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**DOES LUXURY SHOPPING TRIGGER TOURISTS' PRIDE?
EXPANDING THE THEORY OF SELF-CONSCIOUS
EMOTIONS TOWARDS CHINESE**

YEUNG MAN WAH

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Does Luxury Shopping Trigger Tourists' Pride?

Expanding the Theory of Self-conscious Emotions

Towards Chinese

Yeung Man Wah

A thesis submitted in partial fulfilment of the requirements for the
degree of Doctor of Philosophy

July 2018

CERTIFICATE OF ORIGINALITY

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----- (Signed)

-----YEUNG MAN WAH ----- (Name of student)

Abstract

Tourists who shop for luxury brands while travelling feel proud of travelling to destinations with such brands on offer. Recognised as part of human nature and according to the theory of self-conscious emotions, pride can be conceived of as a distinct motivation for certain behaviours, including luxury brand consumption. This characterisation of pride arguably applies especially to Chinese people, whose collectivist culture informs their processes of self-evaluation and encourages them to pursue luxury shopping even to the extent that it drives destination decision making and contributes significantly to revenues achieved at those destinations. This thesis aims to expand on the theory of self-conscious emotions by using qualitative inquiry to gain insights into the contents and mechanisms of pride in the context of luxury shopping among Chinese tourists. Finally, this thesis aims to provide a theoretical framework of self-conscious emotions in tourism context for future research proposals.

Following a methodological approach based on constructivist grounded theory, 17 Chinese participants were chosen for intensive interviews undertaken during a pilot study, after which 27 additional participants from four top tier cities in China (Beijing, Shanghai, Guangzhou, and Shenzhen) who shopped for luxury brands in Hong Kong were interviewed for the main study. An episodic recall task with seven photographs of prototypical pride expressions was used in the interviews to support data collection. Results revealed that Chinese tourists in Hong Kong gain adaptive benefits of authentic pride (e.g., confidence and satisfaction) via peer recognition, personal ability, and recognition, as well as achieving their dreams, accomplishing life goals and establishing long-term memory bonding; all of which can trigger feelings of pride, particularly authentic

pride. The thesis explores how a destination provides tourists in the Chinese contexts with a platform to achieve goals congruent with luxury product prices, the products and services sought, their available travel time, their purpose of travel, their ability to travel and their memory recall. The thesis reveals that Chinese tourists can easily feel pride when coming into contact with luxury brands whilst travelling. Although respondents valued the sorts of authentic pride attached to complacency and naturalness, they frowned upon hubristic pride, which they associated with shame. More broadly, the thesis's application and development of constructivist grounded theory's construct of self-consciousness and the theory of self-conscious emotions in tourism supported by abductive reasoning contribute to a framework applicable both to researchers interested in shopping tourism or China-outbound tourism and practitioners of China-outbound tourism and hospitality.

Key words: Chinese, shopping behaviours, pride, luxury shopping, self-conscious emotion, constructive grounded theory

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CHAPTER 1: INTRODUCTION

1.1 Background to this Research

1.1.1 The Phenomenon of Luxury Shopping in Asia

Historically, luxury shopping has been a pastime of the wealthy few. Today, however, luxury shopping is no longer only a prestigious experience for the upper classes but extends to the high spending power of a burgeoning middle class, especially in Asia (Hudders, Pandelaere, & Vyncke, 2013). With the democratisation of the luxury market, luxury consumption has become available to a broader public (Kastanakis & Balabanis, 2012, 2014). For example, young consumers from the middle-class in China have become a major target for foreign luxury-brands (Ngai & Cho, 2012; Tsai, Yang, & Liu, 2013; Zhan & He, 2012). Luxury brand firms such as car manufacturers, fashion outfitters, jewellers, and cosmetic companies have made their wares more accessible by expanding the range of products to younger target groups and customer segments. For example, Mercedes Benz has introduced compact luxury cars as entry ramps to the brand for young customers. Such products have driven the increasing volumes of luxury goods on the supply side and enabled more customers to participate in luxury consumption by making such consumption affordable for the masses.

Figure 1 presents a hierarchy of luxury brands that explains the prices and number of points of sale necessary for brands to be considered luxury brands in various sectors of the economy including the ultra-high end to everyday luxury (Rambourg, 2014). As the figure shows, a product with a relatively high price (i.e., greater than USD 50,000) and very few selling points is classified as being part of an ultra-high-end luxury brand. By contrast, a relatively low price luxury product

(i.e., less than USD 100) shows that it is highly accessible and classified as part of everyday luxury or an affordable luxury brand (Rambourg, 2014).

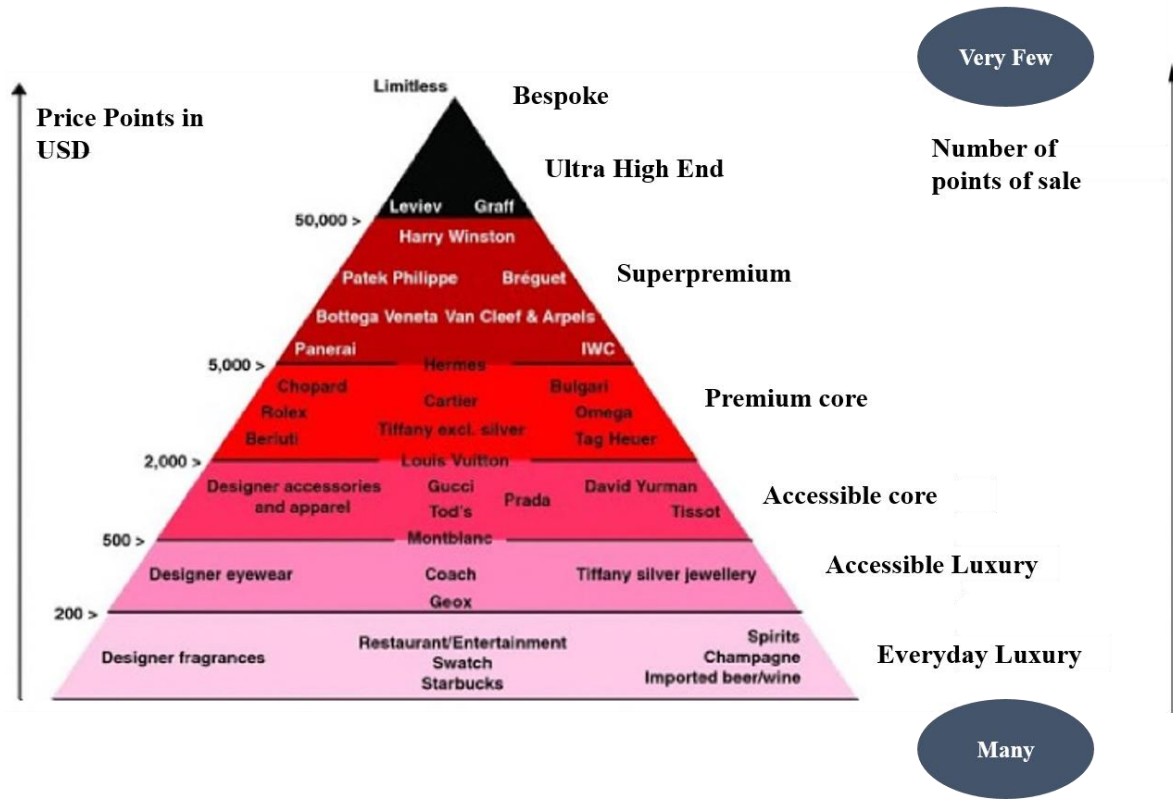


Figure 1. Hierarchy of luxury brands. (Rambourg, 2014, p. 10)

In terms of regional and global economies, the overall demand for luxury consumption has increased (D'Arpizio, Levato, Kamel, & de Montgolfier, 2017; D'Arpizio, Levato, Zito, & de Montgolfier, 2015). New emerging markets such as Brazil, Russia, India and China, known collectively as BRIC, have been recognised for their strong consumption performance and creation of considerable revenues from such consumption. Moreover, the rapid expansion of the Asia-Pacific global luxury market in particular has been projected to sustain its expansion during the next ten years (Truong & McColl, 2011).

As income levels and social mobility have improved across the world, more consumers have begun to desire participation in luxury shopping, especially while travelling (Zaidan, 2015). Indeed, the global luxury market has become a

recognised revenue source towards for the tourism and hospitality industry in tourist destinations. It has been highlighted that these consumers account for 6% of purchasing in the personal luxury goods market worldwide and it is estimated that sales growth in such goods will continue to rise at a 4–5% compounded annual rate at constant exchange rates over the next 3 years (D'Arpizio et al., 2017). In that time, the personal luxury goods market is expected to expand from €276 to €281 billion by 2025 (Bain & Company, 2018).

In 2017 global luxury goods generated more than €1.2 trillion in sales in nine luxury product categories, led by luxury cars, personal luxury goods and luxury hospitality products and services, which together accounted for 80% of the market (D'Arpizio et al., 2017). The luxury retail market is expected to show continuous upward growth in the future (Hosany, 2011; Martinus & Burnet, 2016; Tsai et al., 2013). As part of such growth, retail shopping has now become a core travel activity as well as a core motivation for travelling to destinations, even to the extent that it influences tourists' decision-making about where to travel (Simpson, 2014).

1.1.2 Luxury Markets for Chinese Tourists

Shopping tourism is pivotal to the tourism sector and generates considerable revenue for business organisations at tourist destinations. In particular, the market of Chinese mainlanders, ranked collectively as the top spender in international tourism expenditure to the tune of USD 129 billion in 2013, has received increased recognition for their contribution to shopping tourism (World Tourism Organization, 2015). Moreover, Chinese consumers play a key role in the growth of luxury spending worldwide and Chinese mainlanders are identified as having made the greatest single portion of major purchases (31%)

in the global luxury goods market (D'Arpizio et al., 2015). In 2016, continuously rising figures have supported Chinese mainlanders as the top spenders in luxury goods markets, with contributions of 30% amongst other countries (Bain & Company, 2016) and 32% in 2017 (D'Arpizio et al., 2017). On average, Chinese consumers account for more than 20% of global luxury sales (Atsmon, Dixit & Wu, 2011b). Particularly, it is also recognised that the new purchasing group “millennial customers” (born between 1980 and 1990) has been emerging as a big wave of luxury shopping power (Bain & Company, 2018; CPP-LUXURY, 2016).

Moreover, the emergence of upper- and middle-class households in China's population have been recognised for their purchasing power and their ability to afford luxury watches, jewellery, handbags, shoes and clothing as part of their consumption budgets (Atsmon, Dixit, Leibowitz & Wu, 2011a). Within the population, a particular subset of wealthy Chinese spend an average of RMB 71,000 annually on luxury goods overseas and prefer to shop at duty-free shops and foreign retail stores (Bu, Durand-Servoingt, Kim, & Yamakawa, 2017). The shopping budget of mainland Chinese consumers has likewise expanded when travelling. Chinese mainlanders have generated considerable consumption while travelling, with purchases during their travels reaching an average of RMB 220,000 annually. This considerable consumption displays the wealthier society in modern-day China's economic environment (Hurun Report, 2017). Moreover, the travelling shopping budgets of mainland Chinese tourists are by far the largest (71.6%) among all foreign tourist groups, including those from North America (20.4%), Macau (49%), South Korea (43%) and Japan (32%), as Correia, Kozak and Kim (2017b) have shown. As a result, of mainland Chinese tourists have become a recognised source of revenue for the tourism industry in international

destinations. For example, the group contributed substantially to the French tourism economy by spending an average of RMB 48,000 in 2013 on Western luxury goods while travelling (Simpson, 2014).

1.1.3 Hong Kong as a Luxury Shopping Hub for Mainland Chinese Tourists

Since the Individual Visit Scheme and multiple-entry permits, both implemented by the government of the Hong Kong Special Administrative Region, became available to residents in China's major top-tier cities in 2003 and 2009, respectively (PartnerNet, 2017), the dramatic growth of tourism in Hong Kong during the past two decades has been spurred by Chinese mainlanders (Hong Kong Tourism Board, 2015, 2016). At the same time, China's new rich have been principal motivators in their travel to foreign destinations and their increasing demands for overseas shopping, among which, in 2017, Hong Kong ranked top for luxury shopping, followed by South Korea and Japan (Bu et al., 2017). Mainland Chinese tourists rank Hong Kong quite high as a destination for luxury shopping and, in 2015, contributed €13 billion to Hong Kong's luxury sales (CPP-LUXURY, 2016). In 2016, Hong Kong recorded its strongest tourist expenditure performance in recent years, with gross revenue of HKD 296.2 billion (Table 1), and Chinese mainlanders were responsible for nearly half of that expenditure, with a record HKD 126.32 billion, followed by visitors from the United States, Taiwan, South Korea and the Philippines, with expenditures of HKD 5.45 billion, 4.00 billion, 3.96 billion and 3.25 billion, respectively (Hong Kong Tourism Board, 2015, 2016). During 2017, visitors to Hong Kong from mainland China—largely the young, mid-career families with children and middle-aged couples (PartnerNet, 2017)—spent an average of HKD 7,010 per trip, and for the past 5 years their top

spending category was shopping (Hong Kong Tourism Board, 2017; PartnerNet, 2017).

According to the Hong Kong Tourism Board, Hong Kong received 59.3 million visitors in 2015, its second-highest number of visitors since 2005 (Tables 1 and 2). As an urban tourist destination, Hong Kong has been the site for 41% of Asian research on shopping during the past decade (Choi, Heo & Law, 2016b), this proves Hong Kong is an ideal platform where scholars can collect data about inbound tourist numbers and flows. Having developed its tourism industry since 1960, Hong Kong is now recognised as a mature tourist destination and has gained a competitive advantage over rival destinations with its reputation as a shopping paradise (Lo & Qu, 2015) and major global shopping destination (Choi et al., 2016b). In 2014, when it grossed HKD 359 billion in tourism dollars, it ranked 10th worldwide for inbound tourists for a city of its size (World Tourism Organization, 2015). Aside from recognition of high tourist flows and rich hospitality experiences, Hong Kong has provided territory for the intensive expansion of global retailers seeking steady profit. For instance, Louis Vuitton opened a flagship store in Hong Kong at Tsim Sha Tsui in 2012, thereby expanding the plethora of shopping opportunities at more than 50 shopping malls and world-class department stores selling international luxury brands and duty-free items (Discovery Hong Kong, 2018).

