alpha (α): .946**			
		RELSEN1	.846	.935	4.34	1.501
		RELSEN2	.873	.932	3.89	1.595
		RELSEN3	.832	.937	3.43	1.563
		RELSEN4	.688	.952	5.19	1.435
		RELSEN5	.899	.929	4.02	1.532
		RELSEN6	.879	.931	4.38	1.511
	Social religiosity		**Cronbach's alpha (α): .895**			
		SOCIR1	.716	.874	3.40	1.526
		SOCIR2	.643	.886	3.34	1.531
		SOCIR3	.779	.865	2.96	1.414
		SOCIR4	.820	.858	2.94	1.457
		SOCIR5	.650	.886	3.68	1.615
		SOCIR6	.694	.878	3.62	1.488
	Religious altruism		**Cronbach's alpha (α): .850**			
		RELA1	.702	.736	5.87	.882
		RELA2	.497	.247	6.38	.628
		RELA3	.094**	.419**	4.62	1.496
		RELA4	.168**	.350**	5.89	.986
		RELA5	.431	.248	6.17	.739
		RELA6	.079**	.481**	3.94	1.829

Source: The researcher

According to the purification process, the measurement items need to be assessed for validity and reliability to ensure that the "measures are free from error and therefore yield consistent results" (Peter, 1979, p. 6). Reliability extends to whether a set of variables is consistent in terms of what it is intending to measure and has been assessed using Cronbach's alpha (Cronbach, 1951). Therefore, the researcher employed the SPSS v.21 for Mac program to conduct reliability analysis by checking Cronbach's coefficient alpha. On the basis of low reliability (Cronbach's alpha lower than .7 and item-total correlation value below .35) (Doll and Torkzadeh, 1988; Hair et al., 2014), some items were deleted, as shown in Table 4.22.

Table 4.22: Summary of item purification process.

Construct	Items dropped	Reasons for dropping the items
Elements of brand sensuality	HAP 14 HAP15	Item to total correlation is less than .35
	SOC5 SOC7 SOC8	Low reliability, item to total correlation is less than .35
Brand experience	BREX3 BREX12	Item to total correlation is less than .35
Consumer perceived value	CPPV5 CPQP5	Item to total correlation is less than .35
Elements of religiosity	RELB11	Item to total correlation is less than .35
	RELPR1 RELPR4	Item to total correlation is less than .35
	RELA3 RELA4 RELA6	Low reliability, item to total correlation is less than .35

Source: The researcher

4.5.4.1.2. Exploratory factor analysis (EFA)

Exploratory factor analysis (EFA) is another type of analysis that need to be conducted to simplify the items and to investigate the dimensionality of the constructs. After assessing the Cronbach's alpha coefficient by performing reliability analysis using the SPSS v.21 for Mac program, the researcher also conducted EFA in order to have more reliable item measures by reducing the number of observed variables (Chandon et al., 1997; Hair et al., 1998; Foroudi, 2013). Scholars (Foroudi, 2013; Karaosmanoglu, 2006; Yeniaras, 2012) highlight that factor analysis plays a critical role "to identify or confirm latent constructs from a large number of observed variables" (Yeniaras, 2012, p. 90). Therefore, the researcher conducted EFA to test construct validity during the initial development of the instrument.

As emphasised by Nunnally (1978), EFA is essential to ensuring that the empirical measures are valid. According to Fabrigar et al. (1993), “if the goal is to arrive at a parsimonious representation of the association among measured variables, EFA can be appropriate” (p. 275). Therefore, in the light of the scholars’ advice and guidelines (Churchill, 1979; Fabrigar et al., 1993; Nunnally, 1978; Tabachnik and Fidel, 2001), the researcher adopted EFA to assess the unidimensionality and multidimensionality of the constructs. The process can “group a large item set into meaningful subsets that measure different factors (Worthington and Whittaker, 2006, p. 807).

According to Hair et al. (1998), EFA should be based on three criteria: (1) the absolute sample size; (2) the correlation coefficient in the correlation matrix; and (3) the sampling adequacy. As advised by Hair et al. (ibid.), items which have communalities and factor loadings of less than .5 should be excluded in each run. Then factorial solutions, for example, item loading and % of variance extracted, are assessed. Any items that load on more than one factor should be excluded, as well as items that load on theoretically unexpected factors (Hair et al., 1998). As Hair et al. (2010) suggest, the presence of high correlations (>.90) implies that multicollinearity is a problem for the dataset (Hair et al., 2010), whereas the presence of correlations below .30 indicates that the correlations are too low (Field, 2009). Therefore, the correlation values should be from .3 to .8 (Field, 2009; Hair et al., 2010). All the measurement scales in the present study had at least acceptable reliability, i.e. coefficient alpha >.60.

After EFA was conducted to make sure that the items loaded onto the corresponding factors as intended (as illustrated in Table 4.23), items with low reliability and item-total correlation values of less than .35 were also excluded (Hair et al., 2014). In the light of the above discussion, this particular study performed both Cronbach’s alpha to test reliability (Cronbach, 1951) and EFA “to reduce the items and identify any patterns in the data” (Foroudi et al., 2014, p. 2273). Furthermore, according to Carmines and Zeller (1979), any items that are expressed in a negative way should be constructed positively; therefore, the researcher employed SPSS v.21 for Mac to reconstruct the reversed items positively.

Table 4.23: Summary of the item purification process.

Construct	Items dropped	Reasons for dropping the items
Elements of brand sensuality	VIS6, VIS7, VIS8, VIS9, VIS10, VIS11, VIS12	Item to total correlation is less than .35
	AUD5	Low reliability, item to total correlation is less than .35
	OLF1, OLF6, OLF7	Low reliability, item to total correlation is less than .35
	HAP3, HAP4, HAP6, HAP8, HAP10, HAP11, HAP13	Low reliability, item to total correlation is less than .35
Brand experience	BREX4, BREX6, BREX9, BREX10, BREX12, BREX13	Item to total correlation is less than .35
Consumer perceived value	CPPV 3, CPPV4, CPSV1	Item to total correlation is less than .35
Repurchase Intention	REPI1, REPI3	Multiple loadings on two factors
Elements of religiosity	RELB3, RELB5, RELB6, RELB7, RELB9	Multiple loadings on two factors
	RELPR3, RELPR5, RELPR6, RELPR7, RELPR11	Multiple loadings on two factors
	RELSP3	Multiple loadings on two factors
	RELSEN2	Multiple loadings on two factors
	SOCIR5, SOCIR6	Multiple loadings on two factors

Source: The researcher

After refinement of the items, the researcher carried out a reliability test to check the items and constructs, especially the items from the exploratory study, to make sure that the "measures are free from random error" and provide consistent data (McDaniel and Gates, 2006, p. 222). Reliability helps the accuracy and consistency of measures and avoids bias in the generation of the measurement instruments. Table 4.24 shows the items where Cronbach's alpha coefficient and

EFA were employed and illustrates that the Cronbach's alpha statistics were .682 and above, thereby achieving the acceptable level of at least .60 (Nunnally, 1978). Thus, based on the analysis conducted, no changes were made, and the questionnaire design was finalised with 89 items.

Table 4.24: Reliability measures for each construct on the basis of the pilot study.

Constructs	Cronbach's alpha (α)	Items	Correlated item–total correlation	Cronbach's alpha if the items deleted	Mean	Std.D	
Brand sensuality							
	Visual	**Cronbach's alpha (α): .877**					
		VIS1	.737	.841	.834	5.30	1.376
		VIS2	.724	.847	.822	4.99	1.465
		VIS3	.757	.833	.811	5.12	1.354
		VIS4	.721	.847	.735	5.35	1.372
		VIS5	.737	.841	.704	5.30	1.376
	Audial	**Cronbach's alpha (α): .925**					
		AUD1	.738	.916	.948	5.09	1.412
		AUD4	.740	.916	.928	4.99	1.473
		AUD3	.808	.909	.810	4.52	1.541
		AUD8	.801	.910	.795	5.00	1.453
		AUD2	.787	.911	.739	4.20	1.598
		AUD7	.737	.916	.654	4.86	1.501
		AUD6	.740	.916	.557	4.38	1.544
	Olfactory	**Cronbach's alpha (α): .901**					
		OLF2	.758	.880	.963	3.93	1.711
		OLF5	.696	.901	.812	3.87	1.642
		OLF4	.847	.847	.729	4.33	1.640
		OLF3	.818	.858	.694	4.41	1.685
	Haptic	**Cronbach's alpha (α): .936**					
		HAP2	.919	.909	.946	5.14	1.630
		HAP9	.822	.922	.916	5.00	1.642
		HAP1	.804	.924	.846	5.19	1.691
		HAP12	.789	.926	.831	4.90	1.602
		HAP7	.792	.926	.830	4.87	1.779
		HAP5	.731	.933	.813	5.12	1.700
	Social	**Cronbach's alpha (α): .755**					
		SOC3	.621	.634	.905	5.96	.965
		SOC4	.530	.694	.772	6.42	.607
		SOC1	.575	.649	.857	5.43	1.394
		SOC6	.377	.728	.857	5.93	1.202
		SOC2	.472	.686	.744	5.75	1.085
Brand experience		**Cronbach's alpha (α): .944**					
		BREX14	.854	.934	.956	4.14	1.632
		BREX11	.741	.939	.949	3.61	1.469
		BREX16	.866	.934	.916	4.03	1.635
		BREX2	.794	.937	.845	4.29	1.391
		BREX7	.790	.937	.822	4.42	1.326
		BREX8	.829	.936	.796	4.17	1.415
		BREX5	.768	.938	.668	4.54	1.417
		BREX1	.634	.943	.664	4.90	1.287
		BREX15	.694	.941	.661	3.95	1.495

		BREX17	.677	.941	.655	3.73	1.505
		BREX18	.667	.943	.604	4.19	1.706
Consumer perceived value		**Cronbach's alpha (α): .934**					
		CPQP2	.717	.923	.933	5.53	.998
		CPQP3	.743	.922	.906	5.41	1.018
		CPQP1	.719	.923	.871	5.25	1.147
		CPQP4	.790	.921	.854	5.25	1.147
		CPQP6	.768	.922	.760	5.39	1.050
		CPPV5	.151	.939	.890	4.97	1.289
		CPPV2	.646	.925	.737	5.29	1.050
		CPPV1	.632	.925	.659	5.32	.929
		CPEV3	.587	.927	.890	5.07	1.323
		CPEV2	.680	.924	.737	5.47	1.115
		CPEV4	.738	.922	.659	4.95	1.267
		CPEV1	.766	.922	.890	5.59	.949
		CPSV3	.676	.925	.971	4.37	1.535
		CPSV2	.696	.924	.907	4.12	1.507
		CPSV4	.775	.921	.765	4.53	1.369
Hedonism		**Cronbach's alpha (α): .939**					
		HEDO6	.840	.925	.914	4.81	1.514
		HEDO3	.844	.924	.883	4.51	1.435
		HEDO2	.915	.915	.882	4.40	1.425
		HEDO1	.762	.935	.872	4.34	1.484
		HEDO4	.763	.934	.831	5.08	1.323
		HEDO5	.786	.932	.814	4.64	1.454
Repurchase Intention		**Cronbach's alpha (α): .878**					
		REPI4	.754	.828	.993	5.65	.876
		REPI5	.706	.837	.961	5.65	.876
		REPI7	.709	.841	.632	4.76	1.398
		REPI2	.656	.844	.604	4.98	1.065
		REPI6	.699	.834	.546	5.04	1.189
Religiosity							
	Religious belief	**Cronbach's alpha (α): .682**					
		RELB1	.681	.227	.971	5.83	1.275
		RELB2	.670	.212	.958	5.49	1.365
		RELB4	.316	.642	.888	3.94	1.433
		RELB10	.380	.757	.695	4.04	1.638
		RELB8	.702	.190	.896	4.70	1.357
	Religious practice	**Cronbach's alpha (α): .807**					
		RELPR9	.386	.905	.655	3.64	1.361
		RELPR8	.842	.666	.762	4.79	1.543
		RELPR10	.789	.691	.732	4.74	1.638
		RELPR2	.681	.748	.866	4.81	1.533
	Religious spirituality	**Cronbach's alpha (α): .979**					
		RELSP2	.830	.974	.904	5.34	1.531
		RELSP4	.955	.971	.992	5.19	1.511
		RELSP1	.948	.972	.989	5.36	1.457
		RELSP5	.963	.971	.983	5.23	1.508
		RELSP7	.912	.976	.875	4.62	1.442
		RELSP6	.862	.981	.842	4.66	1.538
	Religious sentiment	**Cronbach's alpha (α): .931**					
		RELSEN3	.778	.924	.901	3.43	1.563
		RELSEN1	.858	.908	.708	4.34	1.501
		RELSEN6	.887	.903	.570	4.38	1.511

		RELSEN5	.878	.904	.529	4.02	1.532
		RELSEN4	.698	.938	.981	5.19	1.435
	Social religiosity	**Cronbach's alpha (α): .888**					
		SOCIR3	.869	.810	.882	2.96	1.414
		SOCIR4	.789	.839	.875	2.94	1.457
		SOCIR2	.730	.862	.861	3.34	1.531
		SOCIR1	.631	.899	.637	3.40	1.526
	Religious altruism	**Cronbach's alpha (α): .769**					
		RELA5	.638	.580	.811	6.17	.739
		RELA2	.689	.562	.807	6.38	.628
		RELA1	.441	.850	.770	5.87	.882

Source: The researcher

4.6. MAIN SURVEY

The main study was conducted in Turkey to purify the measurement scales (Churchill, 1976). It used a self-administered questionnaire to gather responses from the consumers of five fashion retail brands: DeFacto, Koton, LC Waikiki, Mavi and Vakko. The main survey data was collected between October 2017 and December 2017. Survey research is one of the most significant areas of measurement in applied social research. This particular study adopted a convenience sampling (non-random sampling technique). In the following sections, the method of sampling and sample size are discussed.

4.6.1. Target population and sampling

This section outlines the selected sampling method and sample size while giving the justification of each in the light of the recommendations in the literature. A researcher should explain "the segment of the population that is selected for investigation" (sample); and the "method of selection may be based on a probability or a non-probability approach" (Bryman, 2012, p. 187). The researcher should use sampling methods that enable the findings to be generalised to a larger population, and in order to do that, the 'sampling units' and 'elements' should be clearly defined by the researcher.

According to Bryman (ibid.), the population is "the universe of units from which the sample is to be selected", and the word "unit is employed because it is not necessarily people who are being sampled – the researcher may want to sample from the universe of nations, cities, regions, firms, etc." (p. 187). The larger group of which the sample is a subset is called "the research population" (Foroudi, 2013, p. 155). According to McDaniel and Gates (1993), when selecting the sample, researchers should carefully assess whether it clearly and accurately reflects the population to avoid sampling frame error, population specification error and selection error. As it is unlikely to cover the entire population, a broad and diverse population size is often needed in empirical studies. Therefore, to save time, money and effort, the common practice is to use a sample from the target population.

In the light of this, sample size plays a critical role. The sample drawn from the population should reflect the target population in order to allow the researcher to make inferences and to generalise the results from the sample statistics. If the sample size is low, it may not offer reliable results to answer the research questions being studied. Salant and Dilman (1994) suggest the following factors should be considered when determining the sample: (1) the amount of sampling error that can be tolerated; (2) the variation of the population in regard to the characteristics of interest; (3) the size of the population; and (4) the smallest subgroup within the sample for which estimates are required.

According to Bryman and Bell (2007), sampling methods can be placed in two categories: probability and non-probability sampling. Probability sampling can be defined as a sample "that has been selected using random selection so that each unit in the population has a known chance of being selected. It is generally assumed that a representative sample is more likely to be the outcome when this method of selection from the population is employed. The aim of probability sampling is to keep sampling error to a minimum" (ibid., p. 182). On the other hand, a non-probability sample can be defined as a sample "that has not been selected using a random selection method. Essentially, this implies that some units in the population are more likely to be selected than others" (ibid., p. 182).

This study employed a non-random sampling technique, convenience sampling. Convenience samples are commonly used "in the field of business and management, […] and indeed are more prominent than are samples based on probability sampling" (ibid., p. 198). Convenience samples are widely used by international researchers (Griffin et al., 2004). Table 4.25 shows the strengths and weaknesses of probability and non-probability sampling techniques in detail.

Table 4.25: Strengths and weaknesses of sampling methods.

	Explanation	Strengths	Weaknesses
Probability sampling	Probability sampling is a subset of the population, where probability of selection is known and non-zero		
Simple random	Any element of the population can be selected	Generalisability of results	Tends to be expensive; time-consuming
Systematic	Arbitrary selection in an ordered manner	Ease of implementation	Items in the population must be in some type of order
Stratfield	Division into natural subgroups (e.g. age, income, gender). Sample includes items from each stratum	Considers subgroups; relative precision	Difficult to determine proper strata
Cluster	Random sample of subgroups. All members of the chosen subgroups are included	Inexpensive; ease of implementation	Relatively low precision
Non-probability sampling	Non-probability sampling is any subset of the population, where the probability of selection cannot be calculated, and the researcher's personal judgement dominates the selection process		
Judgment	Sample selection based on researcher's personal judgement	Inexpensive; little time to administer	Subjective; lack of generalisability
Convenience	Sample includes items that are easy to obtain and available	Inexpensive; little time to administer; convenience	Biased; lack of generalisability
Quota	Sample consists of particular individuals with specific characteristics (e.g. age, income, race, gender). Percentage of target population that possesses the characteristics of interest needed to be obtained, followed by their exact number	Can be used to examine groups with certain traits	Subjective
Snowball	Sample is determined by the initial respondents providing names of additional respondents' referral method	Can be used to examine unusual groups; low cost	Takes a lot of time to administer

Source: Blumberg et al. (2008, pp. 363-371).

Based on the research questions, the unit of analysis is the consumers of the five selected Turkish retail brands, DeFacto, Koton, LC Waikiki, Mavi and Vakko. The rationale behind the selection of these five brands was elaborated in Section 4.7. This study focused on consumers' perceptions of how brand sensuality and brand experience are influenced by consumer religiosity and perceived value of brands and, in turn, how that affects their consumer hedonism and repurchase intention.

4.6.2. Data collection procedure

The data was gathered by employing different methods. As highlighted by Rubin and Babbie (2016), "mail, face-to-face, telephone, and online surveys – research can combine these modalities" (p. 396). Scholars (Dillman et al., 2014; Rubin and Babbie, 2016) note that combining different methods of questionnaire collection such as mail, face-to-face, telephone and online surveys can increase the response rate. Mixed-mode surveys try to combine the best of all possible worlds by exploiting the advantages of different modes to compensate for their weaknesses (De Leeuw, 2005, 2013). According to De Leeuw and Hox (2011), empirical mode comparisons show relatively small differences between the internet and other modes of data collection. As suggested by Dillman et al. (2009), the same questionnaire was used in different methods of data collection, and a total of 4,462 questionnaires were distributed using a convenience sampling method.

As Densombe (2007) states, it is impossible to get a response from every contact made. The present study research employed *QuestionPro* online survey software to distribute the surveys. As recommended by Srinivassan et al. (2002), "an email invitation, containing an embedded URL link to the website hosting the survey, was sent to each of the potential respondents" and "a summary of the survey results was offered to those who requested it" (p. 45). The emails with the embedded URL links were sent in early October 2017, with a completion deadline of December 2017. In total, 410 of the 4,454 questionnaires were returned, an overall response rate of 9.2 %. In order to increase the response rate

(Malhotra and Birks, 2003), the researcher offered a gift draw option (non-monetary premium) for respondents who wanted to be involved.

In addition to the use of the convenience method as a non-probability sampling method, the snowballing method was employed to increase the distribution rate and the size of the sample, and to ensure that the most knowledgeable participants were included (Andriopoulos and Lewis, 2009; Foroudi et al., 2014; Bryman, 1999). According to Bryman (2012), “in certain respects, snowball sampling is a form of convenience sample” where the researcher “makes initial contact with a small group of people who are relevant to the research topic and then uses these to establish contact with others” (p. 202).

4.6.3. Appropriate number of participants

According to Malhotra and Birks (2003), after the sample population has been specified, “the next stage is to determine the sample size, which refers to the number of elements to be included in the study” (p. 358). In the relevant literature, there are a variety of recommendations regarding the appropriate sample size. These vary in terms of the minimum ratio of n to the number of variables being analysed, where n refers to the sample size (Cattell, 1978; Everitt, 1975; Gorsuch, 1983; Kline, 1979).

According to Gorsuch (1983) and Kline (1979), a data sample size should be at least 100. On the other hand, for Guilford (1954), the minimum sample size should be 200. In the same vein, Stevens (1996) states that for a rigorous statistical data analysis, the sample size should be more than 300. As far as the ratio of n to the number of variables being analysed is concerned, Cattell (1979) highlights that the ratio needs to be between three and six. According to Gorsuch (1983), the minimum ratio of n to the number of variables being analysed should be five.

Hair et al. (2014) state that five different aspects needs to be considered when deciding the sample size for structural equation modelling (SEM):

(1) Multivariate normality of the data – if non-normality occurs, the ratio of participants should be higher (15:1);

(2) Estimation technique – a sample size ranging from 100 to 400 is appropriate if the study is employing SEM on the basis of maximum likelihood estimation (MLE);

(3) Model complexity – the sample size can vary depending on the number of the constructs as follows:

- If the study has five or fewer constructs, a small sample size of 100 to 150 can be appropriate;
- If each construct in a study is measured by more than three items (observed variables) and the item communalities are higher than .6, a minimum sample size of 150 is needed;
- If a study has constructs where the communalities are modest (.45 to .55) or the model includes a construct with fewer than three items, a minimum sample size of 200 is needed;
- If the number of factors in the model is more than six, some constructs are measured by fewer than three items and the communalities are low, then a large sample size that may exceed 500 is needed;

(4) The amount of missing data – the sample size needs to be enhanced if there is missing data greater than 10%; and

(5) The average error variance among the reflective indicators – where "larger sample sizes are required as communalities become smaller" and "models containing multiple constructs with communalities less than .5 also require large sizes for convergence and model stability" (p. 573).

According to Roscoe (1975), if a researcher uses multivariate analysis, the sample size needs to be 10 times bigger than the number of variables being analysed. On the other hand, Bentler and Chou (1987) recommend that if the data is normally distributed, the minimum ratio of n to the number of variables being analysed should be five. Comrey and Lee (1992) highlight that a sample size of 50 can be considered very poor, while 100 is poor, 200 is fair, 300 is good, 500 is very good and 1,000 is excellent. In the present study, 410 usable questionnaires were collected in Turkey: a sample size of more than 300 is considered as a rigorous statistical analysis data sample (Stevens, 1996). Based on the above discussion, the ratio of five cases per parameter (Bentler and Chou, 1987; Bollen, 1989), and the communalities being above .5 (Hair et al., 2014) were also taken into consideration.

4.7. QUESTIONNAIRE DESIGN

Since brand sensuality is defined as a brand's ability to interact with consumers by engaging the consumers' senses in order to affect their emotions and perceptions and thereby deliver more meaningful and memorable experiences (Krishna, 2010; Lindstrom, 2007; Rodrigues, 2014; Rodrigues et al., 2013), and since brand experience is defined as an engaging interaction between brand and consumer, where a brand tries to connect with a consumer by creating memorable, sensorial, emotional and spiritual level of involvement via products, goods, services and atmospheric cues (Brakus et al., 2009; Carbone and Haeckel, 1994; Hulten, 2011; Mascarenhas et al., 2006; Pine and Gilmore, 1998; Shaw and Ivens, 2002), it needs to be acknowledged that operationalisation of the constructs requires specific brands to be assessed. Therefore, the respondents were provided with five brands to assess in the questionnaires. In accordance with the research aim and objectives, five Turkish fashion retail brands which also operate in the international market were chosen. The reasons for selecting these five brands are explained in the next sections.

4.7.1. DeFacto

Founded in 2003 and launching its first store in 2004 in Turkey, DeFacto is one of the new figures in the national and international market. Its first slogan, "There is no USA behind, there is DeFacto" emphasised its Turkish identity within the international market (DeFacto, 2018). Despite its relatively short presence in the market compared with its competitors, within 14 years DeFacto had achieved a 49% growth average each year (Yilmaz, 2017). With a 9.6% expansion in the fashion retailing sector in Turkey, DeFacto has changed its marketing strategy and has started to place importance on mobile platforms, trends, its consumer profiles and their preferences (Yilmaz, 2017).

DeFacto opened its first international store in Kazakhstan in 2012, and over the next six years launched other stores in Russia, Jordan, Lebanon, Saudi Arabia, Egypt and 19 other countries. By 2017, it was operating 327 national and 223 international stores, generating TL 2 billion (approximately US$ 500 million) revenue and with TL 206 million investment, and was planning to launch 400 more international stores in Middle East and North Africa as well as the USA (Kuburlu, 2016). According to DeFacto, it is becoming more and more important to understand production by examining the consumers in each market (Ekotrent, 2017).

According to DeFacto's CEO, İhsan Ates,

> *"marketing and management process are evolving now, more than ever. By adopting global marketing strategies, in every local market, it is important to understand consumers, their expectations, needs and preferences to present the most suitable products to meet consumer demand. We organise our marketing and communication strategies in accordance with what they want to hear and what they want to see. Even though we are DeFacto, we are able to possess different cultural variations and dynamics within our company. This allows us to produce our fashion in accordance with consumers' characteristics, preferences, customs and traditions" (Ekotrent, 2017).*

4.7.2. Koton

Founded as a boutique in Istanbul by a married couple, Koton started its venture in 1989 (Fortune Turkey, 2017). With its slogan "5 years and 5 continents", Koton launched its operation in the international market in very short time (ibid.). Among Turkey's top 100 brands, as reported by the Brand Finance report (2016) Koton is ranked as the 26th most valuable brand, and made the biggest jump, up from 37th position, with an increase in value of 112%. Koton launched its first international stores in Russia, the Middle East and Eastern Europe and then in 2016, stepped into Western Europe with stores in Germany and France; in total, the brand has 193 stores and more than 800 sections in other retail stores (Fortune

Turkey, 2017). In 2016, Koton became the first Turkish fashion brand to be allocated space in O'Parinor Mall in Paris, France (Kuburlu, 2016).

According to Fortune Turkey's (2017) report, Koton, with its US$ 110 million sales revenue in the Russian market, aims to take over 10% of the Russian fashion market, and is expected to invest US$ 120 million to become the country's market leader; its biggest international store, measuring 4,200 m^2, is already in Moscow. With 50 different collections and 30,000 different products, Koton has positioned itself using product diversity, social marketing strategies and collaboration with designers and celebrities to launch mock-up collections (ibid.).

According to Retail Turkey's (2017) report, Koton launched 45 international stores in 2016 alone, is planning to increase its international presence from 26 to 29 countries, and is expected to reach an export level of US$ 500-700 million in 2023. According to a report examining Koton's marketing strategy (Hazaryan, 2017), because the firm is motivated to become an international leader in fashion brands, it has invested financially in understanding the dynamics of consumers within national and international markets, and product and price ratios, and is trying to create a new marketing strategy based on responding to the customer experience.

4.7.3. LC Waikiki

Originally founded by French designer George Amousal and his corporate partners in 1988, been made acquisition by Tema Textile, LC Waikiki became an Istanbul-based Turkish fashion brand in 1997 (Fortune Turkey, 2016; LC Waikiki, 2018). According to the CRIF (2014) report on the top 100 retailers in the Turkish retail industry, LC Waikiki was ranked 3rd in the top 100 retail brands, and the 8th most valuable brand in the Brand Finance report (2016). Although LC Waikiki is known for its Turkish identity, it has a total of 425 international stores in Armenia, Georgia, Russia, Albania, Bosnia, Azerbaijan, Bulgaria, Bahrein, Belarus, Algeria, China, Indonesia, Morocco, Iraq, Iran, Qatar, Kazakhstan, Kosovo, Libya, Lebanon, Macedonia, Egypt, Moldova, Poland, Romania, Saudi Arabia, Serbia, Tunisia, Ukraine, Oman and Jordan; and 235 stores in Turkey (Kuburlu, 2016; Retail Turkey, 2018). It is planning to launch 114 more stores in the international market in 2018 in 12 additional countries, and has a target to have 1,000 stores in the international market by 2023, aiming to accumulate 60% of its sales from the international markets and 40% from its Turkish stores (Gunes, 2017).

In 2015, LC Waikiki reached TL 7.4 billion revenue (approx. US$ 2 billion) in sales, and with unexpected growth, achieved sales revenue of TL 12.2 billion (approx. US$ 3.2 billion) in 2017 (Kuburlu, 2016). The most striking fact is that LC Waikiki became the market leader in 15 international markets, reaching a US$ 600 million export volume (Brand Age, 2018). In 2018, the firm is expected to exceed TL 16.3 billion revenue (approx. US$ 4.5 billion) in sales, and is forecast to export 170 million products to the international market with a US$ 825 million export volume (Brand Age, 2018).

According to the Retail Turkey (2018) report, LC Waikiki now puts more emphasis on brand strategies, as it is operating in both national and international markets, and is trying to investigate the target markets' consumer behaviour, the individual and social contexts, and, since the firm positions itself with optimum price, abundance of the cloth segments with the right price/quality ratio. According to the Turkey Commercial Standing Index, LC Waikiki was placed 1st in the rankings of fashion brands with commercial credit, and according to Turkey's Brand Intimacy Report, LC Waikiki was also ranked 1st (Brand Age, 2018). According to an interview conducted with the CEO, Vahap Kucuk, by Brand Age in 2018, LC Waikiki now realises the importance of brand strategies, since there is need for understanding many variables including the individuals, consumers, societies and countries the firm wants to be involved in.

4.7.4. Mavi

First founded as a small studio in 1960 in Turkey, Mavi Jeans has evolved into a company manufacturing denim product for big brands such as Lee, Mustang and Wrangler. Sait Akarlılar founded the company in 1991, taking inspiration from the world's leading jeans brands (Turkel, 2017). With the awareness of the principle that, 'without being a good national brand, it is impossible to become a leading international brand', the firm became the market leader in Turkey in

1996. For the Canadian and US denim markets, Mavi America Inc. was founded in New York (MediaCat, 2007; Turkel, 2017). In 1999, Mavi opened a retail store in Soho, New York. In 2001, with US$ 100 million revenue, it became the first Turkish brand to broadcast its advertising campaigns in the US. With its immense expansion in the international market, and its quick launch abilities in many countries, Mavi was presented by Time Magazine as a case study and was nominated as one of the top 16 best denim brands worldwide (Turkel, 2017).

By 2017, Mavi was operating in 50 countries with 405 stores and 5,500 sales points including flagship stores in New York, Vancouver, Montreal, Berlin, Frankfurt and Dusseldorf, as well as Istanbul (Beyhan, 2017; European Business Awards, 2011). With a 42% increase in its revenues, Mavi has reached TL 829 million (approx. US$ 220 million). Mavi has been growing by 30% in sales revenue for the last five years, and is forecast to grow by another 30% in 2018-2019, when it is expected to reach US$ 1 million, and 635 international Mavi stores. According to research conducted by Social Brands (2018), Mavi was 96th in the Turkish market regarding interaction via social media platforms (Twitter, Facebook, Instagram) to reach its consumers.

In 2011, Mavi was awarded the European Business Awards Ruban D'Honneur for Infosys Business of the Year, in recognition of its expansion in international markets and its efforts as a Turkish brand trying to be a global fashion brand (European Business Awards, 2011). According to CEO Cuneyt Yavuz, "by shifting our focus away from being a manufacturer towards becoming a global retail brand, we can concentrate on what is really important for us. Our emphasis is now on design, sales and the complete retail experience for our consumers both in Turkey and across the world." (European Business Awards, 2011, p. 2).

4.7.5. Vakko

Dating back to 1934, Vakko was founded by Vitali Hakko in Istanbul as a boutique hat shop named as 'Sen Hats'. It was renamed Vakko in 1938 and became a luxury clothing brand, making its products with Turkish silk (Vakko, 2018). In 1962, the firm opened its first retail store in the Beyoglu district of Istanbul, which was seen as the first biggest retail store in Turkey. To mark the

50th anniversary of Vakko's renaming, and its marketing campaigns, in 1988 a logo designed by British designer Sir Terence Conran was presented to the firm (ibid.). In 2003, with the opening of its Frankfurt and Hamburg stores, Vakko became an international brand (ibid.).

Vakko has three international stores and 16 Turkish stores, with an additional 33 boutique stores across Turkey. In 2015, Vakko started to execute new marketing strategies by investing in its expansion in international stores and understanding consumer trends and dynamics in changing consumers behavioural patterns, in order to increase the brand experience (Laleli, 2015). In 2018, Vakko started to execute its strategic marketing plans to launch new international stores, starting with Qatar in September 2018 (Dunya, 2018).

According to Vakko's CEO, Jaklin Guner, "With evolving technology, it is now more important than ever to understand the changing retail dynamics within the stores and consumers' preferences and their behaviour. By considering these concepts, with our Vakko identity and its characteristics, we are now trying to increase our sales channels and expand our network to international markets" (Laleli, 2015).

The reasons for selecting Turkish brands and Turkey as the empirical context for this study are fourfold:

(1) As explained in Section 4.4.4, within fashion retailing, Kearney's Global Retail Development Index: Global Retail Expansion at a Crossroads (2016), which ranks the top 30 developing countries for retail investment based on all relevant macroeconomic and retail-specific variables, is considered a valuable index which identifies not only the markets considered the most attractive today, but also those that offer future potential for the retail industry. The report ranks Turkey 6th, Malaysia 7th, the United Arab Emirates 8th, Saudi Arabia 9th and Azerbaijan 10th. Looking at all potential countries for international retailers to invest, the highlighting fact is that all markets are consisting Islamic societies.

Another striking fact is that all the Islamic countries or 'potential markets' highlighted in the report, including Turkey, are permeated with shopping malls, which consumers see as places in which to socialise while also receiving a pleasurable consumption experience (Manswelt, 2005; Turkey Real Estate Book, 2008; Turkmall, 2003). Since shopping malls are common in other Muslim societies as well (e.g. Dubai, Kuala Lumpur, etc.), global brands should pay particular attention to understanding the social and individual-related dynamics of non-Western markets - especially Islamic markets, since they are mostly driven by consumers' religious values (Burgess and Steenkamp, 2002; Sayan-Cengiz, 2016; Temporal, 2011).

According to Glennie and Thrift (1996) and Mansvelt (2005), shopping malls are seen as public spaces in which individuals can interact, socialise and worship in non-Western societies (e.g. Malaysia, Egypt and Turkey). Because of this perception, consumers tend to spend more of their leisure time in shopping malls in non-Western societies (Euromonitor, 2016), which can be seen as a huge adoption of shopping mall culture into the countries (Schectman, 2013). It should be expected that this gives brands more chance to facilitate their brand experience with consumers, since consumers can be more easily exposed to sensorial strategies within shopping malls.

Therefore, it can be said that understanding the proposed framework has gained high importance to facilitate consumers' consumption and deliver a more pleasurable, more comfortable experience in such public spaces. More specifically, since consumption occurs mainly in shopping malls, specifying the particular marketing strategy to be adopted in the retail sector has become the top priority of global brands (Hopkins, 1990). Since sight, smell, sound and the other senses are of quintessential importance for delivering pleasurable experiences to consumers, this research carried out a preliminary framework to gain different insights about brand sensuality, brand experiences, hedonism and repurchase intention, and about how religiosity and consumer-perceived value shape these consumer-related variables.

(2) According to the Turkish Clothing Manufacturers' Association (TCMA) roadmap, Horizon 2030 (2016), Turkey's 'ready-made' clothing industry is considered as the country's leading industry, based on investment levels, employment, export and value-added services. Especially since 2008, Turkey's fashion industry has expanded at both a global and international level, reaching US$ 15.13 billion in 2015, from US$ 13 billion in 2008. Turkey is now among the top 10 fashion exporters globally and is considered as the one of the major players in the consumer sector, with the 17th largest economy in the world (McKinsey, 2017). Furthermore, Turkey is described as one of the fastest-growing economies in the G-20 (ibid.). It is interesting to note that Turkey is not becoming a 'homegrown' economy, in terms of increasing its economy and expanding its industries: companies are now venturing into international markets, especially the ones in the retail industry (PwC, 2016). According to McKinsey (2017):

> *"Within the past decade in particular, Turkish companies have had a steep upward trajectory in the globalization journey. But to sustain their global success, they'll need to strengthen their culture and capabilities, particularly in performance management, digitization, innovation, and design thinking. […] Most multinational Turkish companies already embrace and celebrate cultural diversity and strive to create an inclusive environment for employees, suppliers, and stakeholders. But to become world-class in talent attraction, engagement, and retention, they still need to better articulate the essential elements of their desired global culture and strengthen performance management.*"

(3) Within this thriving transformation and changing dynamics, by being international figures with Turkish identity, managers need to embrace an enhanced understanding of consumers' preferences, habits and characteristics to sustain their performance and growth in international markets. Since Turkey is considered as one of the emerging markets (Garten, 1997; McKinsey, 2017), adopting Western academic and

managerial approaches is not wise in the Turkish context (Burgess and Steenkamp, 2006).

(4) The brands used in this study has been selected by tracking retail reports (Retail Turkey, 2017), brand reports (Capital, 2003; BrandAge, 2018; Pazarlamasyon, 2013; Social Brands, 2017), financial reports (Dunya, 2017; Kuburlu, 2016;) and academic articles (Celebi and Pirnar, 2017; İri, 2011; Suslu, 2015), in order to identify brands that operate in both Turkey and international markets. It was also important to select brands which place emphasis on sensorial strategies in their marketing activities. In the previous section, it was highlighted that all the brands used in this study are aware of the importance of investigating sensorial elements, consumer experience, consumer characteristics and preferences to create a long-lasting relationship with consumers in each market they enter, both nationally and internationally.

For this study, rather than using a systematic approach to the sensorial elements, it was important to adopt brands which put effort into differentiating their sensorial strategies, in order to reveal the importance of the concepts and the research gaps that exist in this field. Tracking research conducted in Turkey also reveals that for the fashion retailing context, no research has been conducted on understanding the sensorial elements and consumer-related characteristics that can influence consumers' brand experience and repurchase intention[18] in Turkey.

4.8. DATA ANALYSIS TECHNIQUES AND STATISTICAL PACKAGES

Based on the Churchill's (1979) suggestions, this study uses the following steps for data analysis: (1) to refine the scales according to the information from the qualitative and quantitative data; (2) to validate the scales based on the quantitative data from the main survey; and (3) to test the final model. As recommended by Churchill (ibid.), in order to increase reliability and reduce

[18] Please see the Council of Higher Education of Turkey's website: https://tez.yok.gov.tr/UlusalTezMerkezi/ for the dissertations conducted in Turkey.

measurement error, multi-item scale development should be used rather than using single-item measurements. Therefore, the following three-step approach was employed for the data analysis:

(1) Exploratory factor analysis (EFA) was employed for the both pilot study and the main study in order to uncover the underlying structure of the constructs and reduce the number of items (Hair et al., 2014). The Cronbach's alpha (coefficient alpha) was calculated to examine the reliability of the scale and the quality of the instrument (Churchill, 1979; Parasuraman et al., 1998; Peter, 1979; Shiu et al., 2009), as "a reliability coefficient demonstrates whether the test designer was correct in expecting a certain collection of items to yield interpretable statements about individual differences" (Cronbach, 1951, p. 297).

(2) Confirmatory factor analysis (CFA) was employed, which enables a researcher to understand "the link between factors and their measured variables [which] within the framework of SEM [...] represents what has been termed a measurement model" (Byrne, 2009, p. 6). CFA can play a critical role in understanding the extent to which variables are linked to their underlying factors (Worthington and Whittaker, 2006).

(3) Structural equation modelling (SEM) was employed, which is a critical confirmatory technique that allows the researcher to examine the conceptual framework and hypothesised relationships among the latent variables (latent constructs) (Anderson and Gerbing, 1988; Hair et al., 2014).

This particular research employed the Statistical Package for Social Sciences (SPSS) v.21 for Mac version program for the initial phase of data analysis (Norusis, 1999). SPSS is frequently employed by researchers (Churchill, 1979; Hair et al., 2014; Peter, 1979; Tabachnick and Fidell, 2007) for the following purposes: (1) coding, editing, and the treatment of missing data; (2) gathering statistics on means, standard deviations, range of scores, skewness and kurtosis, outliers and data distributions of normality, linearity, multicollinearity and outliers; (3) conducting EFA to test the scales; and (4) conducting a reliability test to examine the validity and reliability of the instrument.

In accordance with the recommendations of Anderson and Gerbing (1982; 1988), the researcher conducted model testing in two stages. In the first stage, in order to confirm the relationships between constructs, the researcher initially estimated the measurement model utilising (1) unidimensionality and (2) items per construct and model identification; followed by testing for validity utilising (1) the model fit and (2) the reliability and validity of the constructs. In the second stage, to ensure that the data was suitable for the performance of multivariate analysis, the researcher utilised (1) missing data analysis, (2) outlier analysis, (3) normality analysis, (4) homoscedasticity assessment, (5) linearity assessment, (6) multicollinearity assessment, and (7) common method bias assessment, in order to examine the characteristics of the data.

Additionally, this research used Analysis of Moment Structure (AMOS), utilising IBM SPSS Amos 21.0.0 for the structural equation modelling (SEM), to assess the measurement model and hypothesised structural model (Byrne, 2001; Hair et al., 2014).

4.8.1. Exploratory factor analysis (EFA) and coefficient alpha

Exploratory factor analysis (EFA) was conducted at the beginning of the study for preliminary testing of the validity of the measurement scales (Aaker, 1997; Netemeyer et al., 2003) and to prepare the data for SEM (Steenkamp and Van Trijp, 1991), in order to have more reliable item measures by reducing the number of observed variables (Chandon et al., 1997; Hair et al., 1998; Foroudi, 2013). It has been highlighted by scholars (Foroudi, 2013; Karaosmanoglu, 2006; Yeniaras, 2012) that factor analysis plays a critical role for each construct "to identify or confirm latent constructs from a large number of observed variables" (Yeniaras, 2012, p. 90). EFA is applied for two main reasons: (1) to reduce the number of variables (Anderson and Gerbing, 1988; Craig and Douglas, 2005; Chandon et al., 1997; Hair et al., 2014); and (2) to ensure there is no multicollinearity between variables (Craig and Douglas, 2005). It aims to "arrive at more parsimonious conceptual understanding of a set of measured variables factors needed to account for the pattern of correlations among the measured variables" (Fabrigar et al., 1999, p. 275).

As emphasised by Nunnally (1978), EFA is essential to ensure that the empirical measures are valid. Furthermore, according to Fabrigar et al. (1993), "if the goal is to arrive at a parsimonious representation of the association among measured variables, EFA can be appropriate" (p. 275). Therefore, in the light of the scholars' advice and guidelines (Churchill, 1979; Fabrigar et al., 1993; Nunnally, 1978; Tabachnik and Fidel, 2001), the researcher adopted EFA to assess the unidimensionality and multidimensionality of the constructs. The process can "group a large item set into meaningful subsets that measure different factors" (Worthington and Whittaker, 2006, p. 807).

According to Hair et al. (1998), EFA is based on three criteria: (1) the absolute sample size; (2) the correlation coefficient in the correlation matrix; and (3) the sampling adequacy. As advised by Hair et al. (ibid.), any items with communalities of less than .5 and factor loadings of less than .5 should be excluded in each run. Factorial solutions, for example, item loadings and percentage of variance extracted were also assessed. Any items which load on more than one factor should be excluded, as well as any that load on theoretically unexpected factors (ibid.). The presence of high correlations (>.90) implies that multicollinearity is a problem for the dataset (Hair et al., 2010), while the presence of correlations below .30 indicates that the correlations are too low (Field, 2009). Correlation values should therefore be from .3 to .8 (Field, 2009; Hair et al., 2010). All measurement scales in the present study had at least acceptable reliability, with a coefficient alpha >.60.

4.8.2. Structural equation modelling (SEM)

In order to obtain insights into the various influences and relationships in the proposed conceptual framework, the study employed structural equation modelling (SEM) to assess how well the data fitted the model (De Vellis, 2012). SEM incorporates a variety of multivariate analysis methods including "causal modelling, causal analysis, simultaneous equation modelling, analysis of covariance structures, path analysis, or confirmatory factor analysis" (Tabachnick and Fidell, 2007, p. 676). The current study utilised IBM SPSS AMOS 21.0.0 software to confirm the conceptual framework and examine the hypothesised relationships between the latent variables (Anderson and Gerbing, 1988; Hair et al., 2014).

According to McLean and Gray (1998) and Worthington and Whittaker (2006), the research needs to clarify three issues prior to analysis: (1) the number of factors present in the instrument; (2) which items are related to each factor; and (3) whether the factors are correlated or uncorrelated (Yeniaras, 2013, p. 91). As highlighted by Hair et al., (2014), the three main features of SEM are: (1) the "estimation of multiple and interrelated dependence relationships"; (2) "an ability to represent unobserved concepts in these relationships and account for measurement error in the estimation process"; and (3) "defining a model to explain the entire set of relationships" (p. 547). Therefore, in the light of the above discussion, the current research adopted SEM to assess both the measurement model and the structural model.

4.8.2.1. Stages in structural equation modelling

Based on the previous section, in an effort to analyse the remaining items and structure after the pilot study, this study carried out structural equation modelling in various stages (Hair et al., 2014). The researcher tested the measurement model by conducting confirmatory factor analysis (CFA) (Diamantopoulos and Siguaw, 2000). The measurement model "specifies the indicators for each construct and enables an assessment of construct validity" (Hair et al., 2014, p. 545) to ensure that the scales developed and adapted are robust in terms of validity and reliability (Bowen and Guo, 2011); the standardised factor loading is .6 or higher. CFA is used to check whether the number of latent variables underlying the items fits with the number that is being expected by researcher in the light of the literature. It can be said that, "if the factor analysis 'discovers' precisely the item groupings that [researchers] intended when creating the items, [the researchers] will have strong confirmation of their initial hypothesis concerning how the items should relate to one another" (De Vellis, 1991, p. 109).

As discussed in the pilot study section, this study conducted EFA on the pilot study data in order to check the dimensionality of the constructs, which revealed the item loadings and allowed the researcher to check whether the items were poorly loaded, were loading on multiple items, or were not loading as they should (Hair et al., 2010). As CFA is an important tool in terms of theory testing and development (Steenkamp and van Trijp, 1991), its use on the main study enabled the construct validity to be assessed, in order to ensure that any theoretically grasped construct presented in the conceptual framework was also empirically captured (Steenkamp and van Trijp, 1991).

According to Ping (2004), in order to assess validity, the researcher should assess and check three criteria: "content or face validity (how well items match their conceptual definition); criterion validity (measuring correspondence with other known valid and reliable measures of the same construct); and construct validity (measuring correspondence with other constructs that are consistent with theoretically derived predictions)" (p. 130). The next section describes the measures used by the researcher to assess the model fit in the current study.

4.8.3. Model fit assessment

As explained by Hair et al. (1998), "structural equation modelling provides the appropriate and the most efficient estimation technique for a series of separate multiple regression equations estimated simultaneously" (p. 17). In the light of the above discussion, as suggested by scholars, the model fit needs to be evaluated to confirm the consistency of the theoretical model and the estimated model based on a set of observations (Diamantopoulos and Siguaw, 2000; Hair et al., 2010). As such, Anderson and Gerbing (1988), state that, "after a measurement model has been estimated, a researcher would assess how well the specified model accounted for the data with one or more overall goodness-of-fit indices" (p. 4). Even though many statistics have been developed to test the overall fit of a model (Joreskog and Sorbom, 1996), none of them on its own is sufficient to provide a researcher with an absolute assurance of model fit. This is because each measure can be superior to the others under different circumstances, such as "sample size, estimation procedure, model complexity, violation of underlying assumptions of multivariate normality and variable independence" (Diamantopoulos and Siguaw, 2000, p. 83).

As recommended by prior researchers (Hair et al., 2010; Hunter and Gerbing, 1982), this study used a total of 10 absolute fit, incremental fit and goodness-of-fit indices as follows: (1) coefficient alpha (α); (2) standardised regression weight; (3) chi-square statistics (χ^2); (4) normed chi-square; (5) normalised fit index (NFI); (6) non-normalised fit index (NNFI); (7) comparative fit index (CFI); (8) goodness-of-fit index (GFI); (9) adjusted goodness-of-fit index (AGFI); and (10) root mean square of approximation (RMSEA).

The researcher first utilised the incremental fit and absolute fit indices to examine the consistency of the measurement model based on the observed values (Hair et al., 2010). Absolute fit indices are direct measurements of "how well the model specified by the researcher reproduced the observed data" (ibid., p. 666), while incremental fit indices are used to examine "how well the estimated model fits relative to some alternative baseline model" (ibid., p. 668). The third category, goodness-of-fit indices, are used to examine "the nomological validity of the measurement models" (Foroudi, 2013, p. 165). The selected measures are explained in detail in the following sections.

4.8.3.1. Absolute fit indices

***Chi-square and Chi-square/degrees of freedom* (χ^2, χ^2/df):** The chi-square (χ^2) and chi-square/degrees of freedom (χ^2/df) is the most common absolute fit method, and is "a test of perfect fit in which the null hypothesis is that the model fits the population data perfectly" (Diamantopoulos and Shiguaw, 2000, p. 83). The chi-square value is calculated as "(N-1) F_{min} where N is the sample size, F_{min} is the value of the fitting function [...] at convergence [and] the relevant degrees of freedom is calculated as ½ k(k+1) – t, - where k is number of observed variables and t is number of parameters to be estimated" (Diamantopoulos and Siguaw, 2000, p. 83). The chi-square test is criticised as it is very sensitive to sample size (Tabachnick and Fidell, 2001). In the light of these criticisms, Kline (1998) suggests evaluating chi-square/degrees of freedom, especially if the sample size is greater than 200. In this method, acceptable ratios range from 5/1 to 2/1 (Arbuckle and Wothke, 1999; Tabachnick and Fidell, 2007).

Goodness-of-fit index (GFI): Created and introduced by Jöreskog and Sorbom (1982) as an alternative to chi-square that is less sensitive to sample size (Rahim and Magner, 1996), the goodness-of-fit index (GFI) aims to depict how closely the theoretical model reproduces the observed correlation matrix (Diamantopoulos and Siguaw, 2000), depending on the variances and covariances in the sample correlation matrix (Hooper et al., 2008). The value range of GFI is between 0 and 1, and any value greater than .90 indicates a good fit. However, according to Doll et al. (1994), values between .80 and .89 are also acceptable; but any value lower than .80 needs to be discarded (Tanaka and Huba, 1985).

Adjusted goodness-of-fit index (AGFI): The adjusted goodness-of-fit index (AGFI) adjusts GFI based on the degrees of freedom, which can provide a useful statistical analysis for comparing competing models (Hair et al., 1998). Since AGFI adjusts GFI for degrees of freedom, parsimonious models utilise AGFI, as AGFI becomes lower in models with more parameters (Hooper et al., 2008). Like GFI ranges, AGFI ranges are also between 0 and 1, with any value greater than 0.9 considered an indication of a good fit to the data (Kelloway, 1998).

Root-mean square error of approximation (RMSEA): RMSEA is one of the most important and popular (Kelley and Lai, 2011; Savalei, 2012) index measures based on population discrepancy, which measures "the discrepancy between the sample and fitted covariance matrices per degree of freedom" (Foroudi, 2013, p. 167). To put it differently, RMSEA is a measure that explains the model misfit/fit to a population (Hair et al., 2014; Kelley and Lai, 2011). The rule of thumb generally accepted by scholars for RMSEA measurements (Byrne, 2001; Hair et al., 1998 and 2006; Tabachnick and Fidell, 2007) is that any value less than 0.05 indicates a good fit, values between 0.06 and 0.08 indicate an acceptable fit, and values above 0.1 are considered unacceptable (Bryne, 2001).