Table 1 Top Five Hong Kong Markets Ranked by Tourism Expenditure Related to Overnight Visitor Spending
(Hong Kong Tourism Board, 2017)

Year	First	HKD billion	Second	HKD billion	Third	HKD billion	Fourth	HKD billion	Fifth	HKD billion
2010	Mainland China	87.04	USA	5.26	Japan	4.29	Taiwan	3.77	Australia	3.72
2011	Mainland China	111.79	USA	6.15	Taiwan	4.56	Japan	4.54	Australia	4.05
2012	Mainland China	129.42	USA	6.18	Japan	4.76	Taiwan	4.34	Australia	4.08
2013	Mainland China	152.73	USA	5.55	Taiwan	4.50	Singapore	3.97	Australia	3.90
2014	Mainland China	166.03	USA	5.84	Taiwan	4.52	Singapore	4.23	Australia	3.62
2015	Mainland China	142.61	USA	5.79	Taiwan	4.23	South Korea	3.84	Singapore	3.57
2016	Mainland China	126.32	USA	5.45	Taiwan	4.00	South Korea	3.96	Philippines	3.25
2017	Mainland China	129.87	USA	5.38	South Korea	4.54	Taiwan	4.08	Japan	3.32

Clearly, Hong Kong has gained a significant advantage as a leading luxury-shopping destination (Correia et al., 2017b). Firstly, the city is conveniently located and highly accessible to mainlanders, who can reach Hong Kong from most cities in China by ground transport (e.g., train and car) or air transport. In fact, a flight to Hong Kong from Shanghai or Beijing takes only 3 hours. Secondly, as Chandon et al. (2016) have pointed out, Hong Kong has the competitive advantage of being a strategic hub for luxury brands in terms of “developing adaptive, enterprising marketing communications, retaining tight strategic control of key branding dimensions at global head offices” (p. 303). Hong Kong is able to deal with the Chinese market to develop brand awareness and loyalty markets. Furthermore, Hong Kong has well-developed shopping facilities that fully ensure ease and pleasure in shopping as well as tight controls over quality for consumers, especially repeat tourists, supported by the accredited Quality Tourism Scheme (Yeung, Kim, & Schuckert, 2016). Since the major travelling activity in Hong Kong is shopping (Choi, Law, & Heo, 2016), the city has creatively marketed its novel combination of shopping and entertainment options in order to attract tourists to enjoy a cosmopolitan consumer experience.

Perhaps above all, however, mainland Chinese tourists, who wish to purchase internationally known brands from overseas (Bu et al., 2017), envision Hong Kong as a destination ripe with recognised international Western luxury brands (Martinus & Burnet, 2016). Apart from international well-known luxury brands, Hong Kong has also started to accommodate well-known Asian luxury brands, especially in the world of international fashion—for instance, local luxury fashion designers Shanghai Tang (Hays, 1999) and Vivienne Tam (Roujas, 2016)—that attract overseas consumers. For mainland Chinese tourists who

favour luxury jewellery and watches (Hong Kong Tourism Board, 2016), Chow Tai Fok, the largest Chinese jewellery chain, is appealing for purchases of Rolex and IWC watches and jewellery while travelling in Hong Kong (Deloitte, 2015; Hughes, 2016).

Table 2 Annual Hong Kong Inbound Tourists' Expenditure (2005 to 2017)
(Hong Kong Tourism Board, 2017)

Year	Number of Hong Kong Inbound Tourists	%	Total Tourism Expenditure Associated to Inbound Tourism (HKD million)	%	Per Capita Spending among Overnight Visitors (HKD)	%
2005	23,359,417	7.1	105,986	14.4	\$4,663	+ 4.1
2006	25,251,124	8.1	120,714	13.9	\$4,799	+ 2.9
2007	28,169,293	11.6	142,249	17.8	\$5,122	+ 6.7
2008	29,506,616	4.7	157,835	11.7	\$5,439	+ 6.2
2009	29,590,654	0.3	162,891	3.2	\$5,770	+ 6.1
2010	36,030,331	21.8	209,983	32.7	\$6,728	+ 16.6
2011	41,921,310	16.4	258,723	20.5	\$7,470	+ 11.0
2012	48,615,113	16.0	296,563	11.8	\$7,818	+ 4.7
2013	54,298,804	11.7	330,921	14.4	\$8,123	+ 3.9
2014	60,838,836	12.0	359,417	8.6	\$7,960	- 2.0
2015	59,307,596	-2.5	332,290	- 7.5	\$7,234	-9.1
2016	56,654,903	-4.5	293,702	-10.1	\$6,599	-8.8
2017	58,472,157	3.2	296,703	1.0	\$6,443	-2.4

Note: % stands for increasing percentages (compared to previous year)

1.2 Problem Statements

According to the psychological process model of self-conscious emotions (SCEs) theory (Tracy & Robins, 2004a, 2007d), pride, as an essential emotion of self-consciousness with two facets: has authentic and hubristic pride (Carver, Sinclair & Johnson, 2010; Tracy, 2016a; Tracy & Robins, 2004a, 2004b, 2007b, 2007c, 2008). At the same time, pride can also be a secondary and hidden emotion (Tracy, 2016a; Tracy, Randles, & Steckler, 2015; Tracy & Robins, 2004b, 2008). Although the field of psychology studies have quantitatively examined the constructs of pride (McFerran, Aquino & Tracy, 2014; Shi et al., 2015; Tracy & Robins, 2007c), the processes of pride's formation and elicitation remain unclear (Carver et al., 2010; McFerran et al., 2014; Shi et al., 2015; Tracy & Robins, 2004b; Williams & DeSteno, 2008), even though pride, as a hidden emotional response, has been measured by surveys and in experimental settings with pride-measurement scales (Tracy, 2016b).

As individuals travel outside their routine lives (Wang, 2011) seeking novelty and becoming tourists in the process (Cohen, 1972; Wang, 2011), the feeling of pride while travelling might have different mechanisms of influence from those apparent in familiar environments (i.e., tourists' home). In the cited studies by Tracy and colleagues (McFerran, Aquino, & Tracy, 2014; Shi et al., 2015; Tracy & Robins, 2007c), which involved using primarily student samples, the lived experience of travelling was not taken into consideration to understand feelings of pride in various situations experienced by individuals (e.g., travelling). The effect of travelling on tourists' feelings of pride in a destination arguably emerges via a different formation, even if pride and shame are inevitably provoked aspects of human emotion (Scheff, 2015b; Scheff, 1988). If individuals are

expected to elicit pride and shame in their everyday lives, then to what extent are they expected to do so while travelling?

Thus far, studies on pride have commonly been conducted in experimental environments and mostly with samples of students, largely in departments and faculties of psychology, who responded to setting-specific questions (Carver et al., 2010). Although authors (Shi et al., 2015; Tracy & Robins, 2008) have indicated that pride-based responses differ between Western and Eastern cultures, studies on pride in Western cultures have typically dominated the field of inquiry (Tracy & Robins, 2004b, 2007b). Understandings of pride in Chinese settings therefore remain limited. However, mainland China's classification as a highly collectivist society (Hofstede, 1984; Hofstede, 2001; Hofstede, Hofstede, & Minkov, 2010) guided by Confucian culture (Correia et al., 2017b) might influence feelings of pride in various contexts.

At present, the study of consumer psychology has shown that two facets of pride are the motivating forces behind consumer behaviours and their consequent purchases (McFerran et al., 2014; Williams & DeSteno, 2008). Yet, it remains unclear, under Tracy et al.'s (2007) theoretical model of SCEs whether the travelling behaviours of tourists from collectivist mainland Chinese society can elicit pride that arouses conspicuous consumption while travelling that can afford adaptive benefits via felt needs for status and self-esteem. Since authors have also defined *luxury consumption* as a form of status and conspicuous consumption in the literature (Gurzki & Woisetschläger, 2017; Yang & Mattila, 2013, 2017). In response, the research conducted for this thesis sought to shed light on understandings of pride in the tourism field, a subject which has rarely been discussed in terms of the theory of SCEs. This thesis therefore details the

extension and adaptation of that theoretical conceptual model in tourism to clarify the effect of conspicuous consumption in general and how it can reward competitive advantages for destinations and luxury brand business organisations. In the process, it also examines whether pride is a distinct emotion for explaining luxury shopping behaviours as proposed by a previous study by McFerran et al. (2014).

1.3 Research Questions

In 1902, U.S. sociologist Charles Cooley theorised, “In so far as a man amounts to anything, stands for anything, is truly an individual, he has ego about him which his passions cluster, and to aggrandize which must be a principal aim with him” (Cooley, 2009, p. 246). More than a century ago, such thoughts referred to the idea of ego (Cooley, 1902, 2009), which has since become more recognisable in terms of *pride* and *hubris*, although all refer to central aspects of human nature integrated into daily life (Tracy & Robins, 2007b). Pride may be understood differently, for travel imposes constraints upon individuals not typically present in everyday life. In response to that difference, the chief research question of the study conducted for this thesis is:

RQ: How do tourists experience feelings of pride while luxury shopping?

To answer this question, the research for the thesis involves articulating a series of sub-questions. First, the cognitive appraisal-oriented dimensions of generating emotions are essential to generating SCEs, as several studies have shown (detailed in Section 2.3.4). Because this thesis examines mainland Chinese tourists who shop for luxury products and experiences in Hong Kong in order to elucidate how travelling triggers their feelings of pride, it investigates tourists’

cognitive self-evaluation processes pertaining to how pride is triggered by travel.

Thus, the first sub-question is:

RQa: What dimensions of cognitive appraisal in cognitive thinking processes elicit pride for tourists shopping for luxury brands?

Second, pride has also been characterised as “a distinct, recognizable nonverbal expression” (Tracy & Robins, 2004b, p. 1960) with culturally specific behavioural responses and meanings between Eastern and Western cultures (Shi et al., 2015), as elaborated in Section 2.4.1. Intended to explore pride felt by mainland Chinese tourists as products of specific Chinese culture, the second sub-question is:

RQb: What are Chinese tourists’ feelings of pride while travelling?

Third, in discussions about the nature of pride, pride has been recognised as an SCE that occurs when a person thinks about how others regard or might regard him or her if they knew what he or she had done (Kalat, 2017) and that thereby serves social–emotional functions (Williams & DeSteno, 2008), as discussed in Section 2.3.3. As detailed in Section 2.2.2, a growing body of literature recognises the importance of the idea of “self” (Lewis, 1995, 2000, 2008b) in eliciting pride as a self-evaluative emotion. At the same time, researchers in tourism studies have classified tourists’ evaluation of their “actual selves, ideal selves, social selves and social ideal selves” (Hung & Petrick, 2011, p. 100) as drivers of their behavioural intentions while travelling. According to such thinking, travelling itself encourages individuals to play a role—namely, that of tourists—unlike the roles that they play in their everyday lives (Cohen, 1979). In response to these ideas, the third sub-question is

RQc: How do Chinese tourists' feelings of pride influence their travel experiences?

Answering this question can elucidate implications of tourists' pride for not only the tourism industry but also the luxury products and services sectors at these destinations.

Fourth and last, research has shown that time and situation influence how emotions are experienced (Denzin, 2007). This study examines Chinese people's feelings of pride in regard to the favourite destinations of mainland Chinese tourists (i.e., Hong Kong) (McKinsey & Company, 2017) in their travelling experiences. It explores the different types of feelings of pride triggered when comparing their mainland Chinese home such as respondents from Shanghai or Beijing, which also host luxury brand retail stores in China. Identifying that difference is essential to gain in-depth insights into what stimulates Chinese tourists' feelings of pride at home and abroad. Thus, the final sub-question is:

RQd: How do tourists' feelings of pride differ between their home country and their travel destinations?

1.4 Objectives and Contributions of the Thesis

This thesis has academic as well as practical and managerial objectives. Firstly, the academic objective is to create a conceptual framework, discover new perspectives, and form a deep understanding of tourists' SCEs while travelling. Such an understanding exists beyond what experimental studies and measurement scales have achieved in order to quantify feelings of pride in two facets known in the discipline of psychology, explore current knowledge on tourism in Chinese contexts, shed light on tourists' formation of SCE, and contribute knowledge about travelling emotions whilst luxury shopping. The exploration of the

dimensions of cognitive appraisal can extend scholarship by introducing SCEs theory to tourism in Chinese contexts and, in turn, deepen that theory. If the academic objectives are achieved, then the thesis will contribute to scholarship on tourism by constructing new knowledge on pride in Chinese culture as it emerges in travelling and in everyday life, further extending the theory of SCEs. This thesis aims to discover the extension of theory of self-conscious emotions in travelling.

The research conducted for this thesis involves applying constructivist grounded theory to inform SCEs theories regarding a novel perspective on a qualitative study in the field of tourism, a well-established approach proposed by Professor K. Charmaz in the field of sociology. More specifically, this study researches tourists' feelings of pride in a qualitative manner, in order to gain insight into and an in-depth understanding of Chinese people's knowledge of pride. In addition, the thesis presents a new conceptual framework for understanding tourists' feelings of pride identified using a constructivist grounded theory approach. The theoretical framework can contribute to scholarship by providing methodological and conceptual inspiration for other researchers interested in forming an in-depth understanding of tourists' feelings of SCEs in travelling and luxury shopping at their destinations. The ontological and epistemological perspectives with constructivist grounded theory used in the thesis may also inspire other scholars to approach tourism distribution or other aspects of research from alternative angles and thereby develop, deepen, and strengthen the application of approaches based on constructivist grounded theory in the future. Finally, this thesis aims to provide a theoretical framework of self-conscious emotions in the tourism context for future research.