4.8.3.2. Incremental fit indices

Incremental fit indices allow researchers to assess "how well the estimated model fits relative to some alternative baseline model" (Hair et al., 2010, p.668). There are a number of different incremental fit indices, explained in the following paragraphs.

Comparative fit index (CFI): The comparative fit index compares the fit of a target model with the fit of an independent model – a model in which the variables are assumed to be uncorrelated. CFI values range between 0 and 1, with any value above 0.95 indicating a good fit (Hu and Bentler, 1999). CFI values depend on the average size of the correlations in the data (Byrne, 2001; Hair et al., 2014; Tabachnick and Fidell, 2007).

Normed fit index (NFI): The normed fit index, also called the Bentler-Bonett Index (Bentler and Bonett, 1980), is a measure that represents the comparison between the hypothesised model and the null model, which is derived from the chi square (χ^2) value of the null model without considering the degrees of freedom (ibid.). As Hair et al. (1998) stated, it is calculated as:

$$(\chi^2_{null} - \chi^2_{proposed}) / \chi^2_{null}$$

where χ^2 is the chi-square value (p. 657). NFI values range between 0 and 1, with any value between .90 and .95 considered a good fit, and any value below .90 indicating a poor fit.

Non-normed fit index (NNFI): The non-normed fit index, also known as the Tucker-Lewis Index (TLI), is a measure representing the comparison between the hypothesised model and the null model, which is derived from the chi square (χ^2) value of the null model with the degrees of freedom also taken into consideration (Byrne, 2001). According to Hair et al. (1998), it is calculated as:

$$[(\chi^2_{null} / df_{null}) - (\chi^2_{proposed} / df_{proposed})] / (\chi^2_{null} / df_{null})$$

where χ^2 is the chi-square value and df is degrees of freedom (p. 657). The NNFI/TLI depends on the average size of the correlations in the data. Therefore, if the relationship among the variables is high, the NNFI value is expected to be high. NNFI values range between 0 and 1, and any value above .90 is considered a good fit (Doll et al., 1994; Hair et al., 1998). Table 4.26 shows the fit indices and acceptable values for each measure.

Table 4.26: Measures of fit indices

Type of indices	Name	Acceptance level in this research
Absolute fit	**Chi-square (χ^2)**	p > .05 (at α equals to .05 level)
	Chi-square/degrees of freedom (with associated degrees of freedom and probability of significant different) (df, p)	
Unidimensionality	**Coefficient alpha (α)**	α > .7 adequate and > .5 is acceptable
	Standardised Regression Weight ()	Beta > .15
Absolute fit and model parsimony	**Normed chi-square (/df)**	< /df < 3.0
Incremental fit Compare your model to baseline independence model	**Normalised fit index (NFI)**	Values above .08 and close .90 indicate acceptable fit
	Non-normalised fit index (NNFI)	
	Comparative fit index (CFI)	
Absolute fit indices	**Goodness-of-fit index (GFI)**	.90
	Adjusted goodness-of-fit (AGFI)	.90
	Root mean square error of approximation (RMSEA)	.08

Source: Anderson and Gerbing (1988), Bentler and Bonett (1980), Browne and Cudeck (1993), Diamantopoulos and Siguaw (2000), Hair et al. (2010), Hu and Bentler (1999), Marsh, et al. (2004).

4.8.4. Unidimensionality

Unidimensionality refers to “a set of measured variables (indicators) [that] can be explained by only one construct” (Hair et al., 2010, p. 696). As highlighted by Anderson and Gerbing (1988) and Hattie (1985), unidimensionality is one of the most critical and significant measurements for testing and theory development, but is not enough on its own for construct validity. According to Cronbach (1984), “a set of items is ‘unidimensional’ if their order of difficulty is the same for everyone in a population of interest” (p. 116). Moreover, according to Anderson and Gerbing (1988), the unidimensionality of a construct should be assessed before any further theory testing, as unidimensionality can demonstrate whether a construct is internally consistent and externally distinct from other measures.

4.8.5. Assessing reliability and validity

As highlighted in the literature (Churchill, 1979; Peter, 1979; 1981; Lichtenstein et al., 1990; Kotabe, 1990; Melewar, 2001; Zaichkowsky, 1985), researchers need to give full attention to understanding validity and reliability measures, for the sake of the research outcomes. Cronbach (1951) emphasises that a researcher has to be confident of the accuracy and dependability of the measurements, stating that “a reliability coefficient demonstrates whether the test designer was correct in expecting a certain collection of items to yield interpretable statements about individual differences” (p. 297). Validity refers to “the degree to which instruments truly measure the constructs which they are intended to measure” (Peter, 1979, p. 6). Prior to validity, the researcher needs to fulfil reliability conditions and to be sure that the measures “are free from error and therefore yield consistent results” (ibid., p. 6). The coefficient alpha is the most common tool used to determine reliability. Item-total correlations are also used to assess internal consistency. In line with the advice of prior studies (Nunnally, 1978; Hair et al., 2010) regarding the coefficient alpha, any value equal to or above 0.70 indicates reliability.

Scholars (Fornell and Larcker, 1981; Kline, 1986; Boyle, 1991) argue that it is inadequate to rely solely on internal consistency, and researchers should also assess a construct’s overall reliability (i.e. composite reliability) and average variance extracted. In the same vein, Anderson and Gerbing (1988) also highlight that a researcher can employ the coefficient alpha to preliminarily assess reliability; however, composite reliability (ρ_c) and average variance extracted (ρ_v) should also be assessed.

4.8.5.1. Composite reliability assessment

Composite reliability (Anderson and Gerbing, 1988; Hair et al., 2014) is a measure of the internal consistency of measured variables indicating latent constructs (Diamantopoulos and Siguaw, 2000; Fornell and Larcker, 1981). It can also be computed by CFA (Anderson and Gerbin, 1988). Construct reliability (Cronbach's alpha) measures the indicators' unidimensionality (intercorrelation) with their latent constructs (Foroudi, 2012; Hair et al., 2014). According to Yang and Green (2011), due to the ongoing debate regarding the accuracy of the coefficient alpha and relying solely on reliability estimation, composite reliability is considered a much less biased reliability measurement (Starkweather, 2012). As recommended by scholars (Hair et al., 2014; Nunnally and Bernstein, 1994), values equal to or above .7 are acceptable.

4.8.5.2. Average variance extracted (AVE) assessment

Average variance extracted (AVE) is "calculated as a mean variance extracted from items loading on a construct and is summary indicator of convergence" (Hair et al. 2014, p. 619), which measures the overall amount of variance captured by the indicators relative to the measurement error (Fornell and Larker, 1981). According to Fornell and Larker (ibid.), AVE is a stronger assessment than composite reliability of construct reliability. For the assessment of AVE, according to Hair et al. (2014), any value equal to or above .50 is acceptable to support using a construct and to ensure the validity of the scale of interest. If it is "less than .50, the variance due to measurement error is larger than the variance captured by the construct, and the validity of the construct is questionable" (Fornell and Larcker, 1981, p. 46).

4.8.5.3. Scale validity

As Peter (1979) emphasises, validity refers to "the degree to which instruments truly measure the constructs which they are intended to measure" (p. 6). In both theory development and testing, validity is the most crucial step, since validity of the constructs indicates the extent to which a construct is empirically measured by its items in an accurate way (Hair et al., 2014; Steenkamp and Van Trijp, 1991). In the light of the scholars' suggestions (Foroudi et al., 2014; Hair et al., 2014; Homburg and Furst, 2005; Melewar and Karaosmanoglu, 2006; Netemeyer et al., 2003; Peter and Churchill, 1986; Peter, 1981), this study employed (1) content validity, (2) face validity, (3) convergent validity, (4) discriminant validity, and (5) nomological validity. The rationale behind employing the selected validity assessments is explained in the following paragraphs.

Content and face validity: Face and content validity are essentially intuitive judgement processes and provide an indication of a questionnaire's suitability to measure the concepts of the study (Bryman, 2012; Kothari and Garg, 2014). Content validity "is the extent to which a measuring instrument provides adequate coverage of the topic under study" (Kothari and Garg, 2014, p. 70). Content and face validity are utilised prior to theoretical testing, where the scale's development procedure has been conducted during the qualitative assessment stage. Content validity is used to answer the question "Is the full content of a definition represented in a measure?" (Neuman, 2014. p. 216). Content validity was therefore used in the present study to evaluate the overall validity of the measures (Peter and Churchill, 1986). Face validity is designed to answer the question "Does the indicator really measure the construct?" (Neuman, 2014. p. 216). Therefore, face validity was utilised in the present study to evaluate whether the items on the scales adequately measure the constructs.

The interviews and focus groups were conducted in Turkish, the country's native language. Back-translation is the method used most frequently in international marketing research (Hult et al., 2008; Mullen, 1995). Harpaz et al. (2002) recommend using the translation-back-translation, not in a "mechanical back translation procedure of first having one person translate from English to the native language, then another from the native language back to English," but "rather the procedure used was to discuss each question and the alternatives in a small group of persons fluent in both languages," and "discussion occurred until agreement was reached as to the linguistic equivalence of the questions in both languages" (p. 236). Accordingly, the translation-back-translation procedure was applied in a non-mechanical way, in which four individuals proficient in English and Turkish discussed each question and the alternatives. To prevent any semantic loss or distortions in meaning in the process of transcribing and translating (Craig and Douglas, 2000; Kolb, 2008), the qualitative findings were translated into English by the researcher and an individual proficient in English and Turkish.

In order to prevent any repetition in terms of language, five academics commented on the English version of the questionnaire. After the review procedures were completed, the questionnaire was translated into Turkish following the recommendations of Harpaz et al. (2002). In order to ensure that the translation-back-translation procedure was applied in a non-mechanical way, four individuals proficient in English and Turkish, and familiar with the topic, discussed the whole questionnaire until agreement of the wording was reached; the same procedure was used when the relevant material for the interviews and focus groups was translated.

To evaluate the content validity of the items, the initial item pool was reviewed by eight academic judges, comprising three faculty members from the Department of Marketing, Branding and Tourism at Middlesex University Business School, three postgraduate students plus two PhD students (Bearden et al., 1993; Foroudi et al., 2014; Zaichkowsky, 1985). The judges reviewed each item and were asked to comment on its relevance, the clarity of the wording and whether it represented the topic of interest (Foroudi et al., 2014). Their suggestions and comments were incorporated (Foroudi, 2013).

After all the criteria were fulfilled, both for face validity and improvement of the reliability of the instrument, students in Kadir Has University, Turkey, were asked to complete the questionnaire to ensure that the wording and layout were clear, and that the items measured the intended constructs. The initial pool of items for brand sensuality was drawn from various studies in the field (Areni and Kim, 1994; Baker at al., 1994; Eroglu et al., 2003; Han et al., 2011; Jang and Numkun, 2009; Ryu and Jang, 2007, 2008; Susana and Maria, 2009; Shukla and Babin, 2013; Titus and Everett, 1995; Turley and Milliman, 2000; Yalch and Spangenberg, 2000; Zee et al., 2007). To the researcher’s knowledge, no clear scale exists for brand sensuality which considers visual, audial, olfactory and haptic cues using a holistic approach rather than taking only single cues into account.

Convergent validity: Convergent validity refers to the extent to which the same construct has a high degree of variance in common or the same constructs converge (Hair et al., 2014; Lindzey et al., 1998). Convergent validity involves the measurement of multiple constructs (Cambell and Fiske, 1959). Since convergent validity is related to the internal consistency between each item, it is represented by item reliability, composite reliability and average variance extracted (AVE) (Fornell and Larcker, 1981). As recommended by scholars (Nunnally, 1978; Hair et al., 1998), values equal to or above higher reliability 0.7 suggest convergent validity; measures with reliabilities above 0.85 incorporate more than a 50% error variance.

Discriminant validity: Discriminant validity aims to assess if constructs are unique and distinct from one another, in other words the extent "to which a construct is truly distinct from other constructs" (Hair et al., 2014, p. 619). According to Anderson and Gerbing (1988), "discriminant validity can be assessed for two estimated constructs by constraining the estimated correlation parameter (φij) between them to 1.00 and then performing a chi-square difference test on the values obtained for the constrained and unconstrained model" (p. 416). According to Fornell and Larker (1981), discriminant validity can be tested by comparing the AVE for each construct with the square correlation between them.

Nomological validity: As one of the essential steps in theory development and testing (Anderson and Gerbing, 1988; Bagozzi, 1980), nomological validity can be evaluated by "examining whether the correlations among the constructs in a measurement model make sense" (Hair et al., 2014, p. 620). In other words, nomological validity is the assessment of the measures' expected behaviours and whether the constructs behave in accordance with theoretical predictions (Peter and Churchill, 1986). Nomological validity can be assessed by the goodness-of-fit indices (Hair et al., 2014; Steenkamp and Van Trijp, 1991). The summary of the types of validity employed in this study and their definitions are illustrated in Table 4.27.

Table 4.27: Types of validity assessments used in this study.

Type	Definition
Content validity	refers to the extent by which the measurement scales capture the entire meaning of the construct
Face validity	refers to the judgement by the scientific community that the indicator really measures the construct of interest
Convergent validity	refers to the extent to which indicators of a specific construct converge or share a high proportion of variance in common (alike ones are similar)
Discriminant validity	refers to the extent to which a construct is truly distinct from other constructs (different ones differ)
Nomological validity	refers to the examination of whether the correlations between the constructs in a measurement theory make sense

Source: Hair et al. (2014, pp. 618-620) and Neuman et al. (2014, p. 216).

4.9. ETHICAL CONSIDERATIONS

Academics need to be aware of ethical considerations during their research activity, since these issues might arise. Following the recommendations of Diener and Crandell (1978) and Jowell (1986), when conducting research, all business and social researchers have to consider a number of ethical principles. Firstly, the researcher needs to ensure that there is no harm to participants. Secondly, the researcher should inform the participants of the nature of the research and obtain their consent to take part. Thirdly, the researcher needs to protect the participants' privacy, and ensure that there is no invasion of their privacy. In order to ensure all these ethical considerations were taken into account, the researcher in this study provided a cover letter explaining them to participants. Ethical approval was also granted by Middlesex University Business School's Research Ethics Committee (see Appendix 4.5.).

4.10. SUMMARY

Chapter IV has presented the methodological approaches and perspectives employed in this study to test the operational model illustrated and explained in Chapter III. Since this research has followed Churchill's (1979) paradigm, Churchill's procedures for developing a measurement of consumer religiosity and brand sensuality were employed. The data was collected in three different stages. Firstly, qualitative research was used to gain a better understanding of consumer perceptions on brand sensuality and its elements, brand experience, consumer religiosity, hedonism and repurchase intention.

During the qualitative stage, in-depth interviews were carried out with key informants (i.e. brand managers, academics and consultants), coupled with focus group discussions with consumers (users). Based on the qualitative findings, an appropriate pilot study was conducted, providing a small-scale test that incorporated all the procedures of the main survey. The researcher adopted a seven-point Likert type scale, which is widely employed by marketing researchers (Foroudi et al., 2014; Kim and Stoel, 2004; Li, 2015; Loiacono et al., 2002; Martinez and Del Bosque, 2013; Rains and Karmikel, 2009), ranging from (1) 'strongly disagree' to (7) 'strongly agree', where (2) is 'moderately disagree', (3) is 'mildly disagree', (4) is 'neither disagree nor agree', (5) is 'mildly agree', and (6) is 'moderately agree' (Foroudi et al., 2014; Kim and Stoel, 2004; Li, 2015; Loiacono et al., 2002; Martinez and Del Bosque, 2013; Rains and Karmikel, 2009).

Secondly, for the pilot study, the researcher distributed 120 questionnaires using Questionpro online survey software. A total of 112 questionnaires were returned, of which 10 were excluded due to the high amount of missing data. A further 12 participants opted out as the first question related to fashion retailing brands. The pilot study therefore produced 90 accurate questionnaires for analysis. The participants in the pilot study were not included in the main study (Haralambos and Holborn, 2000). Examining the pilot study data using reliability testing and exploratory factor analysis (EFA) allowed the researcher to purify the measurement items and to prepare the final version of the questionnaire for the main study.

Thirdly, for the quantitative study (main study), 4,462 questionnaires were distributed using a convenience sampling method. Since this study aimed to examine the perceptions of consumers in Istanbul, Turkey, regarding five selected fashion retail brands (DeFacto, Koton, LC Waikiki, Mavi and Vakko), the main study was performed among consumers of these brands in Istanbul. Questionpro online survey software was employed to distribute the surveys. As recommended by Srinivassan et al. (2002), "an email invitation, containing an embedded URL link to the website hosting the survey, was sent to each of the potential respondents", and additionally "a summary of the survey results was offered to those who requested it" (p. 45).

The emails containing the embedded URL link to the questionnaires were sent in early October 2017. The deadline for completion was December 2017. In total, 410 questionnaires were returned (an overall response rate of 9.2 %). In order to increase the response rate (Malhotra and Birks, 2003), the researcher included a gift draw option (non-monetary premium) for respondents who wished to be included. Various techniques were employed for data analysis: exploratory factor analysis, confirmatory factor analysis and structural equation modelling. Lastly, the ethical considerations were presented.

CHAPTER V: QUALITATIVE FINDINGS

5.1. INTRODUCTION

The previous chapter presented the research methodology and the rationale of the research methods selected for this study. The qualitative research method allows the researcher to gain a deeper understanding of the phenomenon that has been conceptualised in the research, as well as providing a conceptual understanding of the research topic (Braun and Clarke, 2003). In this chapter, Section 5.2 presents the qualitative findings drawn from the focus group discussions (Augostinos et al., 2009, Schulze and Angermeyer, 2003) and interviews (Ahmed et al., 2009; Braun and Clarke, 2013), in order to gain a deeper understanding of the influence of brand sensuality on brand experience and hedonism, which leads to repurchase intention; as well as the influence of consumer religiosity on the relationship between brand sensuality and brand experience, which has never been investigated before. Finally, a summary of the chapter is provided in Section 5.3.

According to Gough et al. (2003), for a qualitative method to be involved in a study, the research topic and research question(s) "should have some special social relevance and originality" (p. 5). In the same vein, Braun and Clarke (2003) highlight that a qualitative method may be required if the context is new, if the approach has never been explored in the way that the researcher is doing, or if the topic is new and new knowledge will be generated. According to Achrol and Kotler (2012), compared to the outdated paradigms, consumer experience should be seen as a milestone in marketing, since the human senses enable experience: this is "the primary domain within consumer behaviour theory and research" (p. 37). Additionally, Achrol and Kotler (ibid.) argue that there is a lack of understanding of the human senses, consumer experience and its implications, hence they urge scholars to gain an enhanced understanding of the five senses and consumer experience, as well as the consumer perceptions and emotions generated by the interaction of senses and stimuli. In the same vein, Hulten emphasises that “a person’s five senses have been forgotten in marketing research and more research [is] needed on their importance” (2015, p. 54).

In marketing practice, building on academic and practical information sources, it can be considered that sensory marketing targets consumers’ senses to influence their perceptions, judgement and behaviour. Sensory marketing can therefore be seen as an emerging field and paradigm (Achrol and Kotler, 2012; Hulten, 2015). Despite the recognition of this emerging field, there are many gaps in the literature regarding how the overall effect of sensorial cues can be enhanced; which cues are dominant in terms of delivering positive experiences for different industries; and to what extent individual differences influence the relationship between sensorial cues and experience (Papies et al., 2017). Therefore, stemming from scholars’ advice and suggestions (Braun and Clarke, 2003; Gough et al., 2003), qualitative research was conducted as part of the current study.

The researcher conducted nine in-depth interviews, which involved an interview protocol designed to be consistent with the conceptual framework and the hypothetical relationships (Qu and Dumay, 2011). During the interviews, the researcher focused on the interview guide incorporating the research questions and objectives to be covered, in order to direct the conversation towards the relevant topics and issues. According to Neuman (2014), four to six separate focus groups, each with five to 12 individuals, are appropriate to “facilitate free, open discussion by all group members” (p. 471). The researcher in the current study therefore conducted four focus groups each comprising five individuals, making 20 individuals in total, to satisfy the adequate conditions highlighted by Neuman (ibid.). The participants ranged in age from 25 to 50 years. The details of the groups, interviews and participants were presented in Chapter IV.

5.2. RESULTS OF THE QUALITATIVE STUDY

As discussed in Chapter IV, the primary reason for conducting a qualitative study is to enable the researcher to grasp a deeper understanding of the phenomenon that has been conceptualised in the research, as well as providing a conceptual understanding of the research topic (Braun and Clarke, 2003). This section presents the data supporting the development of the themes of the current research, regarding the elements of brand sensuality and consumer religiosity, how brand sensuality influences brand experience, hedonism, repurchase intention, and how religiosity influences the relationship between brand sensuality and brand experience in the context of Istanbul, Turkey.

As detailed in Chapter IV, content analysis was employed to analyse the qualitative findings, defined as a "research method for making replicable and valid inferences from data to their context, with the purpose of providing knowledge, new insights, a representation of facts and a practical guide to action" (Elo and Kyngas, 2008, p. 108). Through the content analysis, this research identified five dimensions of brand sensuality. The visual, haptic, olfactory and audial dimensions had already been recognised by the literature, labelled with different names and categories (Baker, 1986; Turley and Milliman, 2000). However, an additional dimension – the social dimension – was uncovered through the qualitative study. Furthermore, within each dimension, different elements were identified by the qualitative study.

5.2.1. Brand sensuality

The study investigated the various dimensions of brand sensuality elicited in consumers in the fashion retail industry, thereby providing an enhanced understanding of the relationship between brand sensuality and brand experience, how it is influenced by consumers' religiosity, and, in turn, the way in which this affects their consumption decisions. Even though the term 'brand sensuality' was only recently coined by Krishna (2010) and adopted by other scholars (Ng. et al., 2013; Rodrigues, 2014; Yoon and Park, 2012), atmospherics have long been recognised (Kotler, 1973) and extensively adopted in marketing studies to investigate their effect on consumer behaviour (Baker et al., 1994; Ballantine et al., 2010; Chen and Hsieh, 2011; Dennis et al., 2012; Donovan et al., 1994; Jani and Han, 2015; Kumar and Kim, 2014; Walsh et al., 2011).

However, brand sensuality's elements and its effects on consumer behaviour have not yet been thoroughly investigated, and there is therefore a limited understanding of the its elements in the retail environment (Spence et al., 2014). Additionally, in the current literature, it is striking that most researchers have concentrated on either single elements or a few elements of sensorial stimuli, rather than considering all the elements together, even though they are inseparable parts of the store environment (Chebat and Michon, 2003; Helmefalk and Berndt, 2018; Jang and Namkung, 2009; Spangenberg, 1996; Sweeney and Wyber, 2002). Therefore, before investigating the elements of brand sensuality, understanding consumers' perceptions of brand sensuality is of crucial importance to this research, to allow a comprehension of the topic being discussed and other constructs presented in the framework from the consumer perspective.

The results of the qualitative study indicated that the managers and consultants from Turkey were aware of brand sensuality and its influence on consumers. According to one of the managers, the concept of brand sensuality is vital for brands that wish to interact with consumers, stating:

> "I think this topic is quite essential. I know that brand sensuality matters for brand value maximisation and creation, where it has to be an active interaction with brands and customers. Also, for me, brand sensuality refers to the total value a brand wants to give a customer. Because without senses and sensual interactions that a brand could possibly offer, the sum of this brand's market value would be zero." (INT3)

In the same vein, another brand manager stressed the importance of brand sensuality and that strategies comprising sensorial elements should be supported by brands and managers, commenting:

> "I have been working with this brand for six years, and before that I worked as a brand manager for three years. On behalf of our brand, I can say that we are aware of the importance of sensorial elements and their influence on consumers. Therefore, customer reactions, store atmosphere and especially customer feedback, are the subjects I specialise in. Strategies like visual and auditory, everything related to the sensory-based atmosphere is important for us." (INT1)

The findings of the qualitative study indicated that brand sensuality was directly linked to consumers' decisions, and that managers as well as consumers were aware of its importance. Additionally, one of the interviewees stated that for each industry, there was a need for enhanced understanding, since the dimensions could vary depending on the industry and the context:

> "Without any doubt, each of the sensorial cues has a different role in influencing consumer behaviour and I think each brand sensuality cue is inseparable. However, sensorial cues are industry-based: the sensorial cues and their weight can depend on which industry are we talking about… I think it needs an elaboration from an academic perspective. However, to give an example, if we have a project on fashion store design, all the cues are equally important, and we definitely give importance to them all. However, if we are talking about a product, then which sector that product will be launched in gains importance and the product will get priority." (INT9)

5.2.1.1. Dimensions of brand sensuality

Brand sensuality refers to the ability to interact with consumers by engaging with the five senses to affect their emotions and perceptions and deliver more meaningful and memorable experiences (Hulten, 2011; Krishna, 2010). Content analysis of the qualitative study shows that the participants highlighted the importance of sensorial cues before, during and after their consumption behaviour. Based on the literature, the typology of sensorial cues, preliminarily defined as environmental factors (Kotler, 1973) or the servicescape (Bitner, 1992), can vary depending on the study and the researcher. For example, 'the sense of hearing' is classified as 'audial dimension' in the present research, while Kotler (1973) calls it as the 'aural aspect', Bitner (1992) classifies it in the 'ambient' aspect, and it is integrated into 'general interior variables' in Turley and Milliman's (2000) study. As emphasised in Chapter II, this study adopts Krishna's (2011) perspective of brand sensuality, which consists of visual, audial, olfactory and haptic dimensions, conceptualised without the 'taste' dimension due to the retailing context.

Krishna (ibid.) specifically puts emphasis on the lack of understanding of sensorial stimuli in the past decade, since few researchers have investigated the different stimuli by incorporating different elements such as vision, taste, smell, hearing and touch; and many have focused on the consequences of specific stimuli (Gardner, 1985; Kahn and Isen, 1993; Houston et al., 1987) rather than creating coherent literature to add to the pertinent research stream. Therefore, the qualitative research in this study was aimed at identifying all the sensorial cues that influence consumers' perceptions and behaviours in the context of the retail setting.

The qualitative study identified five themes (dimensions) of brand sensuality in the retail setting: visual, audial, haptic, olfactory and social. Most participants stated that these dimensions made brand sensuality an essential phenomenon that influenced their behaviour during shopping experiences in a retail setting. In addition, some briefly discussed other cues relating to taste. It should be noted that the participants indicated different aspects of audial and visual cues (such as colour, cleanliness, lighting and music) and agreed strongly that these had a positive influence on their brand experience.

5.2.1.1.1. Audial dimension

Audial cues are considered to be one of the most influential sensorial dimensions in terms of affecting consumers' behaviour (Areni and Kim, 1993). The findings of the qualitative study are consistent with the previous research (Baker, 1986; d'Astous, 2000; Kotler, 1973; Krishna, 2010; Turley and Milliman, 2000). According to the literature, audial cues, especially music, are among the most effective aspects of the audial dimension (Areni and Kim, 1993; Morrison et al., 2011; Sullivan, 2002; Yalch and Spangenberg, 2000). Past studies in a retail setting have investigated audial cues from different perspectives such as music type (Areni and Kim, 1993), music tempo (Eroglu et al., 2005; Knoferle et al., 2012), and how much consumers like the music (Herrington, 1996; Sweeney and Wyber, 2002).

The interviewees in the qualitative research emphasised the importance of the audial dimension in brand sensuality. Furthermore, they stressed the importance of the music to which consumers are exposed whilst shopping in retail stores, stating that it could create more effective and positive experiences for them. For example, an interviewee (brand manager) stated that a radio station was broadcast in their stores, and regular surveys were conducted to understand consumers' reactions to the music:

> "It is one of our main strategies. We have a radio station which is only broadcast in our stores. I can say that it increases the time consumers are willing to spend in the store, even when they don't want to buy anything. This is a sensory strategy that we're presenting in our stores. Sometimes, they ask what radio station we're broadcasting, which means that they like what we're playing." (INT5)

From the consumers' perspective, it is crucial to understand audial characteristics, which have an undeniable effect on behavioural outcomes (El Sayed et al., 2003; Osman et al., 2014; Walsh et al., 2011). The literature in the retail context has investigated audial cues from different perspectives such as music type (Areni and Kim, 1993), music tempo (Eroglu et al., 2005; Knoferle et al., 2012), and how much customers like the music (Herrington, 1996; Sweeney and Wyber, 2002). However, a comprehensive understanding of how audial cues influence consumers' behaviour remains scarce, owing to the lack of empirical studies investigating audial characteristics in a complete manner, since different types of characteristics have been studied (El Sayed et al., 2003; Osman et al., 2014; Walsh et al., 2011).

However, in terms of audial cues, there is a need for a thorough understanding of audial aspects and characteristics, such as tempo, volume and familiarity, to understand how audial cues influence consumers' behaviour. The following comments from participants support the examination of audial cues and their characteristics in a comprehensive manner:

> "There is an absolute effect [of music]. Actually, for any retail store, the music I can hear definitely has an effect on me during my shopping… Its tempo, volume, the familiarity of the music – I think it is very important… They all matter." (F4P3)

> "When you mentioned our five senses, it just came to my mind. For example, in that street, one of the boutiques really attracted me with its music. I think it was the way they used high tempo music, and probably the volume that I could hear all the way across the street – I heard the music I am familiar with. I bought a couple of items of clothing from that boutique." (F4P1)

Characteristics of audial cues such as volume and rhythm were also emphasised by other participants. One of the focus group participants commented:

> "The music that I hear needs to bring comfort to me. It should have the right rhythm and volume." (F3P3)

Other participants stated:

> "Actually, the music factor comes to my mind. For instance, if the music playing in a store is moving, if it has a tempo, it encourages you to shop more, or you cannot leave the store and you want to stay there longer. I believe that music is influential." (F3P5)

> "I can say that music [is significant]. If I want to buy something, music that makes me disturbed definitely affects my shopping in a negative way. But if there is music that makes me relaxed, and makes me feel good, it affects my shopping decisions in a good way. Audial cues should be integrated into the stores that I enter. Otherwise I feel like something is missing." (F2P1)

Comments made by the interviewees emphasised that the volume, tempo and existence of background music should be considered by brands when delivering audial cues to consumers. The importance of background music can be illustrated by one interviewee who stated that "definitely music matters to me. If a store is silent, does not give the audial cues to me, I get out of the store immediately."

Another interviewee stated that “the music definitely determines the period I stay in that store. If I like the music, I will stay in the store longer. If there is no music at all, when I realise it, I get out of the store.”

These findings are consistent with the literature suggesting that music can influence consumers’ responses, such as increasing the time spent shopping (Morrisson et al., 2011), and the amount of money spent (Milliman, 1982; Morrisson et al., 2011).

5.2.1.1.2. Visual dimension

From the marketing perspective, prior studies have highlighted that visual cues are the first sensorial cue noticed by consumers, and comprise the biggest part of branding strategies in environmental settings (Biswas et al., 2014; Biswas, 2016; Hulten, 2013), since in the conceptualisation of brand sensuality, colour, logos, lighting, fixtures, graphics, signage and even mannequins can be examples of visual cues used by companies to influence consumers’ behaviour and possible purchases (Hulten, 2013; Kahn and Deng, 2009; Krishna, 2008; Seock and Lee, 2013).

Scrutiny of the literature reveals that investigation of all the aspects of visual cues in the retail context has remained limited, and scholars have mainly investigated particular aspects such as colour (Babin et al., 2003; Baker et al., 1994; Chebat and Morrin, 2007), and layout and design (Wakefield and Baker, 1998; Wakefield and Blodgett, 1996). This study is unique in adopting a holistic approach involving all the elements of visual cues, using a qualitative research method in the first stage to gain an enhanced understanding of these cues, which is limited in the existing literature (Babin et al., 2003; Baker et al., 1994; Hyun and Kang, 2014; Wakefield and Baker, 1998). This study therefore investigates all aspects of visual cues that influence consumers in fashion stores, whereas the previous research did not cover all the aspects. The findings reveal that colour, lighting, product arrangement, colour harmony and the cleanliness of the store are all important visual cues for consumers and influence their evaluations of the store.

Although there is little empirical research on the effect of lighting on consumers' behavioural outcomes in fashion stores, participants made numerous comments on the influence of lighting manipulation and its influence on consumer perception and behaviour in the fashion retail stores, for example:

> "For example, talking about lighting, there are some retail stores in Turkey that use yellow spotlight bulbs (unnatural lighting). It makes me feel like I am in hell. I definitely don't enter any stores that use yellow spotlights. I pass by those stores without looking." (F2P5)

> "If there is a natural light in a store; it is alluring to me, and makes me experience pleasurable shopping." (F5P1)

> "It may seem as if it is not as important an aspect as the others [but] well, interior lighting in the store is important for me. I can say it is the first identity I can see, within seconds, when I see a fashion store. Today, minutes, even seconds, matter in order to persuade a consumer to walk towards a store. And the lighting is the first one, even we don't realise it. Even before entering a store, a store can sensorially influence you with lighting. If it irritates me, I never again consider going to that particular store. It needs to manipulate in an appropriate way, it needs to influence consumers, it needs to be natural and not too bright to hurt my eyes." (F4P2)

The focus group members also discussed what appropriate lighting should be like, in terms of influencing consumers' perceptions by attracting their attention and leading them to positive behavioural outcomes. For example, one group member commented:

> "[The] dark interior lighting of a store influences me. I think having dark lighting is much better than bright light. I feel as if I am being exposed under bright lights. Also, I think we call lighting 'ambience', and it is definitely very open to discussion as to whether this is the right term, but I

> can say that, under dark interior lighting, or dark 'ambience', I feel good and I feel that it is prestigious for a brand." (F4P5).

Similarly, another interviewee stated:

> "I can say that dark interior lighting influences me. I feel that the brand has more to offer me than any other brands. Vakko is an example of this. They always use dark interior lighting, and they are very good at using it." (F1P5)

In the same vein, another interviewee commented:

> "Maybe it is a typical example, but when it comes to dark ambience or lighting manipulation, Abercrombie is the one that first comes to my mind. It has always influenced. For example, even right now I am thinking about it. Because of their way of using dark lighting, I always enter their store and do some digging, even I don't want to buy. I think it is something related to feeling not exposed. I feel comfortable inside their stores." (F1P4)

As highlighted by the literature, colour is one of the most visible visual aspects of retail stores which influences consumers' behavioural responses (Jalil et al., 2012), willingness to spend money and time (Osman et al., 2014) and patronage intentions (Babin et al., 2003). Similarly, in the current study, the focus group participants also highlighted the effect of colour and colour harmony on shopping behaviour and how it communicated with consumers. As mentioned by an interviewee:

> "I would like to add an item to visual cues – colour. It may seem irrelevant, or not important, yet colour is one of the most important factors in retail stores, especially in the textile or fashion retail stores." (F4P1)

Similarly, another interviewee commented:

> "In terms of visuality, a brand should think about colour. Sometimes it can be so distractive or distinctive that a consumer can easily recognise the store without looking at the name of the brand. You can definitely sense it. For example, for the Mudo brand, even if you hide the name of the store, I can easily identify a Mudo store wherever and whenever I see it, just from the colours that they use. Even the interior décor colours are significant and distinctive." (F3P3)

Furthermore, and in line with the literature (Baker et al., 1994; Chang et al., 2011; Jani and Han, 2015), colour harmony and store ambience were frequently highlighted by the participants. The focus group participants (consumers) discussed more practical issues, to which the brand managers paid less attention. The importance of cleanliness, convenient product arrangement and store display was often highlighted in a practical manner by the focus group participants. For example, regarding the store display, one participant stated:

> "I can say that I am very much influenced by brand sensuality while I am shopping. The visual cues especially need to attract me. The display is one of the important items belonging to visual cues. If a particular store appeals to me with its stimuli, then it evokes something inside me." (F1P5)

In the same vein, another participant commented:

> "I think, a store needs to be visually attractive. And the store display is the key starting point for this." (F4P3)

Another participant stated:

> "These all need to be planned very strategically. For example, the store display is one of the important factors determining whether I shop again or not. Other factors are also important, but store display is literally the

> one that triggers me to go that store, in a visual way. It gives me a reason to go there." (F3P5)

Interestingly, the participants also highlighted that, with respect to the ambience of the store, décor, cleanliness and tidiness and colour harmony were the most influential aspects of visual cues. These findings are consistent with the previous literature (Lee and Kim, 2014; Vilnai-Yavetz and Gilboa, 2010; Wakefield and Blodgett, 1996). The important fact is that the participants highlighted these aspects of ambience, i.e. décor and cleanliness, as 'visual cues', whereas the literature has often categorised them as 'ambient factors' (Baker, 1986) or 'general interior variables' (Turley and Milliman, 2000). Therefore, as emphasised in Chapter II, the numerous characteristics belonging to visual cues have either been investigated separately or scholars have investigated only the main elements such as lighting (Areni and Kim, 1994; El-Sayed et al., 2003).

Therefore, relatively limited research effort has been devoted to understanding other elements of visual cues, such as cleanliness, colour harmony or product arrangement. In this particular research, the importance of cleanliness was highlighted by participants, who named it as one of the influential aspects of visual cues (Wakefield and Blodgett, 1996). For example, the following statements were made by focus group participants:

> "Hygiene matters to me. The feeling of cleanliness is the most important thing for me. I can say that the feeling of cleanliness of a product that I touch or the store that I enter, I think these two concepts are relevant visual cues that a brand needs to think about. This is the first thing came to my mind. Because it gives an impression about a brand. If it the store is not clean and tidy, who wants to go there and shop from it? Especially if it is about fashion…" (F1P3)

> "Definitely cleanliness. The sense of cleanliness, all amongst the décor, ambience or colour... Maybe it is something related to our culture and traditions, related to our Islamic culture, but a store needs to be fresh, clean and tidy. This is one of the most important visual aspects. You can feel it even before entering the store." (F2P4)

> "Additionally, the feeling of cleanliness and comfort. For example, the music that I hear needs to bring comfort to me. It should have the right rhythm and volume. These are all fine. However, the sense of cleanliness, the colour harmony, and the product arrangement are the crucial ones that a brand should lean on." (F4P4)

The aspects of 'order', 'colour harmony' and tidiness were often emphasised by the participants, which is, to some extent, consistent with the previous research (Lee et al., 2005; Lucas, 2003). The importance of selected elements was highlighted by particpants in the following ways: "The order of stores is really important for me – for example, I cannot shop in disorganised stores: separation by colours and in an order is important for me" (F1P4); "for example, a retail store needs to give me a sense of cleanliness and convenient product arrangement" (F2P4); "When you say visual aspects, the ambience comes to my mind, and personally, the sense of cleanliness and order – they all matter to me in a visual way" (F3P1); and "The order and visuality of the store is important for me: if the store attracts me visually, that is OK – however, if a store is not organised, I cannot stay in that store, it is definitely overwhelming" (F4P2).

Additionally, one of the participants commented that:

> "I haven't heard about this [brand sensuality concept] before, but when you explained it, the first thing that comes to my mind is visuality. For me, the retail store needs to address my feelings in terms of visuality. Therefore, the first thing I can say is visuality. And in terms of visuality, the feeling of cleanliness and colour are the first two things that come to my mind." (F3P2)

When a retail store is not clean, is disorganised or does not provide colour harmony, it can be expected that consumers will be exposed to many different negative stimuli, thereby creating avoidance behaviour in them. Interestingly, the participants also highlighted that, as regards the ambience created by the décor, the colours used in stores enhance and facilitate the experience delivered by brands in their retail stores.

5.2.1.1.3. Olfactory dimension

As emphasised in Chapter II and Chapter III, ambient scent is one of the most important olfactory cues that influence consumer responses positively (Chebat and Michon, 2003; Morrison et al., 2011). Even though olfactory cues have not had as much attention as visual and audial cues, scrutiny of the literature suggests that in the retail setting, consumers tend to have better responses to scented environments than to non-scented environments (Bouzaabia, 2014; Chebat and Michon, 2003; Michon et al., 2005; Spangenberg et al., 2005).

In retail settings, brands may attempt different sensory strategies to gain a competitive advantage. Based on the findings, although visual and audial cues seem to be more important than the other sensorial cues, the findings provide evidence of increased attention to olfaction strategies. As one of the managing directors emphasised, scent strategies have a significant effect on the amount of time consumers spend in his store (IN4). Moreover, another brand manager (IN6) highlighted that olfaction strategies may increase familiarity with the brand and provide pleasurable memories for consumers, stating:

> "We apply a special olfaction strategy for our stores. Now, [the consumer will think] that the scent is produced by a company in Turkey. You can search for this company; they produce a scent by identifying the 'corporate odorisation' strategies for both domestic and international brands. For instance, there are different moods induced by different scents. […] We are aware that consumers are looking for a scented retail ambience. When they enter a store, if they cannot smell the scent, they become reluctant to shop, or they prefer to stay in the store less than they wanted. […] Therefore, the ingredient for our scent is special; we have named our scent 'Ocean Valley'. You can smell this scent in all of our stores. We know that over 60% of our sales are determined by this scent. When our customers close their eyes, they can smell the scent of our stores. We are trying to ensure that this is the case." (INT4)

> "The scent that we use in our stores is produced only for our stores. There are many individuals who come to our stores just for this scent… to smell it, to experience it. They ask the name of this scent while also looking at the products that we are selling. They are examining, observing and spending their time. I think the scent strategy is an important factor for consumers. […] Nowadays, every brand is becoming similar. They are beginning to produce the same products, same colours, same designs, same visuals, even the same retail store designs. I think this type of sensorial strategy can make brands differ from others. I mean, even a scent can enable a brand to give its customers something special, something memorable, something they can feel…" (INT6)

From the managerial perspective, one can see that brand managers are aware of the positive effect of scent on consumers' shopping experience and on their sales volume.

The findings of this study show that olfactory cues as an element of brand sensuality are important for consumers and affect their experiences with the store and the brands themselves. In the line with the literature (Bouzaabia, 2014; Chebat and Michon, 2003; Madzharov et al., 2015; Mitchel et al., 2017), participants made numerous comments on olfactory cues, the effective utilisation of scents in the retail settings, and the influence on consumers' perceptions in terms of their responses as well as their behavioural outcomes. For example, one focus group participant stated:

> "Can I give an example of the contrary situation that I've experienced? I hate the scent of one of the brands [I'm] currently using. From my perspective, they have some kind of heavy scents in their stores. Whenever I smell this scent, I pass by without entering their stores." (F4P2)

> "Yes, I think scent definitely affects me. For example, a retail store needs to give me a sense of cleanliness. The scent has to give this perception to me, no matter what." (F1P4)

> "Scent… It is usually satisfying. Sometimes, I pop into a store just because of its scent even I don't want to buy." (F3P3)

The focus group members (representing consumers) discussed more practical issues than the managers, in line with Spangenberg et al.'s (2006) observation that scent strategies should always monitor consumers' responses and investigate pleasurable and attractive scents, to which practitioners and managers pay less attention. For example, one focus group member commented:

> "Heavy scents in their stores…What can I say? This kind of scent disturbs me. If there is a light scent in a store, it affects me, it makes me experience pleasurable shopping." (F3P2)

In the same vein, other focus group member commented on the scents that should not be used in retail settings. For example:

> "Scent is also important. I am somewhat negatively affected by aromatic scents. It is really distracting. For example, when you are looking at something or trying on some clothes, it is really good that I can smell a scent, something giving me freshness or cleanliness… something light… but aromatic scents remind me of something unnatural and it alerts me." (F1P3)

Other participants also criticised heavy scents and said they should not be utilised in retail settings. For example:

> "Definitely scent matters to me. I feel that if I enter a store, I should smell a scent. A light one, maybe a natural fresh scent. If a store has a heavy scent, I definitely do not consider entering that store, or if I have to, I am reluctant to buy and stay for less time." (F3P4)

> "The feeling of cleanliness and comfort: I think a retail store should adopt this philosophy into every sensorial cue. For example, the music that I hear needs to bring comfort to me. It should have the right rhythm and

volume. Also, the scent should give comfort. I should feel the cleanliness, it shouldn't disturb me at all." (F3P5)

Despite managers' recognition of the effect of scent strategies on consumers' experiences, it seems that there is a mismatch between the strategies implemented and consumers' perceptions of them. Therefore, it is crucial to explore scent strategies and their effect on consumers' experiences, as they can affect the quality of their experiences, and it can be difficult to retain consumers if they have an unpleasant experience because of inappropriate scent strategies.

5.2.1.1.4. Haptic dimension

Although the necessity of haptic cues in the consumption process is clear, the literature emphasises the lack of empirical studies on their effect on consumer behaviour (Peck and Childers, 2003). As emphasised in Chapter II, the literature (Holbrook, 1983; Klatzky and Lederman, 1992; McCabe and Nowlis, 2003) reveals that the tactile sense or haptic cues are the least studied sensorial cues in the marketing discipline, prompting scholars (Peck, 2010; Peck and Childers, 2003) to urge that they should be studied and acknowledged.

As emphasised by Krishna and Morrin (2008), the influence of nondiagnostic haptic cues on consumer evaluation and judgement has long been recognised by the previous research (Broniarczyk and Gershoff 1997, 2003; Meyvis and Janiszewski 2002; Shiv et al., 2005; Simonson et al., 1993; van Osselaer et al., 2004). In addition, Krishna and Morrin (2008) stress that nondiagnostic haptic cues are considered as a natural part of the consumption experience. Taking the prior research into account (Hoch and Ha, 1986; Krishna and Morrin, 2008), this research utilised nondiagnostic haptic cues within the conceptual framework. Since these cues are considered as a natural part of the consumption experience and this research was not aiming to investigate touch-related cues for the target task (e.g. touching products to assess the product and the brand), and focused on the influence of the sensorial cues on consumer-related variables rather than on deliberate product judgement, utilising nondiagnostic rather than diagnostic haptic cues delivered appropriate results regarding the research aims and objectives.

In the light of the discussion above, the findings of the current study reveal that nondiagnostic haptic are a dimension of brand sensuality. Focus group members made numerous comments on the existence of haptic cues and their effective use in retail settings, where they influence consumer perceptions and responses and, in turn, lead them to positive behavioural responses. According to their comments, one should be able to touch products to differentiate between them better. As will also be demonstrated in the brand sensuality section, the respondents emphasised the need for touch, with statements such as:

> "Now, in every store, you can find the same product ranges in the same price ranges. Therefore, if I want to buy a product, I want to touch it. It needs to be accessible. It is very important for me." (F4P1)

With respect to the haptic dimension, it can be seen that the effect of being able to touch products strengthens consumers' shopping experiences and may lead them to visit the store regularly, as shown in the following comment:

> "If I touch a product and it makes me happy, I buy it without hesitation. I also enjoy that shopping experience. Moreover, after the purchasing process, as I've experienced a pleasurable shopping experience, the product that I've bought makes me happy every time I use it." (F1P5)

Also, according to one participant's comments, a no-touch environment leads consumers to have negative behavioural responses such as avoidance:

> "Visually, a store should impress me. But, more importantly, I should touch the product that I want to buy, because I always feel more confident making a purchase after touching a product. If I cannot touch a product in the store, I am reluctant to purchase the product and I never enter that store again." (F3P3)

Another important characteristic of haptic cues, temperature, was raised by the participants. This is very surprising because temperature is the least studied of the haptic cues (Bjerk, 2015; Klatzky and Lederman, 2002), even though the "tactile atmospherics refer to the softness and smoothness of the product, and other consumer touch points as well as temperature of the store" (Bjerk, 2015, p. 7). However, one study by Charles et al. (2014) researched fashion retailers such as Macy's, Old Navy and Bergdorf and found that temperature was negatively correlated with price, with low temperature found to influence consumers' purchasing decisions positively. The focus group members (representing customers) discussed temperature as one of the most important characteristics of haptic cues. One participant commented that:

> "I am able to touch the products, it is important, but the most important thing is the temperature. All the design-related things matter, but first the temperature should feel OK." (F4P4)

> "Temperature. This is the factor that creates a comfortable space for me to stay longer in the store and gives me a good experience. Definitely it matters." (F3P4)

Additionally, the focus group members discussed more practical issues, to which brand managers, practitioners and scholars paid less attention (Bjerk, 2015; Klatzky and Lederman, 2002). According to the participants, the adequate temperature of a retail store was a very influential factor in affecting the duration of their stay, their shopping decisions and their repurchase intention in that particular store. For example, they made the following statements:

> "Sometimes, stores can be really hot during the summer or cold during the winter. If I ever want to go and shop, if the store's temperature is not optimum, it directly affects me, and I get out of the stores. The most important thing is I never forget that unbearable situation." (F2P1)

> "A store should appeal to my all senses with everything: from employees to décor, ambience, but most importantly, temperature. Otherwise, you cannot receive a good experience. If it doesn't give you adequate coolness, you cannot do anything to feel a sense of adventure or fun at all, and it makes you not visit the store again." (F3P2)

> "The store temperature is also very important. For example, some fashion stores are very cold, and it makes me leave the store. However, the store temperature needs to be comfortable for me, and the other customers, so that I want to be in it." (F3P5)

> "Definitely it matters. To give an example, in the city that we all live in, the summers are extremely hot. If the store temperature is not cool enough, it definitely makes me leave. If I have to go to that store, it gives me a really bad experience: even I buy something, it is because I have to, but it definitely does not give me pleasure." (F1P4)

5.2.1.1.5. Social dimension

One of the goals of this study was to identify the different dimensions of brand sensuality in a retail setting. With respect to the extensive literature review, brand sensuality was sub-categorised into the four dimensions already noted above: visual, audial, olfactory and haptic. However, the focus groups also placed great emphasis on the social environment in the retail setting – the salespersons. Although it has not been considered in the brand sensuality literature (Krishna, 2010; 2011) as a whole new dimension, several researchers have highlighted and stressed the importance of the store employees as the 'social dimension' in retail atmospherics a long time ago (Baker, 1986; Baker et al., 1994; Berman and Evans, 1995).

According to Skandrani et al. (2011), the social dimension refers to "the nature of the relationships within the work team and between employees and their managers. This factor appears to also have an effect on the employees' internal responses, which in turn generates either an approach or an avoidance behaviour" (p. 62). Bonfanti (2014) states that the sensorial elements that retailers utilise with the aim of creating a unique and engaging customer experience present 'a dilemma for retailers', since they involve environmental psychology, marketing, retail management, staff training, and many other variables. However, "shopping is not a simply act of consumption but also includes interactions with product assortments, ambient elements and the social dimension" (ibid., p. 309).

In Baket et al.'s (2002) study, the store environment was classified into three dimensions: social, design and ambient. The social dimension covers the characteristics of the employees, such as helpfulness, friendliness and being well-dressed. In the current study, the participants commented on these aspects as well as highlighting other characteristics. For example:

> "The smiling faces of employees are also important. Brand sensuality also incorporates the attitudes of that brand towards you [as a consumer in the form of its employees' attitudes towards you]." (F1P5)

> "I can say the employees. The attitude of the employees, their behaviour… For example, if employees are good humoured, even the store is far away from where I am, I will go there. This is an important criterion for me." (F2P2)

> "There is a phrase in Turkish 'a sullen face can finish a tradesman'. This is certainly true. The attitude and manner of an employee of a store can definitely change everything." (F3P5)

Thus, salespersons and employees should be considered crucial aspects of the social environment in retail settings (Ballantine and Jack, 2010; Osman et al., 2014). As one respondent noted:

> "Definitely employees matter, the interaction with the store's employee. If I feel comfortable in the way an employee communicates with me, I have a positive experience and I will go that store again." (F1P3)

> "I've been visiting the same shop for years. [...] The reason is the politeness and discretion of their employees." (F2P4)

> "I can say employee friendliness. Definitely! For example, if I just go a mall without thinking of buying something, if an employee offers friendly service and communicates with me in a friendly way, I definitely buy something that I like, or I feel that I like, because the employee gives me a great experience and changes my mood, so I enjoy shopping, which

> makes me buy an item. Believe me, I have experienced that scenario more than 100 times." (F3P3)

> "I've been visiting the same boutique for years […] Even though this place is too far from where I live, I go there without thinking about the prices. The reason is that I feel comfortable while I am shopping, and their employees have become friends to me." (F3P5)

In the same vein, participants commented on the negative influence of social dimension when a retail store did not put emphasis on it:

> "The last time I went shopping, I got out of a store immediately because of the employees' unfriendliness and their attitude to customers. I literally had a really bad experience because of their manner and attitude to me and the other customers." (F3P3)

> "Yesterday, I bought a pair of shoes. The store was absolute madness in terms of crowdedness. However, despite this crowd, the employees were able to communicate with all the customers [so] even though the other stimuli gave me a bad experience, because of this social cue that the employees created, they were able to give me a good experience. I think each sensorial cue has a different influence on customers and they all are significant for both customers and brands. I cannot think of not using one cue and using another one. Brands need to combine them all." (F3P4)

5.2.2. Brand sensuality

As emphasised in the literature review in Chapter II, the desire to investigate experiential marketing led the researcher to study the notion of human senses, which are the primary drivers of experiences using sensorial human cognition (Hulten, 2011). Adapting the understanding of brand experience, which is structured by consumers' perceptions based on their five senses, delineate the emergence of sensory marketing, defined as marketing that "engages the consumer's senses and affects their behaviour" (Krishna, 2010, p.2).

The marketing literature has drawn much attention to psychology and sociology, since postmodern consumers are seeking both individual and collective brand experiences (Cova and Pace, 2006; Ding and Tseng, 2015; Simmons, 2008). The human senses are considered as the important means through which to deliver positive brand experience to gain a competitive edge for companies (Tynan and McKechnie, 2009). It is evident that the interest in sensory and experiential marketing research has been gradually increasing (Groeppel-Klein, 2005; Gulas and Bloch, 1995; Krishna, 2011; Morrin and Ratneshwar, 2003).

Despite the recognition that sensorial cues are the major channels for the positive and effective brand experiences recognised by consumers, to date, the number of empirical studies investigating how the sensorial cues embraced by brands might impact on consumer brand experience remains limited. In fact, the qualitative findings reveal how the sensorial dimensions of brand sensuality (i.e. visual, audial, olfactory, haptic and social) influence participants' brand experience. This relationship was highlighted by managers in the following comments:

> "In the design industry, there is an ongoing debate about experiential design, as delivering an experience is gaining more and more importance every day. Instead of considering sensorial and experiential as two different concepts, I believe these two concepts need to be integrated. Within the design industry, today's designers are actually trying to combine senses and experiences to deliver something 'unforgettable'." (INT3)

> "Definitely, especially in the retail sector, we have been seeing this interaction one to one. Each stimulus has its own mission, its own way to influence consumers: music, visuals, and I especially think that haptic cues are also very important. All these cues lead consumers to have a positive brand experience, which also leads them to have fun, enjoy their experience and improve their mood." (INT4)

> "From my perspective, instead of thinking of brand experience as one concept, I think it is a concept of the interaction and accumulation of many other concepts… For example, for a consumer, brand experience

can be anything that can lead a consumer to a negative or positive attitude, enhance his mood or change his manner. For the branding concept, it can be that scent or interior colour design are the factors to target that deliver positive experience. Also, it can be misleading not to mention consumer psychology and the variables that can affect their experience. It is like a cloud." (INT5)

"The store atmosphere can change 80% of the ideas of customers entering the store. Of course, labels are also important, but imagine a dark, hot and smelly store. Do you want to enter? Or, even if you enter, are you going to think positively about this brand? […] For example, the logo changed in terms of branding LCW many years ago. We still have customers asking, 'Why did you change the logo?' Customers do not forget anything." (INT8)

In the same vein, the focus group participants highlighted their experiences of pleasurable brand sensuality strategies from more a practical perspective. For example, one focus group member stated, "Ambience, décor and store temperature. These are the factors that create a comfortable space for me to stay longer in the store and give me a good experience" (F3P3). Another participant commented, "A store should appeal to my all senses with everything: from employees to décor, ambience, but most importantly, temperature. Otherwise, you cannot receive a good experience. It doesn't give you the sense of adventure or fun at all, which makes you not visit the store again." (F3P2). Another participant highlighted the negative effect of brand sensuality on brand experience, stating, "If I am shopping or intending to shop from a store, if I couldn't see the order, or if I experience a feeling of suffocation due to the overdose clothes, I don't enter. And it definitely affects my next shopping trip, because a negative experience can be more memorable for me than a good experience." (F1P4)

Another participant also commented:

"I definitely agree that everything that appeals to the five senses is crucial during our shopping process – visionary, auditory, smell, etc. When you examine it in total, if it gets your attraction and satisfies you, no doubt it affects you. Sensuality is important for me to determine whether I had a good or bad experience. I think it is the essence of the shopping!" (F4P3)

5.2.3. Religiosity

As emphasised in Chapter II and Chapter III, the marketing literature suggests that individual-related variables have been found to influence consumers' cognitive, affective and behavioural responses (Davis et al., 2008; Eroglu et al., 2003; Koo and Ju, 2010; Teh, 2014). However, the retailing literature rarely examines the influence of individual-related variables and its impact on the relationship between sensorial cues and behavioural intentions. Hence, as emphasised in the previous chapters, the rationale behind why and whether the influence of consumer religiosity on the relationship between brand sensuality and brand experience should be studied has been highlighted, as well as the need for a Muslim religiosity scale.

As noted before, the literature defines religiosity as a phenomenon that refers to socially-shared beliefs, ideas and practices that integrate each layer of individuals' preferences, emotions, actions, and attitudes and reflects the degree of his/her commitment (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Stolz, 2008; Terpsta and David, 1990; Worthington et al., 2003). As highlighted by scholars, religiosity is a construct which identifies: (1) the extent to which individuals are involved in religion (Mahudin et al., 2016; Whitely, 2009); and (2) the degree of which people integrate religion or refer to its transcendence in their daily lives (Mahudin et al., 2016, p. 110). As discussed in the previous sections, the breadth of literature allows researchers to recognise and identify the different aspects of religiosity.

Even though religiosity has been empirically investigated and examined from different perspectives belonging to the different school of thoughts, the literature highlights four problems of finding appropriate measurements: (1) the issue of the adaptation of Western-based instruments; (2) the lack of lexical equivalency and neglected societal perspective due to the translation of measurements into different contexts; (3) inadequate psychometric properties (e.g. validity and reliability); and (4) focusing on a specific dimension while neglecting other variables such as theological, historical and societal perspectives of religiosity in specific contexts. Moreover, notable scholars in different disciplines such as psychology, religion and sociology have urged scholars to facilitate their methodological approaches by adding new perspectives to their research, taking into account the lack of consideration given to the matters outlined in the four points above, so that future studies have robust theoretical and methodological frameworks: this particular study aims to address this need by introducing a new scale designed to measure religiosity among Muslims in Turkey.

Therefore, in order to conceptualise religiosity and understand the construct domain, the researcher reviewed the literature and generated a pool of item, as presented in Chapter II. Even though there are countless dimensions of religiosity, due to the discussion highlighted above, the scope of this inquiry is limited. The dimensions are drawn from the pertinent literature and the participants in the interviews and focus groups. The current research supports the dimensions generated from the previous findings, which encapsulate the conceptualisation of Muslim religiosity through the qualitative analysis.

5.2.3.1. Religious belief

Looking at the literature to understand the conceptualisations of the dimensions of religiosity, the empirical studies (Faulkner and De Jong, 1966; Glock and Stark, 1965; King, 1967; Pargament, 2002; Verbit, 1970) offer numerous dimensions such as belief in God, religious service attendance and importance of religiosity, yet almost all the measurement scales of religiosity offer similar dimensions. Religious belief is the most common dimension highlighted by previous scholars: participants in the current study also characterised religious belief as belief in God (Allport and Ross, 1976; Hill and Hood; 1999; Salleh, 2012; Shukor and Jamal, 2013; Stark and Glock, 1968), belief in the afterlife (Batson et al., 1967; Costu, 2009; Hill and Hood, 1999), and importance for one's approach to life (Allport and Ross, 1976; Hoge, 1972; Shukor and Jamal, 2013). The focus group participants made the following comments:

> "When you say religiosity, religious belief came to my mind. I think that religiosity has become a part of our identity. More or less, religious belief has become a significant part of individuals' lives in Turkey: because of religious beliefs we decide what is right or what is wrong." (F4P5)

> "I could say that religious belief, as a concept, totally integrates our lives at every layer. It is sort of how we live, the way we believe in God, believe in the afterlife, praying, fasting…" (F3P4)

> "In my opinion, religiosity is related to belief. For example, if we say I am religious, it needs to be a person who is prayerful, who is calm, who seeks God's orders and a meaningful approach to his life." (F4P1)

5.2.3.2. Religious practice

As emphasised by scholars (Allport, 1954; Glock, 1954, 1959, 1962; Fukuyama, 1961), since the multidimensional conceptualisation of religiosity has been accepted and widely used, religious practice is considered as the 'classic' dimension of religiosity (Billiet, 2002). In Huber and Huber's (2012) attempt to operationalise a new measure for religiosity, which they named 'the centrality of religiosity scale', religious practice "refers to the social expectation that religious individuals devote themselves to the transcendence in individualised activities and rituals in private space" (p. 715). The findings from this study are consistent with those of previous researchers (Allport and Ross, 1976; Fukuyama, 1961; Glock, 1954, 1959, 1962; Hoge, 1972; Hill and Hood, 1999), who assert that religious practice is one of the dimensions of religiosity.

Since religiosity is a sensitive and individual-related variable, the focus group members discussed religiosity from their individual perspectives and gave examples from their own lives. For example, one member commented that:

> "I want to give an example about myself. I can define myself as a religious individual. I am Muslim. There are some natural obligations that come with Islam. I comply with the obligations and the rules as much as I

can. I try to avoid any bad behaviour. […] I fast, if I do not have any health problems at that moment. I mean, there are rules and duties: these are my religion's practice and I try to live them out as much as I can. What I can say is that I define myself as a modern religious person, as do many individuals residing in Turkey. Actually, as another participant highlighted earlier, I am trying to integrate today's circumstances into my religious beliefs and practice." (F1P1)

Another participant highlighted the importance of religious practice and the feeling of discomfort when religious practice was missed or not performed, stating:

> "I can say that [being religious is a] combination of many things… especially belief and practice. For example, I am religious, and I cannot pray five times a day. I know it is a religious duty; I have to conduct it on a regular basis. Sometimes I feel bad about it." (F1P5)

Other participants also highlighted religious practice, which can be seen as one of the dimensions of religiosity that should be considered in the context of Turkey, with the following statements:

> "If we are talking about Turkey, I can say that being religious is about fulfilling religious duties and obligations. Practising your religion, attending religious activities, became the most important thing in our country." (F3P4)

> "For me, religiosity is a phenomenon that requires spending periods of time in private religious thoughts and avoiding shameful acts. I think this is what most religious people do in Turkey." (F3P5)

> "In our country I can say it is customs, religious duties and obligations, it is practising your religion, your belief... It is also kind of a cluster of traditions, inherited from our elders. This is what we do, applying the customs and traditions from our elders, trying to adopt them." (F2P5)

5.2.3.3. Religious spirituality

As frequently emphasised by scholars (Hill and Hood, 1999; Hill and Pargament, 2003; Rippertrop et al., 2005), the relationship between religiosity and spirituality is complex, multifaceted and controversial. According to Zullig et al. (2006), "although religion may be an outward demonstration of spirituality for some, religiosity does not guarantee spirituality" (p. 256). On the other hand, Hatch et al. (1998) highlight that if the spirituality of individuals is underestimated in scales for measuring religiosity, their validity is under threat. Because religiosity and spirituality are considered as overlapping constructs due to their nature (Bauer, 2018; Hyman, 2006; Schlehofer, 2008), Hill and Pargament (2003) urge scholars to investigate and operationalise spirituality for religion measures. Even though the dimensions of spirituality for religiosity measures remain limited, scrutiny of the literature reveals that some studies have considered spirituality as a dimension of religiosity (e.g. Cornwall et al., 1986; Dasti and Sitwat, 2014; Hoge, 1976; Siguaw and Simpson, 1997).

According to Cornwall et al. (1986), spirituality is "the dimension of religiosity, which encompasses the personal faith relationship with the transcendental. […] It is also a dimension that has been generally ignored in the empirical research on religiosity" (p. 229). In the light of the above discussion, this study adopts a unique position by considering spirituality, which was revealed by the focus group participants to be a dimension of religiosity. As highlighted by participants:

> "To my mind, religiosity means living wisely, living in a spiritual way, having intellectual knowledge about the religion and looking for more knowledge regarding religion. Also […] if the material world is clashing with religious knowledge and obligations, religion requires holding on your religion, proceeding with your life wisely, not giving up on your faith. This is what religious stands for. Religion doesn't exist to make life harder. There is a *hadith* for this 'Make things simple and do not complicate them. Calm people and do not drive them away' (Muslim,

3262). Religion exists to make our lives easier. For example, if any circumstance requires it, a devout believer doesn't need to perform ablution with water; instead, there is an Islamic dry ablution when needed. The Prophet Mohammad (PBUH) has given this example. The existence of religion and this school of thought has been gifted to humanity to make the world a beautiful place, to make life easier, to overcome any kind of difficulty in any stage of individuals' lives." (F4P5)

"I believe our understanding of being religious has totally been changed. We used to have faith in superstitions, or we were able to believe easily because 'somebody said so'. But now, I think we are more aware of what we believe, we have stronger impulse to discover, stronger connectedness with God. I believe our strong impulse to learn and discover leads us to have a strong connection with God that we've never had before. I believe the destruction that this country has experienced with politics, the Gezi Park protests and the coup attempt, is the core reason for us starting to think about ourselves and our religion, which has given me faith in us." (F2P5)

"I don't know if I can explain, but I attended religious vocational high school. Therefore, I can say I am religious; at least I can define myself as a religious individual. Being religious is about being aware, having a spiritual identity, it is about reading religious books, embracing religion, having a strong impulse about learning regarding the Creator and religion." (F3P3)

"I definitely agree with the other participants. We are much more aware now. and have a strong impulse to discover everything regarding religion. You can say it is connectedness to God or spirituality, but it is an important part of religiosity." (F1P2)

5.2.3.4. Religious sentiment

Sentiment refers to “an emotional tendency that develops out of social traditions and educational experiences. Thus, the extent to which one is involved in the rituals and practices associated with a particular faith tradition is a function of what has been learned and valued in the societal context” (Piedmont et al., 2009, p. 4). As a pioneer of revealing the importance of religious sentiment as an aspect of individuals’ religiosity, Allport (1955) points out that religious sentiment is “the most elusive facets of becoming, enhancing one's unifying philosophy of life and a sense of direction, intentionality, and good conscience” (p. 36). Even though religious sentiment is complex, due to the its nature, which is an emotional tendency varying throughout the lifespan (Piedmont, 2012), Allport (1950) defines religious sentiment as “a disposition, built up through experience, to respond favourably, and in certain habitual ways, to conceptual objects and principles that the individual regards as permanent or central in the nature of things (p. 56).

Even though religious sentiment was first highlighted by Allport (ibid.) a long time ago, it has been considered as a dimension of religiosity in only a few studies (e.g. Allport, 1955; Khodayaridard et al., 2008; Piedmont, 2004). The current study’s findings are consistent with the prior research (Allport, 1955; Khodayaridard et al., 2008; Piedmont, 2004) in showing that religious sentiment is one of the dimensions of religiosity. One of the participants commented:

> “What I can say? Religiosity… it is really hard to define… Really hard to describe. I can say, a religious individual is one who has enough religious knowledge, is intellectual, driven by curiosity, intelligent, looking for logical reasoning - not believing in superstitions. Even if they are not fully practising, you can feel that someone is religious from their emotional attitude when they pray, when they hear or listen to prayers, or a chant.” (F4P4)

Another participant commented:

> "In my opinion, religiosity is related to a person who is prayerful, who receives a sense of calmness when they pray or when they read about religion. Of course, avoiding shameful acts is important, of course performing your religious duties is important, but I think being religious is also something that makes you peaceful, that makes you emotional when you face something regarding your religion." (F3P5)

Other participant highlighted the changes that Turkey had faced over the years regarding the existence of religious sentiment, stating:

> "When we compare the concept of religiosity before the proclamation of Turkish Republic and today, I think there is such a big difference between them. I mean, there are many people who are not fasting, or fasting regularly – if we are talking about men, there are lots of people who are attending Friday prayers, and not attending Friday prayers at all. What I think individuals who are not obeying their religious duties definitely not facing violence at all, until their behaviours are not too extreme to society handles it. Over the past few decades, there have been many changes and transitions in Islam, in the way in which individuals perceive and embrace it. At least this is what I observe in Istanbul. There is a softer, more modernity-blended Islam, we can say. I think this modernity has changed individuals and their way of living Islam as well. You can find more people than before who are not performing their religious practices regularly; however they are experiencing their religion. Are they non-religious? No. They can seek help from God, they can pray, they can feel God's help and become emotional, become peaceful when they hear prayers. I think this aspect was born within the last decade with the increasing young population, their way of living, their way of embracing their lives within a more dynamic society." (F1P4)

5.2.3.5. Social religiosity

Scrutiny of the literature reveals that researchers who have empirically studied religiosity have often conceptualised the social aspects of religiosity as social, extrinsic and extrinsic-social (Allport and Ross, 1967; Gorsuch and McPherson, 1989; Maltby, 1999). According to Cirhincioglu and Ozdikmenli-Demir (2015), "social religious orientation is related to social needs, such as meeting with friends in church" (p. 234). As noted in Chapter II, when looking at the literature regarding religiosity and its dimensions, it can be seen that intrinsic or personal dimensions such as belief, practice or values have gained more attention than extrinsic religious dimensions, where intrinsic religiosity dimensions refer to inner and personal aspects that mainly relate to obtaining personal benefits (Allport and Ross, 1967; Gorsuch and McPherson, 1989, Koening et al., 1997). Therefore, it should be stressed that the social or extrinsic aspects of religiosity have remained less important than the intrinsic aspects.

However, as Khalaf et al. (2014) highlight, "intrinsic religiosity identifies religion as 'an end in itself; while strong personal convictions and values are what matter, the social aspects remain less important'. In contrast, 'the motifs of extrinsic religiosity are based on external values and beliefs, while religion is used to gain social status and protection'." (p. 129)

As religiosity has been investigated mostly in the Western context, and the measurements used in other contexts have been adapted from the Western-based ones, extrinsic social religiosity items are often related to church attendance and the role of Christianity in social influence (Maltby, 2002), such as 'I go to church mostly to spend time with my friends' (Gorsuch and McPherson, 1989). According to Sims and Bingham (2017), social-extrinsic religiosity "identifies those who see religion as a means to ease stress and burdens. For example, gathering and socializing with friends before, during, or after religious services is very important for individuals" (p. 5).

In an effort to understand and conceptualise religiosity, researchers (Krause and Wulff, 2005; Maltby, 1999; Nonnemaker et al., 2003; Simmel, 1997) have defined the more public aspects of religious practices, such as attending religious activities, participating in religious activities with friends and families for social influence, gaining social status, socialisation and protection. In fact, even though the importance of social-extrinsic religiosity in Western-based measurements has been highlighted and conceptualised in various religiosity measurements (e.g. Allport and Ross, 1976; Gorsuch and Vernable, 1986; King and Hunt, 1972), the findings of the qualitative research in the current study also show that the social or extrinsic aspects of religiosity have gained more importance over the last decade in Turkey, which influences individuals' cognitive, affective and behavioural attitudes.

As one participant expressed it:

> "I don't know whether you are aware, with increasing economic power, we can say there is a new type of Muslim individual who have undergone a transition - in a perfect way. They are educated, and have knowledge on their faith, religion and popular culture. They are now more open to new trends. It seems that they have more spiritual and moral values now. I think it makes us more visible while we're practising our religion. Before, maybe a religious woman might have been shy to say she was going to the mosque to pray, or to a gathering to listen to a religious chant, or to any religious events; now they are going, and even sharing it on social media. I will not judge whether it is ethical or not, but the important fact is we are now socialising within religious activities." (F2P4)

In the same vein, another participant also highlighted the social dimension of religiosity, saying:

> "Maybe we were behaving more cautiously in the public sphere to play down our religiosity because of political reasons, but now, I am aware that people are gathering in mosques, they are founding religious charities, they are helping, they are making friends. I am involved this group too, because it is inevitable to avoid this fact if you live in Turkey. I think now, we are trying to live out our religiosity in an implicit way, being more social in public spaces, and no one is avoiding this to participate in social media. I mean, you can find thousands of posts or Instagram stories of religious individuals in this country, who are sharing that they are participating in events, activities, even mosques. I think now it is much more like gaining status with their religion." (F2P1)

> "I am engaged, and my fiancée is a nurse at a private hospital. From what my fiancée tells me, when explicitly Muslim ladies (who are veiled) come to the hospital, they are very trendy and elegant. They are active in every religious event and activities - by the way these activities have become way too intellectual and elegant, like a seminar, a pep talk, a course launched by universities and so on. As far as I've been observing, we have become individuals who now enjoy and take an interest in our religion, and are interested in attending these activities, which amazes me after what this country has experienced throughout the years." (F3P5)

> "I think the perception of 'being religious' is evolving. This is my way of thinking. In recent years, religiosity has become something that you can also socialise in. On every religious day like Eid, there are some individuals who text religious texts, there are many events, gatherings, I think which give you a religious relief as well as a catch-up with your friends. There are even many places in Istanbul now, open 24 hours during Ramadan, where you can sit, have a chat with your friends, smoke your hookah, places that you can socialise after *tarawih* prayer. These are the new trends which you can only see in Turkey." (F4P1)

5.2.3.6. Religious altruism

Identified by Hoffman (2011) and Rabin (1993) as one of the important predictors in economics, altruism has also been frequently studied by scholars exploring the social psychology of religion (Batson et al., 1993; Malhotra, 2010; Maranell, 1974; Sosis and Ruffle, 2003; Tan, 2006). Altruism has been defined by Podsakoff et al. (1990) as "discretionary behaviors that have the effect of helping a specific other with an organisationally relevant task or problem" (p. 115). Using a multidimensional approach to religiosity, Maranell (1974) was the first scholar to conceptualise religious attitudes within eight dimensions, one of which was altruism, which refers to co-operation, sympathy and concern for others (Kucukcan, 1999). In the same vein, Midlarsky et al. (2009) define altruism as being "motivated by the desire to do good deeds or help others, without expectation or reward, prociprocation, or recognition [which] is significant for essentially all of the world religions" (p. 1).

As briefly described in Chapter II, another measurement, conceptualising religious altruism as a ‘comprehensive measure of Islamic religiosity’, has been operationalised by Tiliounie and Belgoumidi (2009). According to Tiliounie and Belgoumidi (ibid.) and Tiliounie et al. (2009), religious altruism is one of the important aspects of religiosity dealing with relationships with parents and neighbours, which also includes advising others and having a good relationship with one’s family. According to Midlarsky et al. (2009), the multifaceted and complex relationship between religion and altruism is acknowledged by the scholars and this is why, new “approaches are needed for progress to be made” (p. 1).

The findings of the current study are consistent with the prior research (Maranell, 1974; Tiliounie and Belgoumidi, 2009; Tiliounie et al., 2009). The participants highlighted the importance of altruism within ‘being religious’. One participant stated that:

> “I think religiosity is a different phenomenon from religion itself. Religiosity is something better than religion itself. It is more acceptable and normal compared to religion. I think it is something beyond belief and practice, it is also being good, helping others. Of course, you have to have belief and practise your religion, but first you have to learn to care for others before caring yourself.” (F4P1)

> “If an individual doesn’t integrate his religion, the prayer [requirement] that he is fulfilling, the fasting [requirement] that he is fulfilling become the same as doing sports activities. Being religious is something different, something that has many aspects. I can define myself as religious, but of course I cannot fully perform my religion sometimes. But you know, even if there are two people in your family or among your friends who are not on speaking terms, reconciling them is part of our religion. Even this is considered one of the good deeds that a religious individual should put effort on it. I think being religious is something that you reflect it in every part of your life. This is how it is.” (F2P5)

> "Religious individuals are the one who are honest, reliable […], the ones who fulfil religious commands and obligations. However, among all the other things, you need to care for others, and help them as much as you can. I want to tell you something: before the Prophet Mohammed became a prophet, the society called him an 'honest person', a 'reliable person' – you know why? Because he was so sensitive to take care of others, and that's why we have things like 'neighbours' share' in our religion! For example, if our mothers cook something, they always put some on plates and take it to their neighbours. This is what we call 'neighbours' share'. We call it tradition, but it actually comes from our religion. In the *Hadith*, Our Prophet commands that 'if an individual can sleep full while his neighbour sleeps hungry, he is not religious at all'. So, in our religion, taking care of your neighbours is considered as a religious duty." (F3P3)

5.2.4. Religiosity as a moderator

The respondents provided definitions of religiosity that correlate strongly with the proposed definition. These comments on religiosity suggest that it is a significant variable that shapes and influences behaviour, as it integrates each layer of an individual's life (Izberk-Bilgin, 2012). Because there is no substantial evidence that associates religiosity with sensory marketing, the study participants were asked to discuss the definition of religiosity and its relationship with brand experience and brand sensuality. The qualitative findings were consistent with the purpose of this study, as the interviewees stated that religiosity was an important factor in the relationship between brand sensuality and brand experience.

The focus group members (representing customers) seemed to support the view that the content of the sensory cues may create a negative brand experience depending on the consumer's degree of religiosity:

> "I can give an example: if there is a song with sexual content playing in a fashion store, any religious individual won't want to enter. [...] For example, I am also religious; sometimes if it bothers me, I directly leave the store." (F4P3)

> "If I feel something is disrespectful or immoral, I don't know, music, or the visual presentation of any women in the store, it bothers me, so I leave that store. In the end, we all grow up in this society. [...] Yes, I am not denying the fact that they all exist, but I don't want to feel it in an explicit way." (F3P1)

> "As far as I can tell, religious individuals are more comfortable when they realise that a brand carries more religious sensory cues in their stores. I can say that, through these sensual cues, we have a positive experience and are willing to shop from that store as many times as we can." (F1P5)

> "Religiosity has a precise effect on brand sensuality. If we put all stereotypes aside and look at scents, for example, the scent of a rose can have a positive impact on religious individuals and adds a new positive perception towards that brand." (F1P3)

Similarly, managers and brand consultants commented on the relationship between brand sensuality, religiosity and brand experience. For example:

> "I think it is very important concept, at least from my perspective. As an industrial designer, when I design a product, store or a service, I need to consider the societal factors where this particular design will be integrated. I think religion, religious values or any individual-related values need an enhanced understanding in my field, as we are creating artefacts which are purely in an interaction with individuals or a society. To give an example, if I work on an artefact for consumers in UK, the perception that I will receive, and that will be given to consumers, will be different from the consumers in Middle East countries. Even though it seems that the artefact is the same, cultural norms and values can influence the consumers' perception unconsciously." (INT3)

> "I think there might be an influence... I mean between religiosity and brand sensuality. Let's think. Sometimes, individuals can give a reaction – unconsciously as we suppose it is. Yet there are many reasons for these reactions subconsciously. Can religion create reactions to one of these

> stimuli? Why not? For example, music, scent, or maybe colour, the way we process these sensorial cues can vary from one person to another. Our individual-related values such as religiosity can lead us to have different perceptions and different experiences in any case; therefore for brand-related concepts, I definitely think it has an effect." (INT8)

> "I think there might be [a connection]. Because I am thinking about religious individuals, not every brand can give the same emotional and sensorial cues, therefore I think it might be really useful to investigate the relationship. If a brand's product will be launched in an international market in a store, it is important to lean on the societal and individual values which can change everything. Actually, we have now seen many cases regarding this issue. For example, even in the film industry, when a movie comes out, they use different posters in different countries to make an influence, by using different music, colours, etc." (INT3)

> "It definitely depends on which industry we are talking about, but if we are talking about fashion retailing, I want to give examples from our business and our understanding. When we design something, or work for a brand, we have to integrate with the brand. Therefore, I have to think myself as consumer. Therefore, I can say the lighting, audio cues, texture, especially scent, these are very important sensorial cues that we have to think about. In this context, religious values and religiosity are also important. There was an empirical study conducted on scents and experiences and how our values and perception influence our experiences. Definitely, when we smell a scent, even unconsciously, when we smell a scent, sometimes I hear individuals saying 'wow it is too sexy' as they relate the scent with the obscene or something that reminds them of the obscene. However, it is not the scent which is sexy, it is the perception that make it 'sexy'. The individuals' perception, values…" (INT7)

Given the participants' comments and suggestions, religiosity seems to have an effect on consumers' experience through the sensory strategies that a particular brand uses. Therefore, it seems that the implementation of sensory strategies requires a better understanding of consumers' individual factors (e.g. religiosity) in order to manage sensory strategies effectively and ensure that they match consumers' needs, desires and individual variables, which, in turn, may affect the extent to which consumers embrace sensory strategies and have a positive hedonic brand experience.

5.2.5. Consumer-perceived value

From the focus group discussions, this study reveals that consumer-perceived value can have an effect on the relationship between brand sensuality and brand experience. As one participant emphasised:

> "As far as I have observed, [customers] have a perception that, when they're buying these brands, they are buying the company's prestige at the same time. However, when it comes to daily versus ordinary consumables, sensory strategies may create a difference in favour of brands." (F2P2).

Another participant commented:

> "For individuals who have a high income and subjective wellbeing, there is massive luxury consumption. I've witnessed the most expensive and luxury bag brands' stores. When we think about exclusive luxurious consumption, I think there might be a different relationship between brand sensuality and experience. Because as far as I've been observing, they have a perception that when they're buying these brands, they are buying prestige at the same time. However, when it comes to daily consumption or ordinary consumption, yes they are definitely related." (F1P5)

In the prior literature, perceived value is acknowledged as a driving force in creating long-lasting relationships with consumers (Albrecht, 1992; Babin et al., 1994; Parasumaran and Grewal, 2000; Woodruff, 1997). It is defined as consumers' assessment overall of the benefits and/or costs related to consumables (Hellier and Geursen 2003; Zeithaml et al., 1996). According to Oh (2000), perceived value can be considered as the benefits and sacrifices consumers experience by comparing products subjectively and cognitively.

Bitner (1992) argues strongly that sensory cues have a positive effect on consumers' perceptions. According to Nguyen and Leblanc (2002), sensory cues, such as visual (e.g. décor, physical environment), olfactory (e.g. ambient condition) and haptic (e.g. seating comfort), provide customers with expectations about what kind of services they will receive in a given restaurant setting. Similarly, Liu and Jang (2009) found that dining atmospherics were related positively to customers' perceived value in the context of Chinese restaurants.

Moreover, Baker et al.'s (2002) empirical study demonstrated that the environmental cues in a store setting had an effect on perceived merchandise value and patronage intentions. Walls (2012) argues that customers' perceived value is related directly to their experiences in hotel services. The findings of the current study reveal consumer-perceived value might enhance or weaken the relationship between brand sensuality and brand experience. Participants made various comments on the influence of perceived value on brand sensuality and brand experience, which is consistent with the pertinent literature (Albrecht, 1992; Babin et al., 1994; Bitner, 1992; Liu and Jang, 2009; Nguyen and Leblanc, 2002).

For an example, one of the participants highlighted:

> "In exclusive luxurious consumption, we think we are buying self-esteem and prestige at the same time. [...] Therefore, I think the effect of sensorial elements on our experience can be stronger, which gives me a more pleasurable experience. (F3P5)

Therefore, given this study's qualitative findings, the effect of consumer-perceived value on brands was added to the conceptual framework.

5.2.6. Brand experience

Brand experience refers to an engaging interaction between brand and consumer, where the brand tries to connect with the consumer by creating memorable, sensorial, emotional and spiritual involvement via brand products, goods, services and atmospheric cues (Brakus et al., 2009; Carbone and Haeckel, 1994; Hulten, 2011; Pine and Gilmore, 1998; Shaw and Ivens, 2002). Sheth et al. (1991) and Rintamaki et al. (2006) emphasise that hedonic values can be created via consumers' social, emotional and sensorial experiences, where hedonic values reflect "consumers' perceived psychological value of buying process and purchased product" and "could be characterised by positive influence on willingness to recommend" Kazakeviciute and Banyte, 2012; p. 534).

The findings of the current study are consistent with the literature. As an emotional and behavioural response, the participants referred to brand experience as a "pleasurable memory", a "pleasurable atmosphere", or an "interaction with stimuli that the brand provides". Given these findings, the researcher argues strongly that positive brand experiences have a positive effect on hedonism and influence participants' repurchase intentions. Some of the comments from participants illustrate this, for example:

> "If you had a positive experience, you never forget the times that you've spent in that store. You want to go to that store one more time to 'breathe' that atmosphere. You want to repurchase." (F2P2)

> "For example, I've bought some clothes from a specific fashion retailer. The music that I heard in that store was cool and the visual cues I saw were nice. That's why I bought some clothes from that store. I liked the atmosphere. It triggered me. I did my shopping there [...] because it felt good to do so." (F1P5)

> "I think brand experience is a matter of founding happiness; therefore, we need to consider everything as much as we can. Brand experience is the product itself… Brand experience is also everything that the brand provides. The fact of the matter is that we all are living in a consumerist society. For example, you want to buy a t-shirt; you can find any version of a t-shirt in all the brands' stores. But one way or another, you come up with a brand and a store eventually." (F2P3)

> "The reason is that you like something, some cue linking that brand to that specific store. I think the cues that the brand provides could be brand experience itself." (F1P3)

> "I can give an example actually. I think I am influenced by brand sensuality very much. For example, in one of the brand's stores, there is a home comfort that I can feel and experience. It is a nice atmosphere and because I feel comfortable, I go shopping in Mudo stores frequently. And each time I go, I enjoy the shopping process, and eventually I buy something." (F2P1).

> "If I touch a product and it makes me happy, I buy it without hesitation. I also enjoy that shopping [experience]. Moreover, after the purchasing process, as I've experienced a pleasurable shopping experience, the product that I've bought makes me happy every time I use it." (F3P3)

5.2.7. Hedonism

As emphasised in previous chapters, consumer hedonism refers to the sense of enjoyment, fun and pleasure which consumers can receive through the new experiences gained while shopping (Arnold and Reynolds, 2003; Ballantine et al., 2010; Griffin et al., 2000). In accordance with this definition, it is important to highlight that brand experience can be an aspect of hedonism, which is aligned with Hirschman and Holbrook's (1982) definition of hedonic consumers referring to the "facets of consumer behaviour that relate to the multisensory, fantasy and emotive aspects of one's experience with products" (p. 92). The findings of the current study reveal that hedonism is an important concept in intention to repurchase, as highlighted by the participants representing consumers. For example, various focus group members commented:

> "For example, I bought some clothes from Koton. The music that I heard in that store was cool, the visual cues I saw were nice. That's why I bought the clothes. Just because I liked the atmosphere. It triggered me, it gave me fun, I sang while I was shopping, it was fun. I did my shopping impulsively because it made me feel good." (F2P5).

> "I agree. If you had a positive experience, you never forget the times that you've spent in that store. You want to go to that store one more time to 'breathe' that atmosphere. You want to repurchase." (F2P2)

> "I think that all of the sensorial cues directly affecting an individual – visual, auditory and scent themes - attract individuals and encourage them to buy. This is a process. You cannot consider an experience without its consequences. For example we need to ask why. Why did you buy it? Because it made you happy. Why did it make you happy? Because you experienced something good. Why? Because of the scent, because of the music, because of the employee. That's the essence of the retail world." (F2P5)

5.2.8. Repurchase intention

Based on the literature, repurchase intention can be defined as a consumer's willingness to make another purchase from the same company for the service or product, based on his/her previous experience and want to experience likely circumstances (Andriopoulos and Gotsi, 2001; Wakefield and Baker, 1998; Ziethaml et al., 1996). The findings of the current study reveal that the participants linked sensorial cues, having a positive experience, and having fun and enjoyment with an outcome of repurchase intention. For example, one focus member commented:

> "I realise now that both the serenity of the music and the ambience of a brand impress me. I do shop from this brand a lot these days." (F1P1)

> "I think we can think of it as a triggering system. We have to consider everything. For some, ambience matters, or others might say colours, music or anything related to the senses. But I think everything points the same way: experience, having fun and desire to buy again. The starting point may change, but the system never changes." (F3P5)

Other participants gave examples regarding their past shopping experiences and explained how brand sensuality influenced their experience and hedonism, and led them to buy the same product/service again, for example:

> "If you had a positive experience, you never forget the times that you've spent in that store. You want to go to that store one more time to 'breathe' that atmosphere. You want to repurchase." (F2P2)

> "For example, I bought some clothes from Koton. The music that I heard in that store was cool, the visual cues I saw were nice. That's why I bought the clothes. Just because I liked the atmosphere. It triggered me, it gave me fun, I sang while I was shopping, it was fun. I did my shopping impulsively because it made me feel good. If you ask me whether I want to go there and buy again, definitely." (F2P5).

> "Yesterday, I bought a pair of shoes. The store was absolute madness in terms of crowdedness. However, despite this crowd, the employees were able to communicate with all the customers [so] even though the other stimuli gave me a bad experience, because of this social cue that the employees created, they were able to give me a good experience. I think each sensorial cue has a different influence on customers and they all are significant for both customers and brands. I cannot think of not using one cue and using another one. Brands need to combine them all, which leads us to purchase and re-purchase." (F3P4)

> "I think I am influenced by brand sensuality very much. For example, in Mudo stores, there is a home comfort that I can feel and experience. There is a nice atmosphere and because I feel comfortable, I go shopping in Mudo stores frequently." (F4P1)

Other participants gave examples of how negative sensorial cues had led them to have negative experiences, resulting in reluctance to buy any product/service from the particular store or go there again. For example, one of the participants stated:

> "I went to shopping to a particular brand's store for clothing. I don't want to give the brand's name, but the store was extremely disorganised and crowded, so I wasn't able to stay in that store. It gave me a really bad experience, made me irritated, so I got out. Every time I pass by the same store, I remember the same experience and never go inside." (F3P3)

> "Last time I went shopping, I got out of a store immediately because of the employee unfriendliness and their attitude to customers. I literally had a really bad experience because of their manner and attitude to me and the other customers." (F3P1)

5.3. SUMMARY

The qualitative study was completed by collecting and then analysing data and results from the interviews and focus groups. As emphasised in Chapter IV, the qualitative study was conducted to gain an enhanced understanding of the constructs and their relationships. Chapter V has therefore discussed the findings, which contributed to the development of the conceptual framework examined during the quantitative phase. As a result of the qualitative analysis, social cues as a new dimension of brand sensuality were included in the conceptual framework. Another unique contribution of the qualitative findings is consumer-perceived value, which was emphasised by the focus group participants and interviewees as an individual-related variable that might change brand experience when it is being influenced by brand sensuality.

For the qualitative stage of this research, four focus groups, each with five individuals representing consumers, were conducted. In addition, nine interviews with brand managers, consultants and store managers were conducted. In the light of the qualitative analysis and findings, the conceptual framework and research hypotheses were revised. The revised conceptual model is illustrated in Figure 5.1, and the list of research questions and hypotheses is illustrated in Table 5.1.

Figure 5.1: Conceptual framework developed and revised after qualitative analysis

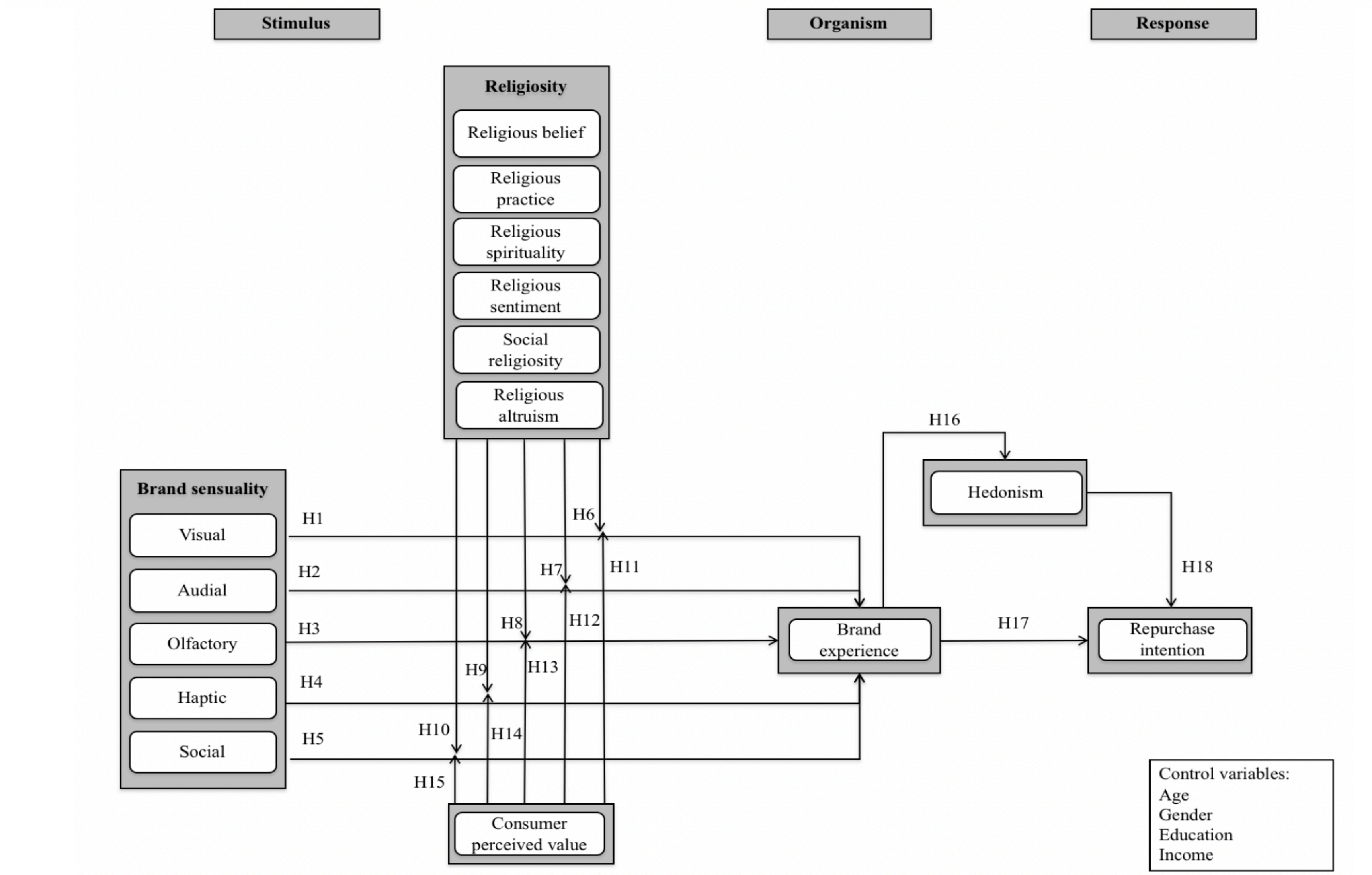


Table 5.2: List of hypotheses revised and developed after qualitative study

Hypotheses	
RQ: To what extent does religiosity moderate the relationship between brand sensuality and brand experience, affecting consumers' hedonism and, in turn, influencing repurchase intention?	
Question 1: What are the dimensions of brand sensuality? **Question 2: To what extent does brand sensuality influence brand experience?**	
H1	*Visual cues have a positive effect on brand experience*
H2	*Audial cues have a positive effect on brand experience*
H3	*Olfactory cues have a positive effect on brand experience*
H4	*Haptic cues have a positive effect on brand experience*
H5	*Social cues have a positive effect on brand experience*
Question 3: To what extent do religiosity and consumer-perceived value moderate the relationship between brand sensuality and brand experience?	
H6	*Consumer religiosity moderates the relationship between visual cues and brand experience, such that there will be a positive relationship between consumer religiosity and visual cues when only consumer religiosity is high rather than low.*
H7	*Consumer religiosity moderates the relationship between audial cues and brand experience, such that there will be a positive relationship between consumer religiosity and audial cues when only consumer religiosity is high rather than low.*
H8	*Consumer religiosity moderates the relationship between olfactory cues and brand experience, such that there will be a positive relationship between consumer religiosity and olfactory cues when only consumer religiosity is high rather than low.*
H9	*Consumer religiosity moderates the relationship between haptic cues and brand experience, such that there will be a positive relationship between consumer religiosity and haptic cues when only consumer religiosity is high rather than low.*
H10	*Consumer religiosity moderates the relationship between social cues and brand experience, such that there will be a positive relationship between consumer religiosity and social cues when only consumer religiosity is high rather than low.*
H11	*Consumer-perceived value moderates the relationship between visual cues and brand experience, such that there will be a positive relationship between consumer-perceived value and visual cues when only consumer religiosity is high rather than low.*
H12	*Consumer-perceived value moderates the relationship between audial cues and brand experience, such that there will be a positive relationship between consumer-perceived value and audial cues when only consumer religiosity is high rather than low.*
H13	*Consumer-perceived value moderates the relationship between olfactory cues and brand experience, such that there will be a positive relationship between consumer-perceived value and olfactory cues when only consumer religiosity is high rather than low.*
H14	*Consumer-perceived value moderates the relationship between haptic cues and brand experience, such that there will be a positive relationship between consumer-perceived value and haptic cues when only consumer religiosity is high rather than low.*
H15	*Consumer-perceived value moderates the relationship between social cues and brand experience, such that there will be a positive relationship between consumer-perceived value and social cues when only consumer religiosity is high rather than low.*
Question 4: To what extent does brand experience influence consumer hedonism?	
H16	*Brand experience has a positive effect on hedonism*
Question 5: To what extent does brand experience influence repurchase intention?	
H17	*Brand experience has a positive effect on repurchase intention*
Question 6: To what extent does hedonism influence repurchase intention?	
H18	*Hedonism has a positive effect on repurchase intention*

Developed by researcher

CHAPTER VI: DATA ANALYSIS

6.1. INTRODUCTION

Chapter IV provided an enhanced understanding of the methodology used in this research, and Chapter V presented the qualitative analysis and its findings, which made a unique contribution by uncovering the associations among the dependent and independent variables, and also provided an enhanced understanding of the variables and their dimensions. This chapter presents the analysis and findings of the main study.

The remaining sections of this chapter are presented as follows. The overview of the main study data and the missing data analysis are outlined in Section 6.2. Section 6.3 gives the outcome of the normality assessment, outliers, linearity, multicollinearity and non-response bias. Section 6.4 sets out the assessment of internal reliability and factor loadings which were assessed by conducting exploratory factor analysis (EFA). In Section 6.5, the structural equation modelling (SEM) is outlined in two stages, starting with the measurement model and followed by the structural model, to test the hypothetical relationships. Finally, Section 6.6 gives a summary of Chapter VI.

6.2. MAIN SURVEY

As emphasised in Chapter IV, researchers can use questionnaires, surveys and experiments to explore their stated hypotheses, allowing them to test data by using statistical analysis (Denzin and Lincoln, 2003; Hittleman and Simon, 1997). However, the questionnaire is considered as one of the most popular data collection methods for scale purification and hypothesis testing in social sciences and marketing research (Sekaran, 2003). Therefore, for the main study in the present research, a survey questionnaire was used. Questionpro online survey software was employed to distribute the questionnaires. As recommended by Srinivassan et al. (2002), “an email invitation, containing an embedded URL link to the website hosting the survey, was sent to each of the potential respondents”, and “a summary of the survey results was offered to those who requested it” (p. 45). The emails containing the URL link to the questionnaires were sent in early October 2017. The deadline for completion of the questionnaires was December 2017. In total, 410 questionnaires were returned from the 4,454 emails sent, an overall response rate of 9.2 %. In order to increase the response rate (Malhotra and Birks, 2003), the researcher included a gift draw option (non-monetary premium) for respondents who wanted to be involved in it. Table 6.1 shows the demographic profile of the survey participants.

The data collection was conducted in Istanbul, Turkey. The samples are considered to be representative of the main population. The characteristics of the respondents, such as gender, age and education level, were asked in the questionnaire. The profile of the respondents is illustrated in Table 6.1.

Table 6.1: Demographic profile of consumers of DeFacto, Koton, Mavi, LC Waikiki and Vakko compared with the main population figures (N=410)

Sample size (N)			
		N	**%**
Age			
	18 years or less	0	0
	19 to 29 years	177	43.2
	30 to 39 years	190	46.3
	40 to 49 years	30	7.3
	50 to 59 years	13	3,2
	60 years old or more	0	0
	Total	**410**	**100**
Gender			
	Female	218	53.2
	Male	192	46.8
	Total	**410**	**100**
Education			
	High school	24	5.9
	Undergraduate	168	41.0
	Postgraduate	191	46.6
	PhD and above	27	6.6
	Total	**410**	**100**
Occupation			
	Top executive or manager	110	26.8
	Owner of a company	16	3.9
	Lawyer, dentist or architect etc.	20	4.8
	Office/clerical staff	51	12.4
	Worker	45	10.9
	Civil servant	18	4.3
	Craftsman	19	4.6
	Student	116	28.2

	Housewife/husband	11	2.6
	Retired	4	.9
	Total	**410**	**100**
Have you ever made any shopping from one of these brands?			
	DeFacto	32	7.8
	Koton	121	29.5
	LC Waikiki	64	15.6
	Mavi	126	30.7
	Vakko	67	16.3
	Total	**410**	**100**

Source: The researcher

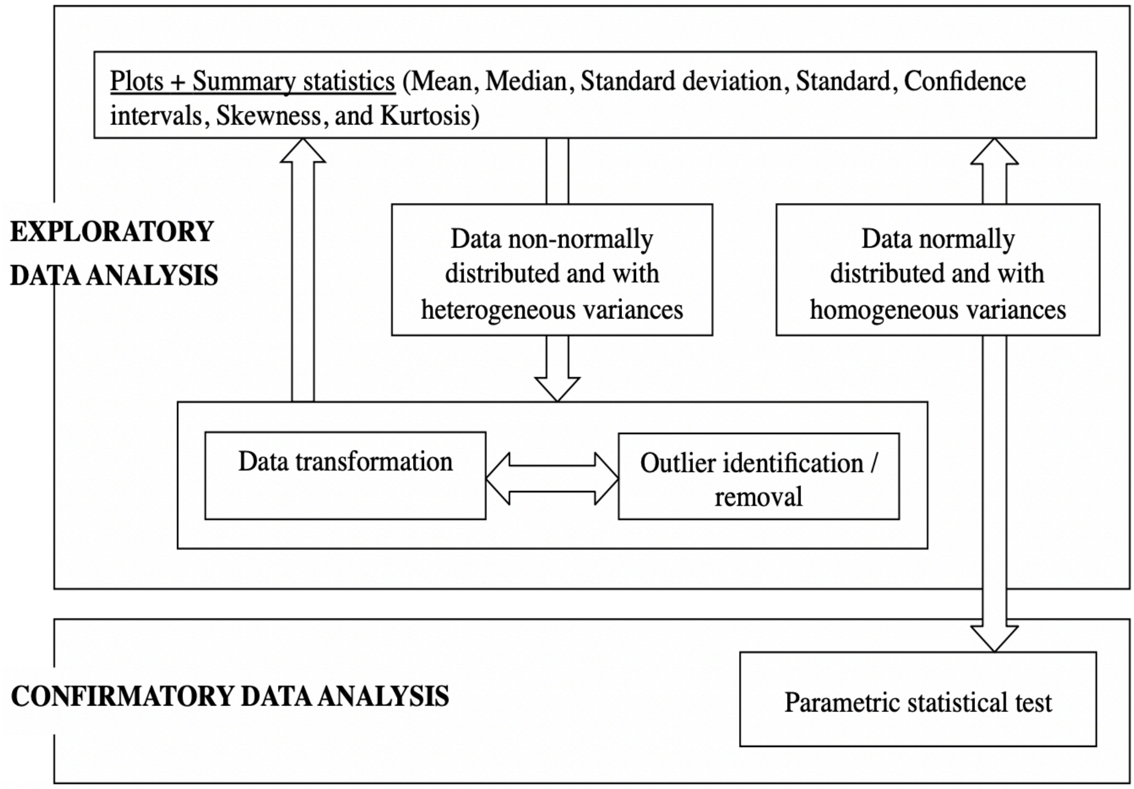
As can be seen in Table 6.1, the majority of the respondents (53.2%) were female and 46.8% were male. The majority were aged either 19 to 29 (43.2%) or 30 to 39 (46.3%). In terms of education, 41.0% of the respondents had an undergraduate degree and 46.6% had a master's degree. Additionally, 26.8% were top executives or managers, while 28.2% were students. The respondents were asked which brand they had purchased: 30.7% had bought the Mavi brand at least once, and 29.5% had bought from Koton at least once.