Second, the practical and managerial objectives of the thesis are to furnish a thorough understanding of pride as an emotional response by mainland Chinese tourists at their destination who shop for luxury products during their travels. It aims to offer profound insights into those consumers' travel experiences and the luxury brands that have adopted different approaches in their business strategies to fulfil the consumers' needs and desires. This thesis intends to provide information for the tourism industry and luxury sectors in regard to how to trigger tourists' feelings of pride. It proposes a competitive advantage strategy for destinations and practitioners in the tourism industry, for whom an in-depth understanding of the phenomenon of luxury shopping while travelling can be valuable. The thesis proposes that mainland Chinese tourists' SCEs contribute to their destination choices and influence their decision making. If tourists experience feelings of pride and gain adaptive benefits, this is expected to enhance their travelling and luxury brand shopping experiences in their long-term memory as well. Stemming from this objective, the results of the thesis can be used to develop tools that allow practitioners as well as researchers to better understand specific aspects of luxury tourism in Chinese contexts. This thesis aims to explore the appraisal dimension of the Chinese to understand the formation of feelings of pride in the tourism context and the lived experience. This helps to develop the comparative advantage of a destination to form pride as a unique experience there.

The overall purpose of the qualitative study conducted for this thesis is to gain insights into Chinese tourists' emotional responses to luxury shopping while travelling that can inform how tourism industry practitioners cater to tourists' SCEs. Such insights encompass constructive comments on the possible contributions of tourism and hospitality to understanding the Chinese meaning of

luxury, especially regarding luxury shopping whilst travelling and consumer behaviours therein. The term pride in psychology is mainly discussed as authentic, hubris, hubristic pride. This thesis explores the term of pride in Chinese and tourism context to understand the meaning of pride in a lived experience, particularly in Chinese words and spoken language. This can contribute to the business organisations forming the marketing strategies as a result to facilitate the adaptive benefits pride.

1.5 Significances of the Thesis

1.5.1 Theoretical Contributions to Tourism Studies

In general, this thesis is significant for its contribution to current knowledge about how the two facets of pride, as a SCE, interact in real-life situations within the context of tourism. First, by examining the generative processes of pride in light of the theory of SCEs, the thesis seeks to suggest the construct dimensions in relation to destinations and travelling in order to accommodate tourism contexts. After exploring the ways in which destinations influence tourists' pride, the thesis introduces a theoretical framework of pride situated in the context of tourism. To the best of the author's knowledge, that is the first time this has been done in research on tourists. Second, following a qualitative line of inquiry, the exploratory study conducted for the thesis investigates how tourists' pride differs from pride felt in everyday life. Third, in-depth interviews conducted to investigate dimensions of cognitive appraisal in the cognitive thinking of tourists, which is essential to understanding their experiences of pride in destinations, followed a framework that clarifies the elicitation of tourists' pride while travelling in terms of factors of motivation, perception and shopping behaviour and their relationships in the context of tourism. In this sense,

the thesis marks a novel attempt in applying those concepts in real-world settings in the context of tourism, instead of with student respondents in experimental settings. The thesis moreover contributes to psychology by extending the theoretical model of SCEs theory.

Last, from a methodological perspective, the thesis updates the design of Charmaz's constructive grounded theory (Charmaz, 2006, 2014, 2017a; Charmaz & Belgrave, 2012; Thornberg, 2012, 2015), first by reconciling the provision of brief accounts of constructivist approaches with tourists. Second, the thesis demonstrates the clear methodological guidance of the constructivist paradigm underpinning constructivist grounded theory, especially in its data analysis and ultimate construction of theory. Last, not only the review and extension of theory of SCEs but also the application of the concept of the prototypical expression of pride (Tracy, 2016a; Tracy & Robins, 2004b) and the episodic recall task (Tulving, 2002) have allowed the thesis to offer new knowledge on pride from a psychological standpoint. In effect, the thesis outlines the construction of novel ontological and epistemological assumptions to fill gaps in knowledge about pride and SCEs.

1.5.2 Contributions to the Tourism Industry

Although tourists from mainland China represent a major market for tourism in Hong Kong, during the past two decades Hong Kong's tourism industry has struggled to maintain its attractiveness to them, despite the city's high ranking as a world-class shopping destination (Bu et al., 2017). Against that background, this thesis provides insights into the phenomenon of luxury shopping—in accommodation, in high-end dining and in luxury transport (e.g., airlines, cruises, trains), among others—specifically by tourists from mainland China in Hong

Kong, and into what *luxury* means to them, which is particularly important to players in the tourism industry, including in retail, high-end, destination management sectors. To that end, it is beneficial to link shopping and destination via the distinct emotion of pride.

Second, the tourism industry, not only in Hong Kong but in other cosmopolitan destinations too (e.g., Tokyo, Paris, and Dubai) also benefit from mainland Chinese tourists' burgeoning purchasing power. With that knowledge, this thesis illuminates links between luxury shopping and destinations mediated by self-conscious emotions as distinctive emotions for destinations where tourism and hospitality industries seek to maintain their attractiveness to Chinese tourists. Such knowledge can guide industry players in ways to make their destinations evoke pride in luxury shoppers by anticipating their emotions and thereby being better able to target that specific segment of consumers and maintain their competitiveness among other destinations. It may also contribute to tourists' psychological benefit in luxury shopping experiences in these destinations.

Third, as mentioned in Section 1.1, the democratisation of the luxury market in Asia (Hudders et al., 2013) and the new purchasing power of millennials have motivated new markets to want to purchase luxury products and services (Ngai & Cho, 2012; Tsai et al., 2013; Zhan & He, 2012). In response, industries, business organisations and tourist destination managers need to embrace product and service bundling to capture new potential revenues. To that end, the thesis offers insights into the phenomenon of luxury shopping in tourist destinations that can enable them to anticipate luxury shoppers' emotions and thereby better target that specific segment of consumers, especially those from mainland China.

Last, since an in-depth understanding of consumers' emotions is essential in exploring consumer behaviours, understanding authentic pride as a long-term-oriented emotion is similarly essential for the luxury tourism and hospitality industry's capacity to establish long-term relationships by managing tourists' levels of pride, whilst the long-term relationship is part of effective marketing strategies (Yoo, Lee, & Bai, 2011). Because Damian and Robins (2013) identified two facets of pride as "a fundamental aspect of human emotional experience" (p. 157) and subjective cognitive–affective states, it is useful to study tourists' pride in all its facets, especially given its predictive power of tourists' consumption choices, in order to increase their desire to purchase luxury brands while travelling. In particular, to formulate tourism marketing strategies, understanding the triggers of pride for Chinese tourists is vital to marketers as well as scholars of consumer behaviour, especially ones seeking to make cross-country comparisons.

1.6 Summary

Chapter 1 has discussed the background to the research conducted for the thesis, the structure of the thesis, its research questions, its research objectives and its potential contributions from theoretical and managerial perspectives. The chapter has also introduced current knowledge about Chinese outbound tourism to Hong Kong, trends in the sales of personal luxury goods worldwide to tourists, especially from China, and Hong Kong's strong visitor arrival performance as a basis for exploring luxury shopping among mainland Chinese tourists in Hong Kong.

Chapter 2: Theoretical Foundation and Literature Review

2.1 Introduction

This chapter discusses the theoretical foundations underpinning the research conducted for this thesis. First, Section 2.2 presents a comprehensive understanding of the theory of self-conscious emotions (SCEs) essential to the thesis. Next, Section 2.3 supplies a holistic understanding of pride in terms of human nature and its adaptive benefits, after which Section 2.4 identifies cultural divergence in the elicitation of pride. In Section 2.5, contexts of pride are integrated into tourism studies via proposed links between pride and travelling, followed by a presentation of the contemporary value of luxury in Section 2.6. Last, Section 2.7 reviews current knowledge of ways of measuring and examining expressions of pride.

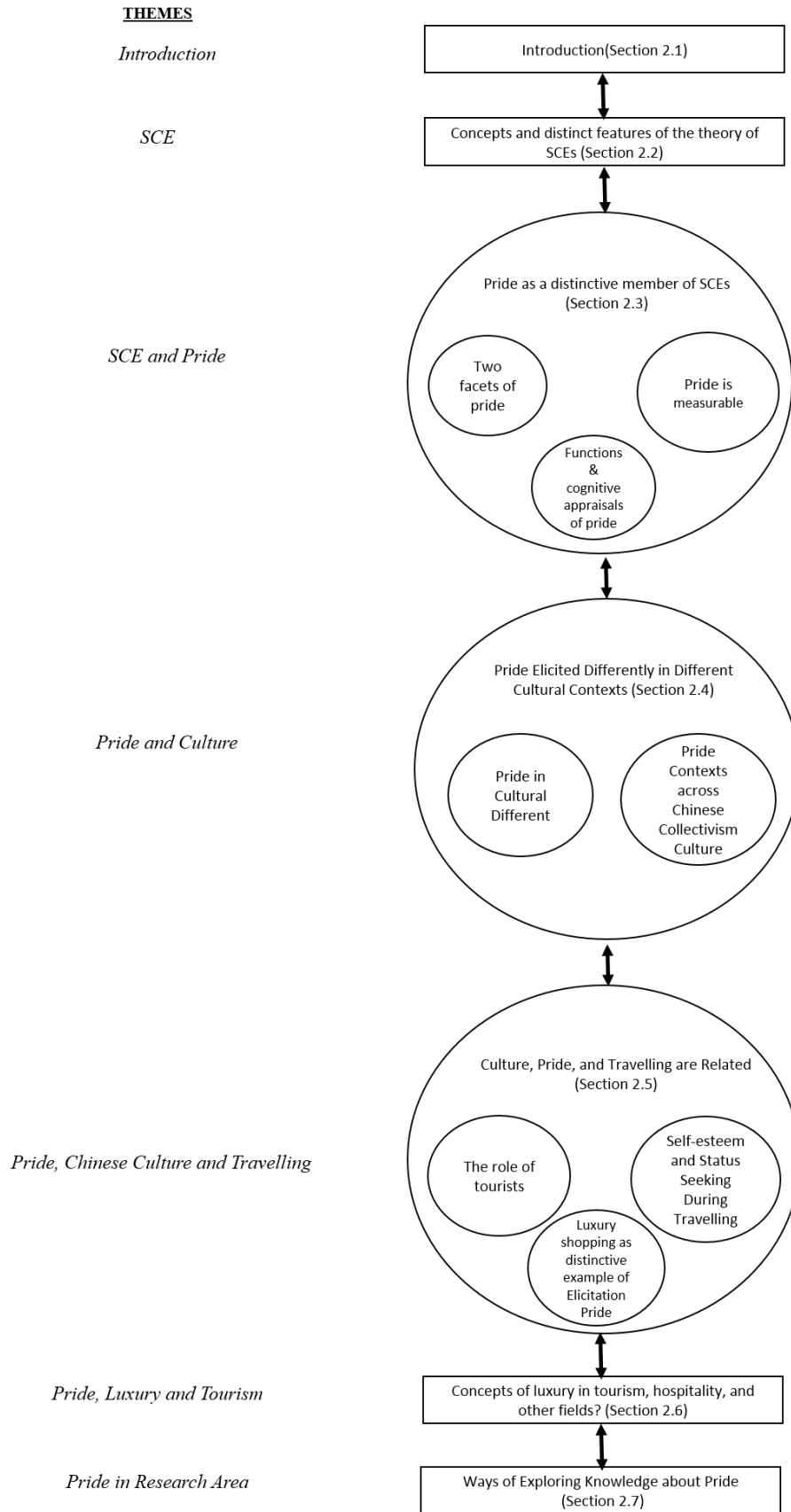


Figure 2. Theoretical foundations of the thesis.

2.2 The Self-Conscious Emotions (SCEs) Theory

2.2.1 Concepts of SCEs

Over the past 50 years, psychologists have continued to question what emotions are and what the nature of emotions is. In general, they have recognised that emotions involve complex cognitive processes before they are elicited and represent factors that influence individuals' decision making (Lazarus, 1991). Moreover, they have categorised emotions as basic, primary emotions or secondary SCEs. On the one hand, basic emotions include anger, fear, interest, sadness, surprise, joy, and disgust (Clore & Ortony, 2008), all of which emerge in humans as infants or at least before the age of three years (Lewis, 1995, 2008a). Basic emotions support human survival in situations in which individuals need to express basic responses (Lazarus, 1991), which is arguably their sole purpose (Tracy & Robins, 2007d).

On the other hand, it was only in recent decades that SCEs were identified (Kitayama, Markus, & Matsumoto, 1995; Lewis, 2008a, 2008b; Watson, 2015) and situated as pillars of the theory of SCEs (Tracy & Robins, 2004a; Tracy, Robins & Tangney, 2007). Among SCEs, "pride is perhaps one of the least studied" and for how it "that might promote positive mental well-being" (Gruenewald, Dickerson, & Kemeny, 2007, p. 72).

Michael Lewis (1995), a pioneer in research on SCEs, has pointed out that SCEs, also called *evaluative SCEs* (Lewis, 2000, 2008a), "have been poorly studied" (Lewis, 2000, p. 11). He has defined SCEs to include "embarrassment, jealousy, empathy, shame, guilt, hubris and pride" (Lewis, 2007, p. 2), all of which "require the cognitive ability to reflect on the self but do not require elaborate cognitive capacities such as the understanding of rules and standards" (Lewis,

2000, p. 11). In more recent studies, Jessica Tracy has made extensive contributions to the theory of SCEs by elaborating on the function of SCEs as emotions that “play a central role in motivating and regulating almost all of people’s thoughts, feelings and behaviour” (Tracy & Robins, 2007, p. 3). As other scholars have observed, SCEs also “facilitate our social interactions and relationships by motivating us to adhere to social norms and personal standards” (Else-Quest, Higgins, Allison, & Morton, 2012, p. 948).

SCEs (e.g., hubris, pride, shame, and guilt) differ from basic emotions by involving “consciousness, as in self-referential behaviour” (Lewis, 2008b, p. 316), at the age of three years and older (Else-Quest, Higgins, Allison & Morton, 2012; Hart & Matsuba, 2007; Lewis, 2008a). Moreover, SCEs’ bodily actions are necessarily under observation (Lewis, 2008b). Unlike basic emotions, SCEs are hidden and difficult to elicit under observation, and terms to describe SCEs as experienced feelings remain insufficient (Lewis, 1995). Tracy and colleagues (Tracy & Robins, 2004a; Tracy et al., 2007) have continued to underscore the need for a theoretical model for SCEs given their distinct features. Figure 3 depicts the process model of SCEs (Tracy & Robins, 2004a; Tracy et al., 2007) and a comparison of their formation versus that of basic emotions.