6.2.1. DATA EXAMINATION

As suggested by scholars (Hair et al., 2014; Tabachnick and Fidell, 2007), to make sure the data is complete and consistent, data examination needs to take place to ensure it meets all the requirements for the performance of multivariate data analysis. As Hair et al. (2014) highlight, "data examination is a time consuming, but necessary, initial step in any analysis that researchers often overlook" (p.3). In the light of the scholars' recommendations (Hair et al., 2014; Vaus, 1996) the collected data was examined, coded and inserted into the SPSS data sheet.

According to Hair et al. (2014), "because our analyses involve the use of a sample and not the population, we must be concerned with meeting the assumptions of the statistical inference process that is foundational for all multivariate statistical techniques" (p. 87). Data examination can therefore be considered as one of the most crucial steps before performing multivariate analysis. In order to ensure the completeness and consistency of the data, the researcher followed Tabachnick and Fidell's (2007) data examination process, which can be seen in Figure 6.1.

Figure 6.1: Suggested routine for parametric data analysis.



Source: Outlined by Tabachnick and Fidell (2007)

The first step is missing data analysis, which is detailed in the next section. After this, the researcher also performed (1) outlier analysis to examine the effects of extreme values; (2) normality analysis; (3) homoscedasticity assessment; (4) linearity and multicollinearity assumptions; (5) non-response bias; and (6) common method variance bias examination. All these are presented in Section 6.3.

6.2.1.1. Missing data analysis

As noted above, the first step in assessing the data is conducting the missing data analysis. According to Hair et al. (2010), missing data is one of the biggest concerns in marketing research that threaten the generalisability of a study's findings. According to scholars (Hair et al., 2014; Tabachnick and Fidell, 2007), when performing missing data analysis, a researcher should firstly check the pattern of the missing data and understand the amount involved. "Missing data under 10% for an individual case or observation can generally be ignored" (Hair et al., 2010; p. 47). According to Hair et al. (2014), examining the pattern of the missing data should be priority for a researcher, since a number of different types may be involved, as follows:

(1) missing at random (MAR) (non-random), in situations where "missing values of Y depend on X, but not on Y";

(2) missing completely at random (MCAR) (random), in cases where "observed values of Y are truly a random sample of all Y values, which no underlying process that lends bias to the observed data"; and

(3) ignorable missing data, in cases where "specific remedies for missing data are not needed because the allowances for missing data are inherent in the technique used" (Hair et al., 2014, pp. 42-47).

In order to determine the amount of missing data and the pattern of the missing data, Expectation-Maximisation (EM) is considered the most appropriate technique (ibid.). Therefore, the researcher in this study adopted the EM technique to determine the pattern and amount of the missing data. As presented in Appendix 6.1, since there was no missing data, there was no need to deal with this issue or to look for remedies.

6.3. ASSESSMENT OF NORMALITY, OUTLIERS, LINEARITY, AND MULTICOLLINEARITY

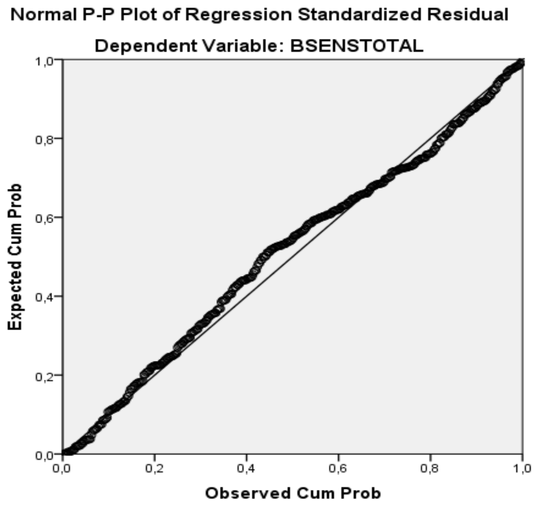
6.3.1. Testing the normality assumption

As one of the most important statistical assumptions in multivariate analysis (Hair et al., 2010; Hair et al., 2014), the test of normality assumption was conducted by the researcher in the current study. According to Hair et al. (2014), the test should be performed to assess "the shape of the data distribution for an individual metric variable and its correspondence to the normal distribution, the benchmark for statistical methods" (p. 69). The researcher assessed normality with reference to statistical (Kolmogorov-Smirnov and Shapiro-Wilk) and graphical plots (normal probability plot). In order to assess the normal distribution of the data, a normal probability plot (Quantile-Quantile plot) was used, which is considered more convenient than other techniques (Norusis, 1999) to visualise normality for larger sample sizes (Hair et al., 2014).

According to Foroudi (2013), normal probability plots (quantile-quantile plots) are visual graphical assessments where the scales are distributed as a straight line. According to scholars (Hair et al., 2014; Tabachnik and Fidell, 2007), for a researcher to comment on data which is normally distributed, there should be no major deviations; if there is a significant variation from normal distribution, the results are not acceptable.

Examination of the normal probability plots is presented in Appendix 6.2. As can be seen in Appendix 6.2 and Figure 6.2 visual assessment of the probability plots suggest that there are no major deviations, and all the variables are clustered around the straight line; therefore, it can be said that the sample is normally distributed and does not require any adjustment.

Figure 6.2: Multivariate normal P-P plot of regression standardised residual.



Source: The researcher

The researcher also employed the Kolmogorov-Smirnov and Shapiro-Wilk (K-S) test, which is "a form of minimum distance estimation used as a non-parametric test of equality of one-dimensional probability distributions" (Foroudi, 2013, p. 202). The K-S test was employed at both the construct and item level: the results for the construct level are presented in Table 6.2 and those for the item level are shown in Appendix 6.3. The K-S test is significant when $p<.05$. The results from the current study were not significant; however, according to Pallant (2007), for large sample data sizes, volatility in the K-S test is quite common.

Table 6.2: Test of normality (construct level).

Tests of Normality						
Items	**Kolmogorov-Smirnov[a]**			**Shapiro-Wilk**		
	Statistic	**df**	**Sig.**	**Statistic**	**df**	**Sig.**
VisualD	.165	410	.000	.907	410	.000
AudialD	.071	410	.000	.969	410	.000
OlfD	.113	410	.000	.958	410	.000
HapD	.132	410	.000	.931	410	.000
SocialD	.141	410	.000	.883	410	.000
BREXTOTAL	.069	410	.000	.987	410	.001
CPVTOTAL	.096	410	.000	.970	410	.000
RELTOTAL	.183	410	.000	.947	410	.000
HEDOTOTAL	.116	410	.000	.972	410	.000
REPITOTAL	.164	410	.000	.937	410	.000

a. Lilliefors Significance Correction

Source: Analysis of survey data

Another method for testing normality is the Jarque-Bera (skewness and kurtosis) tests, which is a frequently used normality test (Thadewald and Büning, 2007).

The Jarque-Bera test assesses normality using skewness and kurtosis, where "skewness is a measure of the asymmetry and kurtosis is a measure of 'peakedness' of a distribution" (Kim, 2013, p. 52). According to Hair et al. (2014), skewness "is used to describe the balance of the distribution; that is, is unbalanced and shifted to one side (right or left) or is it centred and symmetric with about the same shape on both sides", where "if the distribution is unbalanced, it is skewed"; and kurtosis "refers to the 'peakedness' or 'flatness' of the distribution compared with the normal distribution", in other words "the height of the distribution" (p. 69).

For data that is perfectly distributed (implying a symmetric distribution), the skewness and kurtosis value should be 0 (Hair et al., 2014). However, the acceptable variation of skewness and kurtosis is $< \pm 3$: data within these limits is considered as within the normal range. The results of the skewness and kurtosis testing are shown in Appendix 6.4 and indicate that the variables are within the acceptable range.

6.3.2. Outliers

According to Hair et al. (2014), the term outlier can be defined as "observations with a unique combination of characteristics identifiable as distinctly different from the other observations" (p. 62). Tabachnick and Fidell (2006) describe an outlier as "a case with such an extreme value on one variable (a univariate outlier) or such a strange combination of scores on two or more variables (multivariable outlier) that it distorts statistics" (p. 72). Outliers are important because they can change the entire findings of the data; therefore, outlier analysis should be employed by researchers where "outliers, or extreme responses, may unduly influence the outcome of any multivariate analysis" (Hair et al., 2014, p. 32).

In the light of the above discussion, this study employed outlier analysis to examine whether any variables had "a score very different to the rest" (Field, 2009, p. 97). In the light of the Field's (2013) suggestions, this study conducted univariate outlier analysis to examine and define a single variable of an extreme value (Kline, 2005), and also multivariate outlier analysis to examine and define the extreme values of two or more variables (ibid.). In terms of a reference value for outlier analysis, the literature does not clearly state the extreme values and their tolerance; however, Hair et al. (2014) give a rule of thumb for different sample sizes and their scores. In respect of univariate outlier analysis, Hair et al. (ibid.) suggest that (1) if the sample size is small (80 or fewer), a case is an outlier if its standard score is ±2.5 or beyond; and (2) if the sample size is larger than 80, a case is an outlier if its standard score is ±3 or beyond.

According to Tabachnick and Fidell (2007), if the sample size is large, a few cases with outliers can be expected. In order to conduct univariate outlier analysis, the items were gathered together in order to represent a single variable utilising SPSS, and the data values of each observation were then converted to a standardised score, also known as a z-score (Hair et al., 2014; Tabachnick and Fidell, 2007). Table 6.3 present the results, which indicate that the dataset contains a few cases with outliers (±3 or beyond). The highest number of outliers (i.e. nine) was found in the construct RELA, with eight each in SOCIALD and VISUALD; however for nine of the constructs, no outliers were found, with only a few in the CPV (two) and REPI (six) constructs. According to Hair et al. (2014) "outliers cannot be categorically characterised as either beneficial or problematic, but instead must be viewed within the context of the analysis and should be evaluated by the types of information they may provide" (p. 63).

Table 6.3: Univariate outliers.

Constructs	Variables	Case of outlier	Standardized values (i.e. z-scores > 3.0)
Brand Sensuality			
VISUALD (visual cues)		359	-3.27702
		284	-3.27702
		266	-3.27702
		362	-3.27702
		381	-3.27702
		380	-3.27702
		59	-3.07733
		25	-3.07733
AUDIALD (audial cues)		0	All z-scores are in < +- 3
OLFD (olfactory cues)		0	All z-scores are in < +- 3
HAPD (haptic cues)		0	All z-scores are in < +- 3
SOCIALD (social cues)		359	-5.37171
		158	-5.09587
		96	-3.99253
		129	-3.44085
		40	-3.16501
		378	-3.16501
		100	-3.16501
		59	-3.16501
Brand experience			
BREX (brand experience)		0	All z-scores are in < +- 3
Consumer perceived value			
CPV (consumer perceived value)		359	-3.94956
		284	-3.94956
Religiosity			
RELB (religious belief)		0	All z-scores are in < +- 3
RELPR (religious practice)		0	All z-scores are in < +- 3
RELSP (religious spirituality)		0	All z-scores are in < +- 3
RELSEN (religious sentiment)		0	All z-scores are in < +- 3
SOCIR (social religiosity)		0	All z-scores are in < +- 3
RELA (religious altruism)		407	-5.74898
		276	-5.74898
		222	-5.74898
		355	-4.62749
		194	-3.87983
		401	-3.87983
		298	-3.50600
		100	-3.50600
		73	-3.13218
Hedonism			
HEDO (hedonism)		0	All z-scores are in < +- 3
Repurchase intention			
REPI (repurchase intention)		284	-4.12033
		328	-3.92554
		66	-3.34119
		294	-3.34119
		385	-3.14641
		9	-3.14641

Source: Analysis of survey data

For the multivariate outlier assessment, the researcher calculated the Mahalanobis D^2 measurement, which can be considered as the multidimensional version of the z-score (Tabacknick and Fidell, 2007). The method measures “each observation’s distance in multidimensional space from the mean centre of all observations, providing a single value for each observation no matter how many variables are considered" (Hair et al., 2014, p. 64). Utilising SPSS v.21 for Mac version, the Mahalanobis D^2 measurement was calculated as 1-CDF.CHISQ (quant, df), where quant=D^2 and df=5.

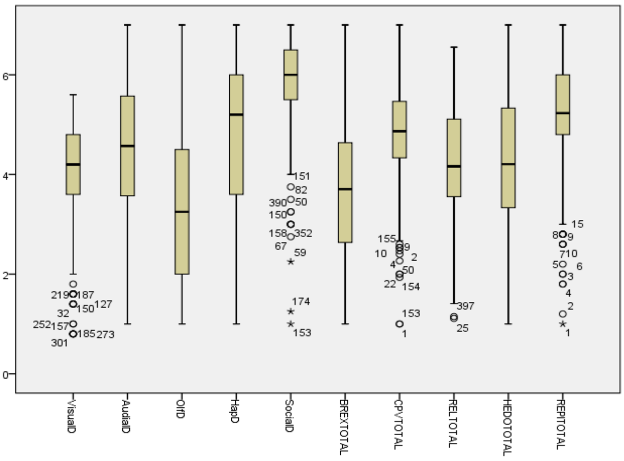
According to Hair et al.'s (2014) rule of thumb for multivariate outliers, "threshold levels for the D^2/df measure should be conservative (.005 or .001), resulting in values of 2.5 (small samples) versus 3 or 4 in large samples" (p. 65). The results are presented in Table 6.4, where, for the sample of 410 (n=410), only 26 cases were detected. In addition to Table 6.4, Figure 6.3 illustrates the box-plot which was used to test for multivariate outliers. After the testing to detect univariate and multivariate outliers, the researcher decided to keep the observations with the outliers for the next step.

Table 6.4: Multivariate outliers.

Count	Case of outliner	Mahalanobis D2	D2/df	p-value
1	328	32.21510	6.44302	.00001
2	359	29.51688	5.90338	.00002
3	52	19.57956	3.91591	.00150
4	40	19.38886	3.87777	.00163
5	284	19.14796	3.82959	.00180
6	294	18.47406	3.69481	.00241
7	342	17.73670	3.54734	.00330
8	275	14.77436	2.95487	.01137
9	286	14.46699	2.89340	.01290
10	99	14.22111	2.84422	.01426
11	271	12.95530	2.59106	.02380
12	386	12.88852	2.57770	.02445
13	10	12.86273	2.57255	.02470
14	44	12.48086	2.49617	.02876
15	333	12.29671	2.45934	.03094
16	230	12.26376	2.45275	.03135
17	67	11.84427	2.36885	.03699
18	117	11.82777	2.36555	.03723
19	231	11.76187	2.35237	.03820
20	410	11.54118	2.30824	.04165
21	341	11.50140	2.30028	.04230
22	70	11.43406	2.28681	.04342
23	108	11.28900	2.25780	.04594
24	256	11.11683	2.22337	.04911
25	317	11.10626	2.22125	.04931
26	220	11.08788	2.21758	.04967

Source: Analysis of survey data

Figure 6.3: Box-plot representing multivariate outliers.



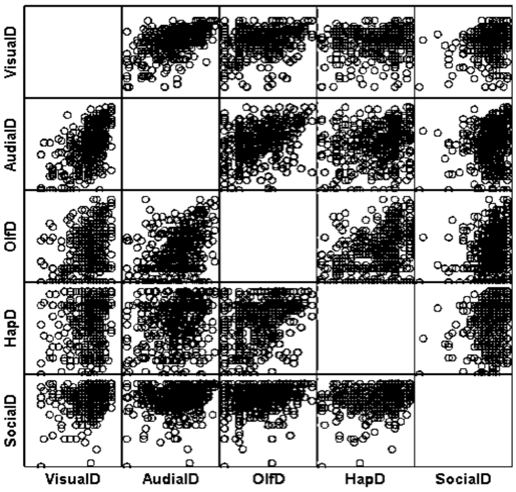
Note: Circle represents mild outliers score which is more than 1.5IQR from the rest of the score
Source: Analysis of survey data

6.3.3. Linearity and multicollinearity

This study aims to understand the level of the relationship between the variables in regard to the research questions. Linearity is a concept assuming that there is a straight-line relationship between two variables (Tabachnick and Fidell, 2007); researchers commonly examine the data using "scatterplots of the variables and to identify any nonlinear patterns in the data" (Hair et al., 2014, p. 74). According to Tabachnick and Fidell (2007), linearity is a crucial concept and Pearson's correlation matrix can capture the linear relationship between variables, noting that "if there are substantial nonlinear relationships among variables, they are ignored" (p. 84). "Linearity among latent variables is difficult to assess; however, linear relationships among pairs of measured variables can be assessed through inspection of scatter plots" (Tabachnick and Fidell, 2007, p. 682).

Therefore, in the light of the above discussion, the current study employed Pearson's correlation matrix to assess the linearity and multicollinearity of the brand sensuality constructs at the 0.01 significance level (2-tailed), where it was found that all the independent variables were positively correlated to the dependent variables (see Appendix 6.5). The results show that the correlation values were lower than 0.9, and that none of the bivariate correlation values was 0.90 or above, satisfying the assumption that multicollinearity is met (Hair et al., 2014; Tabachnick and Fidell, 2007). Moreover, examination of the scatterplots of the test illustrated in Figure 6.4 indicates that no non-linear patterns were present in the data and that all the variables were linear with each other.

Figure 6.4: Brand sensuality constructs scatterplot matrix.



Source: Analysis of survey data

In order to examine multicollinearity, the researcher also employed Variance Inflation Factor (VIF) and tolerance effects, which are widely used for this purpose (O'Brien, 2007). As a reference value, multicollinearity is associated with a tolerance of .1 or less, and VIF is 10 or more (Menard, 1995). In the current study, all the assumptions were tested with different variables, and no multicollinearity was detected. The results in Tables 6.5, 6.6 and 6.7 illustrate that the VIF values were below five and all tolerance values were above .1 (Hair et al., 2014; Menard, 1995), hence there was no need to delete any of the variables (Tabachnick and Fidell, 2007).

Table 6.5: Regression for observing VIF and tolerance effect (Assumption 1).

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	-1.704	.358		-4.763	.000		
	VisualD	-.023	.056	-.017	-.417	.677	.620	1.612
	AudialD	.086	.042	.090	2.069	.039	.565	1.770
	OlfD	.203	.034	.229	5.950	.000	.712	1.404
	HapD	.086	.030	.103	2.832	.005	.808	1.238
	SocialD	-.008	.054	-.005	-.141	.888	.814	1.229
	RELTOTAL	.022	.039	.020	.576	.565	.837	1.195
	CPVTOTAL	.717	.066	.516	10.788	.000	.464	2.157
	HEDOTOTAL	.101	.035	.109	2.886	.004	.741	1.349
	REPITOTAL	.014	.061	.011	.237	.813	.505	1.982

a. Dependent Variable: BREXTOTAL

Table 6.6: Regression for observing VIF and tolerance effect (Assumption 2).

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
2	(Constant)	-.213	.518		-.412	.681		
	VisualD	.197	.078	.135	2.517	.012	.630	1.588
	AudialD	.056	.059	.054	.946	.344	.560	1.785
	OlfD	.033	.050	.034	.654	.513	.655	1.527
	HapD	.099	.043	.110	2.306	.022	.802	1.246
	SocialD	.047	.076	.029	.615	.539	.814	1.228
	RELTOTAL	.249	.053	.211	4.656	.000	.881	1.134
	CPVTOTAL	-.161	.106	-.108	-1.521	.129	.361	2.769
	BREXTOTAL	.201	.070	.187	2.886	.004	.433	2.312
	REPITOTAL	.289	.084	.203	3.437	.001	.519	1.925

a. Dependent Variable: HEDOTOTAL

Table 6.7: Regression for observing VIF and tolerance effect (Assumption 3).

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
3	(Constant)	1.129	.324		3.490	.001		
	AudialD	.349	.033	.491	10.542	.000	.714	1.400
	OlfD	-.010	.032	-.015	-.315	.753	.654	1.528
	HapD	.008	.027	.013	.297	.767	.792	1.263
	SocialD	.137	.048	.124	2.872	.004	.830	1.204
	RELTOTAL	-.039	.035	-.048	-1.117	.265	.839	1.192
	CPVTOTAL	.182	.067	.178	2.727	.007	.366	2.734
	BREXTOTAL	-.019	.045	-.025	-.417	.677	.424	2.359
	REPITOTAL	-.074	.054	-.076	-1.370	.171	.507	1.973
	HEDOTOTAL	.079	.031	.115	2.517	.012	.738	1.356

a. Dependent Variable: VisualD

6.3.4. Homoscedasticity/ homogeneity

In terms of normality testing, homoscedasticity is another significant indicator, which refers to "the assumption that dependent variable(s) exhibit equal levels of variance across the range of predictor variable(s)" (Hair et al. 2014, p. 72). According to Tabachnick and Fidell (2007), homoscedasticity occurs when there is a homogeneity of variance when the data is grouped. However, if there is unequal dispersion across the values of the independent variables (Hair et al., 2014), homoscedasticity fails. According to Tabachnick and Fidell (2007), heterodasticity can be considered as the result of the presence of non-normality or a higher level of measurement at some level in the independent variables.

According to scholars (Hair et al., 2014; Field, 2009; Pallant, 2007), Levene's test is the most common assessment for detecting homoscedasticity, enabling a researcher to assess "whether the variances of a single metric variable are equal across any number of groups" (Hair et al., 2014, p. 73). In the current study, Levene's test was adopted to assess the homogeneity of variance, with the significance at $p \leq .05$. The test was used to assess homogeneity across a non-metric variable such as gender. The results are illustrated in Table 6.8.

Table 6.8: Levene's test of homogeneity of variances.

	Levene Statistic	df1	df2	Sig.
VisualD	2.686	3	406	.056
AudialD	1.444	3	406	.229
OlfD	2.200	3	406	.088
HapD	1.762	3	406	.154
SocialD	.137	3	406	.938
BSENSTOTAL	.898	3	406	.442
BREXTOTAL	2.027	3	406	.110
CPVTOTAL	.881	3	406	.451
RELTOTAL	29.026	3	406	.000
HEDOTOTAL	13.216	3	406	.001
REPITOTAL	2.555	3	406	.055

Source: Analysis of survey data

As Table 6.8 indicates, according to the results of Levene's test, most of the variables were non-significant ($p>.05$), while those in HEDOTOTAL and RELTOTAL were found to be significant ($p \leq .05$). As emphasised by scholars, Levene's test, like the K-S test, can be significant for large sample sizes, since it is sensitive to sample size (Field, 2009). In this study, considering the sample size is 410 (n=410), the use of Levene's test did not confirm the results of the variability of dependent variables with independent variables.

6.3.5. Non-response bias

According to Berg (2005), non-response bias refers to "the mistake one expects to make in estimating a population characteristic based on a sample of survey data in which, due to non-response, certain types of survey respondents are under-represented" (p. 3). According to Saunders et al. (2007), non-response is likely to occur when participants refuse to answer all questions; therefore in order to minimise the non-response rate, researchers should convince the participants that data will be highly confidential (Sekeran, 2003).

Scholars (Lambert and Harrington, 1990; Ruxton, 2006) recommend that, in order to investigate the non-response bias between early and late respondents, researchers adopt the Mann-Whitney U-test to assess the difference between two samples from the same population. In the current study, the researcher therefore compared the first 50 respondents and the last 50 respondents to check the non-response bias (Armstrong and Overton, 1977; Foroudi, 2012; Lambert and Harrington, 1990). The results of the Mann-Whitney U-test are shown in Table 6.9. As all the variables are above the 0.05 probability value, non-response bias is not a major concern for the current study.

Table 6.9: Mann-Whitney U-test observing non-response bias.

	AudialD	VisualD	OlfD	HapD	SocialD
Mann-Whitney U	167.000	200.000	232.000	147.000	194.000
Wilcoxon W	947.000	980.000	1012.000	927.000	974.000
Z	-1.490	-.757	-.045	-1.937	-.896
Asymp. Sig. (2-tailed)	.136	.449	.964	.053	.370
	RelB	**RelPr**	**RelSp**	**RelSen**	**Socir**
Mann-Whitney U	184.000	192.000	190.000	214.500	230.500
Wilcoxon W	964.000	972.000	970.000	994.500	308.500
Z	-1.146	-.965	-1.011	-.448	-.080
Asymp. Sig. (2-tailed)	.252	.335	.312	.654	.936
	BREXTOTAL	**CPVTOTAL**	**HEDOTOTAL**	**REPITOTAL**	
Mann-Whitney U	224.500	217.000	114.500	220.000	
Wilcoxon W	1004.500	997.000	894.500	298.000	
Z	-.212	-.379	-2.705	-.317	
Asymp. Sig. (2-tailed)	.832	.705	.071	.751	

a. Grouping Variable: Your gender

Source: Analysis of survey data

6.4. FACTOR LOADING AND DATA ANALYSIS

As emphasised in Chapter IV, factor analysis can be described as a statistical approach to understanding and identifying underlying variables, or factors, which explains the pattern association between sets of variables. As defined by Hair et al. (2014), factor analysis "is an interdependence technique whose primary purpose is to define the underlying structure among the variables in the analysis" (p. 92). According to Field (2009), factor analysis can be adopted for the following reasons: "(1) to understand the structure of a set of variables, (2) to construct a questionnaire to measure any underlying variables, and (3) to reduce a dataset to a more manageable size while retaining as much of the original information as possible" (p. 619). Hair et al. (2014) emphasise that factor analysis can be adopted for four distinct issues: (1) "specifying the unit of analysis"; (2) "achieving data summarisation and/or data reduction"; (3) "variable selection"; and (4) "using factor analysis results with other multivariate techniques" (p. 94).

Scholars (Foroudi, 2013; Karaosmanoglu, 2006; Yeniaras, 2012) highlight that factor analysis plays a critical role for each construct "to identify or confirm latent constructs from a large number of observed variables" (Yeniaras, 2012, p. 90). To put it differently, factor analysis can help researchers to understand the underlying dimensions, where variables are grouped together in a meaningful way. As Field (2009) emphasises, a researcher can achieve this approach simply by looking at the correlations which correlate highly with a group of other factors, and also by looking at the correlations which are not correlated with factors outside the group. According to Hair et al. (2014), by using factor analysis the following two key issues can be achieved: (1) "to identify the unit of analysis and to specify the structure of correlation among variables or respondents"; and (2) "to achieve summarised data and reduced data and to combine the individual variables grouped together so they represent collectively the underlying dimensions" (pp. 107-111).

Prior studies (Brown, 2006; Hair et al., 2014) suggest using two types of factor analysis: exploratory factor analysis (EFA) and confirmatory factor analysis (CFA). EFA is a statistical approach conducted to simplify the items and to investigate the dimensionality of the constructs. CFA enables a researcher to understand "the link between factors and their measured variables, within the framework of SEM, it represents what has been termed a measurement model" (Byrne, 2009, p. 6). CFA can play a critical role in understanding the extent to which variables are linked to their underlying factors (Worthington and Whittaker, 2006).

The researcher therefore employed EFA to "identify groupings among variables based on relationships represented in a correlation matrix" (Hair et al., 2014, p. 146). In the second step, the researcher employed CFA to "test the extent to which a researcher's a priori, theoretical pattern of factor loadings on prespecified constructs (variables loading on specific constructs) represents the actual data, in other words it is confirmatory test of the measurement theory" (Hair et al., 2014, p. 603).

6.4.1. Exploratory factor analysis (EFA)

As one of the most widely used statistical approaches to simplify the items and to investigate any dimensionality of the constructs (Fabrigar et al., 1999), EFA can be described as a statistical technique to "arrive at [a] more parsimonious conceptual understanding of a set of measured variables factors needed to account for the pattern of correlations among the measured variables" (ibid., p.

275). As strongly emphasised by Nunnally (1978), EFA is essential to ensure that the empirical measures are valid. Also, according to Fabrigar et al. (1993), “if the goal is to arrive at a parsimonious representation of the association among measured variables, EFA can be appropriate” (p. 275). As Tabachnick and Fidell (2007) recommend that EFA can be employed to determine the structures of measures, to examine internal reliability and to discover underlying structures in a relatively large set of variables. Therefore, in the light of the scholars’ advice and guidelines (Churchill, 1979; Fabrigar et al., 1993; Nunnally, 1978; Tabachnik and Fidell, 2001), the researcher carried out EFA using the SPSS v.21 for Mac version program.

In terms of factor extraction, there are various methods (Tabachnick and Fidell, 2007). In the current study, principal component analysis (PCA) was selected. According to Hair et al. (2014), this method can be used when the object is “to summarise most of the original information (variance) in a minimum number of factors for prediction purposes”, and to consider “the total variance and derives factors that contain small portions of unique variance, and in some instances, error variance” (p. 105). PCA can be considered as a procedure where all variance is analysed, and helps to extract maximum variance from the dataset (Hair et al., 2014).

Once the factors have been extracted, the second step is to determine the number of variables loading on each factor by examining the rotating loading matrix; where rotation means that “the reference axes of the factors are turned about the origin until some other position has been reached” (Hair et al., 2014, p. 111). Therefore, rotation with the extraction procedure is considered crucial for enhancing the interpretability and gaining meaningful factors for the scientific utility of the solution. There are two types of rotation methods: orthogonal and oblique, which assume the opposite notions. Oblique rotation methods “assume that the factors are correlated”, while orthogonal rotation “assumes that the factors in the analysis are uncorrelated” (Brown, 2009, p. 21).

The researcher employed orthogonal rotation for the current study for a number of reasons. According to scholars, it is the most common method, and is preferred “when the research goal is data reduction to either a smaller number of variables or a set of uncorrelated measures for subsequent use in other multivariate techniques" (Hair et al., 2014, p. 114). Three approaches exist: Quartimax, Varimax, and Equimax (Brown, 2009; Hair et al., 2014). In the current study, the researcher used Varimax, which "has proved successful as an analytical approach to obtaining an orthogonal rotation of factors" (Hair et al., 2014, p. 113).

In the current study, during the factor extraction, three criteria were employed: (1) the latent root criterion, (2) the percentage of variance criterion, and (3) the scree test criterion. According to Hair et al. (2014), these should the following requirements:

(1) For the latent root criterion, "any individual factor should account for the variance of at least a single variable if it is to be retained for interpretation, with component analysis each variable contributes a value of 1 to the total eigenvalue (eigenvalue >1.00)" (p. 107);

(2) For the percentage of variance criterion, which is "an approach based on achieving a specified cumulative percentage of total variance extracted by successive factors" (p. 107), where, although there is no specific requirement for the percentage of variance criterion, 60% can be considered as satisfactory for social sciences;

(3) For the scree test criterion, it "is used to identify the optimum number of factors that can be extracted before the amount of unique variance begins to dominate the common variance structure" (p. 108).

6.4.1.1 Common method bias

According to Podsakoff et al. (2003), method biases can be considered as a major concern as they can be nominated the main reasons of the measurement error. As highlighted by Podsakoff et al. (2003), "measurement error threatens the validity of the conclusions about the relationships between measures and is widely recognized to have both a random and a systematic component (cf. Bagozzi & Yi, 1991; Nunnally, 1978)" (p. 879).

Common method bias, or namely common method variance rises when a single data has been collected to test and measure multiple constructs, such as both dependent and independent variables (Podsakoff, 2003). According to Podsakoff et al. (2003), “common method biases can have potentially serious effects on research findings, it is important to understand their sources and when they are especially likely to be a problem” (p. 881).

According to MacKenzie and Podsakoff (2012), there are certain condition which is likely to cause method bias, where there are potential remedies to eliminate the bias, where it has been classified under two categories: (1) the design of a study’s procedure and (2) statistical controls. As it has been highlighted as (1) the design of a study’s procedure, the potential procedural remedies are “(a) obtain measures of the predictor and criterion variables from different sources, (b) temporal, proximal, psychological, or methodological separation of measurement, (c) protecting respondent anonymity and reducing evaluation apprehension, (d) counterbalancing question order and (e) improving scale items” (p. 887-888). In accordance to procedural remedies to eliminate common method bias, the consent forms were delivered. The purpose of the consent form, their rights with respect to anonymity and confidentiality, and the importance of their voluntary participation (Bian et al., 2016; Hamzah et al., 2014; Morgan and Spanish, 1984; Morgan, 1998). Additionally, to improve the scale items, the clarity of the wording and whether it represented the topic of interest has been fulfilled during face and content validity procedures.

As statistical remedies, Podsakoff et al. (2003) offer different solutions to researchers to eliminate the potential effects of common method bias and its potential effects on the research findings. The statistical remedies were proposed as “(a) Harman’s single factor test, (b) partial correlation procedures designed to control for method biases, (c) controlling for the effects of a single unmeasured latent method factor, (d) use of multiple-method factors to control method variance” (p. 894-895). As being one of the most widely accepted and constructed technique for addressing the issue of common method bias, Harman’s single factor test has been employed widely in recent retailing reseach (Babakus et al., 2009; Grace and Weaven, 2011; Spralls et al., 2011).

As this current study collected data for both the dependent and independent variables using the same questionnaires, EFA was employed to test common method bias. According to scholars (Matilla and Enz, 2002; Kumar et al., 2014), EFA analysis with Varimax rotation can be employed to utilise Harman's (1967) single-factor test to assess common method bias. According to Mattila and Enz (2002), "according to this technique if a single factor emerges from the factor analysis or one 'general' factor accounts for more than 50% of the covariation in the variables, common method variance is present" (p. 272). According to the result of the principal component analysis, each factor had less than 50% covariation, and no general factor emerged in the results. As the results, shown in Table 6.12 indicate that no single factor solution emerged, therefore there is no common method bias in this research (Quaddos and Woodside, 2015).

According to Hair et al. (2014), one should assess each variable's communality when significant loadings have been detected. The communality of variables has been defined by Hair et al. (ibid.) as "the estimate of its shared, or common, variance among the variables as represented by the derived factors" (p. 103). As suggested by Field (2013), "a variable that has no unique variance (or random variance) would have a communality of 1: a variable that shares none of its variance with any other variable would have a communality of 0" (p. 675). Communality can be calculated from the factor loadings, where a model includes multiple constructs. Hair et al. (2014) define the communality criteria as follows: ".30 to .40 are considered to meet the minimum level for structure interpretation"; ".5 or greater are considered practically significant"; and "exceeding 1.70 are considered indication of well-defined structure and are the goal of any factor analysis" (p. 115).

Hair et al. (2014) state that communality should be above .5; if it is not, the research needs a larger sample. For example, for a factor loading of .30 to be acceptable, a minimum sample size of 350 or more is required (Pallant, 2007).

In order to achieve the appropriate factor analysis results, Nouris (1999) suggests employing the Kaiser-Meyer-Olkin (KMO) test and Barlett's test of sphericity (BTS). According to Kothari and Garg (2014), these tests indicate suitability when the "measure varies between 0 and 1, and values closer to 1 are better" (p.

366). According to Tabachnick and Fidell (2007), for the KMO test, a value above .6 means the relationship between items is statistically significant and can be considered suitable for EFA. On the other hand, BTS is defined as a statistical test for “overall significance of the correlations within a correlation matrix” and uses chi square distribution (Kothari and Garg, 2014, p. 366).

According to the above assessment criteria, EFA was conducted with items from both the qualitative analysis and literature findings. Initially, 89 items were examined. As illustrated in Table 6.10, the KMO value was .922, which is above the .6 level. Since Kothari and Garg (ibid.) suggest that KMO values closer to one are better, this value of .922 can be considered acceptable. The BTS result was significant (BTS=< 0.001) and it can therefore be said that this study fulfilled the required criteria (Kothari and Garg, 2014; Tabachnick and Fidell, 2007).

Table 6.10: KMO and Barlett’s test of sphericity.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		**.922**
Bartlett's Test of Sphericity	Approx. Chi-Square	35020.718
	Df	3916
	Sig.	.000

Source: Analysis of survey data

Based on the exploratory factor analysis, the eigenvalue indicates “the amount of variance explained by each factor” (Suhr, 2006, p. 17). According to the scholars (Hair et al., 2014; Field, 2009; Tabachnick and Fidell, 2007), if the component analysis variance of each variable that contributes to a principal factor extraction is one or greater, this can be considered as significant; a factor with an eigenvalue of less than one can be considered as insignificant. EFA showed 10 factors with an eigenvalue greater than one. Additionally, the following 13 items were found to be cross-loaded in different components and were therefore excluded: CPPV1, CPPV2, CPPV5, CPEV2, CPEV3, CPEV4, CPSV2, CPSV3, CPSV4, RELB4, RELB10, RELPR9, SOCIR6.

In addition, Table 6.11 shows all the variables that are retained in the factor loading, which had communality values above .6, ranging from .611 to .876. According to Hair et al. (2014) communalities above .5 can be considered satisfactory as significance criteria. Therefore, the communalities shared by individual items, demonstrated in Table 6.11, indicate that the items fit well with the other items in the same component.

Table 6.11: Communalities shared by individual items.

Variables	Initial	Extraction	Variables	Initial	Extraction	Variables	Initial	Extraction
VIS1	1.000	.646	**BREX5**	1.000	.731	**REPI7**	1.000	.658
VIS2	1.000	.723	**BREX7**	1.000	.762	**RELB1**	1.000	.806
VIS3	1.000	.688	**BREX8**	1.000	.746	**RELB2**	1.000	.842
VIS5	1.000	.612	**BREX11**	1.000	.710	**RELB8**	1.000	.863
AUD1	1.000	.673	**BREX14**	1.000	.752	**RELPR2**	1.000	.833
AUD2	1.000	.624	**BREX15**	1.000	.693	**RELPR8**	1.000	.838
AUD3	1.000	.744	**BREX16**	1.000	.724	**RELPR10**	1.000	.737
AUD4	1.000	.692	**BREX17**	1.000	.689	**RELSP1**	1.000	.870
AUD6	1.000	.682	**BREX18**	1.000	.684	**RELSP2**	1.000	.875
AUD7	1.000	.663	**CPQP1**	1.000	.796	**RELSP4**	1.000	.876
AUD8	1.000	.687	**CPQP2**	1.000	.810	**RELSP5**	1.000	.872
OLF2	1.000	.747	**CPQP3**	1.000	.866	**RELSP6**	1.000	.745
OLF3	1.000	.736	**CPQP4**	1.000	.824	**RELSP7**	1.000	.821
OLF4	1.000	.819	**CPQP6**	1.000	.771	**RELSEN1**	1.000	.824
OLF5	1.000	.735	**CPEV1**	1.000	.670	**RELSEN3**	1.000	.714
HAP1	1.000	.769	**HEDO1**	1.000	.611	**RELSEN4**	1.000	.859
HAP2	1.000	.819	**HEDO2**	1.000	.804	**RELSEN5**	1.000	.746
HAP5	1.000	.772	**HEDO3**	1.000	.823	**RELSEN6**	1.000	.738
HAP7	1.000	.853	**HEDO4**	1.000	.799	**SOCIR1**	1.000	.626
HAP12	1.000	.801	**HEDO5**	1.000	.671	**SOCIR2**	1.000	.648
SOC1	1.000	.611	**HEDO6**	1.000	.807	**SOCIR3**	1.000	.757
SOC2	1.000	.679	**REPI2**	1.000	.813	**SOCIR4**	1.000	.708
SOC4	1.000	.755	**REPI4**	1.000	.817	**RELA1**	1.000	.707
SOC6	1.000	.656	**REPI5**	1.000	.791	**RELA2**	1.000	.850
BREX2	1.000	.693	**REPI6**	1.000	.660	**RELA5**	1.000	.802

Extraction Method: Principal Component Analysis.
Source: Analysis of survey data

Together with the communalities, the total variance explained by each component is presented in Table 6.12. The number of factors with eigenvalue >1 was significant, therefore the rest of the components were disregarded (Hair et al., 2014; Tabachnick and Fidell, 2007). The principal component analysis, showing 10 components with an eigenvalue >1, with a total variance of 70.17%, therefore met the recommended criteria of scholars (Hair et al., 2014; Tabachnick and Fidell, 2007).

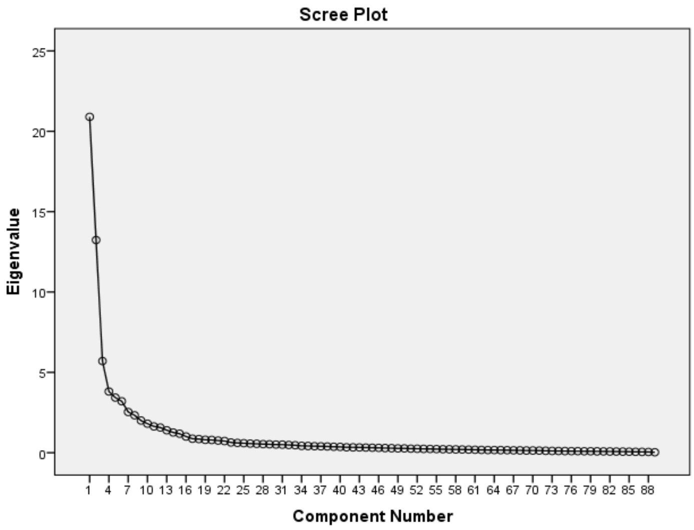
Table 6.12: Total variance explained.

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	18.042	24.056	24.056	18.042	24.056	24.056	14.060	18.747	18.747
2	11.662	15.550	39.606	11.662	15.550	39.606	7.165	9.553	28.300
3	4.938	6.585	46.190	4.938	6.585	46.190	5.005	6.673	34.973
4	3.589	4.785	50.976	3.589	4.785	50.976	4.753	6.337	41.310
5	3.306	4.408	55.383	3.306	4.408	55.383	4.359	5.812	47.122
6	3.133	4.178	59.561	3.133	4.178	59.561	4.062	5.416	52.538
7	2.229	2.972	62.533	2.229	2.972	62.533	3.335	4.447	56.985
8	2.226	2.968	65.501	2.226	2.968	65.501	2.803	3.737	60.722
9	1.879	2.505	68.006	1.879	2.505	68.006	2.628	3.503	64.225
10	1.629	2.172	70.178	1.629	2.172	70.178	2.612	3.482	67.708
11	1.441	1.922	72.100						
12	1.242	1.656	73.756						
13	.977	1.303	75.060						
14	.909	1.212	76.272						
15	.827	1.103	77.375						
16	.806	1.074	78.449						
17	.748	.998	79.447						
18	.704	.939	80.386						
19	.677	.903	81.289						
20	.627	.835	82.124						
21	.581	.774	82.898						
22	.569	.758	83.657						
23	.537	.716	84.372						
24	.522	.695	85.068						
25	.498	.664	85.732						
26	.468	.624	86.356						
27	.452	.602	86.959						
28	.442	.589	87.548						
29	.402	.537	88.085						
30	.401	.535	88.619						
31	.380	.507	89.126						
32	.366	.487	89.614						
33	.360	.480	90.094						
34	.341	.455	90.548						
35	.333	.444	90.992						
36	.327	.436	91.428						
37	.309	.413	91.841						
38	.305	.406	92.247						
39	.300	.400	92.648						
40	.282	.376	93.023						

Extraction method: Principal component analysis (A total of 75 items was examined; however, the table only presents 40 observations).
Source: Analysis of survey data

As explained above, the third criterion that was applied to the current study to assess the number of factors was the scree test. According to Hair et al. (2014), the scree test "is derived by plotting the latent roots against the number of factors in their order of extraction, and the shape of the resulting curve is used to evaluate the cutoff point", where "the point at which the curve first begins to straighten out is considered to indicate the maximum number of factors to extract" (p. 108). Figure 6.5 shows the scree plot test results, which also confirm the extracted factors through eigenvalues, where eigenvalue >1: it can clearly be seen that the plot has a breakdown between seven and 10.

Figure 6.5: Scree plot of all the dimensions.



Source: Analysis of survey data (SPSS file)

As scholars state (Hair et al., 2014; Tabachnick and Fidell, 2007), it is important for a researcher to understand the factor loadings and assess to what degree the variables load on the factors. According to Churchill's (1979) guidelines, factor loadings of less than .4 should be deleted. In a supportive argument to this, Hair et al. (2014) state that with EFA, "all measured variables are related to every factor by factor loading estimate simple structure" and a "simple structure results when each measured variable load highly on only one factor and has smaller loadings on other factors" (pp. 603-604). The factor loadings are illustrated in Table 6.13, and show satisfactory results that align with Churchill's recommendations, with factor loadings ranging from .439 to .929.

As a result, 15 items were deleted due to cross-loading and low factor loading (i.e. <.4) and the rest of the items were loaded onto each component since they all met the minimum factor loading criteria (Churchill, 1979; Hair et al., 2014; Pallant, 2007). Additionally, for each factor, the Cronbach's alpha was assessed and were all above .7 (De Vaus, 2002; Hair et al., 2014; Nunnally, 1978; Palmer, 2011). Therefore, in the light of the factor loadings and Cronbach's alpha, it is important to highlight that the items in each factor were internally consistent (Nunnally, 1978). Therefore, the results indicated that researcher could pursue CFA as a next step. The next section shows the CFA results.

Table 6.13: Factor loadings.

	Component									
	1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
VIS1									.702	
VIS2									.769	
VIS3									.750	
VIS5									.689	
AUD1			.785							
AUD2			.670							
AUD3			.800							
AUD4			.764							
AUD6			.660							
AUD7			.686							
AUD8			.778							
OLF2								.798		
OLF3								.722		
OLF4								.780		
OLF5								.769		
HAP1						.850				
HAP2						.877				
HAP5						.815				
HAP7						.871				
HAP12						.844				
SOC1										.461
SOC2										.683
SOC4										.836
SOC6										.762
BREX2	.709									
BREX5	.753									
BREX7	.760									
BREX8	.811									
BREX11	.774									
BREX14	.791									
BREX15	.759									
BREX16	.771									
BREX17	.734									
BREX18	.619									

CPQP3		.874								
CPQP4		.851								
CPQP1		.841								
CPQP2		.837								
CPQP6		.803								
CPEV1		.608								
HEDO1				.633						
HEDO2				.855						
HEDO3				.863						
HEDO4				.845						
HEDO5				.729						
HEDO6				.851						
REPI2							.786			
REPI4							.806			
REPI5							.797			
REPI6							.629			
REPI7							.599			
RELALT					.439					
SOCIR					.487					
RELSP					.932					
RELSEN					.926					
RELPR					.924					
RELB					.929					
Cronbach a	**0.945**	**0.942**	**0.905**	**0.919**	**0.968**	**0.934**	**0.860**	**0.886**	**0.828**	**0.707**

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 7 iterations.
Source: Analysis of survey data

6.5. STRUCTURAL EVALUATION OF THE MODEL

As previously highlighted in Chapter IV, in order to obtain insights into the various influences and relationships in the conceptual framework, this study employed structural equation modelling (SEM) to assess how well the real data fitted the model of interest (De Vellis, 2012). SEM incorporates a variety of multivariate analysis methods, including "causal modelling, causal analysis, simultaneous equation modelling, analysis of covariance structures, path analysis, or confirmatory factor analysis" (Tabachnick and Fidell, 2007, p. 676).

In the current study, the researcher used SEM in line with scholars' recommendations (Anderson and Gerbing, 1988; Hair et al., 2014) adopting a two-stage approach testing first the measurement model and then the structural model. The measurement model "specifies the indicators for each construct and enables an assessment of construct validity" and the structural model is a "set of one or more dependence relationships linking the hypothesised model's constructs" (Hair et al., 2014, pp. 545–546).

The first step, testing the measurement model, was carried out to assess the casual associations between the observed items (variables) and the latent (unobserved) constructs. Additionally, the researcher tested the validity of the constructs in the first stage (Hair et al., 2014). In the second stage, the structural model fit was tested and assessed via goodness-of-fit indices and the path (i.e. regression path) model was also tested to assess the causal relations among the observed constructs. The results of the analysis of the measurement model and of the structural model are illustrated and discussed below.

6.5.1. Step one: Measurement model results

As discussed above, the first part of the evaluation of the model involves testing the measurement model, using SEM to "specify the rules of correspondence among latent and measured variables (constructs)" in order to "represent theoretical concepts and then quantify the amount of measurement error" (Hair et al., 2014, p. 548), where CFA is employed to evaluate the reliability (i.e. Cronbach's alpha and composite reliability) and validity (convergent and discriminant) of the model (Bowen and Guo, 2011).

In order to examine the theory testing and development, a researcher assesses the validity and reliability of the constructs and checks if they meet the prerequisite criteria suggested by the scholars. According to Hair et al. (2014), CFA can be applied to test the extent to which "a researcher's a priori, theoretical pattern of factor loadings on prespecified constructs (variables loading on specific constructs) represents the actual data, in other words it is a confirmatory test of the measurement theory" (p. 603). For the assessment of the measurement model, the criteria are illustrated in Table 6.14, which is grounded in scholars' recommendations and their suggestions for the criteria that should be met.

Table 6.14: Criteria for assessment of the measurement model.

Criterion	Description	
Construct reliability Composite reliability	Internal consistency measure	Value > .6 (Hair et al., 2014; Bagozzi and Yi, 1991)
Construct reliability Cronbach's alpha	Indicators unidimensionality (inter-correlation) with their latent construct measures	Value > .6 (Hair et al., 2014), and Value > .8 or .9 is better (Nunnally and Bernsein, 1994)
Indicator reliability	Standardised outer loading, which illustrates the variance explained by the observed variable towards underlying latent construct (Churchill, 1979)	Value > .7(– √.5) is better (Henseler et al., 2009), and Value> .4 is acceptable (Hulland, 1999; Churchill, 1979)
Convergent validity	The degree to which two measures of the same concepts are correlated, which are presented by the unidimensionality using average variance extracted	AVE > .5 (Fornell and Larcker, 1981)
Discriminant validity Construct-level	The degree to which two conceptually similar concepts are distinct (Hair et al., 2014), which ensures that each latent variable shares more variance with its own block of indicators than with another latent variable	AVE > latent variable correlation (Fornell and Larcker, 1981)
Discriminant validity Item-level	The degree to which two conceptually similar concepts are distinct from each other (Hair et al., 2014)	Loading of each indicator > cross loadings (Chin, 1998; Gotz et al., 2010), and Cross loading <.4 (Hair et al., 2006)

Source: Developed from scholars (Chin, 1998; Churchill, 1979; Fornell and Larcker, 1981; Foroudi, 2012; Hair et al., 2014; Henseler et al., 2009; Hulland, 1999; Nunnally and Bernstein, 1994).