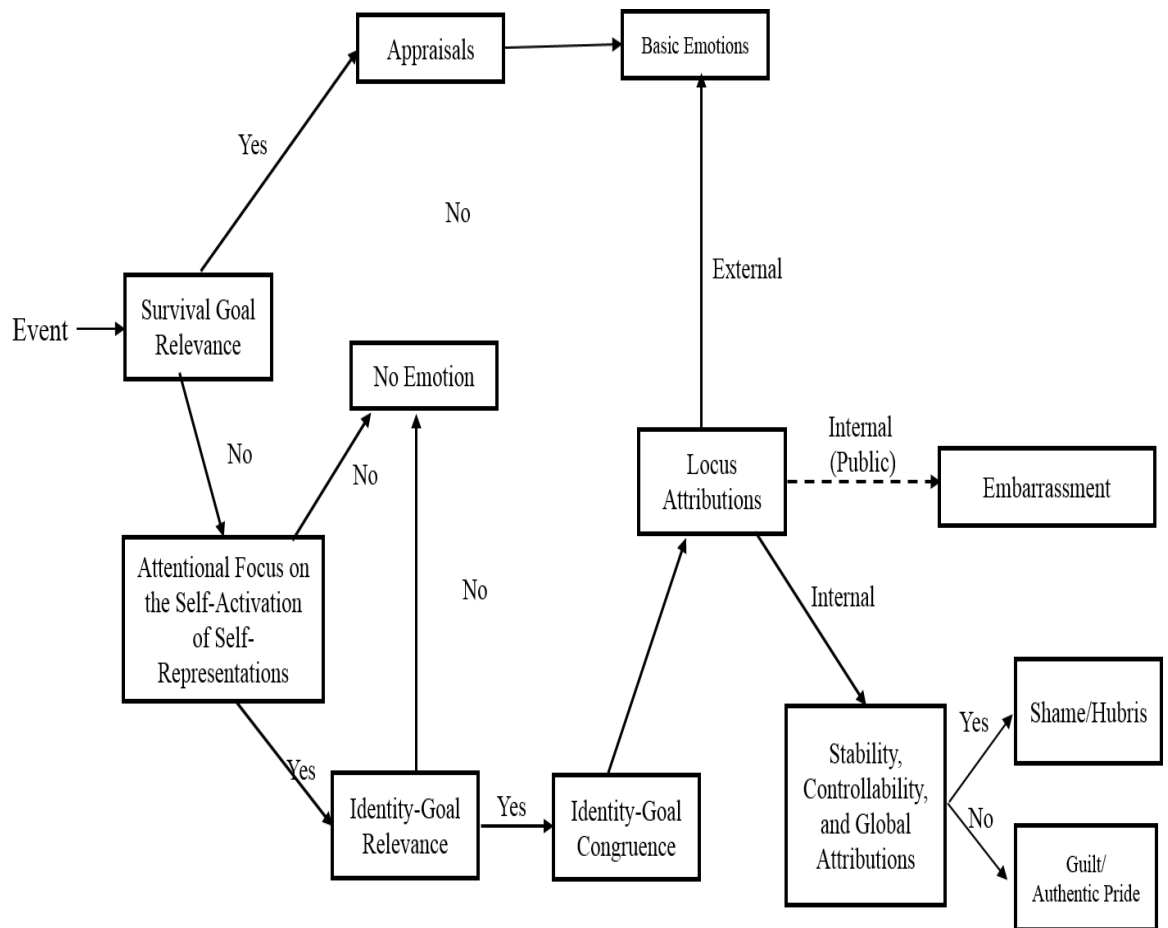


Figure 3. Theoretical process model of self-conscious emotions.
 (Tracy & Robins, 2007d, p. 10)

2.2.2 Distinct Features of SCEs

Among their distinct features, SCEs first necessitate self-awareness and self-representation during self-evaluation processes (Tracy & Robins, 2004a). For example, a person requires the ability to form stable self-representations, focus attention on those representations and synthesise them to perform self-evaluation (Tracy & Robins, 2004a). In that sense, self-awareness and self-representation constitute one's sense of identity within the cognitive appraisal process of SCEs (Hart & Matsuba, 2007). Lewis (1995, 2000, 2008b) has stressed the role of self as an essential element in eliciting SCEs, SCEs which involve a set of standards, rules, and goals (SRGs). By extension, Tracy et al. (2007) have proposed the attentional focus on the self in the activation of self-representations since a person's identity takes shape from cues of self-representation. Self-conceptualisation (i.e., sense of self) emerges at the age of two years with development of the constructs of "I", "me" and "mine" as distinct from the "you" and "yours" of others in the process of self-development (Niedenthal & Ric, 2017). Such development is an initial distinctive feature in the cognitive process of eliciting SCEs in Tracy's (2007d) theoretical model (Figure 3).

Second, unlike basic emotions, which are expressed as early as the first nine months of life, SCEs do not develop until after the age of three years (Lewis, 1995, 2008a), precisely because their expression requires cognitive abilities that remain undeveloped before that age (Lewis, 2008b). Prior to developing SCEs, children need to first understand that particular standards, rules, or goals (SRGs) determine which behaviours are appropriate in which social situations (Tracy & Robins, 2004a).

Lewis (2008b) has added that, according to the rationale of attribution theory, SRGs (standards, rules, or goals) are not recognised until the third year of life but thereafter stimulate SCEs prescribed largely by cultural standards since childhood which develop our own SRGs (Else-Quest et al., 2012) and members of one's in-group, such as peers, friends, and family (Lewis, 2008b).

Third, SCEs facilitate the attainment of complex social goals via the maintenance or enhancement of status (Gruenewald, Dickerson & Kemeny, 2007). Briefly, positive, and negative social evaluations act as essential cues for eliciting SCEs. For example, a positive social evaluation might be necessary to elicit pride because it involves the evaluation of one's social self (Gruenewald et al., 2007; Scheff, 1988). In that sense, whereas SCEs involve complex cognitive processes and operate within complex social structures and hierarchies (Tracy & Robins, 2004a), basic emotions solely serve functions of survival (Tracy & Robins, 2007a).

Fourth, cultural value, is embedded in daily life and is influenced by social interactions, and it heavily influences experiences with SCEs (Lagattuta & Thompson, 2007). As Lagattuta and Thompson (2007) have highlighted, because cultural factors "influence the frequency and intensity" of SCEs, collectivist societies such as China's, with "less distinct boundaries between self and other", can more frequently catalyse SCEs (p. 101). Consequently, gender is factored into experiences with SCEs (Else-Quest et al., 2012), for "[g]ender stereotypes of emotion maintain that women experience more guilt, shame, and embarrassment but that men experience more pride" (p. 949).

Fifth, SCEs do not have discrete, universally recognised facial expressions because they involve bodily actions, not merely facial cues (Lewis, 2008b). Unsurprisingly, postures and head movements, combine with facial expressions

and, have, therefore, been linked to embarrassment, pride, and shame in previous psychological studies (Kalat, 2017; Tracy & Robins, 2004b, 2008). Assuming that expressions of SCEs can vary due to cultural differences (Lagattuta & Thompson, 2007), Tracy and her colleagues (Martens & Tracy, 2013; Tracy & Robins, 2007a) have used sets of photographs to display feelings of pride apparent in facial and bodily expressions to describe prototypical expressions of pride in Western contexts, as detailed in Section 2.7. In her recent book, Tracy (2016a) has demonstrated facial and bodily expressions of pride in other cultural contexts (e.g., African) as well, all of which were expressed differently from those in other contexts.

Last, Lewis (2008a) has mentioned that SCEs, albeit inextricable from basic emotions, are inevitably separate from them. Consequently, SCEs have been subsumed by basic emotions in linguistic hierarchical classifications (Lewis, 2007; Tracy & Robins, 2004a; Tracy et al., 2007); for example, sadness subsumes shame, and joy subsumes pride (Tracy & Robins, 2007d).

2.3 Pride as a Distinctive Member of SCEs

2.3.1 Two Facets of Pride

Identified as an SCE, pride has been the subject of various psychological studies over the past decade (Carver et al., 2010; Garcia, Janis & Flom, 2015; McFerran et al., 2014; Tracy, Cheng, Robins & Trzesniewski, 2009; Tracy et al., 2015; Tracy & Robins, 2004b, 2007a, 2008; Watson, 2015; Weidman, Tracy & Elliot, 2016). Arguing that pride also has distinctive characteristics, Lewis (2008b) has stated that it “requires a large number of factors, all having to do with cognitions related to the self. Pride occurs when one makes a comparison or

evaluates one's behaviours vis-à-vis some standard, rule, or goal and finds that one has succeeded" (p. 742).

Extending Cooley's (1902) previously cited declaration— "In so far as a man amounts to anything, stands for anything, is truly an individual, he has an ego about him to which his passions cluster, and to aggrandize which must be a principal aim within him" (p. 216)—Tracy and Robins (2007b) have characterised pride as "a central part of human nature" (p. 263) and, though admitting pride's less visible expression, have quoted Scheff's (1988, p. 399) statement that "We are virtually always in a state of pride or shame". However, Scheff (2015b) later argued that pride is not merely an emotion but the natural state of humans: "Calling pride an emotion is one more instance of the massive confusion over emotions in modern societies" (p. 5).

A frequently debated question is whether pride is a positive emotion to be encouraged, among others, or, as has been contended, a negative emotion as questioned by Thomas Scheff (Scheff, 2015a, 2015b; Scheff, 1988). Complicating that dichotomy, some researchers have observed so-called "false pride", which "implies hiding shame behind boldness or egotism" and as "only one more way of hiding shame" (Scheff, 2015b, p. 113). Although Hart and Matsuba (2007) have also defined hubris as "excessive pride" (p. 122), Lazarus (1991) had earlier contended that pride is a positive emotion that enhances the personal values of individuals in order to accomplish their goals. More recently, Niedenthal and Ric (2017) have characterised pride as "related to positive outcomes in the area in which the individual is proud", whereas "hubris is associated with more negative outcomes, including a tendency towards aggression and hostility" (p. 132). In Lewis's (1992) structural model of pride's elicitation (Figure 4), both hubris and

pride are SCEs as well as emotional states (Lewis, 1995); however, whereas Lewis (2008b) has defined hubris as “exaggerated pride, or self-confidence, often resulting in retribution . . . a consequence of an evaluation of success in regard to one’s SRGs where the focus is on the global self” (p. 748), he has defined pride as “the consequence of a successful evaluation of a specific action” and argued that “when people focus on their actions”, they “are engrossed in the specific action that gives them pride” (Lewis, 2008b, p. 748).

SUCCESS	FAILURE	
HUBRIS	SHAME	GLOBAL
PRIDE	GUILT/REGRET	SPECIFIC

Figure 4. Structural model for the elicitation of self-conscious evaluative emotions. (Lewis, 2008b, p. 746)

For the past two decades, Tracy and colleagues (Cheng, Tracy, & Henrich, 2010; Tracy, 2016a; Tracy & Robins, 2004a, 2007c) have examined pride’s two facets: authentic pride and hubristic pride (Carver et al., 2010; Liu, Yuan, Chen & Yu, 2016; Williams & DeSteno, 2008).

Authentic pride refers to being “reliably associated with feelings of confidence, self-worth, productivity, and achievement” (Shi et al., 2015, p. 61), and is highly related to self-esteem (McFerran et al., 2014; Tracy et al., 2009; Tracy & Robins, 2007c), extroversion, agreeableness, conscientiousness, emotional stability, and openness to experience (Damian & Robins, 2013). It is also a direct response to achievement outcomes, in what has been called *achievement-oriented pride* (Tracy & Robins, 2004a; Weidman et al., 2016), and adaptive goal regulation with positive characteristics (Carver et al., 2010), designed to help out-groups and stigmatised individuals. Authentic pride involves

the feeling of being proud of one's actions and accomplishments resulting from internal, controllable means or individual efforts (Tracy & Robins, 2004a, 2007c). The function of authentic pride is to facilitate the attainment of prestige, contributed to by individuals' skills and expertise but which can readily gain others' respect and admiration (Shi et al., 2015). Authentic pride is thus conceived of as a positive state of mind, for it relates to socially desirable and generally adaptive traits (Damian & Robins, 2013). Moreover, expressing authentic pride can prompt social support due to enhanced feelings of similarity and connection to the social group that it encourages (Ashton-James & Tracy, 2012) in what has been called *respect-based social status* (Carver et al., 2010). As such, authentic pride is readily noticeable by close friends as well as oneself, whereas hubristic pride is obvious only to others (Liu et al., 2016). Last, because authentic pride is a positive emotion, it is negatively correlated with shame and arguably does not involve feelings of shame (Lewis, 2008a).

Hubristic pride is positively correlated with shame and tends to involve underlying feelings of shame and other negative emotions (Lewis, 2008b). Hubristic pride "is reliably associated with arrogance, egotism, and conceit" (Shi et al., 2015, p. 61) and is frequently linked to narcissism, which is, in turn, associated with arrogance, self-aggrandisement, antisocial behaviour (Tracy et al., 2009; Tracy & Robins, 2004a, 2007c), sensitivity to rejection, social phobias, anxiety and a tendency to feel ashamed (Damian & Robins, 2013). If authentic pride is based on personal achievement due to action, then hubristic pride is based on "self-satisfaction with personal identity" (Tracy & Robins, 2004a, p. 116) resulting from internal but uncontrollable mechanisms such as individual ability (Tracy & Robins, 2004a, 2007c) and classified as social dominance (Carver et al.,

2010). Hubristic pride is conceived as a negative attitude because it can spur prosocial, aggressive behaviours, often against others different from oneself, and the stigmatisation of individuals by reduced empathic concern for them as evaluative targets (Ashton-James & Tracy, 2012). As Watson (2015) has posited, hubristic pride, in being liable to precipitate social isolation, is also associated with materialism, and individuals who experience hubristic pride can often feel the need to dominate others or feel superior, especially through material means. Table 3 summarises the major differences between authentic pride and hubristic pride.

Table 3 Differences between the Two Facets of Pride in Behavioural Items

Items	Authentic Pride	Hubristic Pride
Attitudes	Positive	Negative
Main Traits	Self-esteem	Narcissism
Associated with	Self-confidence and accomplishment, achievement oriented	Arrogance, self-aggrandisement, and antisocial behaviour
Promotes	Outgroups and stigmatised individuals	Prejudice and discrimination
Characteristics	Prestigious	Dominant
Feelings of Pride	What I did	Who I am
Results from	Internal, unstable, and controllable attributions	Internal, stable, and uncontrollable attributions
Behaviours	Confident, triumphant, and achieving	Arrogant, superior and cocky
Appraisal Dimension	Self, local	Global

Although Tracy and colleagues (McFerran et al., 2014; Shi et al., 2015; Tracy & Robins, 2004a, 2004b, 2007a, 2007b, 2007c, 2008; Tracy et al., 2007) have continued to contribute to theory on the two facets of pride, their studies have focused primarily on observing humans' facial, verbal, or non-verbal expressions

and social behaviours, almost always in students observed in experimental settings (Tracy et al., 2015; Tracy & Robins, 2008). Consequently, the role of self in the two facets of pride remains under-examined, including in consumers as subjects of tests addressing whether the nature of pride is applicable to real-world settings. Even though McFerran et al. (2014) examined pride in luxury-brand consumption, they conducted their study with students from a North American country. Further still, although Antonetti and Maklan (2014) examined U.S. adults to examine pride in sustainable consumption choices, research on pride using real-life examples to clarify the role of self in terms of the conceptual framework of SCEs remain scarce.

2.3.2 Pride is Measurable

The measurement scales of authentic and hubristic pride have been based on earlier theoretical accounts of SCE theory (Carver et al., 2010; Shi et al., 2015; Tracy et al., 2009; Tracy & Robins, 2007c). Tracy and Robins (2007c), who proposed a conceptual framework for measuring the two facets of pride (i.e., authentic, and hubristic pride), found that authentic pride positively correlated with self-esteem, whereas hubristic pride positively correlated with narcissism. The seven-item scale developed over the course of various studies (Carver et al., 2010; Tracy, 2016b; Tracy & Robins, 2007c) can be applied to measure authentic pride in terms of success, accomplishment, achievement, fulfilment, self-worth, confidence, and productivity, as well as hubristic pride in terms of snobbery, pomposity, stuck-up quality, conceitedness, egotism, arrogance, and smugness. Concurrently, the University of British Columbia Emotion and Self Lab (2016), established and run by Tracy, who has continued to develop the Authentic and Hubristic Pride Scale, has provided additional insights (Tracy, 2016) widely used in other studies (Carver et al., 2010; Chung & Robins, 2015; Damian & Robins,

2013; Liu et al., 2016). The scale's items for authentic pride include feeling "accomplished", "like I am achieving", "confident", "fulfilled", "productive", "like I have self-worth", and "successful", whereas those for hubristic pride include feeling "arrogant", "conceited", "egotistical", "pompous", "smug", "snobbish", and "stuck-up".

2.3.3 Functions of Pride

The two facets of pride relate to different causal attributions and are likely to generate different behavioural consequences (Bodolica & Spraggon, 2011; Liu et al., 2016; Niedenthal, Krauth-Gruber, & Ric, 2006). McFerran et al. (2014) were among the first researchers to analyse the nature of pride in order to understand the determinants of SCEs related to luxury consumption. They found that both facets of pride acted as motivation and consequence of luxury consumption; however, whereas consumers with high levels of dispositional authentic pride were influenced by their self-esteem and motivated to purchase luxury brands, individuals with high levels of dispositional hubristic pride were influenced by their narcissism and concerned with hedonistic consumption. Niedenthal et al. (2006) have added that "pride has been related to positive behaviours and outcomes in the area which the individual is proud and to the development of a positive sense of self-esteem" (p. 111).

Pride motivates behaviour and actions towards achieving SRGs embodied in processes of self-representation (i.e., self-evaluation). A distinct function of pride is to attain adaptive benefits by enhancing social status and self-esteem (Tracy & Robins, 2007b). Pride not only promotes the acquisition of specific social goals within complex layers of non-transitive social hierarchies in a social structure (Gruenewald et al., 2007) but is also the SCE most strongly related to

individuals' self-esteem and status (Tracy et al., 2009). An individual who experiences authentic pride stands to gain enhanced self-esteem in the long term, whereas one who experiences hubristic pride without any self-achievement stands to gain only a short-term, immediate feeling of enhanced status (Tracy & Robins, 2007b).

Feelings of pride reinforce prosocial behaviours such as achievement and caregiving (Tracy & Robins, 2004b). For example, students who feel proud when they achieve satisfactory results in examinations after studying hard feel pleasure and other positive feelings from being recognised as good students (Tracy & Robins, 2007d), and in turn, their pride motivates them to continue working hard (Tracy et al., 2007). Indeed, pride has a clear social function: to achieve positive evaluations and recognition of personal ability from others (Williams & DeSteno, 2008). Pride has also been demonstrated to be an effective tool for influencing consumers' desire to engage in future sustainable consumption (Antonetti & Maklan, 2014), in which dynamic it plays a motivational role (Williams & DeSteno, 2008). In terms of the social functions of pride's two facets, "authentic pride is tied to adaptive achievement and goal engagement, whereas hubristic pride is tied to extrinsic values of public recognition and social dominance" (Carver et al., 2010, p. 698). At the same time, a further role of pride is to protect and enhance one's social self by giving positive social evaluations to in-group members (Gruenewald et al., 2007), perhaps as part of its usefulness in acquiring skills and surviving (Reeve, 2015). By extension, in consumer psychology (Antonetti & Maklan, 2014; Carver et al., 2010; McFerran et al., 2014), "Guilt and pride . . . contain information about past behaviour that is able to influence individual cognitions and future choices" (Antonetti & Maklan, 2014, p. 130).

These studies shed a new light and give a new direction for pride as a motivational role in our decision making in general.

2.3.4 Cognitive Appraisals of Pride

Lazarus and Folkman (1987) have defined *cognitive appraisal* as when “humans and other animals . . . constantly evaluate what is happening to them from the standpoint of its significance for their well-being” (p. 145). The pattern of cognitive appraisal forms in processes of generating specific emotions (Lazarus, 2000), among which pride requires self-awareness and the capacity to form stable self-evaluations (Tracy & Robins, 2007b). According to Lazarus’s complex appraisals model, the classic appraisal of pride is to take credit for an achievement in order to generate pride (Reeve, 2015). Cognitive appraisal is necessary for eliciting all SCEs (Lazarus, 1991), of which hubristic and authentic pride, associated with divergent thoughts and feelings about the self and others, are elicited by distinct cognitive processes (Ashton-James & Tracy, 2012).

As cognitively complex emotions involving primary and secondary appraisal dimensions (Chung & Robins, 2015), SCEs derive from cognitive appraisal, and pride is no exception. If the goal-congruent appraisal dimension is unaligned, then it is impossible to generate pride; conversely, basic emotions generated relate only to individual survival (Tracy et al., 2007). According to the cognitive–motivational–relational theory of emotions (Lazarus, 1991), happiness and pride are highly correlated. An individual’s accomplishment and enhanced self-worth are appraisal dimensions unique to distinguishing pride from happiness. Without pride-generating encounters, an individual simply generates a feeling of happiness. As Lazarus (1991) has explained, “With respect to goal relevance, there is some highly valued object or accomplishment that can have any content. For

goal congruence (pride involves a benefit rather than a harm), a valued object or accomplishment has been attained in a pride-generating encounter” (p. 830).

Tracy and Robins (2007d) have posited that two appraisal dimensions are essential in eliciting pride. First, identity-goal relevance is a virtual cognitive process that asks the question “Does it matter who I am or would like to be?” (Tracy & Robins, 2007d, p. 10). Any event relevant to an important aspect of self-representation is likely to be appraised as relevant to an identity goal before SCEs are generated. For example, what a person would like to be (i.e., as part of his or her identity) is meaningful in self-appraisal. Second, identity-goal congruence indicates the further development of SCEs in response to the question “Is this event congruent with my goals for who I am and who I want to be?” (Tracy & Robins, 2007d, p. 11). At this stage, an individual evaluates his or her current, ideal and actual self and appraises events for their congruency with the identity-oriented goal at hand (Tracy & Robins, 2007b).

For an example of goal congruency, Tracy and Robins (2007d) have described a student who experienced pride from good or bad examination results. First, if the event is congruent with the actual and ideal selves, hubris surfaces; however, if an incongruent goal is generated by a discrepancy between the actual and ideal selves, then authentic pride surfaces. For example, students experience hubristic pride after earning a good examination score if they have the ability to control their academic results because of the alignment between the actual-self (i.e., good exam result) and ideal-self (i.e., “I am a successful student”). By contrast, when students study hard but do not achieve good examination results, then the actual-self (i.e., poor exam results) and ideal-self (i.e., “I want to be a successful student”) become incongruent.

Hart and Matsuba (2007) discussion of cognitive developmental changes in cognitive appraisal structures addressed three appraisal-related dimensions of pride: goal conduciveness, coping potential and norm compatibility. At each structural stage of appraisal an individual encounters situation in which he or she can achieve their goals and examines him- or herself to gauge whether his or her behaviour meets set standards. In tourism studies (Hosany, 2011; Ma, Gao, Scott, & Ding, 2013), goal congruence has been identified as an essential attribute of emotions; whereas a goal-congruent condition prompts positive emotions, a goal-incongruent condition elicits negative ones.

In more recent studies, So et al. (2015) have addressed the two facets of pride to discuss aspects of global and self-directed forms of appraisal to explain the elicitation of pride. Authentic pride is generated when individuals focus on specific aspects of themselves that drive their subsequent experiences with pride in internal self-appraisals (So et al., 2015). By contrast, individuals experience hubristic pride when appraising emotions as stemming from a global form of self-appraisal consistent with pride, not from specific behaviours (So et al., 2015).

The role of self is particularly important in explaining SCEs (Lewis, 1992, 2000, 2007), in which it plays different roles during the process of appraising personal, relational, social and collective self-representations (Gruenewald et al., 2007). The process also activates an actual, ideal, or ought self during formative processes of SCEs, as well as a past, present, or future self and a private or public aspect of the self (Tracy & Robins, 2004b). An SCE, pride requires an awareness of the self as a single entity in making self-evaluative appraisals against SRGs (Garcia et al., 2015). However, in response to whether such appraisals are cognitive or situational, Clore and Ortony (2008) have concluded that “some

aspects of emotional appraisals may be perceptual rather than cognitive, and that appraisals often directly reflect the structure of the situations in which they arise, with little cognitive elaboration” (p. 632). In other studies, Lewis (2008a) identified that environmental triggers are connected to emotions, while earlier, Denzin (2007) addressed the structures and essence of emotion that require critical elements, including a stream of consciousness and experience, situation, time, person, associates, reality, and the world, before emotions are elicited under those structures. These studies elaborate that appraisal dimensions are highly influenced by the external environment towards an individual in eliciting SECs.

By extension, the self also involves recognition and is defined as related to motivations, values, attitudes and behaviour (Triandis, 1989). Such aspects of the self-produce divergent behaviours, thoughts and feelings that inform current understandings of larger cognitive processes (Tracy et al., 2007).

Altogether, the role of the self is essential in SCEs because they require self-reflection and self-evaluation within cognitively complex processes of appraisal (Chung & Robins, 2015). SCEs form in response to the realisation of standards, rules and goals (SRGs), all of which are inventions of culture recognised in individuals after they begin to develop self-awareness at roughly three years of age (Lewis, 2007). Cognitive appraisal is a central process in generating emotions, the processes of which “are continuous before eliciting the SCEs That is, the person never stops making evaluative judgements about what is happening” (Lazarus et al., 1980, p. 194).

2.4 Pride Elicited Differently in Different Cultural Contexts

2.4.1 Pride in Different Cultural Contexts

Pride's expression differs from culture to culture (e.g., Eid & Diener, 2001; Kitayama et al., 1995; Markus & Kitayama, 1991; Tracy & Robins, 2007b). Eid and Diener (2001) have underscored strong cultural differences in SCEs and self-reflective emotions and that those arising due to success "by one's own efforts . . . are highly valued in individualistic societies" (p. 871). Moreover, as Shi et al. (2015) have observed, "self-evaluations are critical to the elicitation of all self-conscious emotions, including pride" (p. 62). Accordingly, processes of the self and perceptions of emotions relevant to pride arguably differ dramatically in individualist versus collectivist cultures (Eid & Diener, 2001; Markus & Kitayama, 1991; Tracy & Robins, 2007b).

Tracy and Robins (2004a) have developed a conceptual framework to explain cultural differences in pride's expression based on the idea that evaluations of oneself by others is important to one's cognitive processes and the inevitability that people compare themselves with others. A half-century earlier, Festinger (1954) observed that an individual's self-evaluation is driven by comparison with others and motivates his or her belonging to social groups as the result of such comparisons. Social comparison can be conceived of as the human ongoing pursuit of obtaining self-knowledge and being involved in self-reflective and comparative consideration (Festinger, 1954). Social comparisons occur in self-evaluation processes (Zhang & Kim, 2013), including when individuals pay attention to what their peers buy, especially wealthier ones, and which brands and fashion styles their celebrity models use.

In East Asian cultures, pride is considered to be a problematic emotion. In particular, Shi et al. (2015) point out that hubristic pride is “associated with largely maladaptive and antisocial personalities” (p. 73), and “is likely to be viewed as socially undesirable” (p. 73). In American and some other Western cultures, however, pride is classified as a positive emotion given its relationship to personal success in the culture-wide pursuit of self-reliance (Kitayama, Markus, & Kurokawa, 2000).