6.5.1.1. Construct-level reliability

Construct-level reliability, also called composite reliability, confirms that measurement items assigned for the same construct have a strong relationship with each other. It can be considered as an internal consistency measure, used to understand the extent to which a construct can be measured by the items assigned to it. For a construct to indicate a high degree of reliability, scholars recommend that its value needs to be above .7 (Hair et al., 2014; Nunnally, 1978; Palmer, 2011); it is also important to check the Cronbach's alpha to assess unidimensionality and internal consistency for multi-item scales, which also needs to be above .7 to indicate a high degree of reliability.

Furthermore, in order to measure construct reliability, squared multiple correlation (SMC) was also employed, defined as "the correlation between a single indicator variable and the construct it measures" (Foroudi, 2013, p. 228). According to Holmes- Smith et al. (2006), squared multiple correlation for an observed variable is equal to the square of the indicator's standardised loading. The recommended SMC is above .5, which is approximately equal to the standardised loading of .7 (Holmes-Smith et al., 2006).

In order to comprehend how well a construct was measured by its assigned items, Tables 6.15 to 6.24 illustrate construct-level (or composite) reliability using Cronbach's alpha, composite reliability, factor loadings and squared multiple correlations. The Cronbach's alpha values range from .677 to .945: any value above 0.6 is considered acceptable, and any value above .8 is considered better (Hair et al., 2014). For composite reliability, the values range from .652 to .922: any values above .6 are considered acceptable (Bagozzi and Yi, 1991; Hair et al., 2014). Additionally, the squared multiple correlations are above or equal to .5, which is also considered acceptable (Holmes-Smith et al., 2006).

6.5.1.2. Convergent validity

As shown in Table 59.6, convergent validity simply indicates the homogeneity of the construct, indicating the extent to which the items of a construct converge or share a high ratio of variance in common (Hair et al., 2014). Convergent validity can be determined by assessing the factor loading of items on the individual constructs, which should be .5 or above (Hair et al., 2014).

Average variance extracted (AVE) is another indicator employed for convergent reliability. AVE is "calculated as a mean variance extracted from items loading on a construct and is summary indicator of convergence" (Hair et al. 2014, p. 619), and measures the overall level of variance captured by the indicators relative to the measurement error (Fornell and Larker, 1981).

According to Fornell and Larker (1981), AVE is a stronger assessment than composite reliability of construct reliability. For the assessment of AVE, according to Hair et al. (2014), any value equal to or above .50 is considered acceptable to support using a construct and to ensure the validity of the scale of interest. If it is "less than .50, the variance due to measurement error is larger than the variance captured by the construct, and the validity of the construct is questionable" (Fornell and Larcker, 1981 p. 46). In Tables 6.15 to 6.24, AVE for each construct is illustrated, showing values above .5, which indicates an acceptable convergent validity.

Table 6.15: The visual construct.

Reliability Cronbach's alpha = .828				**Composite reliability = .892**				**Squared multiple correlations**	**Average variance extracted**
Visual Dimension (VIS) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.5429**
VIS1	**<---**	**VIS**	.728	1.000				.529	
VIS2	**<---**	**VIS**	.771	1.127	.081	13.960	***	.579	
VIS3	**<---**	**VIS**	.723	1.144	.085	13.392	***	.669	
VIS5	**<---**	**VIS**	.679	.976	.081	12.017	***	.510	

Source: Analysis of survey data

Table 6.16: The audial construct.

Reliability Cronbach's alpha = .905				**Composite reliability = .922**				**Squared multiple correlations**	**Average variance extracted**
Audial Dimension (AUD) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.758357**
AUD8	**<---**	**AUD**	.783	1.000				.557	
AUD7	**<---**	**AUD**	.680	1.079	.072	14.912	***	.460	
AUD6	**<---**	**AUD**	.807	1.267	.072	17.477	***	.600	
AUD4	**<---**	**AUD**	.768	1.077	.069	15.652	***	.594	
AUD3	**<---**	**AUD**	.665	1.087	.069	15.743	***	.729	
AUD2	**<---**	**AUD**	.671	.917	.067	13.620	***	.543	
AUD1	**<---**	**AUD**	.766	.993	.066	15.109	***	.559	

Source: Analysis of survey data

Table 6.17: The olfactory construct.

Reliability Cronbach's alpha = .777				**Composite reliability = .771**				**Squared multiple correlations**	**Average variance extracted**
Olfactory Dimension (OLF) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.589462**
OLF2	**<---**	**OLF**	.798	1.000				.574	
OLF3	**<---**	**OLF**	.733	1.134	.066	17.156	***	.823	
OLF4	**<---**	**OLF**	.785	1.274	.067	19.037	***	.656	
OLF5	**<---**	**OLF**	.770	.921	.058	15.872	***	.600	

Source: Analysis of survey data

Table 6.18: The haptic construct.

Reliability Cronbach's alpha = .934				**Composite reliability = .922**				**Squared multiple correlations**	**Average variance extracted**
Haptics Dimension (HAP) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.758357**
HAP1	**<---**	**HAP**	.849	1.000				.779	
HAP2	**<---**	**HAP**	.876	1.019	.051	20.170	***	.839	
HAP5	**<---**	**HAP**	.815	1.134	.057	19.756	***	.711	
HAP7	**<---**	**HAP**	.872	1.262	.057	22.214	***	.732	
HAP12	**<---**	**HAP**	.847	1.249	.059	21.088	***	.642	

Source: Analysis of survey data

Table 6.19: The social construct.

Reliability Cronbach's alpha = .677				**Composite reliability = .652**				**Squared multiple correlations**	**Average variance extracted**
Social Dimension (SOC) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.589638**
SOC1	**<---**	**SOC**	.676	1.000				.469	
SOC2	**<---**	**SOC**	.676	1.320	.206	6.421	***	.747	
SOC4	**<---**	**SOC**	.836	1.334	.196	6.815	***	.515	
SOC6	**<---**	**SOC**	.758	1.110	.162	6.855	***	.548	

Source: Analysis of survey data

Table 6.20: The brand experience construct.

Reliability Cronbach's alpha = .945				Composite reliability = .878				Squared multiple correlations	Average variance extracted
Brand Experience (BREX) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.562221**
BREX2	<---	**BREX**	.709	1.000				.562	
BREX5	<---	**BREX**	.753	1.054	.057	18.533	***	.585	
BREX7	<---	**BREX**	.760	1.085	.057	18.972	***	.612	
BREX8	<---	**BREX**	.811	1.075	.057	18.763	***	.617	
BREX11	<---	**BREX**	.774	.999	.056	17.900	***	.697	
BREX14	<---	**BREX**	.791	1.094	.059	18.589	***	.657	
BREX15	<---	**BREX**	.759	1.055	.061	17.223	***	.707	
BREX16	<---	**BREX**	.771	1.049	.061	17.134	***	.720	
BREX17	<---	**BREX**	.734	.943	.057	16.665	***	.694	
BREX18	<---	**BREX**	.619	.958	.066	14.479	***	.597	

Source: Analysis of survey data

Table 6.21: The consumer-perceived value construct.

Reliability Cronbach's alpha = .942				Composite reliability = .879				Squared multiple correlations	Average variance extracted
Consumer Perceived Value (CPV) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.651733**
CPQP3	<---	**CPV**	.874	1.000				.514	
CPQP4	<---	**CPV**	.851	1.039	.034	30.237	***	.735	
CPQP1	<---	**CPV**	.841	1.071	.039	27.630	***	.765	
CPQP2	<---	**CPV**	.837	.918	.032	28.489	***	.748	
CPQP6	<---	**CPV**	.803	.952	.035	27.043	***	.799	
CPEV1	<---	**CPV**	.608	.676	.036	18.681	***	.865	

Source: Analysis of survey data

Table 6.22: The hedonism construct.

Reliability Cronbach's alpha = .891				Composite reliability = .872				Squared multiple correlations	Average variance extracted
Hedonism (HEDO) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.641025**
HEDO1	<---	**HEDO**	.633	1.000				.724	
HEDO2	<---	**HEDO**	.855	1.400	.085	16.555	***	.538	
HEDO3	<---	**HEDO**	.863	1.483	.088	16.818	***	.723	
HEDO4	<---	**HEDO**	.845	1.232	.078	15.878	***	.826	
HEDO5	<---	**HEDO**	.729	.993	.079	12.597	***	.795	
HEDO6	<---	**HEDO**	.851	1.276	.080	15.885	***	.571	

Source: Analysis of survey data

Table 6.23: The religiosity construct.

Reliability Cronbach's alpha = .905				**Composite reliability = .875**				**Squared multiple correlations**	**Average variance extracted**
Religiosity (REL) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.645468**
RELALT	**<---**	**REL**	.439	1.000				.515	
SOCIR	**<---**	**REL**	.487	1.769	.309	5.724	***	.484	
RELSP	**<---**	**REL**	.932	5.757	.806	7.146	***	.925	
RELSEN	**<---**	**REL**	.926	5.373	.757	7.098	***	.842	
RELPR	**<---**	**REL**	.924	5.938	.833	7.127	***	.889	
RELB	**<---**	**REL**	.929	5.788	.810	7.145	***	.923	

Source: Analysis of survey data

Table 6.24: The repurchase intention construct.

Reliability Cronbach's alpha = .860				**Composite reliability = .750**				**Squared multiple correlations**	**Average variance extracted**
Religiosity (REL) Standard factor loading				**Estimate**	**S.E.**	**C.R.**	**P**	**Value**	**.531417**
REPI2	**<---**	**REPI**	.786	1.000				.596	
REPI4	**<---**	**REPI**	.806	.930	.037	25.197	***	.509	
REPI5	**<---**	**REPI**	.797	1.000	.040	24.962	***	.865	
REPI6	**<---**	**REPI**	.629	.882	.073	12.006	***	.877	
REPI7	**<---**	**REPI**	.599	.874	.075	11.696	***	.699	

Source: Analysis of survey data

6.5.1.3. Discriminant validity

Discriminant validity can be defined as the extent to which "a construct is truly distinct from other constructs" (Hair et al., 2006, p.778). According to Fornell and Larcker (1981)'s approach, discriminant validity can be assessed by variance extracted for each construct and compared with the squared correlations. According to Fornell and Larcker (1981) if AVE is greater than the squared correlation matrix, it can be said that it is valid. Another approach to discriminant validity is intercorrelations, which should not be too high (Kline, 2005). According to Kline (ibid.), the recommended value is <.85. In Table 6.25, all the latent variables, including the exogeneous and endogeneous correlations and AVE are illustrated: it can be said that the estimated correlations shown in the table are significant (Hair et al., 2014).

Table 6.25: Squared correlation matrix and AVE.

	VIS	AUD	OLF	HAP	SOC	REL	BREX	HEDO	CPV	REPI
VIS	**.759667**									
AUD	.426409	**.758714**								
OLF	.104976	.235225	**.813**							
HAP	.048841	.0841	.158404	**.8594**						
SOC	.091809	.051529	.0441	.044944	**.63075**					
REL	.001444	.000025	.018496	.025281	.051984	**.711917**				
BREX	.116964	.186624	.264196	.1444	.048841	.0256	**.7956**			
HEDO	.09	.076729	.085849	.099225	.030276	.080656	.142884	**.8095**		
CPV	.076176	.059049	.042436	.0289	.051529	.009801	.247009	.029929	**.857667**	
REPI	.039204	.051076	.035344	.033856	.026244	.002809	.166464	.066564	.381924	**.7658**

Notes: Average variances extracted are in bold on the diagonal. The values below the diagonal are the squared correlations between the constructs.
Source: Analysis of survey data

6.5.1.4. Nomological validity

According to Hair et al. (2014), nomological validity is tested "by examining whether the correlations among the constructs in a measurement theory make sense" (p. 620). Nomological validity is considered as an essential step in order to achieve the overall fit of a model (Bagozzi, 1980; Gerbing and Anderson, 1988; Nunnally, 1978; Steenkamp and Van Trijp, 1991). According to Steenkamp and Van Trijp (1991), in order to assess nomological validity, goodness-of-fit indices should be employed by researchers.

Additionally, in order to assess the measurement model estimations using CFA to estimate factor loadings, the maximum likelihood (ML) method was employed. According to Hair et al. (2014), this approach is considered suitable when the sample size does not meet Hair et al.'s. (1998) criteria, which emphasise that there need to be five observations for each variable. To sum up, as explained above, for nomological validity, model fit indicators were employed to solve the likely problem of an unreliable χ^2 (chi-square) statistic and standard errors due to ML application (Bentler and Chou, 1987).

According to Anderson and Gerbing (1988), after assessment of the measurement model, "a researcher would assess how well the specified model accounted for the data with one or more overall goodness-of-fit indices" (p. 416). As recommended by researchers (Hair et al., 2010; Hunter and Gerbing, 1982), there are three types of indices: (1) absolute fit indices, (2) incremental fit indices, and (3) indices of model parsimony.

The researcher first utilised incremental fit indices and absolute fit indices to examine the consistency of the measurement model based on the observed values (Hair et al., 2010). Absolute fit indices are direct measurements of how well the model specified by the researcher reproduced the observed data" (ibid., p. 666), whereas incremental fit indices are used to examine "how well the estimated model fits relative to some alternative baseline model" (ibid., p. 668). Finally, goodness-of-fit indices are used to examine "the nomological validity of the measurement models" (Foroudi, 2013, p. 165).

The model fit indices and their definitions and criteria were set out in Section 4.8.3; the model fit indices and their acceptable level are illustrated in Table 6.26. In the current study, the researcher evaluated eight indices for nomological validity: (1) chi-square statistics (χ^2), (2) Root means square error of approximation residual (RMSEA), (3) goodness-of-fit index (GFI), (4) normed fit index (NFI), (5) normed comparative fit index (CFI), (6) adjusted goodness-of-fit index (AGFI), (7) incremental fit index (IFI), and (8) the Tucker Lewis index (TLI).

Table 6.26: Goodness-of-fit measures.

	Description	Acceptable fit
	Absolute fit measures	
Chi-square (χ^2)	A 'badness of fit measure' Minimum value of discrepancy used to test the null hypothesis that the estimated variance-covariance matrix deviates from the sample. It is sample sensitive. The more the implied and sample moments differ, the bigger the chi-square statistic, and the stronger the evidence against the null hypothesis.	$p > .05$ (at α equals to .05 level)
Goodness-of-fit index (GFI)	Expresses the overall degree of fit by comparing the squared residuals from predictions with the actual data. Represents the comparison of the square residual for the degree of freedom, obtained through ML (maximum likelihood) and ULS (unweighted least	Value >.95 good fit; value .90-.95 adequate fit

	squares)	
Normed fit Chi-square CMIN/DF **(χ^2/df)**	Minimum discrepancy divided by its degree of freedom. Value close to one indicate a good fit but less than one implies over fit	Close to 1 is good, but should not exceed to 3
Adjusted goodness-of-fit index (AGFI)	An expansion of the GFI index Adjusted by the ratio of the *df* for the proposed model and the null model.	Value >.95 good fit; value .90-.95 adequate fit
Root means square error of approximation residual (RMSEA)	Population discrepancy function, which implies that how well the fitted model approximates per degree of freedom.	Value<.05 good fit; value .08-.05 adequate fit
Incremental fit measures		
Normed - fit index (NFI)	Compares the proposed model with the null model, without considering the degrees of freedom (not adjusted for df). The effect of sample size is strong	Value >.95 good fit; Values above .80 and close .90 indicate acceptable fit
The normed comparative fit index (CFI)	A variation of the NFl, NNFI and identical to the relative non-centrality index (RNI). Represents the comparative index between proposed and baseline model adjusted for df. It is highly recommended index for fitness of model	Value >.95 good fit; Values above .80 and close .90 indicate acceptable fit
Tucker-Lewis Index (TLI) or Non-normed fit index (NNFI)	Opposite of NFI and called non-NFI or NNFI. Represents the comparative index between proposed and baseline model adjusted for df	Value >.95 good fit; Values above .80 and close .90 indicate acceptable fit
Parsimonious fit measures		
Parsimony goodness-Fit index (PGFI)	Degree of freedom is used to adjust the GFI value using parsimony ratio.	Higher value compared to the other model is better
Parsimony normed fit index (PNFI)	Degree of freedom is used to adjust the NFI value based on parsimony ratio	Higher value compared to the other model is better

Source: Developed from Hair et al. (1998, 2006)

Table 6.27 illustrates the results of the goodness-of fit indices employed for model validity. Based on the goodness-of fit measures and their acceptable values (shown in Table 6.26), RMSEA and CFI demonstrate sufficient information to evaluate the model.

Table 6.27: Goodness-of-fit indices of model modification.

Model fit indicators									
	Chi square/x2	**Df**	**RMSEA**	**GFI**	**NFI**	**CFI**	**AGFI**	**IFI**	**TLI**
	8013.901	2655	.070	.698	.747	.814	.568	.815	.806
Chi-square (X^2); degree of freedom (Df); Root mean square error of approximation (RMSEA); Goodness-of-fit index (GFI); Normated fit index (NFI); Comparative fit index (CFI); Adjusted goodness-of-fit index (AGFI); Incremental Fit Index (IFI); and Tucker Lewis index (TLI)									

Source: Analysis of survey data

The results show that RMSEA is .070: any value <0.08 indicates an acceptable fit. CFI is .698: any value above .90 indicates an acceptable fit, which indicates that this is below the acceptable cut-off level. GFI is .698, which is also below the acceptable cut-off level. On the other hand, TLI, also called the non-normed fit index (NNFI), which compares the χ^2 value of the model with the independent model and takes the degrees of freedom of the model into consideration, is .806 and is therefore within the acceptable level. IFI is .815, which is also within the acceptable range.

Hair et al. (2014) note that for the fitness of a model, one should not consider it 'acceptable' or 'unacceptable' based on specific values or any index. Hair et al. (ibid.) recommend that researchers should report at least one incremental index and one absolute index, in addition to the value and associated degrees of freedom. Based on this recommendation, by looking at three fit indices and eight measures of fit indices for nomological validity, even though not all the measures were in the acceptable range, the current study met the minimum criteria, since at least one incremental index and one absolute index were within the acceptable level; the proposed measurement model's fit can therefore be considered acceptable.

To sum up, based on the results of the convergent, discriminant and nomological validity assessments and reliability examinations, the model indicates significant loadings as well as satisfactory validity, reliability and good model fit. Therefore, it is right to comment on the validity and reliability assessments, as the measurement models yielded statistically and theoretically valid constructs. As a consequence, the next step (step two) presented is structural model evaluation, where the underlying latent variables were robustly established.

6.5.2. Step two: Structural model evaluation – hypothesis testing

As recommended by scholars (Anderson and Gerbing, 1982; Hair et al. 2014), step two assesses the causal covariance and linear relationship among the exogeneous (independent) and endogeneous (dependent) latent variables, after confirming that the model provides a reliable and validated measurement model. According to Hair et al. (2014), "the structural model applies the structural theory by specifying which constructs are related to each other and the nature of each relationship" (p. 641). The structural model was illustrated in Figure 6.7. Based on this model, the researcher tested the hypotheses using standardised estimates and t-values (critical ratios). The researcher adopted Analysis of Moment Structure (AMOS), utilising IBM SPSS Amos 21.0.0 for the structural equation modelling (Byrne, 2001; Hair et al., 2014). The results were as follows: chi-square value was 208.106, where degrees of freedom (df) were 34 (df=p<.001); the RMSEA value was .040; and the CFI value was .929. These values indicate a good fit. Additionally, the IFI value was .933, in line with to Bentler and Bonnet's (1980) recommendations that it should have any value above .90; and NFI was .921, which also indicates an acceptable fit. The goodness-of fit indices are illustrated in Table 6.28 the results confirm that the hypothesised model offers an adequate fit for the empirical data.

Table 6.28: Goodness-of fit indices for model modification.

Model fit indicators									
	Chi square/x2	**Df**	**RMSEA**	**GFI**	**NFI**	**CFI**	**AGFI**	**IFI**	**TLI**
	208.106	34	.040	.958	.921	.929	.740	.933	.936
Chi-square (X^2); degree of freedom (Df); Root mean square error of approximation (RMSEA); Goodness-of-fit index (GFI); Normated fit index (NFI); Comparative fit index (CFI); Adjusted goodness-of-fit index (AGFI); Incremental Fit Index (IFI); and Tucker Lewis index (TLI)									

Source: Analysis of survey data

In all, 18 hypotheses were examined and the implications of the results are further discussed in Chapter VII. The path coefficients present standardised regression coefficients. The SEM demonstrated the expected linear, causal associations among the constructs, which were examined with the data collected from the validated measures. Table 6.29 demonstrates the outcomes of the hypothesis results (causal paths), the results of the standardised path coefficients, p-values, standard error and the standard error and parameter tests, corresponding to the hypothesised structural equation modelling paths and the regression weights.

The standardised regression path between visual cues (VIS) and brand experience (BREX) was γ=.022, *t*-value=.477, p=.634; however, the regression weight was significantly different from 0 at the 0.001 significance level: H1 (visual cues have a positive impact on brand experience) was therefore rejected. On the other hand, H2 (audial cues have a positive impact on brand experience), H3 (olfactory cues have a positive impact on brand experience), and H4 (haptic cues have a positive impact on brand experience) were fully supported (γ=.146, *t*-value=3.072; γ=.245, *t*-value=5.750; and γ=.167, *t*-value=4.253 respectively). H5 (social cues have a positive impact on brand experience) was rejected because it was not statistically significant (γ=.052, *t*-value=1.231, p=.218). In the same vein, H6 and H7 (consumer religiosity moderates the relationship between visual cues and brand experience, and between audial cues and brand experience, respectively) were rejected because they were not statistically significant.

Additionally, the hypothesised relationships between brand experience and hedonism (H16), brand experience and repurchase intention (H17), and hedonism and repurchase intention (H18) were found to be significant (γ=.382, *t*-value=8.370; γ=.407, *t*-value=8.794; γ=.178, *t*-value=3.853 respectively): these were therefore accepted.

6.5.2.1. Moderated relationships

In terms of moderated relationships, the past literature has examined the median split, where the 'high' and 'low' effects of moderators have been investigated. However, according to Krishna (2016), if there is a continuous moderator, where they are constructed on continuous scales such as "self-control, need-for-touch, self-esteem" (p. 1), then looking the mean/median splits on the continuous moderators can lead researchers to "both false positive and false negative results" (p. 2). Also, according to Krishna (2016), "dichotomizing the continuous moderator treats responses at very small and very large distances from the split to be the same—thus, 1 versus 7 on a 7-point scale would be treated the same as a response of 3.99 and 4.01 if the split happened at 4. This swallows some of the statistical power from the analysis, reducing the ability to diagnose a significant interaction" (p. 2).

As this dichotomy has been discussed and criticised by scholars (Iacobucci et al., 2015; McClelland et al., 2015; Pham, 2015), for variables that are constructed with continuous scales, an alternative approach should be followed to avoid the median split, which Irwin and McClelland (2001) described as "pointing a spotlight on the model from different angles". Therefore, in the light of the previous discussions (Iacobucci et al., 2015; Irwin and McClelland, 2001; Krishna, 2016; McClelland et al., 2015; Pham, 2015), this study looked at the interaction effect of moderation variables, and as Fitzsimmons (2008) provided insights for further exploration, the researcher examined the effects of the independent variables at one standard deviation below and above the mean value of the moderator, to gain more insightful results regarding the influence of moderators.

H8 predicted that consumer religiosity moderates the effect of the relationship between olfactory cues and brand experience. The model indicates that the moderating effect of consumer religiosity on the path of olfactory cues → brand experience does exist, and according to the interaction effect of consumer religiosity (see the interaction graphs in Figure 6.6), consumer religiosity strengthens the positive relationship between olfactory cues and brand experience. Therefore, H8 was accepted (γ=.136, *t*-value=3.017).

Furthermore, H9 (the moderating effect of consumer religiosity on the path of haptic cues → brand experience) , H11 (the moderating effect of consumer-perceived value on the path of visual cues → brand experience), H12 (the moderating effect of consumer-perceived value on the path of audial cues → brand experience), H13 (the moderating effect of consumer-perceived value on the path of olfactory cues → brand experience), and H15 (the moderating effect of consumer-perceived value on the path of social cues → brand experience), were rejected because they were not statistically significant (γ=-.028, *t*-value=-.659, p=.510; γ=-.015 *t*-value=.363, p=.717; γ=-.059, *t*-value=-1.119, p=.263; γ=.062 *t*-value=1.415, p=.157; and γ=.012 *t*-value=.688, p=.491, respectively).

H10 predicted that consumer religiosity moderates the relationship between social cues and brand experience. The model indicates that this moderating effect does exist and according to the interaction effect of consumer religiosity (see the interaction graphs in Figure 6.6), consumer religiosity strengthens the positive relationship between social cues and brand experience. H10 was therefore accepted (γ=.104, *t*-value=2.718).

H14 predicted that consumer-perceived value moderates the relationship between haptic cues and brand experience. The model indicates that this moderating effect does exist and that according to the interaction effect of consumer-perceived value, (see the interaction graphs in Figure 6.6), consumer-perceived value strengthens the positive relationship between haptic cues and brand experience. Therefore, H14 was accepted (γ=.115, *t*-value=-2.864).

Table 6.29: The results of the hypothesis testing

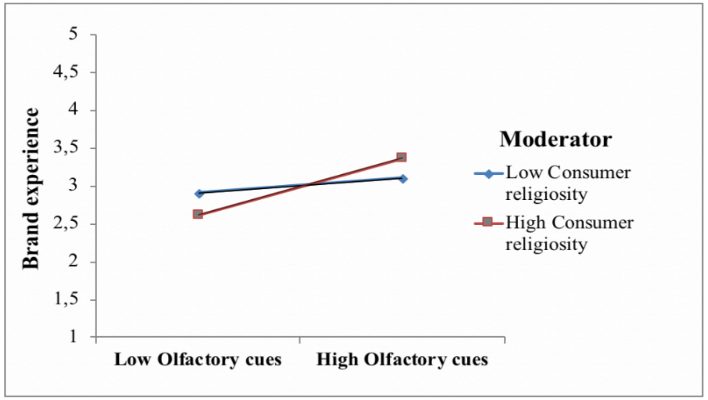
Standardised regression paths				Estimate	S.E.	C.R.	P	Hypothesis
H1	Visual cues (VIS)	→	Brand experience (BREX)	.022	.046	.477	.634	Not supported
H2	Audial cues (AUD)	→	Brand experience (BREX)	.146	.048	3.072	.002	Supported
H3	Olfactory cues (OLF)	→	Brand experience (BREX)	.245	.043	5.750	***	Supported
H4	Haptic cues (HAP)	→	Brand experience (BREX)	.167	.039	4.253	***	Supported
H5	Social cues (SOC)	→	Brand experience (BREX)	.052	.042	1.231	.218	Not supported
H16	Brand experience (BREX)	→	Hedonism (HEDO)	.382	.046	8.370	***	Supported
H17	Brand experience (BREX)	→	Repurchase intention (REPI)	.407	.046	8.794	***	Supported
H18	Hedonism (HEDO)	→	Repurchase intention (REPI)	.178	.046	3.853	***	Supported
Moderating effect (Consumer religiosity)								
H6	Visual cues (VISXREL)	→	Brand experience (BREX)	-.006	.048	-.115	.909	Not supported
H7	Audial cues (AUDXREL)	→	Brand experience (BREX)	-.029	.049	-.598	.550	Not supported
H8	Olfactory cues (OLFXREL)	→	Brand experience (BREX)	.136	.045	3.017	.003	Supported
H9	Haptic cues (HAPXREL)	→	Brand experience (BREX)	-.028	.043	-.659	.510	Not supported
H10	Social cues (SOCXREL)	→	Brand experience (BREX)	.104	.038	2.718	.007	Supported
Moderating effect (Consumer-perceived value)								
H11	Visual cues (VISXCPV)	→	Brand experience (BREX)	.015	.042	.363	.717	Not supported
H12	Audial cues (AUDXCPV)	→	Brand experience (BREX)	-.059	.052	-1.119	.263	Not supported
H13	Olfactory cues (OLFXCPV)	→	Brand experience (BREX)	.062	.044	1.415	.157	Not supported
H14	Haptic cues (HAPXCPV)	→	Brand experience (BREX)	.115	.040	2.864	.004	Supported
H15	Social cues (SOCXCPV)	→	Brand experience (BREX)	.021	.030	.688	.491	Not supported

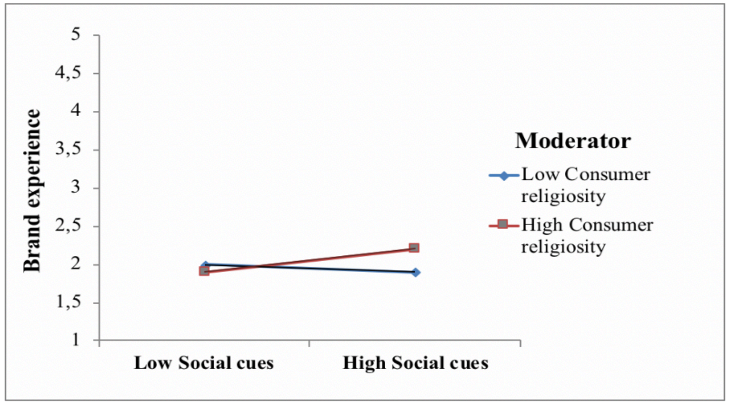
*** $p<.001$

Notes: Path = Relationship between independent variable on dependent variable; β = Standardised regression coefficient; S.E. = Standard error; p = Level of significance

Source: Analysis of survey data

Figure 6.6: The interaction effects of consumer religiosity and consumer-perceived value on the hypothesised relationships





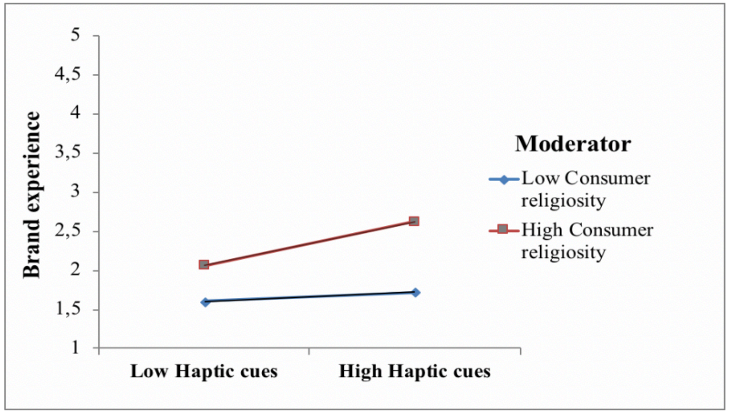
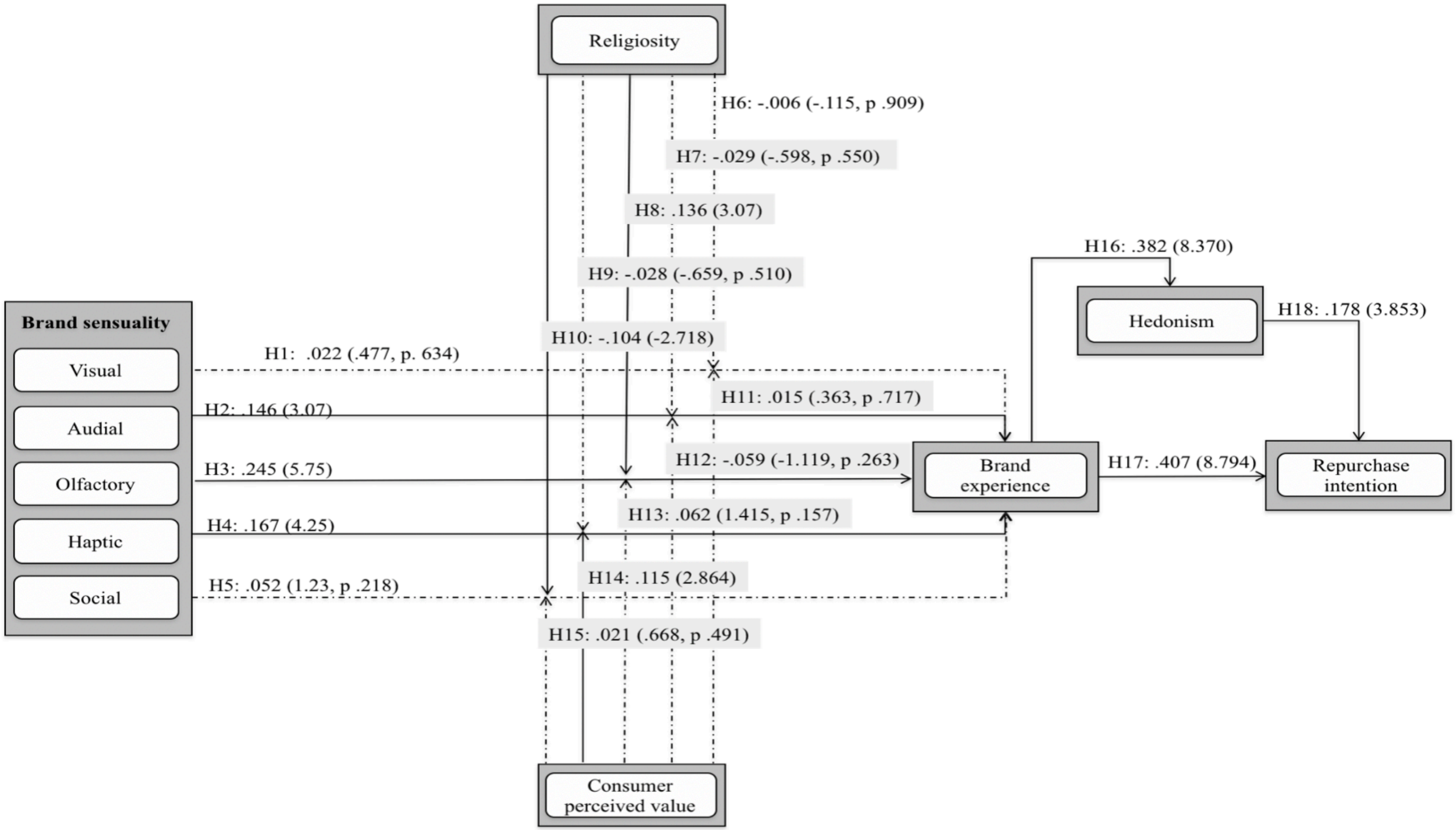


Figure 6.7: Validated structural model



CHAPTER VII: DISCUSSION

7.1. INTRODUCTION

This chapter discusses the findings from Chapter V (qualitative findings) and Chapter VI (quantitative findings). The study used a mixed-method approach including questionnaire surveys, interviews and focus groups to develop measurement scales and examine hypotheses that have received little attention to date (Deshpande, 1983; Zinkhan and Hirschheim, 1992). The existing theory that this research draws on, environmental psychology theory, was presented in Section 3.3.1. In order to reinforce and support the discussion, nine follow-up interviews with brand managers, design consultants and store managers, and four focus groups involving 20 consumers were conducted, as detailed in Chapter IV.

The previous chapter illustrated how the measurements were carefully examined and subjected to different rounds of adjustment until finally, acceptable measurement properties were found. The researcher tested all the measurement properties and constructs by checking for validity and reliability; the results suggest that all the measurement properties were within the acceptable criteria. As outlined in Chapter VI, nine of the 18 hypotheses were supported. The remaining sections of this chapter are as follows: Section 7.2 presents an overview of this study; Section 7.3 illustrates the hypothesis testing; and Section 7.4 provides a summary of the chapter.

7.2. OVERVIEW OF THE STUDY

The domain of this research has four key areas: (1) the various dimensions of brand sensuality (visual, audial, olfactory, haptic and social) which can be used to influence consumers in the retail industry; (2) religiosity and its dimensions in the Turkish landscape; (3) the moderating effects of religiosity and consumer-perceived value on the relationships between sensorial cues (visual, audial, olfactory, haptic and social) and brand experience; and (4) the relationships between the brand sensuality elements, brand experience, consumer hedonism and repurchase intention.

This research aimed to answer the following questions: (1) what are the dimensions of brand sensuality?; (2) to what extent does brand sensuality influence brand experience?; (3) to what extent does consumer religiosity moderate the relationship between brand sensuality and brand experience?; (4) to what extent does consumer-perceived value moderate the relationship between brand sensuality and brand experience?; (5) to what extent does brand experience influence consumer hedonism?; (6) to what extent does consumer hedonism influence repurchase intention?; and (7) to what extent does brand experience influence repurchase intention?

To address these questions, a mixed-method approach was utilised by the researcher in line with the scholars' recommendations (Creswell, 2003; Deshpande, 1983; Foroudi et al., 2014; Zinkhan and Hirschheim, 1992). In order to develop the research measurement scales, a thorough literature review was undertaken, followed by the qualitative study and then the quantitative study (Churchill, 1979). The qualitative study was conducted to achieve an enhanced understanding of a research phenomenon that has drawn little attention so far (Deshpande, 1983; Zinkhan and Hirschheim, 1992). Moreover, during the qualitative study, the researcher identified possible new items from the respondents' comments. The validity of the measurement scales was examined through the interviews and the focus groups (Churchill, 1979). Additionally, as discussed in Chapter IV, the researcher employed qualitative content analysis, which is "a research technique for objective, systematic and quantitative description of the manifest contest of communication" (Berelson, 1952, p. 18).

The qualitative study was conducted before the quantitative study, so it could be utilised as the basis of the main study. The quantitative study operationalised the theoretical framework developed from the literature review and qualitative phase (Churchill, 1979). It should therefore be highlighted that the operationalisation of the theoretical framework occurred in the quantitative stage. According to scholars (Melewar and Saunders, 1998), the process of measurement or operationalisation involves “rules for assigning numbers to objects to represent quantities of attributes” (p. 300).

As explained in Chapters III and IV, the measurement scales utilised in this study were built on the basis of existing scales and the qualitative study conducted in this research (interviews and focus groups), and academics and interviewees examined the face validity of the measurement scales. Therefore, before going further, some of the items were excluded on the basis of the information captured in the qualitative study.

In order to purify the measurement scale before the quantitative study, a pilot study was conducted. In the pilot study, the researcher employed exploratory factor analysis (EFA) and Cronbach’s alpha to ensure the measurement scales were theoretically and operationally valid and reliable. After the pilot study, the quantitative (main) study was conducted in Istanbul, Turkey. To ensure the data from the quantitative study was theoretically and operationally valid and reliable, exploratory factor analysis (EFA), confirmatory factor analysis (CFA) and various statistical tests (i.e. convergent validity, discriminant validity, nomological validity and composite reliability) were employed. In order to conduct the hypothesis testing, structural equation modelling (SEM) was employed.

The quantitative data was examined by adopting Analysis of Moment Structure (AMOS), utilising IBM SPSS Amos 21.0.0 for the SEM to assess the measurement model and hypothesised structural model (Byrne, 2001; Hair et al., 2014). According to the results of the reliability, convergent, discriminant and nomological validity, the constructs of interests exhibited acceptable values, and were therefore satisfactory for the context. The researcher in the current study adopted structural equation modelling (SEM) in line with scholars’ (Anderson and Gerbing, 1988; Hair et al., 2014) recommendations, utilising SEM in a two-stage approach, testing the measurement model and then the structural model.

In the first step, the proposed measurement model was examined using model fit indicators: the model showed a significant fit to the data (Byrne, 2001; Hair et al., 2014; Tabachnick and Fidell, 2007). The findings of the proposed model were as follows: chi-square (χ^2)=208.106, p<.001, CFI=.929, TLI=.936, GFI=.958, IFI=.933, AGFI=.740, NFI=.921, and RMSEA=.040.

Additionally, when it came to examining the hypothesised relationships between constructs, the model displayed an adequate representation, and nine of the 18 hypotheses were supported. The hypothesis testing showed that the hypotheses were supported with the exception of the following effects: visual cues (VIS) on brand experience (BREX); social cues (SOC) on brand experience (BREX); consumer religiosity (REL) on the relationship between visual cues (VIS) and brand experience (BREX); consumer religiosity (REL) on the relationship between audial cues (AUD) and brand experience (BREX); consumer religiosity (REL) on the relationship between haptic cues (HAP) and brand experience (BREX); consumer-perceived value (CPV) on the relationship between visual cues (VIS) and brand experience (BREX); consumer-perceived value (CPV) on the relationship between audial cues (AUD) and brand experience (BREX), consumer-perceived value (CPV) on the relationship between olfactory cues (OLF) and brand experience (BREX); and consumer-perceived value (CPV) on the relationship between social cues (SOC) and brand experience (BREX).

The results indicated that the following hypotheses were statistically significant: H2 (AUD → BREX) (γ=.146), H3 (OLF → BREX) (γ=.245), H4 (HAP → BREX) (γ=.167), H8 (OLF X REL → BREX) (γ=.136), H10 (SOC X REL → BREX) (γ=.104), H14 (HAP X CPV → BREX) (γ=.115), H16 (BREX → HEDO) (γ=.382), H17 (BREX → REPI) (γ=.407), and H18 (HEDO → REPI) (γ=.178) (see Table 6.29). The structural model was assessed using the 410 questionnaire responses. The results are discussed in the following section.

7.3. DISCUSSION OF THE HYPOTHESIS TESTING

This section discusses and illustrates the results of the hypothesis testing, in order to fulfil the aims of this study and to address the research questions and objectives. The study had five objectives. Firstly, it sought to investigate the various dimensions of brand sensuality that can be used to influence consumers in the retail industry. Secondly, it explored religiosity and its dimensions in the

Turkish landscape. Thirdly, it aimed to provide an enhanced understanding of the moderating effect of religiosity on the relationship between sensorial cues and brand experience. Fourthly, this research aimed to present an understanding of the interaction between religiosity, brand sensuality, brand experience, consumer hedonism and repurchase intention by testing the conceptual framework. Fifthly, this research aims to explorate results for managers and practitioners.

The research aimed to answer the following question within the context of the retail setting in Turkey: 'to what extent does religiosity moderate the relationship between brand sensuality and brand experience, affecting consumers' hedonism and, in turn, influencing repurchase intention?' The data analysis showed that, of the 18 hypotheses with the paths illustrated in the conceptual framework, nine were supported. Table 6.29 illustrated the summary of all the paths. In the following section, the findings for each path are examined.

7.3.1. Brand sensuality elements and brand experience

Based on the findings of the qualitative study (interviews with brand managers, design consultants and experts, and focus groups representing consumers), visual, audial, olfactory, haptic and social cues were determined as the five elements of brand sensuality that influence brand experience. The marketing literature defines brand sensuality as the ability to interact with consumers by engaging their senses (sight, hearing, smell, touch and taste) in order to affect their emotions and perceptions to deliver more meaningful and memorable experiences (Hulten, 2011; Krishna, 2010; Rodrigues, 2014; Rodrigues et al., 2013); and brand experience refers to an engaging interaction between brand and consumer, where the brand tries to connect with the consumer by creating memorable, sensorial, emotional and spiritual level of involvement via the brand's products, goods, services and atmospheric cues (Brakus et al., 2009; Carbone and Haeckel, 1994; Hulten, 2011; Mascarenhas et al., 2006; Pine and Gilmore, 1998; Shaw and Ivens, 2002). According to Lindstrom (2005), with the fast-paced environment of competitive marketplaces, firms are actively seeking to appeal to consumers' sensations in order to differentiate their offerings; brand sensuality is therefore gaining more and more importance since, once one or more senses has been evoked, it is difficult to eliminate them, thereby enabling a long-term brand experience (Krishna, 2010; Lindstrom, 2005; Schmitt, 2011).

Regarding the first two research questions: (1) 'what are the dimensions of brand sensuality?', and (2) 'to what extent does brand sensuality influence brand experience?', this study first examined the elements of brand sensuality by scrutinising the literature and by carrying out the qualitative study (see Chapters II and V). Visual, audial, olfactory, haptic and social cues were all found to be elements of brand sensuality. Participants agreed on these elements and their influence on brand experience. The results of the hypothesis testing showed that audial and olfactory cues influenced brand experience.

Furthermore, the findings demonstrated that visual and social cues did not influence brand experience in the fashion retailing context: H1 and H5 were therefore rejected. The outcomes of this research are directly connected with the research setting. As a result, the study supported the idea that elements such as audial, olfactory and haptic cues are key drivers of brand sensuality. The rejection of H1 and H5 was unexpected: it had been hypothesised that visual cues and social cues also had an effect on brand experience (γ=.022, *t*-value=.477, p=.634; and γ=.052, *t*-value=1.231, p=.218, respectively). The unexpected outcome might be associated with a number of reasons as discussed below.

As illustrated in Chapter II, visual cues are considered as the first sensorial cues to be noticed (Biswas et al., 2014; Hulten, 2013; Schiffman, 2001), and form the biggest part of branding strategies in environmental settings (Biswas et al., 2014; Biswas, 2016; Hulten, 2013). The literature reveals that within the conceptualisation of brand sensuality, colour, logos, lighting, cleanliness, fixtures, graphics, signage and even mannequins are all examples of visual cues that are used by companies to influence consumers' behaviour and lead to possible purchases (Hulten, 2013; Kahn and Deng, 2009; Krishna, 2008; Seock and Lee, 2013). However, from the practical side, practitioners (Guignet, 2015; Wischhover, 2016) argue that stores are all starting to look the same. According to Guignet (2015), "window dressing and shopfitting are crucial elements" which have begun to look 'alike' (p. 1). The reason suggested is that standardisation of visual cues (such as logos and colour scheme) is used in order to lower operational costs, rather than to differentiate between stores.

However, while standardising visual cues might lower operational costs, it could also be the main reason why consumers do not have a positive brand experience in similar-looking stores. In terms of the items ‘I find myself making shopping decisions based on how the store looks’ (VIS1), ‘The store’s interior design and décor influence my decisions when I shop’ (VIS2), ‘A pleasant store ambience allows me to spend more money in the store’ (VIS3), and ‘I prefer a store with an attractive store display’ (VIS5), and since practitioners have strongly argued for the standardisation of visual cues (Guignet, 2015; Wischhover, 2016), the reason for H1 (visual cues → brand experience) not being supported might be that consumers’ perceptions of visual cues is that they are ‘standardised’ and therefore have no effect on their experience.

In order to support the argument from the practitioners, one participant commented on why visual cues might not have any influence on brand experience as follows:

> “We are living in an age of industrialisation. We can easily find every product in every single store, no matter what the brand is. Especially when I look at their displays, it feels like they are all the same. That’s why for me, brand experience does not directly match with visual cues. Especially thinking about the common fashion products that we’re consuming.” (F1P4)

In the same vein, another participant commented:

> “The fact of the matter is we all are living in a consumerist society. For example, you want to buy a t-shirt; you can find any version of a t-shirt in all the brands’ stores. But one way or another, you come up with a brand and a store eventually. The reason is that you like something, I think the cue does not relate to that specific store. Because all stores look alike these days. Sometimes I cannot differentiate between them.” (F2P3)

Therefore, it might be concluded that the reason for this study rejecting the influence of visual cues on brand experience could be the standardisation of retail stores, leading to a situation where consumers are not influenced by visual cues since the stores all look the same.

Another unexpected result was H5, where the relationship between social cues and brand experience (SOC → BREX) was found to be not significant (γ=-.052, *t*-value=-1.231, p=.218) and was therefore rejected. Social cues refer to the part of the retail atmosphere and environment involving salespersons and employees, which are considered to be part of the social environment of retail settings (Ballantine et al., 2010; Liu and Jang, 2009; Osman et al., 2004). Through this definition, it might be wise to emphasise that the social cues are directly related to the brands selected for this particular research. Also, regarding the items 'Employees of the store should give personal attention to customers' (SOC1), 'I prefer employees of the store to always wear appropriate outfits and look tidy in the store' (SOC2), 'Employees should offer friendly service' (SOC4), and 'I prefer stores with polite employees' (SOC6), it can be said that all these items regarding social cues are directly related to store employees. Therefore, if the participants had no particular experience of the store employees, which covers the social cue dimension of brand sensuality, this might be the reason H5 was not supported (social cues → brand experience).

As illustrated in Table 6.29, another element of brand sensuality, audial cues, were found to have an influence on brand experience (AUD → BREX), and therefore H2 was fully supported (γ=.146, *t*-value=3.072). Looking at the relevant items, 'The background music is important when I shop' (AUD1), 'Music in the store makes a difference to me in deciding which store I will shop at' (AUD2), 'I prefer to spend more time in the store if I find the music pleasant' (AUD3), 'I feel comfortable when the music played in the store is the music that I usually listen to' (AUD4), 'The pleasurable rhythm of the background music allows me to buy more in the store' (AUD6), 'Listening to pleasant music allows me to boost my mood while I am shopping' (AUD7), 'Hearing background music in the store makes my shopping and browsing more fun' (AUD8), it can be said that the existence of music in stores leads consumers to have a positive experience, hence H2 was supported (audial cues → brand experience).

Furthermore, the familiarity and the pleasantness of the music enables consumers to have more fun and spend more time in the store.

In addition to the statistical findings, during the qualitative study, focus group participants strongly supported the influence of audial cues on brand experience, for example:

> "I can say the music. Definitely! For example, if I just go to a mall without thinking of buying anything. If the music that is playing in the store makes me enjoy shopping, or is the music that I love, I will definitely buy something, which reminds me of fun moments, because music can give me a great experience and change my mood, so I enjoy shopping, which makes me buy something. Believe me, I have experienced that scenario more than 100 times." (F3P3)

> "I can say music. If I want to buy something, music that makes me disturbed, definitely affects my shopping in a negative way. But if the music makes me relaxed, makes me feel good, it affects my shopping decisions in a good way." (F2P1)

> "For example, if I want to buy a product from a store, this means I have to spend at least 20 minutes to an hour in that store. Therefore, in the meantime, the music needs to attract me. The music needs to be good, the scent needs to be pleasurable. If music is missing from the store, I might get out and become reluctant to buy anything." (F4P1)

With the statistical support consistent with the qualitative findings, it can be stated that the more favourable perceptions consumers have of audial cues, the more favourable perceptions of brand experience they will have.

In the same vein, the SEM results in Table 6.29 show the empirical evidence, which support the importance of olfactory cues in the retailing setting where they influence brand experience. H3 (OLF → BREX) was fully supported (γ=.245, *t*-value=5.750). This result is in line with previous research, where olfactory cues have been found to influence consumers' emotions, evaluations and behaviour (Mattila and Wirtz, 2001). According to the findings of Morrin and Ratneshwar's (2003) research, pleasant ambient scent alters consumers' recognition and recall of the brand, and increases the time and money consumers' are willing to spend in the retail setting. Regarding the items, 'If I cannot sniff certain scents in the store, I am reluctant to buy them' (OLF2), 'It is the smell of the store that alerts me to certain offerings in the store' (OLF3), 'I get a better feeling about the store when there is a specific scent in a particular store' (OLF4), 'Without the scent of the store, I would miss something while I am shopping in the store' (OLF5), it can be concluded that the presence of scent alerts consumers and leads them to positive brand experiences, while its absence leads them to be reluctant to enter the store or to buy any products or services from this particular store.