As Stipek (1998) has averred, “In a collectivist culture in which self/other boundaries are relative weak, individuals might experience self-related emotions as a consequence of another’s deed more intensely than in an individualistic culture. . . . Thus, an achievement or transgression of a closely related person might engender more intense feelings of pride or shame in Chinese than in Americans”. (p. 618). In collectivist East Asian cultures, in which humility is a critical, widely encouraged norm, “[e]ven if a child won the Nobel Prize, the parents should not feel honoured in any way” (Stipek, 1998, p. 618). Nevertheless, key functions of pride are to promote an individual’s social status (Shi et al., 2015) and gain the adaptive benefits of expressing pride to display high status (Tracy & Robins, 2007b). Although studies (Tracy & Robins, 2007a, 2008) have questioned whether the expression of pride can be generalised to more individualist or collectivist cultural orientations instead of being universally recognised, they earlier pointed out that the expression of pride, in any case, is distinguished from that of happiness.

In sum, although pride, as an SCE (Garcia et al., 2015) and emotion related to the self (Stipek, 1998), has been identified as a fundamental part of the emotional range of humans beginning at the age of three or four years, current

thinking (Tracy, 2016a) has maintained that pride is also socially constructed by culture. An individual has to have self-perception (i.e., self-awareness), the ability to infer (i.e., awareness that others are judging him or herself), and an awareness of social norms (i.e., an awareness of SRGs that determine whether personal actions are appropriate). Lewis (1995, 2000, and 2008b) has added that the role of self is an essential element in eliciting SCEs, in which SRGs are used for cognitive appraisal. Cultures can diverge in their frequency of appraisal, expression and behaviour, action readiness, and regulatory processes according to the appraisal theory of emotion (Frijda, 1993), which maintains that pride, as SCEs, can be appraised, displayed, and regulated differently in different cultures given their different cultural models, including individualism and collectivism (Li & Fischer, 2007).

2.4.2 Expression of Pride in China's Collectivist Culture

According to Hofstede et al. (2010), "Culture learning starts in the family; families are mini-models of society to which children learn to adapt" (p. 225). Most people grow up in collectivist societies, in which social units are comprised of several people living closely together, including parents, children, extended family members (e.g., uncles, aunts, and cousins) and occasionally neighbours. Such social units are referred to as in-groups (Hofstede, 2001; Hofstede et al., 2010). This refers to "his or her self-concept as "I" or "we" under the context of individualism versus collectivism culture (Mok & DeFranco, 2000). Within in-groups, "[c]ultural values establish the norms or standards by which everything in a society is judged" (Fan, 2000, p. 4) from childhood.

According to Hofstede and colleagues' research on cultural dimensions (De Mooij & Hofstede, 2011; Hofstede, 1984; Hofstede et al., 2010), China's

culture has been the archetypal example of a collectivist culture for decades (Earley, 1989; Fan, 2000; Triandis, 2018; Zhang & Tse, 2018). Triandis (2018) has defined collectivism as “a social pattern consisting of closely linked individuals who see themselves as parts of one or more collectives (family, co-workers, tribe, nation); are primarily motivated by the norms of, and duties imposed by, those collectives; are willing to give priority to the goals of these collectives over their own personal goals; and emphasize their connectedness to members of these collectives” (p. 2).

Triandis (2018) has added that individualist tendencies in Chinese culture are typically discouraged; for example, “In China those who press for human rights are likely to be idiocentric” (p. 5). Although pride (骄傲) had a single meaning in earlier Chinese cultural contexts (e.g., translations) as indicated by Stipek (1998), Shi et al. (2015) have more recently developed a comprehensive hierarchical structure of pride across Chinese culture compared to Korean culture. Therein exists “the domain of authentic pride, describing feelings about a controllable, effort-driven achievement, such as ‘confident (自信的)’, ‘struggling (奋斗的)’, and ‘honoured (荣誉的)’” (Shi et al., 2015, p. 64), none of which, however, convey the stable attributions or grandiosity associated with hubristic pride. By contrast, words in another domain—“‘provoking (挑衅的)’, ‘arrogant (傲慢的)’, and ‘scornful (不屑的)’”—describe feelings more characteristic of narcissistic self-aggrandisement and self-enhancement consistent with hubristic pride in Western contexts (Shi et al., 2015, p. 64). Stipek (1998) has highlighted another perspective on pride in Chinese contexts, following observations that “Chinese respondents had a negative view of experiencing and expressing pride in personal accomplishment” and “tended to agree with statements suggesting that

pride was only appropriate for achievements that benefit others” (Stipek, 1998, p. 626). At the same time, the concept of “we” contributed to the elicitation of pride in so far as “Chinese participants’ pride following an athletic event was based more on their teams than on their own performance” (Stipek, 1998, p. 626). Such findings might be explained by Earley’s (1989) observation that “individuals from a collectivistic culture derive pleasure and satisfaction from group accomplishment” (p. 2). Tracy (2016a) has further proposed that Chinese society encourages situational factors of displaying pride and that, among “athletes from highly collectivistic countries (e.g., China), winners were still significantly more likely to show pride than losers” (p. 30).

2.5 Chinese Culture, Pride, and Travelling are Related

2.5.1 The Tourist Has a Role in Elicitation of Pride during Travel

Relatively few studies have addressed “how people think of themselves in the tourist role” and whether “tourists share similar feelings and thus common psychological experiences when travelling” (Todd, 2001, p. 184). By contrast, research on the concept of self has a long history, especially in the fields of marketing and business (Sirgy, 1982; Todd, 2001), which have cited the “situational self who a person’s self-image in a specific situation” (Todd, 2001, p. 186). To date, numerous scholars have also highlighted factors associated with the generation of emotions in cognitive appraisals, including whether appraisals cognitive or situational (Clore & Ortony, 2008), are the essence of emotions (Denzin, 2007) and environmental triggers (Lewis, 2008a).

Among scholars in tourism studies who have sought to explain the concept of self that underpins self-congruity theory, Hung and Petrick (2012) have pointed out that “congruence between the perceived image of a product and self-image can

lead to preference of the product and thus result in purchasing behaviour” (Hung & Petrick, 2012, p. 856). In decision-making about tourist destinations, self-congruence among actual versus ideal and social versus ideal social selves is a major motivating factor. In other research, Warrington and Shim (2000) identified that self-concept in purchasing decision-making involves ego “when an issue or object is related to the unique set of attitudes and values that comprise an individual’s self-concept” (p. 3). *Ego involvement* refers to the engagement of the self’s values and attitudes in evaluation of products and brands with different versions of self-concept across a range of purchase situations (Beatty, Homer, & Kahle, 1988; Warrington & Shim, 2000). As early as 1977, Dann discussed “ego-enhancement” as a push factor that motivates tourists’ travel. The tourists in Dann’s study, who experienced ego-enhancement, mentioned the social status displayed to their friends, as in-group members, when sharing their travel experiences.

2.5.2 Tourists Seek Positive Self-Esteem and Status Attainment during Travel and Pride’s Adaptive Benefits

Several lines of evidence suggest that pride enhances social status and self-esteem, affording adaptive benefits (Cheng et al., 2010; Shi et al., 2015; Tracy & Robins, 2007b), including a “positive sense of self-esteem” (Niedenthal & Ric, 2017, p. 132), depending on which facet of pride emerges according to the theory of SCEs (Tracy & Robins, 2004a). Pride is thus targeted by marketing strategies, as pointed out by Niedenthal and Ric (2017), since “[f]eelings of pride were associated with a heightened motivation to apply effective strategies and to work hard, as well as the experience of self-efficacy”(p. 132). By contrast, hubris is “not associated with high self-esteem” because “excessive feelings of hubris can cause

conflict in and even terminate close relationships” (Niedenthal & Ric, 2017, p. 132) and is associated with shame in the theory of SCEs (Tracy et al., 2007).

Regarding tourism, Pearce and colleagues (Pearce & Butler, 1993; Pearce, 2005, 2011a, 2011b; Pearce & Lee, 2005), in their travel career approach, have proposed that one motivation to travel is to seek social status and self-esteem. Their approach consists of a theoretical model that describes motivations to travel on five hierarchical levels of needs that tourists seek to meet by travelling: relaxation, stimulation, relationships, self-esteem, and fulfilment. In their model, self-esteem is a driver for tourists concerned with developing skills, knowledge, and abilities and with how others see them as competent and respected individuals (Pearce, 1992).

In later studies (Pearce, 2011a, 2011b; Pearce & Lee, 2005), Pearce and colleagues modified the model from a hierarchy into patterns emphasising trends in motivation and its structure (i.e., mixed motives). According to the revamped model, tourists are motivated by the potential to meet needs related to self-esteem and self-actualisation (Pearce & Lee, 2005). Apart from psychological needs, external motives include social status, stimulation, romance, autonomy, isolation, and nostalgia. The model indicates that seeking social status and enhanced self-esteem inform tourists’ motivations to travel to certain destinations at three levels of motive—outer, middle, and core (Pearce & Lee, 2005)—as shown in Figure 5. Drawing from such thinking, destination marketing has increasingly focused on tourists’ experiences to inform the development of marketing messages that will appeal to potential travellers’ emotions (Hudson & Ritchie, 2009). Particularly, Kim and Jang (2014) have characterised luxury shopping as a status-motivated consumption and as a way to protect self-esteem, seek out and attain luxury

products and services while travelling for self-improvement, personal growth and self-actualisation (Swarbrooke, 2018), and also afford recognition in society (Schultz & Jain, 2015). As Phillips and Back (2011) have concluded, luxury consumption is thus both conspicuous consumption and status-motivated consumption, the latter of which they argue focuses on gaining social status, whereas the former emphasises public display.

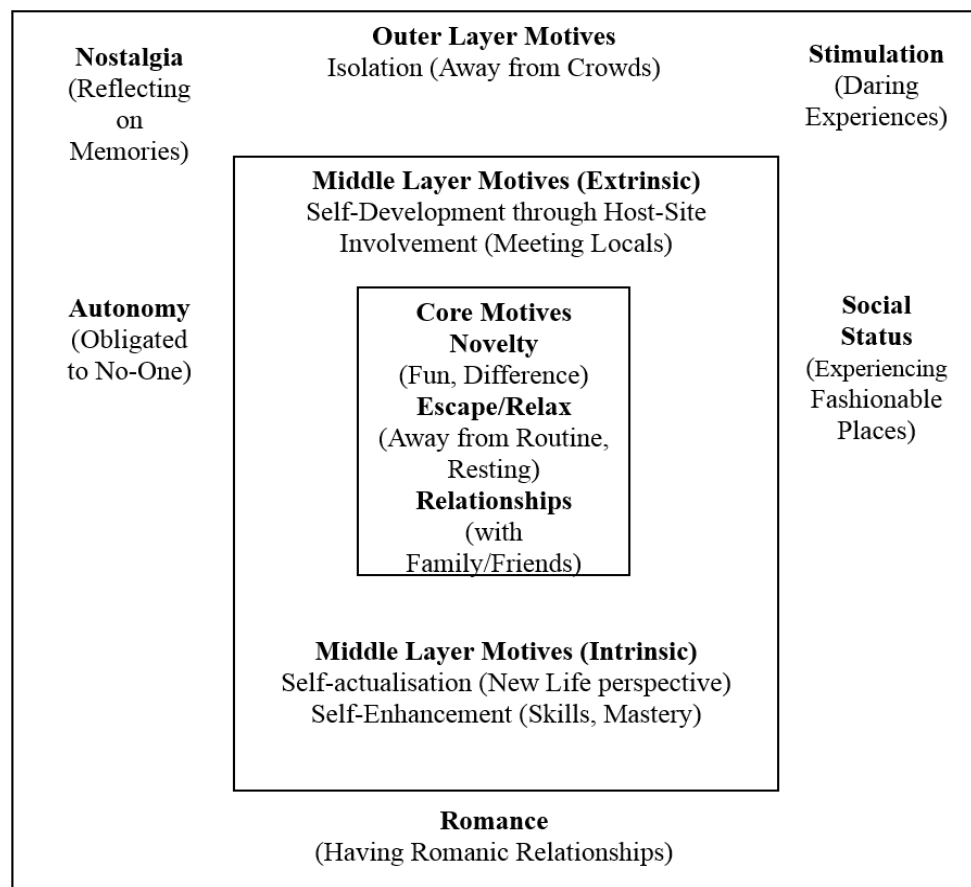


Figure 5. Pearce's travel pattern motivation theory. (Pearce, 2011b, p. 47)

2.5.3 Luxury Shopping and Pride

In the recent literature on consumer psychology, McFerran et al. (2014) suggest that the two facets of pride (i.e., authentic pride and hubristic pride) explain motivations for purchasing luxury brands. As shown in Figure 6, authentic pride is an antecedent for luxury consumption that acts as a predictor of the desire for luxury brands (McFerran et al., 2014) and is strongly related to self-esteem (McFerran et al., 2014; Niedenthal et al., 2006; Tracy et al., 2009; Tracy & Robins, 2007c).



Figure 6. Conceptual model of two facets of pride in luxury brands. (McFerran et al., 2014, p. 463)

As Figure 6 also shows, hubristic pride, in contrast to authentic pride, can result from the consumption of luxury brands and is positively correlated with narcissism (Tracy & Robins, 2007c). Scholars have discussed how the values of luxury involve the concept of snobbery (McFerran et al., 2014), social superiority, and prestige (Seo & Buchanan–Oliver, 2015; Wiedmann & Hennigs, 2013), all of which are factors of hubristic pride. Hubristic pride is also commonly associated with materials, goods, and services that for the rich that are unnecessarily expensive (Chandon et al., 2016; Ghosh & Varshney, 2013; Hudders et al., 2013; McFerran et al., 2014; Zaidan, 2015) and presumably of superior quality (e.g., Berry, 1994; Brun et al., 2013; Ghosh & Varshney, 2013; Hudders et al., 2013; McFerran et al., 2014; Stokburger–Sauer & Teichmann, 2013; Tsai et al., 2013; Vigneron & Johnson, 2004; Zaidan, 2015), all of which are common values attributed to luxury. Unsurprisingly, as Watson (2015) has shown, hubristic pride

is, therefore, associated with materialism as well as social isolation, since individuals who experience hubristic pride feel the need to dominate and feel superior, both of which have been correlated with snobbery (Watson, 2015). Although consumers who feel hubristic pride enjoy the experience of being snobs and feeling superior, they are often liable to be the subject of negative evaluations from others (McFerran et al., 2014). McFerran et al. (2014) have additionally observed that respondents in their study who elicited authentic pride did so without mentioning any words or suggesting any meanings associated with hubristic pride.