In line with the literature, the qualitative findings offer support to H3 (olfactory cues → brand experience). During the interviews, a design consultant commented on the importance of the audial cues in the following terms:

> "Sensorial cues are definitely industry-related: it depends on which industry are we talking about, but if we are talking about fashion retailing, I want to give examples from our business and our understanding. When we design something, or work for a brand, we have to integrate with the brand. Therefore, I have to think myself as consumer. Now, I know that consumers are looking for special cues in retail stores which are familiar to themselves, something that they can catch, to which they can adjust easily. You can achieve this by using olfactory cues, which also makes your brand familiar and special to your consumers." (INT7)

Regarding H4, the SEM results in Table 6.29 show that the empirical evidence supports the importance of haptic cues in the retailing setting, in terms of their influence on brand experience. H4 (HAP → BREX) was fully supported (γ=.167, t-value=4.253). The influence of haptic cues on brand experience was one of the most discussed issues during the interviews and focus groups: the focus group participants, representing consumers, highlighted more practical issues, in line with the findings of Peck (1999) and Peck and Childers (2003), such as 'When walking through the stores, I cannot help touching all kinds of products', 'When browsing in the store, it is important for me to handle all kinds of products', and 'I like to touch products even if I have no intention of buying them', all of which were supported by the interviewees and focus group participants.

Look at the items 'When walking through the stores, I cannot help touching all kinds of products' (HAP1), 'Touching products can be fun in the store' (HAP2), 'When browsing in the store, it is important for me to handle all kinds of products' (HAP5), 'I like to touch products even if I have no intention of buying them' (HAP7), and 'I find myself touching all kinds of products in the store' (HAP12), it can be said that the existence of 'touchpoints' leads consumers to have a positive brand experience, hence H4 is supported (haptic cues → brand experience).

In addition to the statistical findings, during the qualitative study, focus group participants strongly supported the influence of haptic cues on brand experience. For example, participants made the following comments:

> "I should touch the product that I want to buy because I always feel more confident making a purchase after touching a product. If I cannot touch a product in the store, I am reluctant to purchase the product and I never enter that store again." (F4P3)

> "Now, in every store, you can find the same product ranges in the same price ranges. Therefore, if I want to buy a product, I want to touch it. It needs to be accessible. It is very important for me." (F3P4)

7.3.2. The moderating effect of consumer religiosity

As emphasised in Chapters II and III, consumer religiosity is the focal construct of this study, which has been defined in the light of the literature as a phenomenon that refers to socially shared beliefs, ideas and practices which integrate each layer of individuals' preferences, emotions, actions, attitudes and behaviours reflecting the degree of his/her commitment (Arnould et al., 2004; Hill and Hood, 1999; Johnson, 2000; Koening et al., 2000; Sheth and Mittal, 2004; Stark and Glock, 1968; Terpsta and David, 1990; Worthington et al., 2003). The literature has studied religiosity from many different perspectives, such as social psychology (Freud 1928; Durkheim, 1951; 1965), economics (Weber, 1930) and philosophy (Muscio, 1918), and based on different aspects of behaviour, where it has been long recognised that religiosity has an undeniable influence on shopping decisions (Essoo and Dibb, 2004), consumption choices (Cosgel and Minkler, 2004), voting behaviour (Gibbs, 2005), social stability (Fagan, 1996), and crime and delinquency (Butts et al., 2003).

In the past few decades, even though researchers have given increased attention to the study of religiosity and its effects on the consumption, decision-making and behavioural patterns of consumers (Delener, 1990; Essoo and Dibb, 2004; Hirschman, 1983; Lau, 2010), there is a lack of understanding of the role of religiosity in sensorial marketing. Thus, it is necessary to build an enhanced understanding of how religiosity influences sensorial-related constructs. To date, no empirical research has been carried out on consumer religiosity and its influence on brand sensuality and brand experience. Hence, this study has endeavoured to gain an enhanced understanding of the phenomenon of religiosity in Turkey, and its influence on brand sensuality and brand experience.

H6 predicted that consumer religiosity moderated the relationship between visual cues and brand experience. This relationship was not statistically significant (γ= -.006, *t*-value= -.115, p=.909). Therefore, H6 was not supported. This unexpected result could be related to same possible reason H1 (VIS → BREX) was rejected. As highlighted in Section 7.3.1, even though the visual cues implemented in retail settings, such as colour, logos, lighting, cleanliness, fixtures, graphics, signage and even mannequins can be examples of visual cues used by companies to influence consumers' behaviour and lead to possible purchases (Hulten, 2013; Kahn and Deng, 2009; Krishna, 2008; Seock and Lee, 2013), the literature heavily conflicts with the practitioners' side, where scholars have ignored the 'standardisation' factor when advising practitioners regarding visual cues. According to McCormik (2004), "every major global company continually faces the decision whether to standardize its international branding strategy or customize branding tactics" where "this standardization begins at the operational level with the clothing's design, fabric selection and manufacture and extends to the company's marketing efforts" (p. 1). Practitioners (Guignet, 2015; Wischhover, 2016) argue that retail stores all look alike if standardisation is used.

According to Guignet (2015), "window dressing and shopfitting are crucial elements" which have begun to look alike (p. 1), noting that standardisation of visual cues (such as logos and colour scheme) was used to lower operational costs rather than differentiate between brands. On the basis of this discussion, the reason for the rejection of H6, which predicted the influence of consumer religiosity on the path of visual cues → brand experience, might be the standardisation of retail stores, whereby consumers are not influenced by visual cues since all the stores look the same.

H7 predicted the influence of consumer religiosity on the path of audial cues → brand experience, which was also not statistically significant (γ= -.029, *t*-value= -.598, p=.550). Therefore, H7 was not supported. Even though audial cues had a direct influence on brand experience (H2), which was fully supported, consumer religiosity had no effect on audial cues → brand experience. This unexpected result could be related to the items, which were based on the existence of audial cues in the retail setting, for example, 'The background music is important when I shop' (AUD1), and 'Music in the store makes difference to me in deciding which store I will shop at' (AUD2), or on the issue of pleasant music, for example, 'I feel comfortable when the music played in the store is the music I usually listen to' (AUD4), and 'The pleasurable rhythm of the background music allows me to buy more in the store' (AUD6). However, when the literature was revisited, a study conducted by Ok and Erdal (2014) on 'religious and demographic indicators of music preference in a Turkish sample' revealed that religiosity influenced music preferences and genres (such as Western pop, Western sophisticated, classical, Turkish folk, Turkish classical). Therefore, the reason for the rejection of H7 might be that no statement relating to musical genres existed in the measurement properties, which is a new research stream that will be discussed in Chapter VIII.

Hypothesis 8 predicted that consumer religiosity moderated the relationship between olfactory cues and brand experience. The model indicates that this moderating effect does exist and, according to the interaction effect of consumer religiosity (see the interaction graphs in Figure 18.6), consumer religiosity strengthens the positive relationship between olfactory cues and brand experience. Therefore, H8 was accepted (γ=.136, *t*-value=3.017). This result was strongly supported in the focus groups and the interviews, where one interviewee commented:

> "In this context, I mean when it comes to the context of Turkey, religious values and religiosity are also important. There was an empirical study conducted on scents and experiences and how our values and perceptions are influenced by our experiences. Definitely, when we smell a scent, even unconsciously, sometimes I realise that individuals are giving their impression even with their facial expressions. Sometimes, individuals can give a reaction – unconsciously as we suppose it is. Yet there are many reasons for these reactions subconsciously. Can religion be one of the stimuli that create reactions? Why not? As I said, for example scent, the way we process these sensorial cues can vary from one person to another. Our individual-related values such as religiosity can lead us to have different perceptions and different experiences in any case; therefore for brand related-concepts, I definitely think it affects people." (INT8)

Another brand manager commented:

> "The perception of religion and religiosity are important concepts for us. Moreover, they are key concepts in Turkey. Anyone who claims otherwise would be lying. The one sensorial cue that we lean on is scent. […] We conducted a scent research, I mean one of the companies that we worked with did it for us. We know our consumers. For example, 40% of our customers consist of conservative parts of society… I think we serve 40% conservative parts and 60% liberal parts of society, and also, I think you aware that there are more than enough Arabs, Persians and Moroccans, so there are Muslim tourists in our stores all the time. Though the research that was conducted, we realised that one of the most important strategies that we need to be careful of is scent. Because we know that those two concepts are related" (INT4)

The findings and the model also indicated that the moderating effect of consumer religiosity on the path of olfactory cues → brand experience does exist, and according to the interaction effect of consumer religiosity (see interaction graphs in Figure 18.6), consumer religiosity strengthens the positive relationship between olfactory cues and brand experience.

H9 predicted the influence of consumer religiosity on the path of haptic cues → brand experience, but this was not statistically significant (γ=-.028, *t*-value=-.659, p=.510). Therefore, H9 was not supported. Even though haptic cues have a direct influence on brand experience (H4, fully supported), consumer religiosity has no effect on haptic cues → brand experience. This unexpected result could be related to the items, which emphasise the existence of 'touchpoints' in the retail setting. For example given the items 'When walking through the stores, I cannot help touching all kind of products' (HAP1), 'When browsing in the store, it is important for me to handle all kinds of products' (HAP5), and 'I like to touch products even if I have no intention of buying them' (HAP7), the rejection of H9 might be related to the haptic approach that participants have considered.

H10 predicted that consumer religiosity moderated the relationship between social cues and brand experience. The model indicates that this moderating effect does exist, and according to interaction effect of consumer religiosity (see interaction graphs in Figure 18.6), consumer religiosity strengthens the positive relationship between social cues and brand experience. Therefore, H10 was accepted (γ=.104, *t*-value=2.718). This result is highly surprising since H5 (SOC → BREX), i.e. the influence of social cues on brand experience, was not significant (γ=-.052, *t*-value=-1.231, p=.218), and was therefore rejected. Based on these results, it is important to emphasise that even though social cues have no influence on brand experience, consumer religiosity strengthens the positive relationship between social cues and brand experience. In order to comprehend the reasons for this, the literature from different disciplines (i.e. social psychology, sociology and communication) has been revisited.

As explained in Chapter V (qualitative study), according to Skandrani et al. (2011), the social dimension refers to "the nature of the relationships within the work team and between employees and their managers. This factor appears also to have an effect on the employees' internal responses, which, in turn, generate either an approach or an avoidance behaviour" (p. 62). According to Bonfanti (2014), the sensorial elements that retailers utilise with the aim of creating a unique and engaging customer experience can be described as 'a dilemma for retailers' since they touch on environmental psychology, marketing, retail management, staff training and many other variables.

When it comes to religiosity and social interaction, Durkheim's book 'The elementary form of religious life' (1912), stresses that religion and its power reinforce social unity where religion facilitates communication and other social interaction, and, as a result, strengthens the social bonds of individuals. Also, according to Alwi and Rashid (2011), from a religious perspective, "social interaction is a prominent role plays by all religions in order to be kind to the fellow beings" (p. 115). Therefore, with strong support from different schools of thoughts, consumer religiosity can be seen as a factor that strengthens the relationship between social cues and brand experience.

7.3.3. The moderating effect of consumer-perceived value

According to scholars (Albrecht, 1992; Babin et al., 1994; Parasumaran and Grewal, 2000; Woodruff, 1997), perceived value is defined as consumers' assessment overall of the benefits and/or costs related to consumables; and consumer-perceived value is a vital concept in creating long-lasting relationships with consumers (Albrecht, 1992; Babin et al., 1994; Parasumaran and Grewal, 2000; Woodruff, 1997). Furthermore, according to Oh (2000), perceived value can refer to the benefits and sacrifices consumers experience by comparing products subjectively and cognitively.

Looking at the hypotheses, H11 (the moderating effect of consumer-perceived value on the path of visual cues → brand experience), H12 (the moderating effect of consumer-perceived value on the path of audial cues → brand experience), H13 (the moderating effect of consumer-perceived value on the path of olfactory cues → brand experience), and H15 (the moderating effect of consumer-perceived value on the path of social cues → brand experience), were all rejected because they were not statistically significant (γ=-.028, *t*-value=-.659, p=.510;

γ=-.015 *t*-value=.363, p=.717; γ=-.059, *t*-value=-1.119, p=.263; γ=.062 *t*-value=1.415, p=.157; and γ=.012 *t*-value=.688, p=.491, respectively).

Before going further, one should examine the measurement items relating to consumer-perceived value in order to comprehend the hypothesised relationships, and the outcomes. Looking at the items 'This brand offers good value for money' (CPPV1), 'The experience is worth the money' (CPPV2), 'This brand's products are reasonably priced' (CPPV5), 'This brand is the one I enjoy' (CPEV1), 'This brand is the one I would feel relaxed about using' (CPEV2), 'This brand is the one that makes me feel good' (CPEV3), 'This brand gives me pleasure' (CPEV4), 'This brand has consistent quality' (CPQP1), 'This brand has an acceptable standard of quality' (CPQP2), 'This brand's products are well made' (CPQP3), 'This brand's products last a long time' (CPQP4), 'This brand's products perform consistently, 'This brand's product improves the way I am perceived' (CPSV2), 'This brand's products give its owner social approval' (CPSV3), and finally 'This brand's products make a good impression on other people' (CPSV4), it can be easily seen that the items relate to the brand and the quality of the products themselves.

Additionally, the items emphasise the price/value for money, which can be defined as the functional value, quality/performance, emotional value and social value. Looking at the items, especially 'This brand's products are well made' (CPQP3), 'This brand has an acceptable standard of quality' (CPQP2), 'This brand has consistent quality' (CPQP1), This brand's products last a long time' (CPQP3), 'This brand's product perform consistently' (CPQP6), 'This brand is the one I enjoy' (CPEV1), it should be stressed that all these items are associated with the brand and the products themselves. This might therefore be the reason why consumer-perceived value has no effect on the relationship between visual, audial, olfactory and social cues and brand experience.

On the other hand, H14, which predicted that consumer-perceived value moderated the effect of the relationship between haptic cues and brand experience, the model indicates that this moderating effect does exist, and according to the interaction effect of consumer-perceived value (see interaction graphs in Figure 18.6), consumer-perceived value strengthens the positive relationship between haptic cues and brand experience. The reason might be that haptic cues are directly related to having convenient touch-related cues in the store atmosphere, including ‘touchpoints’. Consumers who can touch the products can assess the quality, functional value and price/value performance. As such, consumer-perceived value can strengthen the relationship between haptic cues and brand experience, where customers can touch and assess the products, leading them to having an experience of the brand. Additionally, according to the results, consumers with high consumer-perceived value have a better brand experience if haptic cues exist, since they need ‘touchpoints’ to assess the overall benefits and/or costs related to the product that they want to buy. Therefore, H14 was accepted (γ=.115, t-value=-2.864).

In addition to the statistical findings, during the qualitative study, focus group participants strongly supported the influence of consumer-perceived value on the relationship between haptic cues and brand experience. For example:

> “According to my point of view, consumer-perceived value is related to assessment of the products. It is a value that you need to assess the quality-to-price [ratio] that you have given. For that, you need to assess the product or service that you have been received. So it is about the product, not the store ambience or sensorial cues themselves.” (F1P5)

Another participant commented:

> “The first thing comes to my mind is quality. I think there might be a relationship between perceived value and experience. We need to consider everything as much as we can. For example, if I think the product is well-made, the brand has its own quality, that can lead me to have a positive experience.” (F3P5)

7.3.3. Brand experience

As highlighted in Chapter III, scholars (Arnold and Reynolds, 2003; Ballantine et al., 2010; Griffin et al., 2000) refer to consumer hedonism as the sense of enjoyment, fun and pleasure consumers can receive through the new experiences they gain while shopping. In accordance with this definition, it should be stressed that brand experience can be an aspect of hedonism, which is aligned with Hirschman and Holbrook's (1982) description of hedonic consumers referring to the "facets of consumer behaviour that relate to the multisensory, fantasy and emotive aspects of one's experience with products" (p. 92). The literature supports the empirical findings of this study; the SEM results in Table 6.29 illustrate from the empirical evidence that brand experience influences hedonism (BREX → HEDO), and therefore H16 was accepted (γ=.382, *t*-value=8.370).

Looking at the items of brand experience, 'This brand makes a strong impression on my visual senses' (BREX1), 'I find this brand interesting in a sensory way' (BREX2), 'This brand induces feelings and sentiments' (BREX5), 'This brand is an emotional brand' (BREX7), 'This brand tries to put me in a certain mood' (BREX8), 'This brand stimulates my curiosity and problem solving' (BREX11), 'I engage in physical actions and behaviours when I use this brand' (BREX14), 'This brand tries to make me think about my lifestyle' (BREX15), 'This brand tries to remind me of activities I can do' (BREX16), 'This brand gets me to think about my behaviour' (BREX17), 'This brand is part of my daily life' (BREX18), and additionally looking at the items of hedonism, 'While shopping, I feel a sense of adventure' (HEDO1), 'Shopping is a way I like to spend my leisure time' (HEDO2), 'Shopping is one of my favourite activities' (HEDO3), 'Shopping in general is fun' (HEDO4), 'Shopping is like an escape' (HEDO5), 'I am a person who is looking for more fun and enjoyment of shopping' (HEDO6), it should be noted that, since brand experience leads consumers to have their emotions stimulates, to recall activities, to make the brand part of their lives and to induce feelings and sentiments, it is logical that brand experience should lead consumers to have fun and enjoyment and to feel a sense of escape and adventure.

Thus, the results of this study support the previous research conducted by the scholars, where brand experience has been found to positively influence consumer hedonism. Looking at the qualitative findings, the participants emphasised supportive arguments regarding the relationship between brand experience and hedonism. Focus group members made the following statements:

> "I think brand experience is a matter of finding fun and happiness, and getting as much enjoyment as you can." (F3P5)

> "Definitely positive brand experience has a substantial influence on consumer hedonism. If a brand is able to give me a positive experience, it gives me fun, enjoyment and adventure." (F3P3)

> "I can say that there is a linear relationship: we shop for fun or as an escape, to find a kind of adventure. Therefore, if you get a positive experience or vibe from a particular store, that store will be your first option to feel the same senses." (F1P4)

As also noted in Chapter III, scholars (Kazakeviciute and Banyte, 2012; and Stuart and Mehteth, 2006) highlight that positive brand experience can lead consumers to positive behavioural outcome such as purchase intention and intention to recommend. Looking at the repurchase intention items, 'I am committed to maintaining my purchasing at this brand's store' (REPI2), 'In the future, my shopping at this brand's store will be possible' (REPI4), 'I will consider revisiting this brand's store in the future' (REPI5), 'I intend to recommend this brand that I regularly use to people around me' (REPI6), and 'I will definitely go to the store when I have a chance to buy the same material in a shopping mall/complex' (REPI7), this research predicted the influence of brand experience on repurchase intention (BREX → REPI), where H17 was fully supported (γ=.407, *t*-value=8.794).

Looking at the measurement items, it can be emphasised that positive brand experience can lead consumers to have an intention to repurchase. The SEM results supported H17 (brand experience → repurchase intention). In addition to the statistical findings, during the qualitative study, focus group participants strongly supported the influence of brand experience on repurchase intention. For example:

> "If you experience something positive, if that store puts you in a good mood and appeals to you in a sensory way, that particular brand's store

becomes a first choice for you to shop, to experience the same feelings and mood all over again." (F3P1)

The SEM results in Table 6.29 show that, based on the empirical evidence, the last hypothesis (H18), which predicted the influence of hedonism on repurchase intention (HEDO → REPI), was statistically significant (γ=.178, *t*-value=3.853); H18 was therefore accepted. This result supports what Sheth et al. (1991) and Rintamaki et al. (2006) emphasise in their studies regarding consumer hedonism, and that hedonic values "reflects consumers' perceived psychological value of buying process and purchased product, could be characterized by positive influence on willingness to recommend" Kazakeviciute and Banyte, 2012, p. 534).

In addition to the statistical findings, during the qualitative study, focus group participants strongly supported the influence of hedonism on repurchase intention:

> "If you had a positive experience, you never forget the times that you've spent in that store. You want to go that store one more time to 'breathe' that atmosphere. You want to repurchase." (F2P2)

> "Definitely. If I touch a product and it makes me happy, I buy it without hesitation. I also enjoy that shopping experience. Moreover, after the purchasing process, as I've experienced a pleasurable shopping experience, the product that I've bought makes me happy every time I use it." (F2P1)

7.4. SUMMARY

Chapter VII has discussed the full findings of both the qualitative and quantitative research, as set out in Chapters V and VI. The empirical results were discussed and were supported by the qualitative findings, which consisted of focus groups and interviews. The literature was also revisited to discuss the findings and provide a deeper understanding of the phenomena under study. Based on the structural equation modeling results, nine of the 18 hypotheses were supported. The rationale and reasons were illustrated in Sections 7.2 and 7.3.

The outcomes of the SEM results indicate that audial, olfactory and haptic cues have a direct influence on brand experience. Furthermore, the results indicate that consumer religiosity moderates the relationships between olfactory cues and brand experience, and between social cues and brand experience. However, the effect of consumer religiosity on the relationship between visual, audial and haptic cues and brand experience were not found to be significant. Additionally, the results indicate that consumer-perceived value moderates the relationships between haptic cues and brand experience, and between haptic cues and brand experience. On the other hand, the moderating effect of consumer-perceived value on the relationship between visual, audial, olfactory and social cues and brand experience was not found. The SEM results also indicate that brand experience has a direct influence on hedonism and repurchase intention, and that hedonism influenced on repurchase intention. The next chapter presents the study's conclusions and the theoretical and managerial implications. The research limitations and suggestions for future research will also be noted.

CHAPTER VIII: CONCLUSION AND IMPLICATIONS

8.1. INTRODUCTION

This study has explored how consumer religiosity and consumer-perceived value influence brand sensuality, brand experience and consumer hedonism, and the resulting effects on repurchase intention, in the fashion retailing context in Istanbul, Turkey. It has filled gaps in the research, mainly by providing insights into elements of brand sensuality. Furthermore, by building on environmental psychology theory and the Stimulus-Organism-Response (S-O-R) model, this research aims to contribute to sensory marketing by capturing consumer religiosity and consumer-perceived value as having an impact on individuals' cognitive, affective and behavioural patterns. The effects of sensorial strategies have attracted very little attention in previous studies. This research has used a mixed-method approach, involving a quantitative study (questionnaire) and a less dominant qualitative study (interviews and focus groups), to develop measurement items and investigate the research hypotheses.

This research makes a number of separate contributions to the field as follows: (1) the researcher examined the various dimensions of brand sensuality (i.e. visual, audial, olfactory, haptic and social) that can be used to influence consumers in the retail industry; (2) the study investigated religiosity and its dimensions in the Turkish landscape; (3) the research examined the moderating effects of religiosity and consumer-perceived value on the relationships between sensorial cues (i.e. visual, audial, olfactory, haptic and social) and brand experience; and (4) the research investigated the relationship between the five brand sensuality elements and brand experience, consumer hedonism and repurchase intention.

The main research contribution of this study is the construction of a model that explains the brand sensuality elements and the moderating effect of consumer religiosity and consumer-perceived value on the path of brand sensuality and brand experience, which lead consumers to have hedonic values and intention to repurchase. The results of this research show that audial, olfactory and haptic cues have a direct positive effect on brand experience. The results additionally indicate that consumer religiosity moderates the relationships between olfactory cues and brand experience, and between social cues and brand experience.

Additionally, the results indicate that consumer-perceived value moderates the relationship between haptic cues and brand experience, and strengthens the relationship between haptic cues and brand experience. The SEM results also indicate that brand experience has a direct influence on hedonism and repurchase intention, while hedonism also influences repurchase intention. Based on the results, there are a plethora of implications that this study holds for managers who wants to implement sensorial strategies into their marketing efforts.

This chapter discusses the implications of the research findings as follows. Firstly, in Section 8.2, the implications of the research findings are set out. Section 8.3 then gives details of the research limitations and potential directions for future research. Last but not least, Section 8.4 contains the summary.

8.2. IMPLICATIONS OF THE RESEARCH FINDINGS

The research contribution can be considered as the most significant part of this doctoral research, regarding the phenomena that were investigated and the significance of the research to the development of the discipline. The theoretical contributions are presented first, followed by the methodological contributions and finishing with the contributions for managers.

First and foremost, this study claims to make a unique contribution to the literature and marketing knowledge. Even though the importance of this study has been presented in the previous chapters, it is important to emphasise it again here. Despite the increasing interest in brand sensuality and its influence on consumers' responses, which have been empirically investigated in the retail context in the marketing domain, scrutiny of the literature reveals that a substantial part of this research stream has captured either only a few of the sensorial stimuli, or specific stimuli, when investigating their effect on consumer responses within the retail context. To put it differently, while some scholars have specifically investigated music (Andersson et al., 2012; Ferreiraa et al., 2011) or colour (Bellizzi and Hite, 1992; Verhoeven and Van Es, 2012), others have focused on scent (Chebat and Michon, 2003; Madzharov et al., 2015), rather than taking all the elements together, since they are inseparable parts of the retail context and all interact with consumers in the same space. Therefore, since there has been no holistic approach to the notion of brand sensuality and no study asking 'what are the dimensions of brand sensuality', this research aims to investigate all the sensorial elements in the fashion retail context.

Another contribution of this study is to investigate the relationship between brand sensuality (i.e. visual, audial, olfactory, haptic and social cues) and brand experience by asking 'To what extent does brand sensuality influence brand experience?'. The impetus comes from the increasing attention given to sensorial marketing, where consumers are going beyond ordinary consumption by requiring an emotional experience (Morrison and Crane, 2007; Walter et al., 2013). Therefore, rather than fulfilling functional needs, marketers are trying to differentiate their brands in the human mind by promoting pleasurable and emotional experiences rather than using traditional marketing techniques (Brakus et al., 2009; Walter et al., 2013). Thus, in order to form this engaging and interactive bond between consumers and a company's products and services, brands are leaning on this new stream of research called 'sensory marketing', where the sensorial elements are associated with emotional responses which, in turn, lead to either positive or negative behavioural outcomes from consumers (Krishna and Schwarz, 2014). Therefore, to date, this study is one of the first to empirically investigate the relationship between brand sensuality and brand experience, contributing to the marketing knowledge in both areas, and helping practitioners to understand the perception of consumers regarding the 'experience' gained through sensorial marketing.

Another unique contribution of this study relates to brand sensuality and brand experience. When it comes to brand sensuality and its influence on experience, even though it has been long recognised that sensorial elements are important components for enhancing consumers' experiences (Hulten, 2013), and that such sensory cues can play a critical role in engaging consumers and influencing their behaviours and perceptions (Krishna, 2011), to date, the number of empirical studies investigating how sensorial cues might impact on consumers' brand experiences remain somewhat limited. In addition to this research gap in the literature, according to scholars (Jacoby, 2002; Markus and Kitayama, 1991; Mathras et al., 2016; Lin, 2004; Yoon and Park, 2012), when exploring how sensorial inputs affect brand experience, which has become one of the most important questions for retailers, retail managers and marketers, as the retail market faces fierce competition in terms of increasing profits and market share (Chen and Hsieh, 2011), it is important to understand the individual-level factors, since determining specific sensorial stimuli for crafting marketing strategies cannot be fully reliable without this understanding.

The reason sensorial cues are so significant is explained by scholars as follows: when consumers interact with sensorial cues in the environment, they begin to construct an unconscious mental image based on these cues, which, in turn, affect their cognitive, affective and behavioural responses in ways that depend on consumer-related variables (Eroglu et al., 2003; Kim and Moon, 2009; Koo and Ju, 2010; Lin, 2004). Even though sensorial stimuli belonging to the environmental setting have a positive influence on consumers' behaviour, it cannot be denied that macro- and micro-perspective-related variables shape consumers' perceptions and evaluations, which, in turn, lead to positive or negative behavioural responses (Kim and Moon, 2009; Kotler, 1973; Lin, 2004).

As emphasised above, even though the importance of individual-level consumer characteristics has not been appreciated, some scholars (Bone and Ellen, 1999; Koelega, 1994) have pioneered research in this field by examining different individual-level characteristics and urging scholars to bring new insights by investigating the topic further. For example, according to Bone and Ellen (1999), when investigating the influence of olfactory cues on consumer responses, the importance of moderated effects such as individual characteristics (e.g. gender) and contextual effects (e.g. a stressful task) should also be acknowledged, which previous researchers have stressed should not be ignored.

Interestingly, most of the empirical research regarding the effect of sensorial stimuli on consumers' responses has not considered individual-related factors, which can influence the interplay between the sensorial inputs and consumers' responses. Even though the effect of environmental variables on consumer behaviour has become a topic of interest among marketing scholars in the last few years (Kumar and Kim, 2014; Mohan et al., 2013; Walsh et al., 2011), there is still a lack of understanding in the retail context of how the sensorial elements interact with consumers, affect experience and lead them to positive behavioural outcomes by bringing individual-level factors into the subject.

Also, as highlighted by Spence (2014), there is a need for new studies in order to understand the impact of sensorial inputs on customer behaviour, especially in the retail context, and more importantly there is a need to understand how consumer-related variables play a role within these concepts. Therefore, by adding consumer religiosity and consumer-perceived value – with consumer-perceived value added to the research through the qualitative study – as individual-related variables, this study is one of the first to attempt to empirically investigate individual-related variables and how they influence the interplay between brand sensuality and brand experience. Since no previous study has examined these two individual-related variables, as this study has done, no direct comparison with previous studies can be made.

All in all, this study makes a unique contribution to the marketing knowledge and the literature, by investigating all the brand sensuality elements in the retail context (i.e. visual, audial, olfactory, haptic and social) and their influence on brand experience as one of the most important consumer responses which leads consumers to be more hedonic and as a consequence, leads them to repurchase (Pine and Gilmore, 1998; Pralahad and Ramaswamy, 2003; Schmitt, 1999). Additionally, by considering the calls in the previous literature for scholars to add consumer-related variables, which can play a pivotal role in influencing consumers' experience and leading them to positive behavioural outcomes in the retail context, this study investigates the effect of consumers' religiosity and consumer-perceived value on the relationship between brand sensuality and brand experience, in the context of Turkey.

As discussed in Section 2.15, the researcher investigated the relevant literature, which revealed that there was still a problem of finding appropriate measurements. According to the literature, there are four issues in finding appropriate measurements: (1) the problem of adapting Western-based instruments; (2) the lack of lexical equivalency and neglected societal perspectives due to the translation of measurements into different contexts; (3) inadequate psychometric properties (e.g. validity and reliability), and (4) focusing on specific dimensions while neglecting the other variables such as theological, historical and societal perspective of religiosity in specific contexts. In the same vein, notable scholars in different disciplines such as psychology, religion and sociology have urged scholars to add new perspectives to their research to address the lack of consideration to the matters outlined in the four points above, so that future studies can have robust theoretical and methodological frameworks. Therefore, in this research, the author has examined the concept of consumer religiosity in the Turkey context.

The most important contribution of this research is to the research, and this doctoral dissertation is built on this assertion. With its contributions to the literature and the knowledge, this research hopes to extend the boundaries of the knowledge, starting with theoretical contributions, and followed by methodological contributions.

8.2.1. Theoretical contributions of the study

The research objectives of this study were to explore how consumer religiosity and consumer-perceived value influence brand sensuality, brand experience and consumer hedonism and the resulting effect on repurchase intention for consumers in the fashion retailing context of Istanbul, Turkey. To attain these aims, the following goals had to be achieved: (1) to examine the various dimensions of brand sensuality (i.e. visual, audial, olfactory, haptic and social) that can be used to influence consumers in the retail industry; (2) to investigate religiosity and its dimensions in the Turkish landscape; (3) to examine the moderating effect of religiosity and consumer-perceived value on the relationships between the sensorial cues (i.e. visual, audial, olfactory, haptic and social), and brand experience; and (4) to investigate the relationships between the five brand sensuality elements and brand experience, consumer hedonism, and repurchase intention.

In order to explore these, a number of question had to be answered. The study's main question was 'To what extent does religiosity moderate the relationship between brand sensuality and brand experience, affecting consumers' hedonism and, in turn, influencing repurchase intention?' and the sub-questions were: (1) What are the dimensions of brand sensuality?; (2) To what extent does brand sensuality influence brand experience?; (3) To what extent does religiosity moderate the relationship between brand sensuality and brand experience?; (4) To what extent does consumer-perceived value moderate the relationship between brand sensuality and brand experience?; (5) To what extent does brand experience influence consumer hedonism?; (6) To what extent does consumer hedonism influence repurchase intention?; (7) To what extent does brand experience influence repurchase intention? Given these objectives and questions, this research makes a threefold theoretical contribution to the literature: (1) an extension of the theory; (2) conceptualisation and measurement; and (3) theory testing and generalisation.

8.2.1.1. Extending the theory

The current study provides a contribution to the marketing literature and other relevant fields such as sensorial marketing, experiential marketing, design and communication by investigating the hypothesised relationships from the perspectives of consumers, and by offering unique theoretical contributions. First of all, this study has extended the current knowledge of brand sensuality by examining its influence on brand experience in the retail setting, since scholars over the past decade (Hulten et al., 2009; Hulten, 2013; Krishna, 2012; Krishna and Schwarz, 2014; Lindstrom, 2005; Lindstrom and Kotler, 2005) have urged researchers to investigate the possible influence of experience. The literature has a plethora of studies investigating different cues and their influence on sales volume (Knoferle et al., 2012; Milliman, 1982), the amount of money spent (Andersoon et al., 2012; Morrison et al., 2011), customer mood (Osman et al., 2014) and time spent during shopping (Andersson et al., 2012); however, brand experience had not been empirically investigated in terms of its use by companies to create a long-lasting relationship with consumers and possibly lead them to have trust, satisfaction and loyalty (Sahin et al., 2011).

One of the most important contributions of this research is the development of a multidimensional approach to brand sensuality by investigating its visual, audial, olfactory, haptic and social elements, which were operationalised and tested through the qualitative and quantitative parts of this study. Despite the increasing interest in brand sensuality and its influence on consumers' responses, which have been empirically investigated in the retail context in the marketing domain, the literature reveals that a substantial part of this research stream has captured either a few sensorial stimuli or a specific stimulus when investigating their effects on consumer responses within the retail context. To put it differently, some scholars have specifically investigated music (Andersson et al., 2012; Ferreiraa et al., 2011), colour (Bellizzi and Hite, 1992; Verhoeven and Van Es, 2012) or scent (Chebat and Michon, 2003; Madzharov et al., 2015), rather than taking all the elements together since they are inseparable parts of the retail context, where they all interact with consumers in the same space. Through qualitative and quantitative analysis, the current research has provided a validated relationship between three brand sensuality elements (audial, olfactory and haptic) and brand experience. This researcher has therefore addressed one of the research gaps and responded to the scholars' call for this gap in the knowledge to be filled (Hulten et al., 2009; Hulten, 2013; Krishna, 2012; Krishna and Schwarz, 2014; Lindstrom, 2005; Lindstrom and Kotler, 2005).

Additionally, this research is one of the first empirical studies to investigate brand sensuality, brand experience, hedonism, repurchase intention, and the moderating effects of consumer religiosity and consumer-perceived value in a holistic manner in the fashion retail setting. This study is also one of the first to collect empirical evidence on all five brand sensuality elements (visual, audial, olfactory, haptic and social) in the retail context and to investigate their influence on brand experience, as this is one of the most important factors leading consumers to be more hedonic and, as a consequence, leading them to repurchase (Pine and Gilmore, 1998; Pralahad and Ramaswamy, 2003; Schmitt, 1999). Through qualitative and quantitative analysis, the current research has provided validated relationships between brand experience and hedonism, brand experience and repurchase intention, and hedonism and repurchase intention.

Another set of gaps in the literature that this study was concerned with was extending environmental psychology theory (Mehrabian and Russell, 1974), by adding consumer religiosity and consumer-perceived value as individual-level variables and testing their influences on the hypothesised relationships. According to scholars (Jacoby, 2002; Markus and Kitayama, 1991; Mathras et al., 2016; Lin, 2004; Yoon and Park, 2012), when answering the question 'How do sensorial inputs affect brand experience?' – one of the most important questions for retailers, retail managers and marketers, since the retail market faces fierce competition in terms of increasing profits and market share (Chen and Hsieh, 2011) – it is important to understand individual-level factors, since determining specific sensorial stimuli for marketing strategies will not be fully reliable unless these factors have been understood.

Scholars explain this process in the following terms: when consumers interact with sensorial cues in the environment, they begin to construct an unconscious mental image based on the sensorial cues in the environment, which, in turn, affect their cognitive, affective and behavioural responses which depend on consumer-related variables (Eroglu et al., 2003; Kim and Moon, 2009; Koo and Ju, 2010; Lin, 2004). Even though the sensorial stimuli belonging to the environmental setting have a positive influence on consumers' behaviour, it cannot be denied that the macro- and micro-perspective-related variables shape consumers' perceptions and evaluations, which, in turn, lead to positive or negative behavioural responses (Kim and Moon, 2009; Kotler, 1973; Lin, 2004). Even though the importance of individual-level consumer characteristics has not been appreciated, some scholars (Bone and Ellen, 1999; Koelega, 1994) have pioneered research by examining different individual-level characteristics and have urged scholars to add additional insights by investigating the topic further. For example, according to Bone and Ellen (1999), when investigating the influence of olfactory cues on consumer responses, the importance of moderating effects such as individual characteristics (e.g. gender) and context (e.g. a stressful task) should be acknowledged, since previous researchers have stressed that these should not be ignored.

Interestingly, most of the empirical research regarding the sensorial stimuli and their effects on consumers' responses has not considered individual-related factors, which can have an impact on the interplay between the sensorial inputs and consumer responses. Even though the effect of environmental variables on consumer behaviour has become a topic of interest among marketing scholars in the last years (Kumar and Kim, 2014; Mohan et al., 2013; Walsh et al., 2011), there is still a lack of understanding in the retail context of how sensorial elements interact with consumers, affect their experience and lead them to positive behavioural outcomes by bringing individual-level factors into the equation. Also, as highlighted by Spence (2014), there is a need for new studies in order to understand the impact of sensorial inputs on customer behaviour, especially in the retail context, and more importantly there is a need for to understand how consumer-related variables play a role within these concepts.

By addressing this research gap, this study has attempted to respond to the previous calls of scholars (Kumar and Kim, 2014; Mohan et al., 2013; Walsh et al., 2011) by extending environmental psychology theory (Mehrabian and Russell, 1974) with the addition of consumer religiosity and consumer-perceived value as individual-level variables and testing their influences on the hypothesised relationships. Through qualitative and quantitative analysis, the current research has provided a validated moderating effect of consumer religiosity on the relationships between olfactory cues and brand experience, and between social cues and brand experience. Furthermore, the research has supported a validated moderating effect of consumer-perceived value on the relationship between haptic cues and brand experience.

Additionally, this research is the first empirical attempt to investigate consumer religiosity and consumer-perceived value in the sensorial branding context in the retail setting. Filling the known gaps in the literature gaps and meeting the challenges of constructing a new conceptual framework, the framework developed was explained in detail in Chapter III and the definitions and current literature were presented in Chapter II.

8.2.1.2. Conceptualisation and measurement level

As established in Chapter I, by adding consumer religiosity and brand sensuality to the conceptual framework, the following questions gained importance: ‘What are the dimensions of brand sensuality'?; 'Why is consumer religiosity important'?; 'What are the factors that influence consumer religiosity'? And 'To what extent does brand sensuality influence brand experience'? Therefore, the research questions were developed to identify the main elements of brand sensuality and consumer religiosity, which the researcher needed to investigate fully before testing the conceptual framework.

Special attention was therefore given to validating the items. Based on the research questions raised in Chapter I, the current study focused first on brand sensuality and consumer religiosity. Next, the researcher introduced the dimensions of religiosity and elements of brand sensuality in the fashion retailing setting in the context of Turkey from the consumer perspective, for the remaining constructs. In Chapter II, an extensive literature review was conducted, revealing that, although scholars have suggested the examination of brand sensuality, individual-related variables, brand experience and its consequences (Eroglu et al., 2003; Kim and Moon, 2009; Koo and Ju, 2010; Lin, 2004; Bone and Ellen, 1999; Koelega, 1994; Kumar and Kim, 2014; Mohan et al., 2013; Walsh et al., 2011; Jacoby, 2002; Markus and Kitayama, 1991; Mathras et al., 2016; Lin, 2004; Yoon and Park, 2012; Hulten et al., 2009; Hulten, 2013; Krishna, 2012; Krishna and Schwarz, 2014; Lindstrom, 2005; Lindstrom and Kotler, 2005), to date there has only been limited empirical research on comprehending the concepts and the consumer perceptions in this area.

Additionally, as discussed in detail in Section 2.15, prior scholars (Agilkaya-Sahin, 2015; 1972; Hill and Hood, 1999; Huber and Huber, 2012; Lenski, 196; Mahudin et al., 2016; Whitely, 2009) emphasise that, even though the breadth of literature allows researchers to recognise and identify different aspects of religiosity, there is still a problem of finding appropriate measurements which represent the concepts and are psychometrically sound. Therefore, this study has contributed to the literature by examining brand sensuality and its elements, and consumer religiosity, and the measurement scales of these constructs. Additionally, this research has contributed to the literature by providing reliable and valid scales for measuring consumer religiosity and brand sensuality, which researchers can use in future studies. Last but not least, this research has made a substantial contribution to the marketing discipline by merging existing and new items with the aim of providing reliable and validated measurement scales for the constructs of interest, by employing exploratory factor analysis (EFA), coefficient alpha and confirmatory factor analysis (CFA).

8.2.1.3. Theory testing and generalisation

As discussed above, the aim of this research was to explore how consumer religiosity and consumer-perceived value influence brand sensuality, brand experience and consumer hedonism, and how that, in turn, affects the repurchase intention of consumers in the fashion retailing context from the perspective of consumers, selecting Istanbul, Turkey, as the empirical context. By investigating the proposed model in Chapter V, where the relationships between visual cues, audial cues, olfactory cues, haptic cues and social cues, brand experience, consumer religiosity, consumer-perceived value, consumer hedonism and repurchase intention were hypothesised, the current study has provided additional insights into the previous literature as well as contributing to theory testing and generalisation.

As regards theory testing and generalisation, this research makes several contributions. Firstly, it has developed a new holistic conceptual model which has been empirically tested in Turkey, whereas almost all of the prior sensorial studies have been conducted in a Western context. In terms of generalisation, this research has argued strongly that Turkey is a country which is frequently cited for its remarkable transformation in terms of reifying its Islamic values while also demonstrating that it has adopted a Western lifestyle (Ger and Fırat, 2014; Karasipahi, 2009; Sandikci et al., 2015; Sandikci and Ger, 2010). It has been strongly argued that globalisation, the age of advanced technologies, and the penetration of global brands across the world have all led the markets to drive their strategies in a standardised way in the context of commercial, cultural, technological and societal premises. Scholars have incorporated an interdisciplinary approach for studying marketing, using psychology (Krishna, 2013), religion (Agilkaya-Sahin, 2015; Rice and Sandikci, 2011) and sociology (Stillerman, 2015) in order to argue that the consumption practices of individuals cannot be overlooked, since consumption practices and religion have a strong interplay in non-Western societies (Ger and Belk, 1996; Izberk-Bilgin, 2012;

Sandikci and Ger, 2002). Therefore, as this study included a societal-bounded context such as consumer religiosity, the generalisability of the current research cannot be mentioned.

8.2.2. Managerial contribution of the study

This research offers a plethora of managerial implications not only for managers, but also for designers, decision-makers and consultants who wish to understand the influence of sensorial cues on brand experience, and the moderating effects of consumer religiosity and consumer-perceived value on the various sensorial cues and experience, which lead consumers to positive behavioural outcomes (i.e. repurchase intention).

According to Villiers (2016), “we (practitioners) acknowledge that marketing is the management and manipulation of sensory perception. Marketing establishes a connection or communication between the external (a brand, a product, a service) and the internal (the consumer; their needs, desires and sensory perception” (p. 2). As Villiers (ibid.) also highlights, for many marketers, managers and practitioners, finding an ideal strategy to generate positive responses for consumers may be critical: for retailers, it should be more important to embrace sensorial strategies, since a larger set of consumers’ behavioural outcomes are connected to the sensorial strategies a brand can implement using different dimensions. Therefore, in terms of managerial contributions, this research provides unique knowledge and an original contribution enabling managers to sustain their marketing activities and construct marketing-related strategies from consumers’ perspectives in a number of ways set out in the following paragraphs.

This study proves that audial, olfactory and haptic cues have a direct positive influence on brand experience. This contribution can be considered critical as follows: brands used to rely on the power of image a decade ago, but in such a competitive market, this will be never enough. Therefore, there is a need for the full use of sensory cues to reach consumers and make them ‘emotionally attached’ (Lindstrom, 2007). According to Lindstrom (2007), sensorial strategies are “incredibly important when you sell a brand, that you are leveraging the senses as much as you possibly can. The more emotional engagement you create between the consumer and the product, really the more the consumer is prepared to pay for it" (p. 3).

This study's results have particularly crucial implications for managers in an era when sensorial strategies are leaping forward, for example beginning to blend with technology such as virtual reality to create an enhanced in-store experience. According to Hemsley (2016), "one of the biggest trends in 2016 will be the increased use of virtual reality technology, including those with added sensory experiences involving taste and smell. The number of virtual reality shopping experiences will also increase as online users move around the store, try products and then describe and review the items online using filmed live reviews" (p. 1).

For example, as the researcher was concluding this study in 2018, Zara, one of the leading fashion brands, started to change its mannequins with augmented reality experience (Street, 2018). This might be the reason the research found that visual cues had no direct effect on brand experience, since consumers might think that visual cues are 'too standardised' and therefore 'outdated'. Looking from the perspectives of fashion brands, it should be highlighted that changing visual cues with these inspiring technologies can be considered promising, since the traditional visual cues are not influencing consumers any more. Therefore, even though H1 (visual cues → brand experience) was not supported, it should be highlighted that the rejection of H1 was supporting what consumers want: they want inspiring rather than unsettling visual cues for their brand experience. In order to emphasise the changing approach to visual cues, according to Street (2018), Burberry, Rimmel and Gap are among the brands working on augmented virtual reality applications rather than simply using traditional visual cues, in order to deliver a more enhanced experience to their consumers.

Looking at the influence of olfactory and haptic cues on brand experience, which this study finds to be proved, neuromarketing consultant and Professor Gemma Calvert has also stated the importance of investing in those cues, noting, "every day is a multi-sensory opportunity for brands and in a crowded marketing environment, marketers must go beyond the visual. In fashion, for instance, there is so much emphasis on how clothes look but much less on how they smell and feel, which would really engage consumers" (Hemsley, 2016, p. 2). Therefore, as this study demonstrates, and as emphasised by study participants and neuromarketing specialists, managers and retailers should consider the importance of olfactory and haptic cues when considering sensorial cues in the retail setting. Indeed, this study has shown that, rather than considering the most commonly addressed issues such as layout (Hyun and Kang, 2014) and colour (Babin et al., 2003; Chebat and Morrin, 2007), managers need to look at more ‘sophisticated’ issues such as haptic and olfactory cues.

In terms of haptic cues, this study reveals that designers and decision-makers, when creating sensorial cues, should implement more ‘touchpoints’, where consumers can engage with the brands and the environment, thereby increasing their brand experience. According to Jansson-Boyd, also as emphasised in Hemsley’s (2006) article, “some consumers are more tactile than others. These people tend to be more conscious about what they are touching and more aware of the weight or texture of specific items they are considering buying” (p. 1). Additionally, along with the ‘touchpoints’, brand manager should keep in mind that products need to be accessible in fashion retail settings, so that brands can communicate with consumers in the appropriate way to increase their in-store experience.

When it comes to scent, the results of this study show that olfactory cues influence brand experience positively. In the context of appealing to consumers using sensorial cues, even though olfactory cues and their applications to experiential marketing has attracted many industries, they have received little attention in the academic empirical research (Maille, 2001). The study also shows that consumer religiosity moderates the relationship between olfactory cues and brand experience. These results can be considered unique and their managerial implications carry substantial importance for marketing efforts of the fashion brands. Based on these results, managers and sensorial strategy consultants should give close attention to answering the question ‘What kind of scents attract consumers?’, which may enhance consumer experience and motivate and lead them to positive behavioural outcomes (e.g. repurchase intention, satisfaction or loyalty).

Brand managers should carefully monitor ambient scents in a continuous manner to understand how consumers are responding, and should take immediate action in negative conditions. For international brands, this result could be a warning sign to managers who implement standardised sensorial marketing efforts to minimise standard marketing costs (McCormick, 2004), since the results of this study indicate that international brands should choose ‘localised’ marketing strategies whereby they adopt their sensorial strategies after gaining a comprehensive understanding of consumers’ individual characteristics, lifestyles and attitudes, delivering a targeted approach rather than simply implementing universal sensorial approaches.

In the same vein, this conclusion can also be valid for social cues. Even though this study shows that social cues have no direct influence on brand experience, it does demonstrate that consumer religiosity has a moderating effect on the relationship between social cues and brand experience, strengthening the relationship. This result has vital importance for decision-makers and marketers, demonstrating that they need to pay close attention to context, since consumer religiosity has an undeniable influence on consumer-related variables and in terms of what consumers are exposed to while shopping. Regarding consumer religiosity and social cues, as already emphasised, Durkheim’s ‘The elementary form of religious life’ (1912) stresses the importance of religion and its power of reinforcing ‘social unity’, where it facilitates communication and other social interaction, and, as a result, also strengthens the social bonds of individuals. Furthermore, according to Alwi and Rashid (2011), from the religious perspective, “social interaction is a prominent role plays by all religions in order to be kind to the fellow beings” (p. 115).

This study investigated Muslim religiosity in the context of Turkey, a country permeated with shopping malls, which consumers interpret as places in which to socialise while also receiving a pleasurable consumption experience (Manswelt, 2005; Turkey Real Estate Book, 2008; Turkmall, 2003). Since shopping malls are common in other Muslim societies as well (e.g. Dubai, Kuala Lumpur), it should be highlighted in the light of the outcomes of this research that international as well as global brands need to pay particular attention to understanding the social and cultural dynamics of non-Western markets - especially Islamic markets, since they are mostly driven by consumers' religious values (Burgess and Steenkamp, 2002; Sayan-Cengiz, 2016; Temporal, 2011).

Additionally, as this research's outcomes are bounded by their empirical context, it is wise to mention that the study took place in Istanbul, Turkey. According to the EY (2017) report providing an overview of the tourism market, Turkey has become a shopping destination for consumers from the Middle East as well as from other emerging market countries. Therefore, global as well as international brands should pay particular attention to understanding the social- and individual-related factors as the non-Western markets, especially Islamic markets, are mostly driven by consumers' religious values (Burgess and Steenkamp, 2002; Sayan-Cengiz, 2016; Temporal, 2011).

According to the Sensory Retail Design Report (2016), "retail spaces today are far more than mere locations where customers buy or compare products. They've become a place where consumers experience the brand, discover what it stands for and how it relates to their identity and lifestyle" (p. 10). The results of this study demonstrate that managers should not ignore the individual-related factors (e.g. religiosity) of their potential customers when targeting consumers and designing sensorial strategies. As the current study also emphasises in its findings, using standard sensorial strategies with a religious target population might lead to the brand failing to deliver positive behavioural responses. Rather, it could trigger negative behavioural responses, such as negative word of mouth or complaining behaviours. Therefore, for national and international retail brands, it is essential to grasp the nature of a society and its religious values before establishing marketing activities there.

By comprehending the effects of different sensorial stimuli on consumers' emotional states and, in turn, on their behavioural responses, managers can design marketing strategies to increase consumers' hedonic motivation, build a positive brand experience, and, in turn, increase consumers' repurchase intention (d'Astous and Chartier, 2000). By exploring different dimensions of brand sensuality, this study allows managers to become more aware of significant sensorial cues which may help them achieve a more positive brand experience, while also increasing the hedonic motivations and repurchase intentions of their consumers. In other words, by acknowledging important sensorial cues and adopting better sensorial methods, a brand can decrease its marketing costs while also increasing its market share and decreasing the rate of leaving consumers in the competitive retail industry (Fornell and Wernerfelt, 1987; Warshaw and Davis, 1985).