2.6 Concepts of Luxury Shopping in Tourism, Hospitality, and Other Fields

2.6.1 Contemporary Values of Luxury

Literature on luxury has highlighted that no single meaning can encompass the complex (Hudders, De Backer, Fisher, & Vyncke, 2014; Hudders et al., 2013; Tynan, McKechnie, & Chhuon, 2010; Wu & Liang, 2009) and subjective (Bernstein, 1999) concepts that inform luxury. In this sense, luxury depends on the environments and values of different groups of people (Swarbrooke, 2018) across cultures (Prayag & Hosany, 2014). The concept of luxury first appeared with the Latin “*luxus*”, used to refer to valuable substances fashioned for high social classes, including monarchs, nobility, and religious dignitaries (Brun & Castelli, 2013). In contrast to this traditional view, the contemporary concept of luxury, especially in tourism and hospitality, has become integrated into everyday life in some affluent countries (Swarbrooke, 2018) as a social phenomenon (Gurzki & Woisetschläger, 2017).

Several scholars have examined the value of luxury along financial dimensions focused on monetary aspects such as price and have, in turn, tended to define *luxury* as a monetary term (e.g., Chandon et al., 2016; Ghosh & Varshney,

2013; Hudders et al., 2013; Zaidan, 2015). Luxury can also be defined in terms of lower frequencies of purchasing luxury goods (Tynan et al., 2010), highly correlated to price range and consumers' income (Kemp, 1998); in other words, higher-income groups tend to purchase luxury items more often than lower-income groups. The high price of luxury value products has been commonly noted by the supply side (Zaidan, 2015), especially in terms of high-price and prestige-pricing strategies (Chandon, Laurent, & Valette-Florence, 2016; Seo & Buchanan-Oliver, 2015). Although premium-pricing strategies tend to be mobilised for luxury goods and services but not non-luxury ones (Hudders et al., 2013), Walley and Li (2015) have argued, however, that price is not particularly important in the market for luxury purchases, since luxury items are unlike ordinary products.

The individual dimension of the value of luxury prioritises an individual's position in regard to luxury consumption and explains factors in consumers' psychology, including materialism, hedonism and self-identity, in relation to their intention to buy luxury goods (Hennigs et al., 2012; Vigneron & Johnson, 2004). If the psychological benefit of purchasing luxury items is a major factor that distinguishes luxury products from non-luxury ones, then, as Stokburger-Sauer and Teichmann (2013) have argued, such benefits are chief factors in evoking customers' desire to purchase luxury products (Vigneron & Johnson, 2004) beyond their functional benefits. The consumption of luxury products or brands has more intangible (e.g., psychological) than tangible (e.g., functional) benefits (Park & Reisinger, 2009), and accordingly, luxury-branded products evoke higher levels of self-esteem in consumers than other products (Hennigs et al., 2012).

The social dimension of luxury value refers to the perceived value of an individual's purchase of luxury goods in their society, particularly in terms of

status, conspicuousness, and prestige, all of which can significantly inform their intention to purchase luxury products (Hennigs et al., 2012). Social status is a key perceived value of luxury, especially in cross-cultural contexts, as Godey et al. (2013) have demonstrated. In their study, Chinese consumers perceived luxury as being primarily linked to prestige, extravagance and conspicuous consumption, whereas their Japanese counterparts used the term expensive to describe luxury value, which they associated with sophistication, prestige, exclusivity and elitism, as did respondents from the United States, who characterised luxury with the adjectives “exclusive” and “prestigious” (Godey et al., 2013).

Although intangible benefits are essential to the perceived value of luxury goods and services, tangible ones are nevertheless inevitable in consumers’ evaluations of physical and functional value (Chen & Peng, 2014). In their literature review, Ghosh and Varshney (2013) consolidated the characteristics of luxury products and brands as including perceived premium quality, history, utility, and uniqueness. Quality is an important attribute in the motivation to purchase luxury goods or products, given its association with scarcity, inaccessibility, and uniqueness, especially if such goods or products are limited editions. Such motivations affect consumers’ desires to consume superior products and experience their alleged superior performance. Some scholars have argued that psychological benefits, beyond functional ones, constitute the principal factor of consumers’ desires to purchase luxury products compared to non-luxury ones (Stokburger-Sauer & Teichmann, 2013; Vigneron & Johnson, 2004). Seo and Buchanan–Oliver’s (2015) point out that the consumer-centric paradigm of luxury branding is involved in the creation of multiple intangible brand associations and aspirational imagery.

Many scholars (Kemp, 1998; Park, Reisinger, & Noh, 2010; Tynan et al., 2010; Vigneron & Johnson, 2004) have argued that luxury goods cannot be defined in a straightforward manner but are defined according to different consumers' ideas regarding perceived value and their justification of such thinking. In other words, luxury value is a subjective concept (Brun et al., 2015; Chandon et al., 2016), and a lack of consensus regarding the definition of luxury brands therefore persists (Hudders et al., 2014; Hudders et al., 2013; Tynan et al., 2010). An industry report has consolidated luxury categories to show luxury brand values ranked from a marketing perspective (MillwardBrown, 2017) (Table 4). The most recognised global luxury brands indicated by scholars are Louis Vuitton, Hermès, Chanel, and Gucci (Hudders et al., 2013; Wu, Chaney, Chen, Nguyen, & Melewar, 2015). By contrast, another report has identified that Chinese luxury shoppers preferred top three luxury brands are Burberry, Cartier, and Coach (Gartner, 2017). Local Hong Kong brands Chow Tai Fook and Chow Sang, which sell luxury-brand watches, jewellery, and gold wares, ranked sixth and seventh, respectively. However, it has also been shown among three segments of luxury consumers that luxury can mean different things to different people (Brun & Castelli, 2013; Park & Reisinger, 2009). For example, there is no consensus on the meaning of luxury value among men and women (Hudders et al., 2013; Stokburger-Sauer & Teichmann, 2013), among different cultural groups (Shukla & Purani, 2012), or among luxury consumer groups differentiated by characteristics such as income (Ghosh & Varshney, 2013).

Table 4 Ranking of the First Ten Luxury Brands in the Global Market
(MillwardBrown, 2017, p. 169)

	Brands	Brands Value in 2017 \$M
1	Louis Vuitton	29,242
2	Hermès	23,416
3	Gucci	13,548
4	Chanel	11,019
5	Rolex	8,053
6	Cartier	5,843
7	Burberry	4,285
8	Prada	3,950
9	Dior	2,352
10	Tiffany & Co	2,318

Nevertheless, luxury value can generally be classified as referring to high-quality products (Berry, 1994; Brun & Castelli, 2013; Ghosh & Varshney, 2013; Hudders et al., 2013; Lai & Hitchcock, 2016; Stokburger-Sauer & Teichmann, 2013; Tsai et al., 2013; Vigneron & Johnson, 2004; Wu, Pearce, & Dong, 2017; Zaidan, 2015) in limited supply (Dubois & Duquesne, 1993; Hudders et al., 2013; Wiedmann & Hennigs, 2013) that act as a symbol of social status (Bahri-Ammari et al., 2016; Dubois & Duquesne, 1993; Hennigs et al., 2012; Hudders et al., 2014; Park & Reisinger, 2009; Seo & Buchanan-Oliver, 2015; Stokburger-Sauer & Teichmann, 2013; Vickers & Renand, 2003; Wong & Ahuvia, 1998; Yang & Mattila, 2017). Luxury value conveys eliteness (Wiedmann & Hennigs, 2013), prestige (Seo & Buchanan-Oliver, 2015; Wiedmann & Hennigs, 2013) and hedonism (Stokburger-Sauer & Teichmann, 2013; Tsai et al., 2013; Vigneron & Johnson, 2004), involves conspicuous consumption (Stokburger-Sauer & Teichmann, 2013; Vigneron & Johnson, 2004) and prizes the uniqueness of products (Chen, Peng, & Hung, 2016; Ghosh & Varshney, 2013; Hudders et al., 2013; Nwankwo, Hamelin, & Khaled, 2014; Stokburger-Sauer & Teichmann,

2013; Vigneron & Johnson, 2004; Wiedmann & Hennigs, 2013). A mix of components of functionalism, experientialism, and symbolic interactionism have been identified to inform the concept of luxury products (Vickers & Renand, 2003), and some scholars (e.g., Hudders et al., 2014; Nwankwo et al., 2014) have discussed perceived luxury value as the motivation behind consuming luxury brands and products. Table 5 consolidates the findings of previous research on luxury value.

Table 5 The Key Concepts of Luxury Value in Consumption

Key Concepts	Authors/ Year
High Quality Product	Berry, 1994; Brun & Castelli, 2013; Ghosh & Varshney, 2013; Hudders et al., 2013; Lai & Hitchcock, 2016; Stokburger-Sauer & Teichmann, 2013; Tsai, Yang, & Liu, 2013; Vigneron & Johnson, 2004; Wu, Pearce, & Dong, 2017; Zaidan, 2015; Yang & Mattila, 2017
High price	Chandon et al., 2016; Ghosh & Varshney, 2013; Hudders et al., 2013; Zaidan, 2015
Social status	Dubois & Duquesne, 1993; Hennigs et al., 2012; Hudders et al., 2014; Park & Reisinger, 2009; Seo & Buchanan-Oliver, 2015; Stokburger-Sauer & Teichmann, 2013; Vickers & Renand, 2003; Wong & Ahuvia, 1998; Yang & Mattila, 2017
Hedonic	Stokburger-Sauer & Teichmann, 2013; Tsai et al., 2013; Vigneron & Johnson, 2004
Conspicuous	Atwal & Williams, 2009; Gurzki & Woisetschlager, 2017; Nwankwo et al., 2014; Stokburger-Sauer & Teichmann, 2013, 2015; Vigneron & Johnson, 2004
Prestige	Seo & Buchanan-Oliver, 2015; Wiedmann & Hennigs, 2013
Uniqueness	Chen, Peng, & Hung, 2016; Ghosh & Varshney, 2013; Hudders et al., 2013; Nwankwo, Hamelin, & Khaled, 2014; Stokburger-Sauer & Teichmann, 2013; Vigneron & Johnson, 2004; Wiedmann & Hennigs, 2013
Limited supply / Scarcity	Dubois & Duquesne, 1993; Hudders et al., 2013; Wiedmann & Hennigs, 2013

2.6.2 Luxury Consumption and Its Motivators

Numerous scholars have attempted to explain luxury consumption in terms of two theories: Veblen's theory of the leisure class (Ahmad, 2014; Kim & Jang,

2013; Pereira et al., 2012; Yang & Mattila, 2014; Yang & Mattila, 2017) and Leibenstein's theory of consumers' demand (Kim & Jang, 2013; Pereira, Correia, & Schutz, 2012). Most have concluded that luxury consumption is motivated by three major effects: the bandwagon effect, the snob effect, and the Veblen effect. First, the *bandwagon effect* refers to "...the extent to which the demand for a commodity is increased due to the fact that others are also consuming the same commodity. It represents the desire of people to purchase a commodity in order to get into "the swing of things"; in order to conform with the people they wish to be associated with; in order to be fashionable or stylish; or, in order to appear to be "one of the boys"." (Leibenstein, 1950, p. 189). Second, the snob effect "represents the desire of people to be exclusive; to be different; to dissociate themselves from the 'common herd'" (Leibenstein, 1950, p. 189), to differentiate oneself from the group and to display wealth in order to signal social status (Kastanakis & Balabanis, 2012; Tsai et al., 2013). Both the bandwagon and snob effects explain why consumers want to purchase luxury items (Kastanakis & Balabanis, 2012). Third, Leibenstein (1950) discusses about the Veblen effect as a "phenomenon of conspicuous consumption; to the extent to which the demand for a consumers' good is increased because it bears a higher rather than a lower price" (p. 189). The Veblen effect thus relates to the function of price (Kastanakis & Balabanis, 2012): "[t]he conspicuous price is the price other people think the consumer paid for the commodity and which therefore determines its conspicuous consumption utility" (Leibenstein, 1950, p. 203). The Veblen, snob, and bandwagon effects maintain that social status is the key attribute of conspicuous consumption (Atwal & Williams, 2009) and that non-functional demand relates to why consumers purchase commodities (Leibenstein, 1950). Of the three effects,

the bandwagon effect is the most significant to conspicuous consumption because, without the effect of external consumption, the demand from customers is more elastic (Leibenstein, 1950). The difference between the bandwagon and snob effects is the relationship of each to ways of gaining status that each takes. Whereas the bandwagon effect involves gaining status by conforming to the preferences of majority groups and celebrities, the snob effect involves generating status via the contrast created by uniqueness supported by scarcity of supply, novelty, and difference (e.g., Ghosh & Varshney, 2013; Hudders et al., 2013; Nwankwo et al., 2014; Stokburger-Sauer & Teichmann, 2013; Vigneron & Johnson, 2004; Wiedmann & Hennigs, 2013).

Luxury consumption is almost always conspicuous consumption (Gurзки & Woisetschläger, 2017) and provides intrinsic benefits for individuals. As such, it is collectively signalled consumption that level-up an individual's social position (Pereira et al., 2012), rewards respect from members of one's in-group (Correia et al., 2017b), and displays consumers' capacity to spend, presumably as a result of personal achievement (Han & Hyun, 2017). Research on consumer psychology has observed consumers' feelings of pride in their luxury consumption behaviour (McFerran et al., 2014) and acknowledged that luxury brands signal wealth, especially among an increasing number of new millionaires worldwide who like to indulge in luxury consumption and show it off (Kastanakis & Balabanis, 2012, 2014).