With the intriguing interest from both academics and managers, the emphasis needs to be on how consumers react differently when sensorial cues are evoked. With the in-depth interpretation of sensorial cues, individual-related variables may, in turn, lead consumers to having either positive or negative behavioural responses; managers can therefore take advantage of empirical studies by intensifying their sensorial strategies in effective ways.

8.3. RESEARCH LIMITATIONS AND FUTURE RESEARCH

The current study presents empirical findings on how consumer religiosity and consumer-perceived value influence brand sensuality, brand experience and consumer hedonism and how that, in turn, affects the repurchase intention of consumers in fashion retailing context, based on the perspective of consumers and selecting Istanbul, Turkey, as the empirical context. Like all studies, this research has some limitations. Section 8.3.1 details the limitations and Section 8.3.2 outlines future avenues of research.

8.3.1. Limitations

In terms of the sampling method, this study employed non-probability sampling (i.e. convenience sampling), which could have led it to have statistically limited results (Denscombe, 2007). According to Bryman and Bell (2007), "convenience samples are very common and indeed are more prominent than are samples based on probability sampling" (p. 198). A probability sampling technique could therefore have been adopted to eliminate potential bias in terms of the validity and generalisability of the scales (Churchill, 1999).

In addition to the sampling methods, according to scholars (Foroudi, 2013; Kumar et al., 2014), since this study was conducted in a non-Western context, a larger sample could have been employed, since a narrow sample size could limit and affect the results. The research was carried out in a single setting, which was limited to the Turkey context. Additionally, with a large sample, a researcher could test the moderating role of demographics such as age and gender on the research model of this study (Kumar et al., 2014).

Another limitation of this study could be associated with the qualitative study, which used interviews and focus groups to generate the measurement items. In order to increase the generalisability and the validity of the research, a longitudinal study approach could have been adopted, which refers to "collecting data from the same sample (a 'panel') of people on more than one occasion (usually using the same methods) over a period of time" (SAGE Research Methods, p. 1).

This study is the first to investigate how consumer religiosity and consumer-perceived value influence brand sensuality, brand experience and consumer hedonism and how that, in turn, affects repurchase intention. There is limited literature on the relationship between brand sensuality and consumer religiosity. Due to the problem of finding appropriate measurement items for consumer religiosity because of the inadequate psychometric properties (see Section 2.1.1.5), this research involved the development of new scales for brand sensuality and consumer religiosity based on scrutiny of the literature and then refined using results from the qualitative study. Due to time constraints and the size of the survey, the empirical study was conducted in only one category, for which the fashion retail sector was chosen. The next section outlines potential avenues for future research.

8.3.2. Future research avenues

This research has outlined its limitations in terms of sampling and the analysis method, and the measurement scale. Therefore, there is a plethora of future suggestions for researchers to expand the horizons of this research. Firstly, as discussed above, due to time constraints and the size of the survey, the empirical study was conducted only in the fashion retail sector. To increase the generalisability of this research, different settings and industries could be targeted by future researchers.

Additionally, as emphasised above, according to scholars (Foroudi, 2013; Kumar et al., 2014), since this study was conducted in a non-Western context, a larger sample could have been employed, since a narrow sample size could limit and affect the results. The present research was carried out in a single setting, which was limited to the Turkey context. Additionally, with a larger sample, a researcher could test the moderating role of demographics such as age and gender (Kumar et al., 2014). Therefore, the conceptual framework used in this study could be adopted and tested with a larger sample size, where the researcher could test the moderating role of demographic characteristics such as gender, age and education, etc.

Furthermore, since the empirical setting was limited to a given country, using the same conceptual framework in other contexts could further examine the reliable and validated measurement scales of this study, which would also enable researchers to further develop the knowledge about the concepts. Additionally, this research adopted an exploratory study: a future study could perhaps modify and extend the measurement of the items and could add relevant variables which could yield different findings from the same research scales and constructs.

Additionally, some of the results of this research, e.g. the influence of social cues on brand experience, or the moderating effect of consumer-perceived value on the relationship between visual cues and brand experience, were not found to be statistically significant: these results could be related to the type of business studied. Therefore, researchers might consider replicating the current research in another sector or country in order to examine the generalisability of the findings.

8.4. SUMMARY

This PhD study delivers an enhanced understanding of how consumer religiosity and consumer-perceived value influence brand sensuality, brand experience and consumer hedonism and how they, in turn, affect repurchase intention in the fashion retailing context from the perspective of consumers, with Istanbul, Turkey, as the empirical context. This study adopted a multidisciplinary approach and mixed-method research to provide an enhanced understanding of a complex phenomenon and to achieve detailed findings. It employed a qualitative research method in the first stage, where focus groups and interviews were involved. In the second stage, the quantitative stage, self-administered questionnaires were employed. In order to examine the research hypotheses, structural equation modelling (SEM) was used to analyse the collected data and revealed satisfactory psychometric properties.

The results of this study show that three elements of brand sensuality, audial, olfactory and haptic cues, influence brand experience. Consumer religiosity was found to moderate the relationships between olfactory cues and brand experience, and between social cues and brand experience. In addition, consumer-perceived value was found to moderate the relationship between haptic cues and brand experience. Brand experience was found to have an influence on hedonism and repurchase intention, while hedonism was also found to have an influence on repurchase intention.

On the other hand, some hypothesised relationships were not supported. Since this research was the first attempt to conceptualise and creating measures for consumer religiosity and brand sensuality, there is no theoretical justification available from prior research. Since limitations of this research exist, future research avenues have been provided for the researchers. Additionally, it is recommended that future studies should validate the measurements and test the relationships between the concepts from different perspectives (e.g. those of shareholders, employees and employers) in different contexts and different industries.

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APPENDICES

APPENDIX 4.1- IN-DEPTH INTERVIEW PROTOCOL

Middlesex University

Interview Consent Form

Research project title:
Research investigator:

- I agree to participate the interview carried out by ________________ (name of researcher) of the Middlesex University. to aid with the research of ________________ (name research project).
- I have read the information sheet related to the ________________ (name the research project) and understand the aims of the project.
- I am aware of the topics to be discussed in the interview.
- I am fully aware that I will remain anonymous throughout data reported and that I have the right to leave the interview group at any point.
- I am fully aware that data collected will be stored securely. safely and in accordance with Data Protection Act (1998).
- I am fully aware that I am not obliged to answer any question. but that I do so at my own free will.
- I agree to have the interview recorded (video or audio). so it can be transcribed after the interview is held. I am aware that I have the right to request the transcript of the interview once it has been completed.

Participants Name:
Signature:
Date:

Contact Information:

This research has been reviewed and approved by Middlesex University Research Ethics Committee. If you have any further questions or concerns about this study. please contact:

Name of the researcher: Tugra Nazli Akarsu
Middlesex University Business School
The Burroughs. Hendon. London
NW4 4BT
United Kingdom
Tel: +447405354280
E-mail: t.nazliakarsu@mdx.ac.uk

Interview Protocol: Company Interviews
Research Questions. Hypotheses. and Qualitative Questions

First, I want to introduce myself. My name is Tugra Nazli Akarsu and I am currently a PhD student at Middlesex University Business School. London. UK. I graduated with a Bachelor of Business Administration from Koc University. Istanbul. Turkey. I achieved my Master's in the field of Business Administration at Kadir Has University. I have worked as graduate research assistant in Kadir Has University during my master's degree. I have carried out a research entitled "The Relationship between Muslim Religiosity. Price-Value Consciousness. Impulsive Buying Tendency and Post-Purchase Regret: A Moderation Analysis" during my masters. I am currently furthering this study from the different aspects in experiential and sensorial perspective of branding for my PhD Thesis. I want to thank you to agree to allow me to conduct an interview with you about my doctoral dissertation research. As this topic is related with your position and your company. this study requires an expert judgement and expert opinion from the field. This interview will help me to understand how brand sensuality is shaping consumer religiosity and delivering positive brand experience. which delivers consumers hedonism and subsequently. its impact on repurchase intention. This interview will also help my research to understand how consumer religiosity should be defined as.
What will I do with the information? I will transcribe the individual interviews and if you are interested. I will give you a copy of the transcript. The transcript will only be read and used by me and not be used for any other purposes. The information of these discussions will be the basis of my PhD thesis. which will be assessed in order for me to gain the PhD degree. The transcripts might also be used to write and publish articles in academic journals. You are welcome to see the final thesis and/or a copy of the thesis after it is published.
Will everything you say to me be kept in private? I will keep everything that was said during the interview will be confidential. You can say as little or as much as you wish. The transcript will be kept in the secure place. In the transcript the names of yourself and all the other participants as well as those people who you mention will be not mentioned.
Why am I doing this research? This study has various objectives. First. this study investigates various dimensions of brand sensuality induced by consumers in the retailing industry. Secondly. this study explores religiosity and its dimensions in Turkish landscape. Third. it provides an enhanced understanding of the moderating effect of religiosity on the relationship of sensorial cues and brand experience. Moreover. this research presents an understanding of the interaction between religiosity. brand sensuality. brand experience. and consumer hedonism and repurchase intention by testing the conceptual framework. Last but not least. this study extrapolates results and suggests managerial implications to practitioners for emerging markets.

<u>Company Interviews Interviewee Sheet:</u>

About the Interviewee

Title:

Interviewer:

Position:

How long have you been with this company?

Name of the company:

Date:

Questions	Major References	Qualitative questions
RQ1: What are the dimensions of brand sensuality? - To what extent does brand sensuality affect religiosity?		
H1: The audial cues of brand sensuality are positively related to religiosity.		*Brand sensuality is the ability to interact with consumers by engaging with five human senses (audial. visual. smell. touch. taste) in order to affect our emotions. perceptions to deliver more meaningful and memorable experiences (Krishna. 2010; Lindstrom. 2007; Rodrigues. 2014; Rodrigues et al.. 2013).* 1- Does your organisation understand about what brand sensuality is? 2- How would you describe the sensorial cues that your company stands for? 3- How important is the brand sensuality/ elements of brand sensuality for your company? 4- Would you please explain how much your company's brand sensuality strategies influence on consumers' decisions? *Religiosity is a phenomenon that refers to a cultural subsystem and socially shared beliefs. ideas and practices which integrates each layer of individuals preferences. emotions. actions. attitudes and behaviours reflecting the degree of his/her commitment (Arnould et al.. 2004; Hill and Hood. 1995; Johnson 2000; Koening et al.. 2000; Sheth and Mittal. 2004; Stark and Glock. 1968; Stolz. 2008; Terpsta and David. 1990; Worthington et al.. 2003).* 5- How important is the consumers' religiosity for your company? 6- Does your company understand the religious values of consumers that your company has been giving services/product? 7- Do you think is there any relationship between religiosity and brand sensuality?
H2: The visual cues of brand sensuality are positively related to religiosity.		
H3: The haptic cues of brand sensuality are positively related to religiosity.		
H4: The scent cues of brand sensuality are positively related to religiosity.		
H5: The taste cues of brand sensuality are positively related to religiosity		
RQ2: To what extent does religiosity affect brand experience?		
H6: The religiosity of consumers is positively related to brand experience.	Belk et al.. 1989; Collins et al.. 2015; Schouten et al.. 2007; Shachar et al.. 2011.	*Brand experience is an engaging interaction between brand and consumer where brand tries to create memorable. sensorial. emotional and spiritual level of involvement by using goods. services and atmospheric stimuli (Brakus et al.. 2009; Carbone and Haeckel. 1994; Hulten. 2011; Mascarenhas et al.. 2006; Pine and Gilmore. 1998; Maenpaa et al.. 2004)* 8- What do you think about brand experience? 9- How would you describe brand experience strategies that your company stands for? 10- How important is delivering positive brand experience for your company? 11- Do you think is there any relationship between religiosity and brand experience?
RQ3: To what extent does brand sensuality affect brand experience?		

H7: The more favourable audial cues perceived by consumers. the more favourable brand experience that consumers have.	Bettman et al.. 2008; Hulten. 2012; Hulten. 2013; Kaltcheva and Weitz. 2006; Kahn and Deng. 2010; Khrisna. 2008; Shankar et al.. 2011	*"Brand managers are advised to develop sensorial strategies based on sight. sound. taste. smell and touch. in order to express brand sensuality in facilitating consumer brand experiences." (Hulten and Rodrigues. 2014. p.22)* 12- Do you agree with this statement? Why? 13- Do you think is there any relationship between brand sensuality and brand experience? 14- Do you think is it important to use sensorial cues in retail stores to deliver positive brand experience? Why? 15- Which sensorial cues attract consumers more? (Audial. visual. haptic. olfactory. taste?) 16- How much are the consumers aware of sensual cues conveyed religious characteristic of religious values. do you think that is it the most efficient way in retail sector to deliver positive brand experience?
H8: The more favourable visual cues perceived by consumers. the more favourable brand experience that consumers have.	Chattopadhyay et al.. 2010; Gorn et al.. 1997; Schiffman. 2001	
H9: The more favourable haptic cues perceived by consumers. the more favourable brand experience that consumers have.	Elder et al.. 2010; Grohmann et al.. 2007; Peck and Childers. 2003; Peck and Wiggins. 2006	
H10: The more favourable olfactory cues perceived by consumers. the more favourable brand experience that consumers have.	Erikssson. 2011; Brakus et al.. 2009; Shiu et al.. 2006	
H11: The more favourable taste cues perceived by consumers. the more favourable brand experience that consumers have.	Bratanova et al.. 2015; Warlop et al.. 2005	
RQ4: To what extent does brand experience affect consumer hedonism?		
H12: The more favourable brand experience that consumers perceive. the more hedonistic behaviour that consumers have.	Leighton and Lehman. 2011; O'Shaughnessy and O'Shaughnessy. 2002; Tang et al.. 2005	*Hedonism is defined an intention to experience fun. sensory stimulation and to seek excitement in their shopping process (*Arnold and Reynolds. 2003; Campbell. 1987; Hirschman and Holbrook. 1982; Maenpaa et al..2004) 17- What do you think about consumer hedonism? 18- How important is delivering positive consumer hedonism for your company? 19- Do you think is there any relationship between consumer hedonism and brand experience? 20- Do you think brand experience leads consumers to behave more hedonistic in their shopping behaviour? Why?
RQ5: To what extent does consumer hedonism affect repurchase intention?		
H13: The more	Dehghan.	*Repurchase intention is defined as the consumer's*

favourable consumer hedonism that consumers perceive. the more intention to repurchase by consumers	2015; Dirsehan and Celik. 2011; Li. 2007; Varga. 2014; Vasudha and Sathyanarayan. 2016	*willingness to conduct another purchase from the same brand for the service or product based on his/her previous experience and want to experience likely circumstances (Andriopoulos and Gotsi. 2001).* 21- What do you think about repurchase intention? 22- Do you think hedonistic consumers have more intention to repurchase the brand? Why? 23- Do you think consumer hedonism can mediate the relationship between brand experience and repurchase intention? Why?
H14: Consumer hedonism is mediating the relationship between brand experience and repurchase intention.		
Ending Questions: 24- Do you have any changes or additions to our discussion? **I would like to thank you again for your kind cooperation and valuable time.**		

APPENDIX 4.2- FOCUS GROUP PROTOCOL

Focus Group: Discussion Guide

Focus Group Discussions Question Sheet

Introduction

Good afternoon. my name is Tugra Nazli Akarsu. I will be running this particular research that you are going to be informed on.

I am very pleased you have agreed joining us today here.

First. I want to introduce myself. I am currently a PhD student at Middlesex University Business School. London. UK. I graduated with a Bachelor of Business Administration from Koc University. Istanbul. Turkey. I achieved my master's degree in the field of Business Administration at Kadir Has University. I have worked as graduate research assistant in Kadir Has University during my master's degree. I have carried out a research entitled "The Relationship between Muslim Religiosity. Price-Value Consciousness. Impulsive Buying Tendency and Post-Purchase Regret: A Moderation Analysis" during my masters. I am currently furthering this study from the different aspects in experiential and sensorial perspective of branding for my PhD Thesis.

What is a focus group?

The discussion we are going to have today is called a focus group. For those who are not familiar with it I would like to take couple of minutes to explain what this type research is and conducted for.

A focus group is a group discussion that gathers individuals from similar backgrounds to gather in–depth information to the researcher. In this case. you are all active non-student consumer in the specified marketplace.

Focus groups are guided by moderators who introduce the topic of interest and help the group to have a natural discussion. This discussion will help us to understand how brand sensuality is shaping consumer religiosity and delivering positive brand experience. which delivers consumers hedonism and subsequently. its impact on repurchase intention. This discussion will also help my research to understand how consumer religiosity should be defined as.

During the focus group. I will ask questions and facilitate the conversation that we will have. Please keep in mind that in a focus group there are no right or wrong answers to any questions I will ask. What matters is your true and honest opinion.

What will I do with the information?

Please note that this session will be recorded. and I will be taking some notes during our session to capture your ideas during the conversation I will transcribe our discussions and if you are interested. I will give you a copy of the transcript. The transcript will only be read and used by me and not be used for any other purposes. The information of these discussions will be the basis of my PhD thesis. which will be assessed in order for me to gain the PhD degree. The transcripts might also be used to write and publish articles in academic journals. You are welcome to see the final thesis and/or a copy of the thesis after it is published.

Will everything you say to me be kept in private? I will ask everyone attending the focus group to keep everything that was said during the discussion confidential. You can say as little or as much as you wish. The transcript will be kept in the secure place. In the transcript the names of yourself and all the other participants as well as those people who you mention will be changed so you will not be identifiable.
Why am I doing this research? This study has various objectives. First. this study investigates various dimensions of brand sensuality induced by consumers in the retailing industry. Secondly. this study explores religiosity and its dimensions in Turkish landscape. Third. it provides an enhanced understanding of the moderating effect of religiosity on the relationship of sensorial cues and brand experience. Moreover. this research presents an understanding of the interaction between religiosity. brand sensuality. brand experience. and consumer hedonism and repurchase intention by testing the conceptual framework. Last but not least. this doctoral thesis will extrapolate upon these results by contributing to the current literature and offering both academic and practical insights for policy makers.

Focus Group Consent Form

Research project title:
Research investigator:

- I agree to participate in the _______________ (name of focus group) carried out by _______________ (name of researcher) of the Middlesex University. to aid with the research of _______________ (name research project).
- I have read the information sheet related to the _______________ (name the research project) and understand the aims of the project.
- I am aware of the topics to be discussed in the focus group.
- I am fully aware that I will remain anonymous throughout data reported and that I have the right to leave the focus group at any point.
- I am fully aware that data collected will be stored securely. safely and in accordance with Data Protection Act (1998).
- I am fully aware that I am not obliged to answer any question. but that I do so at my own free will.
- I agree to have the focus group recorded (video or audio) so, it can be transcribed after the focus group is held. I am aware that I have the right to request the transcript of the focus group once it has been completed.

Participants Name:
Signature:
Date:

Contact Information:

This research has been reviewed and approved by Middlesex University Research Ethics Committee. If you have any further questions or concerns about this study. please contact:

Name of the researcher: Tugra Nazli Akarsu
Middlesex University Business School
The Burroughs. Hendon. London
NW4 4BT
United Kingdom
Tel: +447405354280
E-mail: t.nazliakarsu@mdx.ac.uk

Group Number: **Description of participants:** **Date:** **Place:** **Length of Session:** **Moderator:**
Opening Questions:
1- Will you please introduce yourself to us?
Brand Sensuality- Questions:
2- As I explained before. the aim of this part of the conversation is to understand your opinion about the impact of brand sensuality. When you think about brand sensuality. what is the first thing that comes to mind? Probing questions: Please tell me more. Please give an example. *Brand sensuality is the ability to interact with consumers by engaging with five human senses (audial. visual. smell. touch. taste) in order to affect our emotions. perceptions to deliver more meaningful and memorable experiences (Krishna. 2010; Lindstrom. 2007; Rodrigues. 2014; Rodrigues et al. 2013).* 3- How much are you influenced by brand sensuality in shopping? Probing questions: Please tell me more. Please give an example. 4- How much brand sensuality is important to you in your shopping decisions? Probing questions: Please tell me more. Please give an example. 5- If you think all elements mentioned that is important to you in your shopping decisions. will you please name 3 clothing brands influence you by their brand sensuality strategies in clothes shopping decisions? Probing questions: Please tell me more. Please give an example. 6- Let’s focus on the last clothes shopping experiences related to brand sensuality. To what extent did sensorial cues (audial. visual. smell. touch. taste) influence your impression to the brand. why? Probing questions: Please tell me more. Please give an example.
Religiosity - Questions:

7- When you think about religion. what is the first thing that comes to mind?
Probing questions: Please tell me more. Please give an example.

8- When you think about religiosity. what is the first thing comes to mind?
Probing questions: Please tell me more. Please give an example.

9- What is religiosity?
Probing questions: Please tell me more. Please give an example.

10- How would you define religiosity?
Probing questions: Please tell me more. Please give an example.

11- How would you define religious individuals?
Probing questions: Please tell me more. Please give an example.

12- If you think all the concepts that we have mentioned. how would you define religious individuals in Turkey?
Probing questions: Please tell me more. Please give an example.

13- Let's focus on consumers defining themselves as religious in Turkey. Will you please explain how would you define religious consumers in Turkey?
Probing questions: Please tell me more. Please give an example.

14- Let's focus brand sensuality and consumer religiosity in Turkey. Will you please explain how much brand sensuality influence consumer religiosity in clothes shopping?
Probing questions: Please tell me more. Please give an example.

Brand Experience- Questions:

15- When you think about brand experience. what is the first thing that comes to mind?
Probing questions: Please tell me more. Please give an example.

16- If you think about brand experience. what sort of factors influence your brand experience in clothes shopping?
Probing questions: Please tell me more. Please give an example.

17- Let's think about we are doing clothes shopping at the moment. What sort of factors can deliver a positive brand experience?
Probing questions: Please tell me more. Please give an example.
18- Let's think about we are doing clothes shopping at the moment. What sort of sensorial cues can influence your brand experience?
Probing questions: Please tell me more. Please give an example.

Consumer Hedonism- Questions:

19- If you think all the elements mentioned that we have mentioned. to what extent positive brand experience in clothes shopping influence your post-purchase attitude?
Probing questions: Please tell me more. Please give an example.

20- Would you say positive brand experiences can influence consumer hedonism?
Probing questions: Please tell me more. Please give an example.

Repurchase Intention- Questions:

21- How often does your hedonistic consumption play a role in your repurchase intention? Probing questions: Please tell me more. Please give an example. 22- Now let's think about concepts that we've discussed today. Regarding the brand sensuality. what is the first clothing brand comes to your mind? Probing questions: Please tell me more. Please give an example. 23- Have you ever bought from the brand/brand's store that first comes to your mind regarding brand sensuality? Probing questions: Please tell me more. Please give an example. 24- How often do you buy from this brand/store that first comes to your mind regarding brand sensuality? Probing questions: Please tell me more. Please give an example.
Ending Questions:
25- Do you have any changes or additions to our discussion? **I would like to thank you again for your kind cooperation and valuable time.**

APPENDIX 4.3- ORIGINAL SCALE

Araştırmanın Amacı

Bu araştırma Middlesex Üniversitesi İşletme Bölümü Doktora öğrencisi Tuğra Nazlı Akarsu tarafından yürütülmektedir. Araştırmanın amacı tüketicinin İslamiyet bağlamında dindarlık ve değer algısının; duyusal markalama ve marka deneyimi üzerindeki etkisini araştırmak, ve sonuç olarak tüketicinin hazsal tüketim ve yeniden satın alma eğilimine olan etkisini Türkiye bağlamında incelemektir.
Duyusal markalama; markaların tüketicilerin beş duyusuna (koklama, işitme, tatma, görme ve dokunma) hitap etmeyi hedefleyerek tüketiciye unutulmaz bir deneyim yaratma çabalarıdır. Bu bağlamda, bu araştırma duyusal markalamanın ve marka deneyiminin tüketicinin İslamiyet bağlamında dindarlık ve değer algısından ne kadar etkilendiğini bulmayı hedeflemektedir.

Bu çalışma bağlamında katılımcı olarak sizden araştırma konusu ilgili fikir ve düşüncelerinizi bildirmeniz beklenmektedir. Bu araştırma projesine katılımınız ve değerli vaktinizi ayırdığınız için çok teşekkür ederiz.
Değerli katılımınız bu araştırma projesinin tamamlanması için çok önemlidir. Tüketici olarak bu araştırmaya katılımınız araştırmanın başarısını ve yönünü değiştirecektir.
Çalışmaya katılım tamamı ile gönüllülük temelinde olmalıdır. Ankette, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamı ile gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir. Elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.
Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz.
Bu çalışma Middlesex Üniversitesi Araştırma Etik Komitesi tarafından incelenmiş ve onaylanmıştır. Herhangi bir sorunuz veya çalışmaya dair görüşleriniz için iletişim bilgileri aşağıdaki gibidir:

Araştırmacı Adı-Soyadı: Tugra Nazli Akarsu
The Business School
Middlesex University
The Burroughs
Hendon NW4 4BT
Telefon: +447405354280
Email: t.nazliakarsu@mdx.ac.uk

1. Aşağıdaki markaların hangisinden daha önce alışveriş yaptınız?

☐DeFacto
☐Koton
☐LcWaikiki
☐Mavi
☐Vakko
☐Hiçbiri (Anketi sonlandır)

2. Bu kısım markaların duyusal markalama stratejilerini ilgilendiren ifadeler içermektedir. Lütfen aşağıdaki ifadeleri '1' ile '7' arasında değerlendiriniz. (1: Kesinlikle Katılmıyorum; 7: Kesinlikle Katılıyorum)

	Kesinlikle Katılmıyoru m	**Katılmıyoru m**	**Kısmen Katılmıy orum**	**Kararsızı m**	**Kısmen Katılıyor um**	**Katılıyor um**	**Kesinlikl e Katılıyor um**
1. Bir mağazanın dış görünüşü alışveriş kararlarımı etkiler	☐	☐	☐	☐	☐	☐	☐
2. Bir mağazanın iç dizaynı ve dekoru alışveriş kararlarımı etkiler	☐	☐	☐	☐	☐	☐	☐
3. Ambiyansının hoş olduğunu düşündüğüm mağazalarda daha fazla alışveriş yaparım	☐	☐	☐	☐	☐	☐	☐
4. Ambiyansının hoş olduğunu düşündüğüm mağazalarda daha fazla zaman geçiririm	☐	☐	☐	☐	☐	☐	☐

5. Vitrinini çekici bulduğum mağazalarda alışveriş yapmayı tercih ederim	☐	☐	☐	☐	☐	☐	☐
6. Mağaza içinde sergilenen ürünlerdeki renk uyumu (renk harmonisi) kendimi rahat hissetmemi sağlar	☐	☐	☐	☐	☐	☐	☐
7. Mağazada kullanılan ışıklandırmalar (örneğin: doğal ışık/sarı ışık) alışveriş yapacağım mağazayı seçerken önem taşır	☐	☐	☐	☐	☐	☐	☐
8. Doğal ışıklandırmanın kullanıldığı bir mağaza beni kendine çeker	☐	☐	☐	☐	☐	☐	☐
9. Mağazanın temiz olması, alışveriş yapacağım mağazayı seçerken önem taşır	☐	☐	☐	☐	☐	☐	☐
10. Temiz bir mağazada kendimi rahat hissederim	☐	☐	☐	☐	☐	☐	☐
11. Düzenli bir mağazada kendimi rahat hissederim	☐	☐	☐	☐	☐	☐	☐
12. Kullanışlı ürün yerleşimine sahip mağazaları tercih ederim	☐	☐	☐	☐	☐	☐	☐
13. Alışveriş esnasında duyduğum müzik benim için önemlidir	☐	☐	☐	☐	☐	☐	☐
14. Mağaza içinde duyduğum müzikler alışveriş yapacağım mağazayı seçerken önem taşır	☐	☐	☐	☐	☐	☐	☐

15. Mağaza içerisinde çalan müziklerin hoş olduğunu düşündüğüm mağazalarda daha fazla zaman geçiririm	☐	☐	☐	☐	☐	☐	☐
16. Bir mağazada çalan müzikler benim dinlediğim müzikler olduğu zaman kendimi o mağazaya yakın hissederim	☐	☐	☐	☐	☐	☐	☐
17. Müzik sesinin rahatsız edici olmadığı mağazalarda daha fazla zaman geçiririm	☐	☐	☐	☐	☐	☐	☐
18. Tınısının hoş olduğunu düşündüğüm müziklerin çalındığı mağazalardan daha fazla alışveriş yaparım	☐	☐	☐	☐	☐	☐	☐
19. Alışverişim esnasında bir mağazada duyduğum müzikler ruh halimi canlandırır	☐	☐	☐	☐	☐	☐	☐
20. Alışveriş esnasında bir mağazada duyduğum müzikler alışverişimi daha eğlenceli kılar	☐	☐	☐	☐	☐	☐	☐
21. Hoş koktuğunu düşündüğüm mağazalarda daha fazla zaman geçiririm	☐	☐	☐	☐	☐	☐	☐
22. Kendisine özel bir kokusu olmayan mağazalardan alışveriş yapmaya isteksizimdir	☐	☐	☐	☐	☐	☐	☐
23. Mağazalara ait özel kokular o mağazanın bana sunduğu fırsatları anımsamama yardımcı olur	☐	☐	☐	☐	☐	☐	☐
24. Bir mağazanın kendisine ait özel bir kokusu olduğu zaman kendimi o mağazaya yakın hissederim	☐	☐	☐	☐	☐	☐	☐

25. Bir mağazanın kendine ait bir kokusunun olmaması, alışveriş esnasında eksik bir şeylerin olduğu hissine kapılmama sebep olur	☐	☐	☐	☐	☐	☐	☐
26. Hoş kokan bir mağaza beni kendine çeker	☐	☐	☐	☐	☐	☐	☐
27. Hoş koktuğunu düşündüğüm mağazalardan daha fazla alışveriş yaparım	☐	☐	☐	☐	☐	☐	☐
28. Bir mağazada dolaşırken ürünlere dokunmaktan kendimi alamam	☐	☐	☐	☐	☐	☐	☐
29. Mağazalarda dolaşırken ürünlere dokunmak keyif verir	☐	☐	☐	☐	☐	☐	☐
30. Satın almadan önce dokunabildiğim ürünlere daha çok güvenirim	☐	☐	☐	☐	☐	☐	☐
31. Bir mağazada satın almak istediğim ürünü almadan önce incelemek kendimi rahat hissetmemi sağlar	☐	☐	☐	☐	☐	☐	☐
32. Bir mağazada dolaşırken her türlü ürüne temas edebilmek benim için önemlidir	☐	☐	☐	☐	☐	☐	☐
33. Bir mağazada ürünlere dokunamazsam, o mağazadan alışveriş yapmaya isteksiz olurum	☐	☐	☐	☐	☐	☐	☐
34. Satın almayacak olsam bile bir mağazada dolaşırken ürünlere dokunmak keyif verir	☐	☐	☐	☐	☐	☐	☐

35. Satın almadan önce ürüne dokunmak kendimi güvende hissetmemi sağlar	☐	☐	☐	☐	☐	☐	☐
36. Bir mağazada dolaşırken ürünlere dokunmak keyif verir	☐	☐	☐	☐	☐	☐	☐
37. Bir ürünün satın almaya değer olduğunu anlamanın tek yolu ona dokunmaktır	☐	☐	☐	☐	☐	☐	☐
38. Satın almadan önce dokunmak şartıyla satın almak istediğim birçok ürün var	☐	☐	☐	☐	☐	☐	☐
39. Bir mağazada dolaşırken kendimi ürünlere dokunurken bulurum	☐	☐	☐	☐	☐	☐	☐
40. Mağazanın ortam ısısı alışveriş yapacağım mağazayı seçerken önem taşır	☐	☐	☐	☐	☐	☐	☐
41. Bir mağazanın çok soğuk/çok sıcak olması o mağazadan çıkmama neden olur	☐	☐	☐	☐	☐	☐	☐
42. Bir mağazanın ortam ısısı o mağazada geçireceğim süreyi etkiler	☐	☐	☐	☐	☐	☐	☐
43. Bir mağazanın çalışanları müşterilerine özel ilgi göstermelidir	☐	☐	☐	☐	☐	☐	☐
44. Mağaza çalışanlarının daima uygun kıyafetler giymelerini ve derli toplu görünmelerini tercih ederim	☐	☐	☐	☐	☐	☐	☐

45. Mağaza çalışanları müşterilerine yardım etmeye istekli olmalıdır	☐	☐	☐	☐	☐	☐	☐
46. Mağaza çalışanları müşterilerine güler yüzle hizmet vermelidir	☐	☐	☐	☐	☐	☐	☐
47. Mağaza çalışanlarının arkadaşça iletişim kurmaları rahat hissettirir	☐	☐	☐	☐	☐	☐	☐
48. Kibar çalışanların olduğu mağazaları tercih ederim	☐	☐	☐	☐	☐	☐	☐
49. Bir mağazada her müşteri için yeterli alan olması rahat hissettirir	☐	☐	☐	☐	☐	☐	☐
50. Eğer içinde bulunduğum mağaza çok kalabalık olursa o mağazadan çıkmayı tercih ederim	☐	☐	☐	☐	☐	☐	☐

3. Bu kısım seçtiğiniz markanın size sunduğu deneyim ile ilgili ifadeler içermektedir. Lütfen aşağıdaki ifadeleri '1' ile '7' arasında değerlendiriniz. (1: Kesinlikle Katılmıyorum; 7: Kesinlikle Katılıyorum)

	Kesinlikle Katılmıyorum	Katılmıyorum	Kısmen Katılmıyorum	Kararsızım	Kısmen Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum
1. Bu marka görsel anlamda üzerimde güçlü bir izlenim bırakır	☐	☐	☐	☐	☐	☐	☐
2. Bu markayı duyusal anlamda ilginç bulurum	☐	☐	☐	☐	☐	☐	☐
3. Bu marka duyularıma hitap etmez	☐	☐	☐	☐	☐	☐	☐
4. Bu marka birçok duyuma (örneğin: görsel, işitsel, dokunsal vb.) hitap etmeye çalışır	☐	☐	☐	☐	☐	☐	☐
5. Bu marka duygularımı ve hislerimi hareket geçirir	☐	☐	☐	☐	☐	☐	☐
6. Bu markaya karşı hiçbir şey hissetmiyorum	☐	☐	☐	☐	☐	☐	☐
7. Bu marka duyuları harekete geçirebilen bir markadır	☐	☐	☐	☐	☐	☐	☐
8. Bu marka duygu durumumu değiştirir	☐	☐	☐	☐	☐	☐	☐
9. Bu markaya denk geldiğimde beni düşünmeye sevk eder	☐	☐	☐	☐	☐	☐	☐
10. Bu marka beni düşünmeye sevk etmez	☐	☐	☐	☐	☐	☐	☐
11. Bu marka merak duygumu ve problem çözme yeteneğimi uyarır	☐	☐	☐	☐	☐	☐	☐
12. Bu marka, eylem odaklı değildir	☐	☐	☐	☐	☐	☐	☐
13. Bu marka bedensel deneyimlere (örneğin: duyu organı) yol açar	☐	☐	☐	☐	☐	☐	☐
14. Bu markayı kullanmam beni fiziksel aktivite ve davranışlara sevk eder	☐	☐	☐	☐	☐	☐	☐

15. Bu marka yaşam tarzımı düşünmeye iter	☐	☐	☐	☐	☐	☐	☐
16. Bu marka bana yapabileceğim aktiviteleri hatırlatır	☐	☐	☐	☐	☐	☐	☐
17. Bu marka benim davranışlarımı düşünmeme sebep olur	☐	☐	☐	☐	☐	☐	☐
18. Bu marka günlük hayatımın bir parçasıdır	☐	☐	☐	☐	☐	☐	☐
19. Bu marka benim hayatıma uygun bir markadır	☐	☐	☐	☐	☐	☐	☐

4. Bu kısım seçtiğiniz markayı ilgilendiren ifadeler içermektedir. Lütfen aşağıdaki ifadeleri '1' ile '7' arasında değerlendiriniz. (1: Kesinlikle Katılmıyorum; 7: Kesinlikle Katılıyorum)	**Kesinlikle Katılmıyorum**	**Katılmıyorum**	**Kısmen Katılmıyorum**	**Kararsızım**	**Kısmen Katılıyorum**	**Katılıyorum**	**Kesinlikle Katılıyorum**
1. Bu marka fiyatına değer ürünler sunar	☐	☐	☐	☐	☐	☐	☐
2. Bu marka verdiğim paraya değer bir deneyim sunar	☐	☐	☐	☐	☐	☐	☐
3. Diğer markalarla kıyaslandığında bu marka diğerlerinden daha büyük bir değer katıyor	☐	☐	☐	☐	☐	☐	☐
4. İhtiyacım olan herşeyi bu marka karşılıyor	☐	☐	☐	☐	☐	☐	☐
5. Bu markanın ürünleri makul fiyatlara sahiptir	☐	☐	☐	☐	☐	☐	☐
6. Bu markayı severim	☐	☐	☐	☐	☐	☐	☐
7. Bu marka kullanırken kendimi rahat hissettiğim bir markadır	☐	☐	☐	☐	☐	☐	☐
8. Bu marka kendimi iyi hissettirir	☐	☐	☐	☐	☐	☐	☐
9. Bu marka keyif verir	☐	☐	☐	☐	☐	☐	☐
10. Bu markanın kalitesi tutarlıdır	☐	☐	☐	☐	☐	☐	☐
11. Bu marka kabul edilebilir kalite standartlarına sahiptir	☐	☐	☐	☐	☐	☐	☐
12. Bu markanın ürünleri iyi yapılmıştır	☐	☐	☐	☐	☐	☐	☐
13. Bu markanın ürünleri dayanıklıdır	☐	☐	☐	☐	☐	☐	☐
14. Bu markanın ürünleri uzun süre dayanmaz	☐	☐	☐	☐	☐	☐	☐

15. Bu markanın ürünlerinin performansı tutarlıdır	☐	☐	☐	☐	☐	☐	☐
16. Bu markanın ürünleri kabul edilebilir hissetmemi sağlıyor	☐	☐	☐	☐	☐	☐	☐
17. Bu markanın ürünleri insanların bana bakış açısını değiştiriyor	☐	☐	☐	☐	☐	☐	☐
18. Bu markanın ürünleri kullananlara sosyal kabul sağlar	☐	☐	☐	☐	☐	☐	☐
19. Bu markanın ürünleri diğer insanlar üzerinde iyi bir izlenim bırakır	☐	☐	☐	☐	☐	☐	☐

5. Bu kısım genel alışveriş davranışlarınızla ile ilgili ifadeler içermektedir. Lütfen aşağıdaki ifadeleri '1' ile '7' arasında değerlendiriniz. (1: Kesinlikle Katılmıyorum; 7: Kesinlikle Katılıyorum)

	Kesinlikle Katılmıyorum	**Katılmıyorum**	**Kısmen Katılmıyorum**	**Kararsızım**	**Kısmen Katılıyorum**	**Katılıyorum**	**Kesinlikle Katılıyorum**
1. Alışveriş yaptığım zamanlar kendimi macera dolu hissederim	☐	☐	☐	☐	☐	☐	☐
2. Boş zamanlarımı alışveriş yaparak geçirmekten hoşlanırım	☐	☐	☐	☐	☐	☐	☐
3. Alışveriş en sevdiğim aktivitelerden biridir	☐	☐	☐	☐	☐	☐	☐
4. Alışveriş genel olarak keyif verir	☐	☐	☐	☐	☐	☐	☐
5. Alışveriş genel olarak bir kaçış halidir	☐	☐	☐	☐	☐	☐	☐
6. Alışverişte keyif ve zevk arayan bir insanım	☐	☐	☐	☐	☐	☐	☐

6. Bu kısım seçtiğiniz marka ve yeniden satın alım davranışlarınızla ile ilgili ifadeler içermektedir. Lütfen aşağıdaki ifadeleri '1' ile '7' arasında değerlendiriniz. (1: Kesinlikle Katılmıyorum; 7: Kesinlikle Katılıyorum)

	Kesinlikle Katılmıyorum	Katılmıyorum	Kısmen Katılmıyorum	Kararsızım	Kısmen Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum
1. Farklı bir seçeneğim olsaydı, muhtemelen o markanın mağazasına gitmezdim	☐	☐	☐	☐	☐	☐	☐
2. Bu markanın mağazalarına gitmeye devam etmekte kararlıyım	☐	☐	☐	☐	☐	☐	☐
3. Bu markanın mağazalarına bir daha gitmekten kaçınırım	☐	☐	☐	☐	☐	☐	☐
4. İleride bu markanın mağazalarından alışveriş yapma ihtimalim var	☐	☐	☐	☐	☐	☐	☐
5. İleride bu markanın mağazalarını ziyaret etmeyi düşünürüm	☐	☐	☐	☐	☐	☐	☐
6. Çevremdeki insanlara düzenli olarak kullandığım bu markadan alışveriş yapmalarını tavsiye ederim	☐	☐	☐	☐	☐	☐	☐
7. Bir alışveriş merkezine girdiğimde bu markanın mağazasını mutlaka ziyaret ederim	☐	☐	☐	☐	☐	☐	☐

7. Bu kısım seçtiğiniz dini değerleri ilgilendiren ifadeler içermektedir. Lütfen aşağıdaki ifadeleri '1' ile '7' arasında değerlendiriniz. (1: Kesinlikle Katılmıyorum; 7: Kesinlikle Katılıyorum)

	Kesinlikl e Katılmıy orum	**Katılmıy orum**	**Kısmen Katılmıy orum**	**Kararsızı m**	**Kısmen Katılıyor um**	**Katılıyor um**	**Kesinlikl e Katılıyor um**
1. Allah'ın varlığına inanırım	☐	☐	☐	☐	☐	☐	☐
2. Ölümden sonra Ahiret hayatına (Cennet ve Cehennem) inanırım	☐	☐	☐	☐	☐	☐	☐
3. İbadetlerimi yerine getiririm (örneğin namaz kılmak, oruç tutmak)	☐	☐	☐	☐	☐	☐	☐
4. Dine inanmama rağmen hayatta çok daha önemli şeylerin olduğunu düşünüyorum	☐	☐	☐	☐	☐	☐	☐
5. Hayata bakış açımın arkasında dini inançlarım yer almaktadır	☐	☐	☐	☐	☐	☐	☐
6. İbadetin temel amacı sıkıntılardan korunmak ve rahata kavuşmaktır	☐	☐	☐	☐	☐	☐	☐
7. İbadetin temel amacı mutlu ve huzurlu bir yaşam elde etmektir	☐	☐	☐	☐	☐	☐	☐
8. Önemli kararlar verirken Allah'ın rehberliğine danışılmalıdır	☐	☐	☐	☐	☐	☐	☐
9. Dinimin hayatımdaki bütün işlerde yer alması için çok uğraşırım	☐	☐	☐	☐	☐	☐	☐
10. İnancımın hareketlerimi kısıtladığını düşünüyorum	☐	☐	☐	☐	☐	☐	☐
11. Bazı dini yükümlülükler / komutların modern yaşama entegre olması gerektiğine inanıyorum.	☐	☐	☐	☐	☐	☐	☐

12. Dindar bir birey olmama rağmen, dini değerlerimin günlük işlerimin önüne geçmesine izin vermem	☐	☐	☐	☐	☐	☐	☐
13. Kendi kendime kaldığım zamanlarda, tefekkür etmek, ibadet ve dua etmek benim için önemlidir	☐	☐	☐	☐	☐	☐	☐
14. İbadet ve tefekkür ederken Allah'ın rehberliğini ararım	☐	☐	☐	☐	☐	☐	☐
15. Utanç verecek davranışlardan kaçınırım	☐	☐	☐	☐	☐	☐	☐
16. Kur'an ve dini kitapları okurum	☐	☐	☐	☐	☐	☐	☐
17. İbadetlerimi yerine getiremediğim zaman içimde bir huzursuzluk hissederim	☐	☐	☐	☐	☐	☐	☐
18. Dini günleri (örneğin: Kadir gecesi, Ramazan bayramı) genellikle dini programlar izleyerek/dinleyerek geçirmeye çalışırım	☐	☐	☐	☐	☐	☐	☐
19. Dini ibadetlerimi yerine getirirken (oruç tutmak, namaz kılmak) Allah'a kendimi yakın hissederim	☐	☐	☐	☐	☐	☐	☐
20. Dini ibadetlerimi sadece dini günlerde yerine getiririm	☐	☐	☐	☐	☐	☐	☐
21. Maddi durumum elverirse Umre ve/veya Hacca gitmek isterim	☐	☐	☐	☐	☐	☐	☐
22. Günlük yaşantımda genellikle Kur'an ayetlerini okurum	☐	☐	☐	☐	☐	☐	☐
23. Allah'ın varlığını hayatım boyunca oldukça sık hissettim	☐	☐	☐	☐	☐	☐	☐
24. Endişeli ve üzgün oldum anlarda rahatlamak için Allah'a sığınırım	☐	☐	☐	☐	☐	☐	☐

25. Dini anlamak ve dinle iç içe olabilmek için tavsiye alırım ya da dini/manevi/ kişisel gelişim kitapları okurum.	☐	☐	☐	☐	☐	☐	☐
26. Allah'ın bana çok yakın olduğunu hissediyorum	☐	☐	☐	☐	☐	☐	☐
27. Zor zamanlarımda Allah'ın bana yardım ve rehberlik ettiğini düşünüyorum	☐	☐	☐	☐	☐	☐	☐
28. Dini ve Tanrı'yı keşfetmek için içimde güçlü bir dürtü olduğunu hissediyorum	☐	☐	☐	☐	☐	☐	☐
29. Her işime Allah'ın adıyla başlarım	☐	☐	☐	☐	☐	☐	☐
30. Kur'an dinlemekten keyif alırım	☐	☐	☐	☐	☐	☐	☐
31. İlahi veya ayet gibi dini okumaları dinlediğimde/duyduğumda duygulanırım	☐	☐	☐	☐	☐	☐	☐
32. Dini etkinliklere (örneğin: Sema, dini dinleti) katıldığım zaman duygulanırım	☐	☐	☐	☐	☐	☐	☐
33. Zor zamanlarımda Allah'ın bana yardım ettiğini hissediyorum	☐	☐	☐	☐	☐	☐	☐
34. Ezan sesini duyduğumda gerçekten duygulanırım	☐	☐	☐	☐	☐	☐	☐
35. Dinimle ilgili kitapları okumak bana keyif verir	☐	☐	☐	☐	☐	☐	☐
36. İyi sosyal ilişkiler kurmak için dini aktivitelerde bulunmak önemlidir	☐	☐	☐	☐	☐	☐	☐
37. İbadet etmemin temel nedeni bana ibadet edilmesinin öğretilmiş olmasıdır	☐	☐	☐	☐	☐	☐	☐

38. Dini aktivitelere katılmamın başlıca nedeni sosyal topluluklara dahil olmamı kolaylaştırmasıdır (örneğin: hayır etkinliği, eğitimler, kurslar, vb.)	☐	☐	☐	☐	☐	☐	☐
39. Dine ilgi duymamın nedeni, dini sosyal çevrelerde birçok hoş sosyal aktivitenin yer almasıdır (örneğin: dini dinletiler, eğitimler, seminerler, tasavvuf sohbetleri)	☐	☐	☐	☐	☐	☐	☐
40. Dini günleri (örneğin: Kandil, dini bayramlar vb.) ailem/akrabalarım/arkadaşlarım ile dini önemini dini önemi olan (örneğin: türbe, camii) mekanlarda geçirmekten keyif alırım	☐	☐	☐	☐	☐	☐	☐
41. Allah'a yakın olabilmek için dini etkinliklere katılmaktan keyif alırım	☐	☐	☐	☐	☐	☐	☐
42. Komşularımı ve onların iyiliğini önemserim	☐	☐	☐	☐	☐	☐	☐
43. Yaşlı insanlara ve yaşlı yakınlarıma saygı duyarım ve onlara elimden geldiğince yardım etmeye çalışırım	☐	☐	☐	☐	☐	☐	☐
44. Dini bilgilerimi başkalarıyla paylaşmaya çalışırım, böylece ondan faydalanabilirler	☐	☐	☐	☐	☐	☐	☐
45. Ailem/ arkadaşlarım arasında küslük olursa, bu durumu çözmeye çalışırım	☐	☐	☐	☐	☐	☐	☐
46. Aileme ve akrabalarıma elimden geldiğince yardımcı olmaya çalışırım	☐	☐	☐	☐	☐	☐	☐
47. Ahlaklı bir yaşam sürdüğüm sürece neye inandığım o kadar da önemli değildir	☐	☐	☐	☐	☐	☐	☐

8. Lütfen aşağıdaki ifadeleri kutucukları işaretleyerek değerlendiriniz		
Cinsiyet	**Kadın**	☐
	Erkek	☐
Yaş	**18-29**	☐
	30-39	☐
	40-39	☐
	40-49	☐
	50-59	☐
	60+	☐
Eğitim durumu	**İlkokul**	☐
	Lise	☐
	Lisans	☐
	Master	☐
	Doktora ve üstü	☐
Aylık net geliriniz	**0-1500 TL**	☐
	15001-2500 TL	☐
	2501-3500TL	☐
	3501-4500 TL	☐
	4501-5500 TL	☐
	5501-6500 TL	☐
	6500 + TL	☐

APPENDIX 4.4- SCALE – ENGLISH VERSION

The reference brands for the use of this research:

Aim of the Research

This research is conducted by Tugra Nazli Akarsu who is currently a Doctoral student at Middlesex University London, The Business School, The Burroughs, Hendon, UK. This study aims to explore how consumer religiosity and consumer perceived value influence on brand sensuality, brand experience and consumer hedonism, in turn, how that affect consumers' repurchase intention. As having brand sensuality, the sensorial cues: i.e. vision, smell and touch will be captured. Doing so, the research aims to provide an enhanced understanding for interpreting how brand sensuality and brand experience are influenced by consumer religiosity and perceived value and, in turn, how that affects their consumer hedonism and repurchase intention.

In this study you will be asked to participate in a survey concerning your thoughts and feelings about this topic. We would like to thank you for your precious time spent completing this questionnaire as part of this research project. Your kind co-operation is essential to the completion of this project. The success of this investigation depends entirely on the data contributed by consumers such as you.
Answering the enclosed questionnaire is voluntary. Your participation and any data collected will be anonymous and the responses will only be presented in an aggregated form and no single name will be disclosed. The questionnaire will only take 15 minutes of your time to fill out.
Thank you in advance for your kind cooperation.

This study has been reviewed by Middlesex University Ethics Committee and approved by them. For any questions or queries, you can contact researcher.

Researcher Name-Surname: Tugra Nazli Akarsu
The Business School
Middlesex University
The Burroughs
Hendon NW4 4BT
Phone: +447405354280
Email: t.nazliakarsu@mdx.ac.uk

1. Have you ever made any shopping from these brands?

☐**DeFacto**
☐**Koton**
☐**LcWaikiki**
☐**Mavi**
☐**Vakko**
☐**None (Finalise the questionnaire)**

2. Below are the statements of the brand and its brand sensuality that you have selected above. Please indicate your general impressions, opinions and feelings towards the statements provided below.

	Strongly Disagree	Disagree	Somewh at Disagree	Neither Agree Nor Disagree	Somewh at Agree	Agree	Strongly Agree
1. I find myself making shopping decisions based on how the store looks	☐	☐	☐	☐	☐	☐	☐
2. The store interior design and décor influences my decision when I shop	☐	☐	☐	☐	☐	☐	☐
3. The pleasant store ambiance allows me to spend more money in the store	☐	☐	☐	☐	☐	☐	☐
4. The pleasant store ambiance allows me to spend more time in the store	☐	☐	☐	☐	☐	☐	☐
5. I prefer a store with the attractive store display	☐	☐	☐	☐	☐	☐	☐

6. I feel comfortable if there is a color harmony (color arrangement) among the products displayed in the store	☐	☐	☐	☐	☐	☐	☐
7. Lighting in the store makes difference to me in deciding which store I will shop at	☐	☐	☐	☐	☐	☐	☐
8. The good color of the lighting attracts me towards the store	☐	☐	☐	☐	☐	☐	☐
9. The store cleanliness makes difference to me in deciding which store I will shop at	☐	☐	☐	☐	☐	☐	☐
10. I feel comfortable in the clean store	☐	☐	☐	☐	☐	☐	☐
11. I feel comfortable in the tidy store	☐	☐	☐	☐	☐	☐	☐
12. I prefer stores with convenient product arrangement	☐	☐	☐	☐	☐	☐	☐
13. The background music is important while I shop	☐	☐	☐	☐	☐	☐	☐
14. Music in the store makes difference to me in deciding which store I will shop at	☐	☐	☐	☐	☐	☐	☐
15. I prefer to spend more time in the store if I find the music pleasant	☐	☐	☐	☐	☐	☐	☐

16. I feel familiar when the music played in the store is the music I usually listen to	☐	☐	☐	☐	☐	☐	☐
17. The sufficient volume of background music allows me to stay more in the store	☐	☐	☐	☐	☐	☐	☐
18. The pleasurable rhythm of the background music allows me to buy more in the store	☐	☐	☐	☐	☐	☐	☐
19. Listening pleasant music allows me to boost my mood while I am shopping	☐	☐	☐	☐	☐	☐	☐
20. Hearing background music in the store makes my shopping and browsing more fun	☐	☐	☐	☐	☐	☐	☐
21. The pleasant scent allows me to stay more in the store	☐	☐	☐	☐	☐	☐	☐
22. If I cannot sniff certain scents in the store, I am reluctant to buy them	☐	☐	☐	☐	☐	☐	☐
23. It is the smell of store that alert me of certain offerings in the store	☐	☐	☐	☐	☐	☐	☐
24. I get a better feeling of the store when there is a specific scent of this particular store	☐	☐	☐	☐	☐	☐	☐
25. Without the scent of the store, I would miss something while I am shopping in the store	☐	☐	☐	☐	☐	☐	☐

26. I am attracted to the store if there is pleasant scent of the store	☐	☐	☐	☐	☐	☐	☐
27. Pleasant scent of the store allows me to spent more money in the store	☐	☐	☐	☐	☐	☐	☐
28. When walking through the stores, I cannot help touching all kind of products	☐	☐	☐	☐	☐	☐	☐
29. Touching products can be fun in the store	☐	☐	☐	☐	☐	☐	☐
30. I place more trust in products that can be touched before purchase	☐	☐	☐	☐	☐	☐	☐
31. I feel more comfortable purchasing a product after physically examining it in the store	☐	☐	☐	☐	☐	☐	☐
32. When browsing in the store, it is important for me to handle all kinds of products	☐	☐	☐	☐	☐	☐	☐
33. If I cannot touch product in the store, I am reluctant to purchase the product	☐	☐	☐	☐	☐	☐	☐
34. I like to touch products even if I have no intention of buying them	☐	☐	☐	☐	☐	☐	☐
35. I feel more confident making a purchase after touching a product	☐	☐	☐	☐	☐	☐	☐

36. When browsing in the store, I like to touch all kinds of products	☐	☐	☐	☐	☐	☐	☐
37. The only way to make sure a product is worth buying is to actually touch it	☐	☐	☐	☐	☐	☐	☐
38. There are many products that I would only buy if I could handle them before purchase	☐	☐	☐	☐	☐	☐	☐
39. I find myself touching all kinds of products in the store	☐	☐	☐	☐	☐	☐	☐
40. I prefer adequate temperature while I am shopping in the store	☐	☐	☐	☐	☐	☐	☐
41. I get out of the store if temperature is too low or too high	☐	☐	☐	☐	☐	☐	☐
42. The temperature of the store affects the period of time that I will spend in the store	☐	☐	☐	☐	☐	☐	☐
43. Employees of the store should give personal attention to customers	☐	☐	☐	☐	☐	☐	☐
44. I prefer employees of the store always wear appropriate outfit and look tidy in the store	☐	☐	☐	☐	☐	☐	☐
45. The store’s employees should be willing to help customers	☐	☐	☐	☐	☐	☐	☐

46. Employees should be service friendliness	☐	☐	☐	☐	☐	☐	☐
47. I feel comfortable when employees communicate friendly with me	☐	☐	☐	☐	☐	☐	☐
48. I prefer the store with polite employees	☐	☐	☐	☐	☐	☐	☐
49. I feel comfortable when there is enough space for each customer in the store	☐	☐	☐	☐	☐	☐	☐
50. If I feel too crowded in the store, I get out of this particular store	☐	☐	☐	☐	☐	☐	☐

3. Below are the statements of the experience that that the brand has provided that you have selected above. Please indicate your general impressions, opinions and feelings towards the statements provided below.

	Strongly Disagree	**Disagree**	**Somewh at Disagree**	**Neither Agree Nor Disagree**	**Somewh at Agree**	**Agree**	**Strongly Agree**
1. This brand makes a strong impression on my visual senses	☐	☐	☐	☐	☐	☐	☐
2. I find this brand interesting in a sensory way	☐	☐	☐	☐	☐	☐	☐
3. This brand does not appeal to my senses	☐	☐	☐	☐	☐	☐	☐
4. This brand tries to engage most of my senses	☐	☐	☐	☐	☐	☐	☐
5. This brand induces feelings and sentiments	☐	☐	☐	☐	☐	☐	☐
6. I do not have strong emotions for this brand	☐	☐	☐	☐	☐	☐	☐
7. This brand is an emotional brand	☐	☐	☐	☐	☐	☐	☐
8. This brand tries to put me in a certain mood	☐	☐	☐	☐	☐	☐	☐
9. I engage in a lot of thinking when I encounter this brand	☐	☐	☐	☐	☐	☐	☐
10. This brand does not make me think	☐	☐	☐	☐	☐	☐	☐
11. This brand stimulates my curiosity and problem solving	☐	☐	☐	☐	☐	☐	☐
12. This brand is not action oriented	☐	☐	☐	☐	☐	☐	☐
13. This brand results in bodily experiences	☐	☐	☐	☐	☐	☐	☐

14. I engage in physical actions and behaviours when I use this brand	☐	☐	☐	☐	☐	☐	☐
15. This brand tries to make me think about lifestyle	☐	☐	☐	☐	☐	☐	☐
16. This brand tries to remind me of activities I can do	☐	☐	☐	☐	☐	☐	☐
17. This brand gets me to think about my behaviour	☐	☐	☐	☐	☐	☐	☐
18. This brand is part of my daily life	☐	☐	☐	☐	☐	☐	☐
19. This brand fits my way of life	☐	☐	☐	☐	☐	☐	☐

4. Below are the statements of the brand that you have selected above. Please indicate your general impressions, opinions and feelings towards the statements provided below.

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree Nor Disagree	Somewh at Agree	Agree	Strongly Agree
1. This brand offers good value for the price	☐	☐	☐	☐	☐	☐	☐
2. The experience worth the money	☐	☐	☐	☐	☐	☐	☐
3. This brand provides me great value compared to others	☐	☐	☐	☐	☐	☐	☐
4. I get everything I need from this brand	☐	☐	☐	☐	☐	☐	☐
5. This brand's products are reasonably priced	☐	☐	☐	☐	☐	☐	☐
6. This brand is the one I enjoy	☐	☐	☐	☐	☐	☐	☐
7. This brand is the one I would feel relaxed about using	☐	☐	☐	☐	☐	☐	☐
8. This brand is the one make me feel good	☐	☐	☐	☐	☐	☐	☐
9. This brand gives me pleasure	☐	☐	☐	☐	☐	☐	☐
10. This brand has consistent quality	☐	☐	☐	☐	☐	☐	☐
11. This brand has an acceptable standard of quality	☐	☐	☐	☐	☐	☐	☐
12. This brand's products are well made	☐	☐	☐	☐	☐	☐	☐
13. This brand's products last long time	☐	☐	☐	☐	☐	☐	☐

14. This brand's products would not last a long time	☐	☐	☐	☐	☐	☐	☐
15. This brand's products would perform consistently	☐	☐	☐	☐	☐	☐	☐
16. This brand's products help me to feel acceptable	☐	☐	☐	☐	☐	☐	☐
17. This brand's products improve the way I am perceived	☐	☐	☐	☐	☐	☐	☐
18. This brand's products give its owner social approval	☐	☐	☐	☐	☐	☐	☐
19. This brand's products make a good impression on other people	☐	☐	☐	☐	☐	☐	☐

5. Below are the statements of the general shopping behavior. Please indicate your general impressions, opinions and feelings towards the statements provided below.

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree Nor Disagree	Somewhat Agree	Agree	Strongly Agree
1. While shopping, I feel a sense of adventure	☐	☐	☐	☐	☐	☐	☐
2. Shopping is a way I like to spend my leisure time	☐	☐	☐	☐	☐	☐	☐
3. Shopping is one of my favorite activities	☐	☐	☐	☐	☐	☐	☐
4. Shopping in general is fun	☐	☐	☐	☐	☐	☐	☐
5. Shopping is like an escape	☐	☐	☐	☐	☐	☐	☐
6. I am a person who is looking for more fun and enjoyment of shopping	☐	☐	☐	☐	☐	☐	☐

6. Below are the statements of the repurchase intention of the brand you have selected above. Please indicate your general impressions, opinions and feelings towards the statements provided below.

	Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree Nor Disagree	Somewhat Agree	Agree	Strongly Agree
1. Given a choice, I would probably not go back to this brand's store	☐	☐	☐	☐	☐	☐	☐
2. I am committed to maintain my purchasing at this brand's store	☐	☐	☐	☐	☐	☐	☐
3. I would avoid ever having to return to this brand's store	☐	☐	☐	☐	☐	☐	☐
4. In the future, my shopping at this brand's store will be possible	☐	☐	☐	☐	☐	☐	☐
5. I will consider revisiting this brand's store in the future	☐	☐	☐	☐	☐	☐	☐
6. I intend to recommend this brand that I regularly use to people around me	☐	☐	☐	☐	☐	☐	☐
7. I will definitely go to the store when I have a chance to buy the same material in a shopping mall/complex	☐	☐	☐	☐	☐	☐	☐

7. Below are the statements of religion/ religiosity. Please indicate your general impressions, opinions and feelings towards the statements provided below.

	Strongly Disagree	**Disagree**	**Somewhat Disagree**	**Neither Agree Nor Disagree**	**Somewhat Agree**	**Agree**	**Strongly Agree**
1. I believe in God	☐	☐	☐	☐	☐	☐	☐
2. I believe in life after death (Hell and Heaven)	☐	☐	☐	☐	☐	☐	☐
3. I perform all of my duty (e.g. pray five times, fasting during the Ramadan)	☐	☐	☐	☐	☐	☐	☐
4. Although I believe in religion, I feel there are many more important things in life	☐	☐	☐	☐	☐	☐	☐
5. My religious beliefs are what really lie behind my whole approach to life	☐	☐	☐	☐	☐	☐	☐
6. The primary purpose of prayer is to gain relief and protection	☐	☐	☐	☐	☐	☐	☐
7. The primary purpose of prayer is secure happy and peaceful life	☐	☐	☐	☐	☐	☐	☐
8. One should seek God's guidance when making every important decision	☐	☐	☐	☐	☐	☐	☐
9. I try hard to carry my religion over into all my other dealings in life	☐	☐	☐	☐	☐	☐	☐
10. My faith sometimes restricts my actions	☐	☐	☐	☐	☐	☐	☐
11. I believe that there are some religious obligations/commands correspond to the modern life	☐	☐	☐	☐	☐	☐	☐
12. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs	☐	☐	☐	☐	☐	☐	☐
13. It is important for me to spend periods of time in private religious thought and mediation	☐	☐	☐	☐	☐	☐	☐
14. I seek God's guidance though prayer and meditation	☐	☐	☐	☐	☐	☐	☐

15. I carefully avoid shameful acts	☐	☐	☐	☐	☐	☐	☐
16. I recite Quran and read religious books	☐	☐	☐	☐	☐	☐	☐
17. I feel discomfort when I miss my religious practice (such as prayer)	☐	☐	☐	☐	☐	☐	☐
18. I usually spend religious days (holy night, Eid) by listening/watching religious songs/programs	☐	☐	☐	☐	☐	☐	☐
19. I feel a close bond with God while I am performing religious activities (such as pray, fast)	☐	☐	☐	☐	☐	☐	☐
20. I only perform religious activities (such as pray, fast) in religious days (such as Eid, holy night)	☐	☐	☐	☐	☐	☐	☐
21. I want to perform Hajj and Umrah, if possible	☐	☐	☐	☐	☐	☐	☐
22. I usually recite Quranic verses in my daily life	☐	☐	☐	☐	☐	☐	☐
23. In my life, I often had a strong sense of Gods presence	☐	☐	☐	☐	☐	☐	☐
24. I seek relief from God when I am anxious or sad	☐	☐	☐	☐	☐	☐	☐
25. I ask for advice or read religious books/ self-help books/ spirituality books in order to embrace religion in my life	☐	☐	☐	☐	☐	☐	☐
26. I know that God is very close to me	☐	☐	☐	☐	☐	☐	☐
27. When I am in difficulty, I find help and assistance from God	☐	☐	☐	☐	☐	☐	☐
28. I feel a strong impulse to discover and know everything regarding my religion and God	☐	☐	☐	☐	☐	☐	☐
29. I begin my work with the name of God	☐	☐	☐	☐	☐	☐	☐
30. I enjoy listening Quran	☐	☐	☐	☐	☐	☐	☐
31. I become emotional when I listen/watch pray, religious songs or Quranic verses	☐	☐	☐	☐	☐	☐	☐
32. I become emotional when I attend religious activities (e.g. chant, whirling dervishes)	☐	☐	☐	☐	☐	☐	☐

33. I feel God is helping me when I am dealing with hard times in my life	☐	☐	☐	☐	☐	☐	☐
34. I truly feel peaceful when I hear the sound of prayer calls	☐	☐	☐	☐	☐	☐	☐
35. I enjoy reading about my religion	☐	☐	☐	☐	☐	☐	☐
36. To build social relationships, it is important to engage with religious activities	☐	☐	☐	☐	☐	☐	☐
37. I pray because I have been taught to pray	☐	☐	☐	☐	☐	☐	☐
38. The primary reason for me to attend religious activities is help me to involve in social communities (e.g. charities, religious courses)	☐	☐	☐	☐	☐	☐	☐
39. The primary reason for me to interest in religion is that religious communities have many pleasurable activities (such as religious concerts, religious courses, weekly gatherings)	☐	☐	☐	☐	☐	☐	☐
40. I enjoy being religious places (e.g. tombs and shrines) on religious days with my parents/relatives/friends	☐	☐	☐	☐	☐	☐	☐
41. In order to bond with God, I enjoy attending religious gatherings	☐	☐	☐	☐	☐	☐	☐
42. I care about my neighbors and their well-being	☐	☐	☐	☐	☐	☐	☐
43. I respect elderly people/relatives and I try to help them as much as I can	☐	☐	☐	☐	☐	☐	☐
44. I convey my religious knowledge to others so that they can benefit from it	☐	☐	☐	☐	☐	☐	☐
45. If there is being estranged from situation between my relatives/friends, I try to resolve it	☐	☐	☐	☐	☐	☐	☐
46. I try to assist my parents/relatives I as much as I can in every possible way	☐	☐	☐	☐	☐	☐	☐
47. It does not matter so much what I believe as long as I lead a moral life (reverse score)	☐	☐	☐	☐	☐	☐	☐

8. Please indicate your general impressions, opinions and feelings towards the statements provided below.

	True	False
1. I am always willing to admit when I make a mistake	☐	☐
2. I always try to practice what I preach	☐	☐
3. I never resent being asked to return a favor	☐	☐
4. I have never deliberately said something that hurt someone's feelings	☐	☐
5. I have never been irked when people expressed ideas different from my own	☐	☐
6. I like to gossip at times	☐	☐
7. There have been occasions when I took advantage of someone	☐	☐
8. I sometimes try to get even rather than forgive and forget	☐	☐
9. At times I have really insisted on having things on my way	☐	☐
10. There have been occasions when I felt like smashing things	☐	☐

9. Please answer the following questions by ticking the appropriate boxes		
Sex	Female	□
	Male	□
Age	18-29	□
	30-39	□
	40-39	□
	40-49	□
	50-59	□
	60+	□
Education Status	Primary school	□
	High school	□
	Undergraduate	□
	Masters degree	□
	PhD and above	□
Monthly net income	0-1500 TL	□
	15001-2500 TL	□
	2501-3500TL	□
	3501-4500 TL	□
	4501-5500 TL	□
	5501-6500 TL	□
	6500 + TL	□

APPENDIX 4.5- MIDDLESEX UNIVERSITY RESEARCH ETHICS COMMITTEE APPROVAL

Middlesex University London

Business School REC
The Burroughs Hendon London NW4 4BT
Main Switchboard: 0208 411 5000

24/01/2017

APPLICATION NUMBER: 1253

Dear Tugra Nazli Akarsu

Re your application title: Tugra Nazli Akarsu- PhD Research Ethics Application Supervisor: Dr Olga Dr Pantea Prof T C Foroudi Melewar Mourouti

Thank you for submitting your application. I can confirm that your application has been given approval from the date of this letter by the Business School REC.

Please ensure that you contact the ethics committee if any changes are made to the research project which could affect your ethics approval. The committee would be pleased to receive a copy of the summary of your research study when completed. Please quote the application number in any correspondence.

Good luck with your research.

Yours sincerely

Chair David Kernohan Business School REC

David Kernohan

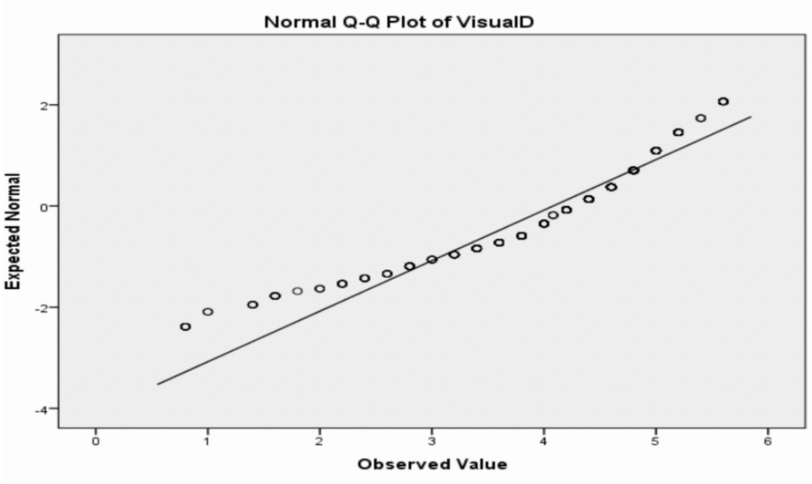
APPENDIX 6.1- MISSING DATA EXAMINATION AT ITEM LEVEL

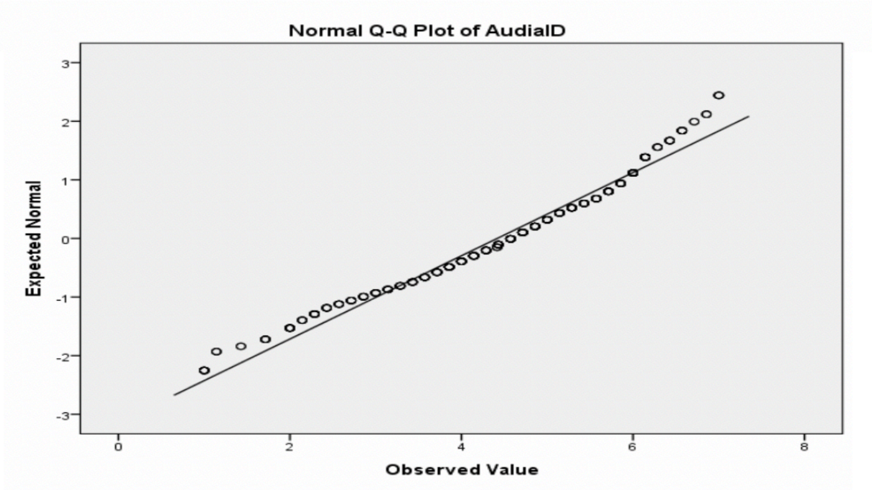
	N	Mean	Std. Deviation	Missing		No. of Extremes[a]	
				Count	Percent	Low	High
Brand sensuality							
Visual dimension							
VIS1	410	5.21	1.502	0	.0	58	0
VIS2	410	5.29	1.480	0	.0	53	0
VIS3	410	4.97	1.614	0	.0	14	0
VIS5	410	4.95	1.564	0	.0	14	0
Audial dimension							
AUD1	410	4.81	1.691	0	.0	14	0
AUD2	410	3.63	1.851	0	.0	0	0
AUD3	410	4.43	1.876	0	.0	0	0
AUD4	410	4.61	1.767	0	.0	0	0
AUD6	410	3.88	1.773	0	.0	0	0
AUD7	410	4.64	1.710	0	.0	22	0
AUD8	410	4.91	1.683	0	.0	20	0
Olfactory dimension							
OLF2	410	3.25	1.724	0	.0	0	0
OLF3	410	3.73	1.870	0	.0	0	0
OLF4	410	3.58	1.876	0	.0	0	0
OLF5	410	2.84	1.623	0	.0	0	12
Haptics dimension							
HAP1	410	5.06	1.721	0	.0	16	0
HAP2	410	5.07	1.642	0	.0	13	0
HAP5	410	4.66	1.854	0	.0	0	0
HAP7	410	4.57	1.899	0	.0	0	0
HAP12	410	4.56	1.951	0	.0	0	0
Social dimension							
SOC1	410	5.12	1.588	0	.0	68	0
SOC2	410	5.68	1.441	0	.0	25	0
SOC4	410	6.39	.944	0	.0	15	0
SOC6	410	6.29	.992	0	.0	20	0
Brand experience							
BREX1	410	4.71	1.594	0	.0	14	0
BREX2	410	3.93	1.685	0	.0	0	0
BREX5	410	3.86	1.649	0	.0	0	0
BREX7	410	3.89	1.666	0	.0	0	0
BREX8	410	3.74	1.665	0	.0	0	0
BREX11	410	3.16	1.606	0	.0	0	12
BREX14	410	3.45	1.708	0	.0	0	0
BREX15	410	3.59	1.750	0	.0	0	0
BREX16	410	3.60	1.747	0	.0	0	0
BREX17	410	3.17	1.606	0	.0	0	10
BREX18	410	3.65	1.836	0	.0	0	0
Consumer perceived value							
CPPV1	410	5.17	1.253	0	.0	45	0
CPPV2	410	5.18	1.240	0	.0	47	0
CPPV5	410	4.80	1.441	0	.0	12	0
CPEV1	410	5.43	1.060	0	.0	20	0

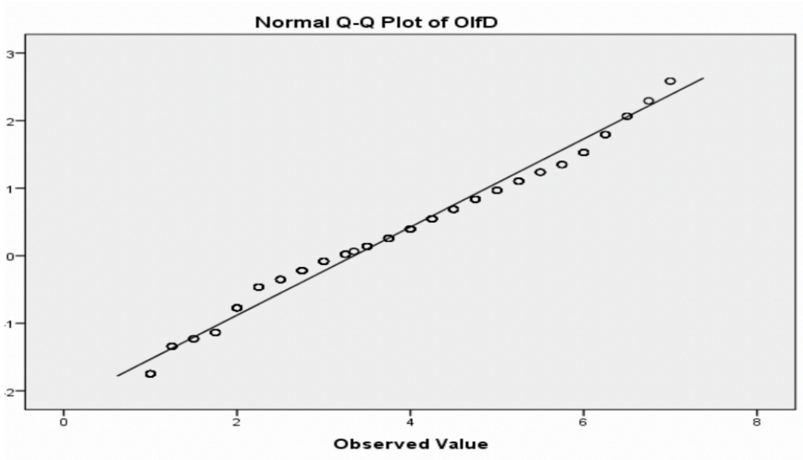
CPEV2	410	5.36	1.266	0	.0	35	0
CPEV3	410	4.93	1.471	0	.0	11	0
CPEV4	410	4.64	1.557	0	.0	9	0
CPQP1	410	5.11	1.392	0	.0	54	0
CPQP2	410	5.44	1.178	0	.0	31	0
CPQP3	410	5.28	1.208	0	.0	37	0
CPQP4	410	5.12	1.306	0	.0	45	0
CPQP6	410	5.10	1.248	0	.0	42	0
CPSV2	410	3.60	1.685	0	.0	0	0
CPSV3	410	3.51	1.728	0	.0	0	0
CPSV4	410	4.13	1.642	0	.0	0	0
Hedonism							
HEDO1	410	3.95	1.659	0	.0	0	0
HEDO2	410	3.83	1.788	0	.0	0	0
HEDO3	410	3.77	1.859	0	.0	0	0
HEDO4	410	4.77	1.649	0	.0	65	0
HEDO5	410	4.30	1.708	0	.0	0	0
HEDO6	410	4.61	1.707	0	.0	27	0
Repurchase intention							
REPI2	410	5.36	1.166	0	.0	30	0
REPI4	410	5.68	.968	0	.0	15	0
REPI5	410	5.65	1.048	0	.0	19	0
REPI6	410	4.73	1.545	0	.0	15	0
REPI7	410	4.73	1.564	0	.0	15	0
Religiosity							
Religious belief							
RELB1	410	5.37	1.838	0	.0	53	0
RELB2	410	4.99	1.995	0	.0	0	0
RELB4	410	4.01	1.872	0	.0	0	0
RELB8	410	4.37	1.952	0	.0	0	0
RELB10	410	2.85	1.678	0	.0	0	76
Religious practice							
RELPR2	410	4.21	1.927	0	.0	0	0
RELPR8	410	4.52	2.064	0	.0	0	0
RELPR9	410	3.36	1.731	0	.0	0	0
RELPR10	410	3.89	2.124	0	.0	0	0
Religious spirituality							
RELSP1	410	4.87	1.972	0	.0	0	0
RELSP2	410	4.91	1.922	0	.0	48	0
RELSP4	410	4.56	1.990	0	.0	59	0
RELSP5	410	4.94	1.933	0	.0	49	0
RELSP6	410	4.31	1.952	0	.0	0	0
RELSP7	410	3.91	1.927	0	.0	0	0
Religious sensuality							
RELSEN1	410	3.95	1.999	0	.0	0	0
RELSEN3	410	3.70	1.922	0	.0	0	0
RELSEN4	410	4.92	1.919	0	.0	48	0
RELSEN5	410	3.85	1.953	0	.0	0	0
RELSEN6	410	3.70	1.938	0	.0	0	0
Social religiosity							
SOCIR1	410	2.69	1.722	0	.0	0	44
SOCIR2	410	2.97	1.717	0	.0	0	24

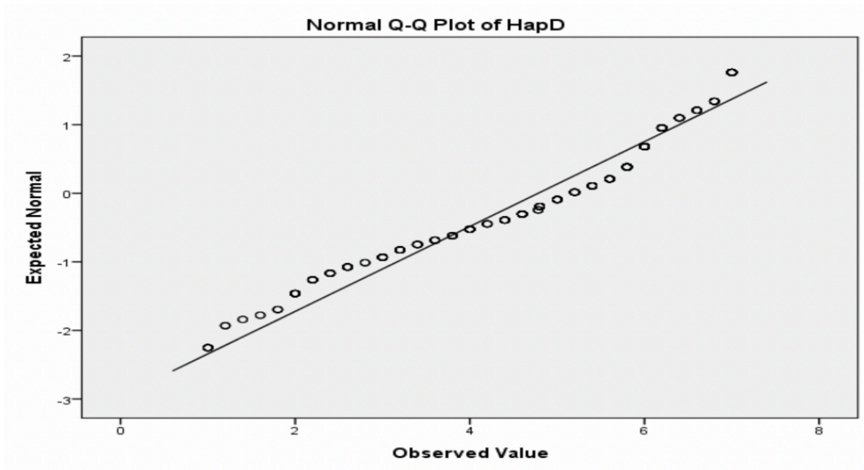
SOCIR3	410	2.23	1.537	0	.0	0	43
SOCIR4	410	2.04	1.420	0	.0	0	49
SOCIR6	410	2.82	1.800	0	.0	0	57
Religious altruism							
RELA1	410	5.87	1.125	0	.0	27	0
RELA2	410	6.21	1.017	0	.0	18	0
RELA5	410	6.30	.910	0	.0	14	0

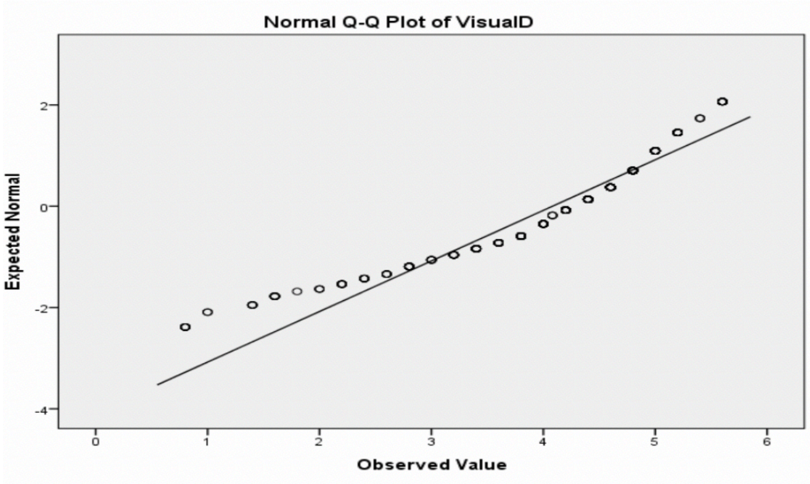
APPENDIX 6.2- NORMAL PROBABILITY Q-Q PLOT

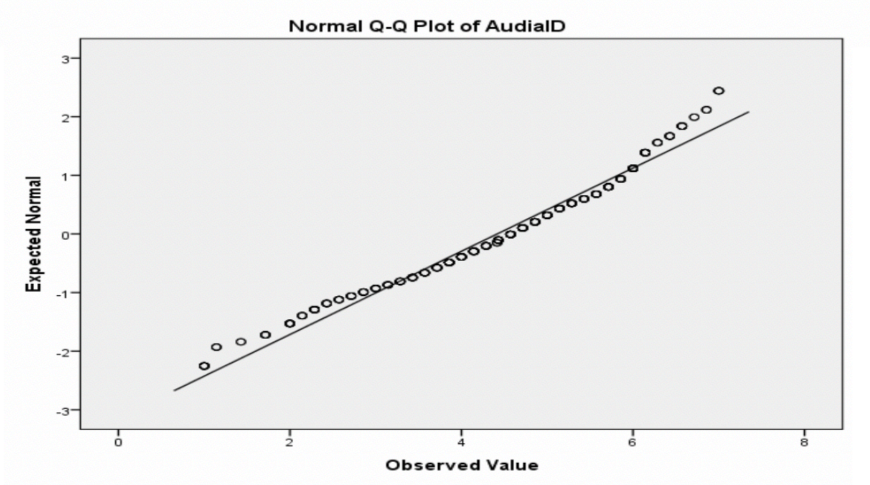


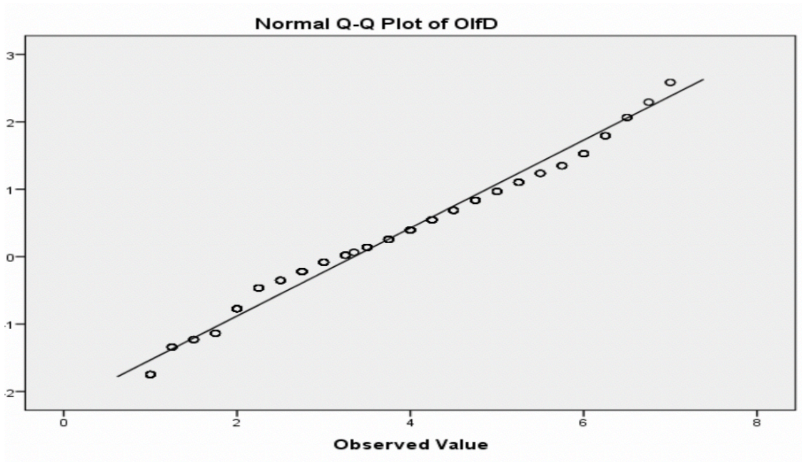


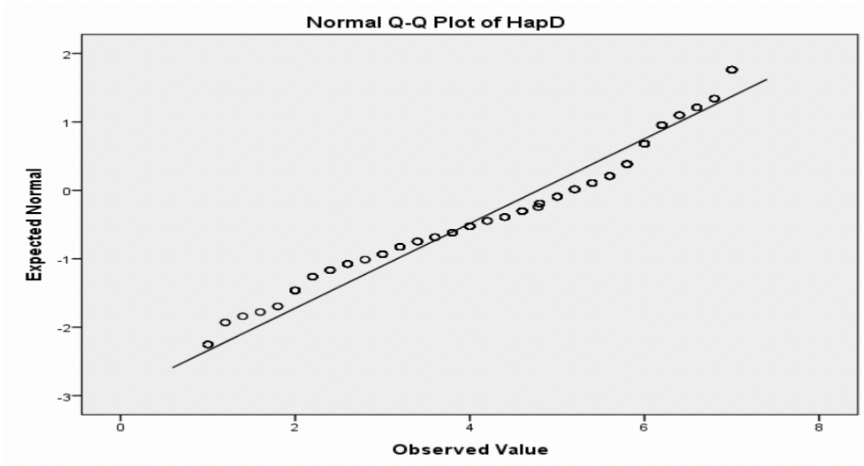


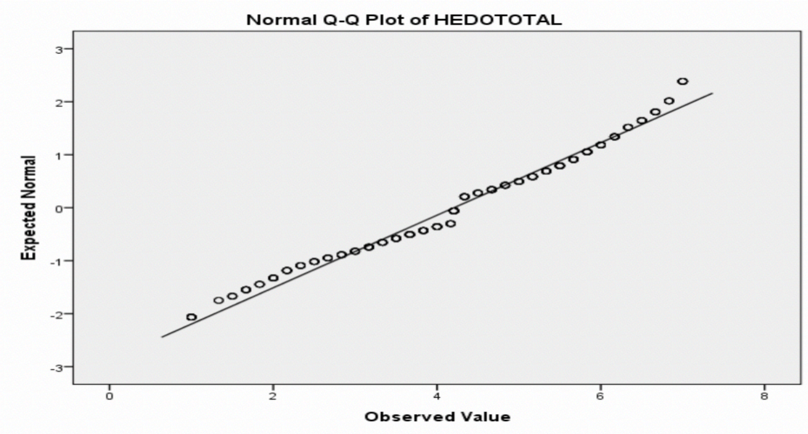


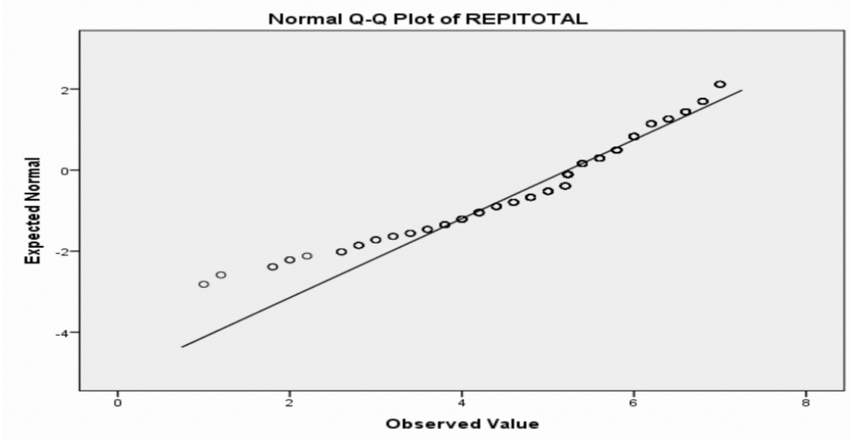

Normal Q-Q Plot of VisualD
Expected Normal
Observed Value


Normal Q-Q Plot of AudialD
Expected Normal
Observed Value


Normal Q-Q Plot of OlfD
Observed Value


Normal Q-Q Plot of HapD
Expected Normal
Observed Value


Normal Q-Q Plot of HEDOTOTAL
Expected Normal
Observed Value
3
2
1
0
-1
-2
-3
0
2
4
6
8


Normal Q-Q Plot of REPITOTAL
Expected Normal
Observed Value
2
0
-2
-4
0
2
4
6
8

APPENDIX 6.3- TEST OF NORMALITY (ITEM LEVEL)

Tests of Normality						
Items	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
VIS1	.270	410	.000	.817	410	.000
VIS2	.257	410	.000	.810	410	.000
VIS3	.244	410	.000	.859	410	.000
VIS5	.243	410	.000	.869	410	.000
AUD1	.207	410	.000	.892	410	.000
AUD2	.218	410	.000	.895	410	.000
AUD3	.228	410	.000	.880	410	.000
AUD4	.222	410	.000	.890	410	.000
AUD6	.173	410	.000	.924	410	.000
AUD7	.218	410	.000	.884	410	.000
AUD8	.229	410	.000	.861	410	.000
OLF2	.226	410	.000	.901	410	.000
OLF3	.208	410	.000	.902	410	.000
OLF4	.218	410	.000	.901	410	.000
OLF5	.299	410	.000	.849	410	.000
HAP1	.233	410	.000	.852	410	.000
HAP2	.220	410	.000	.868	410	.000
HAP5	.217	410	.000	.874	410	.000
HAP7	.204	410	.000	.882	410	.000
HAP12	.209	410	.000	.872	410	.000
SOC1	.222	410	.000	.883	410	.000
SOC2	.298	410	.000	.783	410	.000
SOC4	.300	410	.000	.633	410	.000
SOC6	.270	410	.000	.678	410	.000
BREX1	.168	410	.000	.910	410	.000
BREX2	.156	410	.000	.934	410	.000
BREX5	.158	410	.000	.937	410	.000
BREX7	.147	410	.000	.939	410	.000
BREX8	.155	410	.000	.940	410	.000
BREX11	.204	410	.000	.916	410	.000
BREX14	.180	410	.000	.931	410	.000
BREX15	.191	410	.000	.925	410	.000
BREX16	.182	410	.000	.928	410	.000
BREX17	.211	410	.000	.914	410	.000
BREX18	.177	410	.000	.920	410	.000
CPPV1	.256	410	.000	.857	410	.000
CPPV2	.247	410	.000	.875	410	.000
CPPV5	.210	410	.000	.905	410	.000
CPEV1	.210	410	.000	.859	410	.000
CPEV2	.209	410	.000	.855	410	.000
CPEV3	.215	410	.000	.900	410	.000
CPEV4	.139	410	.000	.931	410	.000
CPQP1	.227	410	.000	.884	410	.000
CPQP2	.210	410	.000	.837	410	.000
CPQP3	.234	410	.000	.866	410	.000
CPQP4	.229	410	.000	.886	410	.000
CPQP6	.246	410	.000	.879	410	.000
CPSV2	.153	410	.000	.941	410	.000
CPSV3	.180	410	.000	.931	410	.000

CPSV4	.156	410	.000	.940	410	.000
HEDO1	.159	410	.000	.937	410	.000
HEDO2	.149	410	.000	.933	410	.000
HEDO3	.142	410	.000	.931	410	.000
HEDO4	.263	410	.000	.868	410	.000
HEDO5	.147	410	.000	.930	410	.000
HEDO6	.202	410	.000	.901	410	.000
REPI2	.229	410	.000	.845	410	.000
REPI4	.246	410	.000	.762	410	.000
REPI5	.237	410	.000	.795	410	.000
REPI6	.210	410	.000	.899	410	.000
REPI7	.217	410	.000	.894	410	.000
RELB1	.254	410	.000	.790	410	.000
RELB2	.224	410	.000	.838	410	.000
RELB4	.207	410	.000	.908	410	.000
RELB8	.178	410	.000	.896	410	.000
RELB10	.223	410	.000	.865	410	.000
RELPR2	.176	410	.000	.905	410	.000
RELPR8	.207	410	.000	.871	410	.000
RELPR9	.144	410	.000	.925	410	.000
RELPR10	.159	410	.000	.882	410	.000
RELSP1	.234	410	.000	.850	410	.000
RELSP2	.263	410	.000	.837	410	.000
RELSP4	.188	410	.000	.879	410	.000
RELSP5	.256	410	.000	.836	410	.000
RELSP6	.170	410	.000	.899	410	.000
RELSP7	.173	410	.000	.913	410	.000
RELSEN1	.171	410	.000	.904	410	.000
RELSEN3	.141	410	.000	.914	410	.000
RELSEN4	.261	410	.000	.839	410	.000
RELSEN5	.166	410	.000	.911	410	.000
RELSEN6	.132	410	.000	.914	410	.000
SOCIR1	.222	410	.000	.835	410	.000
SOCIR2	.211	410	.000	.885	410	.000
SOCIR3	.320	410	.000	.724	410	.000
SOCIR4	.351	410	.000	.673	410	.000
SOCIR6	.217	410	.000	.845	410	.000
RELA1	.312	410	.000	.727	410	.000
RELA2	.290	410	.000	.684	410	.000
RELA5	.272	410	.000	.671	410	.000

a. Lilliefors Significance Correction

APPENDIX 6.4- MULTIVARIATE NORMALITY (SKEWNESS AND KURTOSIS)

	N		Skewness	Std. Error of Skewness	Kurtosis	Std. Error of Kurtosis
	Valid	Missing				
VIS1	410	0	-1.331	.121	1.336	.240
VIS2	410	0	-1.365	.121	1.411	.240
VIS3	410	0	-.940	.121	-.011	.240
VIS5	410	0	-.927	.121	.081	.240
AUD1	410	0	-.670	.121	-.565	.240
AUD2	410	0	.246	.121	-1.312	.240
AUD3	410	0	-.471	.121	-1.109	.240
AUD4	410	0	-.607	.121	-.768	.240
AUD6	410	0	-.020	.121	-1.180	.240
AUD7	410	0	-.681	.121	-.643	.240
AUD8	410	0	-.897	.121	-.211	.240
OLF2	410	0	.523	.121	-.851	.240
OLF3	410	0	.095	.121	-1.357	.240
OLF4	410	0	.209	.121	-1.304	.240
OLF5	410	0	.916	.121	-.169	.240
HAP1	410	0	-.918	.121	-.213	.240
HAP2	410	0	-.901	.121	-.088	.240
HAP5	410	0	-.591	.121	-.962	.240
HAP7	410	0	-.491	.121	-1.101	.240
HAP12	410	0	-.514	.121	-1.127	.240
SOC1	410	0	-.835	.121	-.004	.240
SOC2	410	0	-1.533	.121	1.967	.240
SOC4	410	0	-2.739	.121	1.562	.240
SOC6	410	0	-2.429	.121	.583	.240
BREX1	410	0	-.648	.121	-.418	.240
BREX2	410	0	.012	.121	-1.040	.240
BREX5	410	0	.001	.121	-.973	.240
BREX7	410	0	-.030	.121	-.959	.240
BREX8	410	0	.087	.121	-.975	.240
BREX11	410	0	.559	.121	-.558	.240
BREX14	410	0	.300	.121	-.921	.240
BREX15	410	0	.166	.121	-1.116	.240
BREX16	410	0	.144	.121	-1.116	.240
BREX17	410	0	.538	.121	-.656	.240
BREX18	410	0	.147	.121	-1.218	.240
CPPV1	410	0	-1.185	.121	1.644	.240
CPPV2	410	0	-1.074	.121	1.335	.240
CPPV5	410	0	-.780	.121	.259	.240
CPEV1	410	0	-1.288	.121	2.713	.240
CPEV2	410	0	-1.298	.121	1.886	.240
CPEV3	410	0	-.817	.121	.200	.240
CPEV4	410	0	-.465	.121	-.558	.240
CPQP1	410	0	-1.031	.121	.918	.240
CPQP2	410	0	-1.464	.121	2.899	.240
CPQP3	410	0	-1.212	.121	2.029	.240
CPQP4	410	0	-1.025	.121	1.205	.240
CPQP6	410	0	-1.050	.121	1.475	.240
CPSV2	410	0	.264	.121	-.865	.240

CPSV3	410	0	.323	.121	-.921	.240
CPSV4	410	0	-.238	.121	-.791	.240
HEDO1	410	0	-.065	.121	-.895	.240
HEDO2	410	0	-.017	.121	-1.068	.240
HEDO3	410	0	.079	.121	-1.077	.240
HEDO4	410	0	-.880	.121	.020	.240
HEDO5	410	0	-.376	.121	-.737	.240
HEDO6	410	0	-.658	.121	-.478	.240
REPI2	410	0	-1.383	.121	2.542	.240
REPI4	410	0	-2.009	.121	.588	.240
REPI5	410	0	-1.787	.121	2.921	.240
REPI6	410	0	-.761	.121	-.107	.240
REPI7	410	0	-.760	.121	-.207	.240
RELB1	410	0	-1.233	.121	.493	.240
RELB2	410	0	-.813	.121	-.515	.240
RELB4	410	0	-.159	.121	-.863	.240
RELB8	410	0	-.418	.121	-.866	.240
RELB10	410	0	.953	.121	.164	.240
RELPR2	410	0	-.322	.121	-.932	.240
RELPR8	410	0	-.489	.121	-.972	.240
RELPR9	410	0	.282	.121	-.818	.240
RELPR10	410	0	.029	.121	-1.228	.240
RELSP1	410	0	-.762	.121	-.551	.240
RELSP2	410	0	-.868	.121	-.269	.240
RELSP4	410	0	-.526	.121	-.786	.240
RELSP5	410	0	-.886	.121	-.256	.240
RELSP6	410	0	-.339	.121	-.870	.240
RELSP7	410	0	-.084	.121	-1.011	.240
RELSEN1	410	0	-.052	.121	-1.105	.240
RELSEN3	410	0	.084	.121	-1.056	.240
RELSEN4	410	0	-.872	.121	-.261	.240
RELSEN5	410	0	-.024	.121	-1.074	.240
RELSEN6	410	0	.129	.121	-1.054	.240
SOCIR1	410	0	1.071	.121	.282	.240
SOCIR2	410	0	.775	.121	-.159	.240
SOCIR3	410	0	1.806	.121	2.791	.240
SOCIR4	410	0	2.101	.121	4.164	.240
SOCIR6	410	0	.890	.121	-.281	.240
RELA1	410	0	-2.106	.121	.811	.240
RELA2	410	0	-2.575	.121	.718	.240
RELA5	410	0	-2.944	.121	2.741	.240

APPENDIX 6.5- DESCRIPTIVE STATISTICS AND CORRELATION MATRIX FOR THE CONSTRUCTS

		VisualD	AudialD	OlfD	HapD	SocialD	RelB	RelPr	RelSp	RelSen	Socir	RelA	CPVTOTAL	BREXTOTAL	HEDOTOTAL	REPITOTAL
VisualD	**Pearson Correlation**	1	.575**	.283**	.208**	.260**	-.034	.037	.048	.016	.103*	.085	.338**	.327**	.281**	.197**
	Sig. (2-tailed)		.000	.000	.000	.000	.494	.454	.331	.741	.037	.084	.000	.000	.000	.000
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
AudialD	**Pearson Correlation**	.575**	1	.443**	.264**	.192**	-.069	-.007	.036	.024	.107*	.069	.343**	.418**	.276**	.229**
	Sig. (2-tailed)	.000		.000	.000	.000	.166	.888	.467	.633	.030	.160	.000	.000	.000	.000
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
OlfD	**Pearson Correlation**	.283**	.443**	1	.349**	.251**	.034	.171**	.119*	.163**	.348**	.046	.277**	.478**	.282**	.206**
	Sig. (2-tailed)	.000	.000		.000	.000	.492	.001	.016	.001	.000	.348	.000	.000	.000	.000
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
HapD	**Pearson Correlation**	.208**	.264**	.349**	1	.223**	.095	.154**	.163**	.167**	.120*	.090	.250**	.368**	.295**	.233**
	Sig. (2-tailed)	.000	.000	.000		.000	.055	.002	.001	.001	.015	.070	.000	.000	.000	.000
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
SocialD	**Pearson Correlation**	.260**	.192**	.251**	.223**	1	.226**	.257**	.261**	.225**	.172**	.239**	.277**	.262**	.218**	.165**
	Sig. (2-tailed)	.000	.000	.000	.000		.000	.000	.000	.000	.000	.000	.000	.000	.000	.001
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
RelB	**Pearson Correlation**	-.034	-.069	.034	.095	.226**	1	.803**	.822**	.726**	.400**	.236**	.067	.080	.214**	.093
	Sig. (2-tailed)	.494	.166	.492	.055	.000		.000	.000	.000	.000	.000	.174	.108	.000	.060
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
RelPr	**Pearson Correlation**	.037	-.007	.171**	.154**	.257**	.803**	1	.878**	.852**	.556**	.288**	.133**	.173**	.299**	.135**
	Sig. (2-tailed)	.454	.888	.001	.002	.000	.000		.000	.000	.000	.000	.007	.000	.000	.006
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
RelSp	**Pearson Correlation**	.048	.036	.119*	.163**	.261**	.822**	.878**	1	.874**	.465**	.331**	.127*	.146**	.274**	.121*
	Sig. (2-tailed)	.331	.467	.016	.001	.000	.000	.000		.000	.000	.000	.010	.003	.000	.014
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
RelSen	**Pearson Correlation**	.016	.024	.163**	.167**	.225**	.726**	.852**	.874**	1	.621**	.367**	.146**	.180**	.269**	.167**
	Sig. (2-tailed)	.741	.633	.001	.001	.000	.000	.000	.000		.000	.000	.003	.000	.000	.001
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410

Socir	**Pearson Correlation**	.103*	.107*	.348**	.120*	.172**	.400**	.556**	.465**	.621**	1	.255**	.213**	.286**	.308**	.228**
	Sig. (2-tailed)	.037	.030	.000	.015	.000	.000	.000	.000	.000		.000	.000	.000	.000	.000
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
RelA	**Pearson Correlation**	.085	.069	.046	.090	.239**	.236**	.288**	.331**	.367**	.255**	1	.138**	.126*	.065	.109*
	Sig. (2-tailed)	.084	.160	.348	.070	.000	.000	.000	.000	.000	.000		.005	.011	.188	.028
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
CPVTOTAL	**Pearson Correlation**	.338**	.343**	.277**	.250**	.277**	.067	.133**	.127*	.146**	.213**	.138**	1	.672**	.300**	.685**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.174	.007	.010	.003	.000	.005		.000	.000	.000
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
BREXTOTAL	**Pearson Correlation**	.327**	.418**	.478**	.368**	.262**	.080	.173**	.146**	.180**	.286**	.126*	.672**	1	.388**	.492**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.108	.000	.003	.000	.000	.011	.000		.000	.000
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
HEDOTOTAL	**Pearson Correlation**	.281**	.276**	.282**	.295**	.218**	.214**	.299**	.274**	.269**	.308**	.065	.300**	.388**	1	.334**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.188	.000	.000		.000
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410
REPITOTAL	**Pearson Correlation**	.197**	.229**	.206**	.233**	.165**	.093	.135**	.121*	.167**	.228**	.109*	.685**	.492**	.334**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.001	.060	.006	.014	.001	.000	.028	.000	.000	.000	
	N	410	410	410	410	410	410	410	410	410	410	410	410	410	410	410

**. Correlation is significant at the 0.01 level (2-tailed).