In luxury consumption today, various researchers have argued that a shift from service to experience marks a shift from the functional delivery of services to the emotional co-creation of experiences, opposed to traditional luxury shopping that simply sought products and services (Hennigs, Wiedmann,

Klarmann, & Behrens, 2015; Sørensen & Jensen, 2015). Such experiences involve the co-creation of value among luxury shoppers (Schultz & Jain, 2015; Tynan et al., 2010) who, in the process, create long-term memories of those experiences in their post-consumption self-evaluation (Larsen, 2007). The consumer's experience is essential during the purchasing process because consumers are involved in the processes of both defining and creating value. Recently, technological advances in the global market and in the luxury sector have ensured that luxury retail stores gain competitive advantages over online platforms precisely because of the former's ability to create more profound experiences for consumers. For example, they can establish better customer relationships, trustworthiness, enjoyable shopping experiences and friendly interactions, all of which significantly entrench customer loyalty (Brun, Liu, Burns, & Hou, 2013). Nevertheless, social media marketing is increasingly becoming a useful tool for delivering luxury values to consumers and for developing customer equity in order to expand purchase intentions (Kim & Ko, 2012).

In their luxury product spectrum, Wen, Liao, Chang, and Hsu (2012) have proposed that luxury products can be classified into ten domains as “bags, apparel, watches, leather, accessories, shoes, jewellery, sunglasses, other apparel and others” (p. 11258) among three types of consumers: ones concerned with pragmatism, ones concerned with maturity and ones concerned with fashionable consumption. Among the ten types of products, bags, apparel and watches were ranked foremost among luxury items, with bags as the most favoured (Wen, Liao, Chang, & Hsu, 2012). By contrast, the favourite brand spectrum includes brand preferences in terms of the advertisement perception spectrum, sense of reality spectrum and brand recall spectrum, all of which are based on consumers' ranked

preferences for certain products (e.g., bags), presumably informed by the reputation of luxury brands generated in light of the so-called “celebrity effect” (Swarbrooke, 2018). The favourite brand spectrum shows that Louis Vuitton is perceived as the best brand among all types of customers (Wen et al., 2012).

Luxury consumption typically involves the ambition to attain elite status or an attempt to gain symbolic governance over others (Yang & Mattila, 2014). Regarding status seeking via luxury products, Yang and Mattila (2014) classified status seekers into two major groups—ones with a low need for status, or “Patricians”, and one group with a high need for status, or “Parvenus”—and investigated the groups’ attitudes and behavioural patterns regarding luxury products, namely luxury goods versus luxury hospitality services. Measurements of the groups involved statements such as “I would buy a product just because it has status” and “I often combine possessions in such a way that I create a personal image that cannot be duplicated” (Yang & Mattila, 2014, p. 532).

Apart from seeking status in luxury consumption, some researchers have argued that style for personal pleasure is a motivation for luxury consumption (Amatulli, Guido, & Natarajan, 2015). Various studies have investigated luxury consumption patterns among women in particular and found that women’s preferences for luxury dresses relates to their belief that such products increase their attractiveness (Hudders et al., 2014; Stokburger-Sauer & Teichmann, 2013). Amatulli et al. (2015) later confirmed that women differ from men in their responses to luxury brands, and gender indeed factors into *bandwagon consumption*, or consumption due to perceived “increases in the utility of a product as a result of positive network externalities (i.e., the effect that one buyer of a product has on the value of that product to other people) and conditions of

consumers' tendency to follow fads and fashions" (Kastanakis & Balabanis, 2012, p. 1400).

Status consumption—or “the motivational process by which individuals strive to improve their social standing through the conspicuous consumption of consumer products that confer and symbolize status both for the individual and surrounding significant others” (Chan et al., 2015, p. 2)—is a major antecedent of the bandwagon consumption of luxury products in particular (Kastanakis & Balabanis, 2012, 2014), since consumers seek recognition within a social context using appropriate (e.g., luxury) products and brands (Kastanakis & Balabanis, 2012). In Yang and Mattila's (2013) terms, an individual who seeks high status with affluent consumers belongs to the Parvenus group and is more likely to choose luxury goods with the intention of attaining happiness in life. Business studies have re-conceptualised luxury consumption and argue that snob consumption is also linked to the acquisition of status (Kastanakis & Balabanis, 2014; Tsai et al., 2013). With an antecedent of status consumption, *snob consumption* is the “dissociation from the majority of luxury consumers to establish uniqueness” and the acquisition of “dissociative status by being different from the majority of luxury consumers” (Kastanakis & Balabanis, 2014, p. 2148). As Atwal and Williams (2009) have summarised, “social status associated with a brand is an important factor in conspicuous consumption” (p. 339).

Earlier studies in tourism have shown that different luxury shopping behaviours relate to tourists' demographic factors (Park & Reisinger, 2009; Park et al., 2010). For example, Park and Reisinger (2010) used individual demographic characteristics to indicate several marketing implications, such as the way in which frequent tourists treat shopping as an important vacation activity and

perceive products' pleasantness, high quality, high price, beauty, refinedness, and difference from other products to be important features of luxury products. The results of that study afforded particular insights into luxury shopping behaviour among tourists in the United States by the frequency of their shopping trips and the perceived importance of shopping. Such tourists who shopped frequently and those for whom shopping on vacation was important attached more importance to luxury goods and their characteristics, shopping venues and destinations than ones who shopped less frequently or for whom shopping was less important (Park et al., 2010).

Cultural differences also indicate divergent luxury consumption behaviours. Park and Reisinger (2009) use culture as a dimension through which to assess tourists' luxury shopping experiences according to their different cultural groups and find that Western, Asian, and Latino tourists had culturally different perceptions of purchasing luxury consumer goods during their vacations. For example, since Asian participants were influenced by *mien tsu*, or "face", for them luxury shopping was a function of social status and class enhancement, and they demonstrated high levels of loyalty to luxury brands compared to tourists from other cultural backgrounds. Western and Asian participants placed more importance on buying souvenirs while travelling than Latino tourists (Park & Reisinger, 2009).

To conclude, luxury shopping experiences have been examined from the perspectives of business (Amatulli et al., 2015; Bian & Forsythe, 2012; Kastanakis & Balabanis, 2012, 2014; Kim & Ko, 2012; Shukla & Purani, 2012; Stokburger-Sauer & Teichmann, 2013; Wen et al., 2012; Zhan & He, 2012), retail management (Chan, To, & Chu 2015; Hamelin & Thaichon, 2016;

Nwankwo et al., 2014; Zhang & Kim, 2013), brand management (Jain, Roy, & Ranchhod, 2015; Wu et al., 2015) and marketing (Hudders et al., 2014; Hudders et al., 2013; Kamal, Chu, & Pedram, 2013; Ngai & Cho, 2012; Tsai et al., 2013; Wu et al., 2015). By contrast, studies on tourist shopping behaviours in the context of luxury tourism and hospitality are scarce and are examined in Western contexts (Park & Reisinger, 2009; Park et al., 2010), although aspects of tourists' shopping behaviour and preferences have been increasingly investigated in tourism and hospitality studies in Asian contexts (Correia, Kozak & Kim, 2017a; Correia et al., 2017b; Hung, Guillet & Zhang, 2018). As a case in point, Gurzki and Woisetschläger (2017) produced a map of literature on luxury consumption and pointed out the insufficient study of such research in tourism and hospitality. Remarkably, only 110 scholarly works examining luxury contexts were published from 2000 to 2015, whereas such papers in business and economics, as the most active fields, totalled 849. In sum, although luxury consumption is an increasingly important trend, research on the topic in the fields of tourism and hospitality remains scant (Choi et al., 2016b).

2.6.3 Characteristics and Luxury Consumption Behaviours of Chinese Tourists

Zhang and Tse (2018) have contented that collectivist cultural values, including social normality, respect for authority, harmony, group orientation, and conformity, influence the motivation of Chinese luxury shoppers while travelling, some of whom "...may travel in a luxury way because of collectivism and follow their peers when making travel decisions" (p. 84). However, such values are not completely upheld by younger generations in China. As Yang and Lau (2015) have observed regarding luxury hotel stays in Macau, the increased purchasing

power of Generation X, born from 1965–1979, and Generation Y, born from 1980–1995, have led the groups to “conciliate Eastern and Western cultures by exhibiting both the traditional Confucian value and the modern concept of individualism and hedonism” (p. 1701). Chinese luxury hotel consumers from Generation Y have also been characterised as price-conscious (Yang & Lau, 2015), and price value has increasingly driven their purchase decisions (Wu & Yang, 2018). In particular, Chinese consumers seek a balance between luxury experiences in their hotel stays and price in their evaluations of luxury hotels (Wu & Yang, 2018).

Since Asian cultures emphasise hierarchy and tend to be materialistic, Asian consumers generally purchase luxury goods to secure social recognition and display their social status (Wu et al., 2015; Zhang & Kim, 2013). The reflection for status and prestige among group members has been noted as another motivation of buying high-price products (Guo, Kim & Timothy, 2007) Among such consumers, mainland Chinese middle-class consumers perceive ownership of luxury products as highly valuable ownerships and primarily purchase them to conform to the social expectations of essential reference groups and celebrities (Zhan & He, 2012; Zhang & Kim, 2013). Swarbrooke (2018) has elaborated that China, though a developing country, has emerged in luxury markets, including that of well-known, expensive international hotel chains, due to the improvement of its economic status as well as its population’s disposable income level.

Correia et al. (2017a) have illustrated that the intentions of Chinese tourists travelling to Hong Kong to shop for luxury goods are influenced by materialism, a desire for social status, conformity with others and satisfaction with Hong Kong’s various retail outlets. Hung et al. (2018) have also pointed out that the

three major attributes of destinations that appeal to mainland Chinese luxury shoppers include not only comfortable shopping environments and friendly sales personnel therein but also the travelling distance to such places of commerce. By contrast, the intangible experience possible at destinations is not their major concern in choosing a destination (Hung et al., 2018). Correia et al. (2017a) have moreover proposed that gender makes a difference in the perceptions of Chinese luxury shoppers in Hong Kong, particularly that men gain enhanced status, fashionable self-images, and, in turn, emotional benefits while shopping in Hong Kong (Correia et al., 2017a). Other recent literature has paid attention to Chinese luxury related travel behaviours in the market for mainland Chinese consumers.

China is a Confucian society and is deeply rooted in the concept of face under the influence of Confucian relationalism, divided into two broad categories of usage of face, namely “moral face” and “social face” (Hwang & Han, 2010). Mianzi (Face loving) is also a Chinese characteristic deeply rooted in the culture of Confucianism (Hwang & Han, 2010). This cultural origin of the Chinese concept of face has influenced and shaped Chinese luxury brand consumption. Luxury consumption gives the values of “status” (Seo & Buchanan-Oliver, 2015; Wiedmann & Hennigs, 2013; Dubois & Duquesne, 1993; Hennigs et al., 2012; Hudders et al., 2014; Park & Reisinger, 2009) and prestige (Seo & Buchanan-Oliver, 2015; Stokburger-Sauer & Teichmann, 2013; Vickers & Renand, 2003; Wong & Ahuvia, 1998; Yang & Mattila, 2017). The motivation for purchasing luxury brands among young Chinese people is to gain face and is motivated by a desire for social status (Siu, Kwan, & Zeng, 2016). Especially, the high face seeker is more willing to pay high prices to gain more face in their society. The social face is a key Chinese concept of face under Confucian society (Hwang & Han,

2010). Furthermore, face consciousness is reflected in their social-self construct and explains the Chinese keenness on status consumption being mainly due to social value (Li, Zhang, & Sun, 2015). Therefore, Li et al. (2015) suggest luxury brands product managers should gain popularity and recognition within a reference group among Chinese collectivist culture consumers. Table 6 summaries the Chinese luxury-related travel's behaviours.

Table 6 Chinese Luxury-Related Travel Behaviours

Year	Authors	
2007	Guo, Kim, and Timothy	“The prominence of shopping is not surprising given that mainland Chinese tourists shop not only for themselves but also for their entire extended families and acquaintances”. “...electronics and famous brand-name items are favoured among mainland Chinese tourists because of their high prices, which reflect status and prestige for their owners.” (p. 322)
2015	Yang and Lau	“Gen Y-ers in China comprise Eastern and Western cultural attributes and demonstrate notably disparate values and behavioural intentions from the previous generation... Gen Y-ers in China are exposed to more opportunities for long-haul adventures and possess a strong interest in exploration”. (p. 1699)
2016	Siu, Kwan, and Zeng	“The desire for social status or to gain face acts as an important motivator for luxury purchases in China”. “Attitudes toward luxury brands serve a social identity function conveying a particular social image and generating social approval (at least in certain groups). This explains why Chinese consumers who highly value face saving are more willing to pay a premium price for a luxury brand even if they do not have a strong liking for the brand” (p. 252).
2017	Correia, Kozak, and Kim	“Two luxury shopping configurations were identified for male tourists: the first comprising prestige sensitivity and social value, suggesting that social compliance influences the shopping behavior of men and that they are driven by a desire to achieve a certain social status”...” and the second comprising fashion leadership and emotional attachment, suggesting that self-image is also a driver pushing men to shop for the latest fashion items”. (p. 9)

2018	Wu and Yang	“Indicate that hedonic value, financial value and utilitarian value can significantly impact Chinese consumers’ luxury hotel purchase intentions, with hedonic value being the strongest predictor”. (p. 19)...” hedonic value is the most important predictor of luxury hotel purchase intentions”. (p. 20)
2018	Hung, Guillet, and Zhang	“Prefer to visit destinations characterized by (1) a high level of hospitality from local residents, (2) a high credibility of product quality, and (3) a high level of service quality from service providers”. (p. 11)

2.7 Ways of Exploring Knowledge about Pride

The considerable amount of literature published on pride in psychology indicates that pride is a non-verbal expression (e.g., Garcia et al., 2015; Shi et al., 2015; Tracy et al., 2015; Tracy & Robins, 2004b, 2007b; Tracy et al., 2007) conveyed instead in facial and bodily expressions termed as prototypical expression of pride (Tracy, 2016a). Tracy and Robins (2007b) have claimed that the distinct feature of the prototypical expression of pride is “The fact that pride recognition requires inclusion of at least the upper body (face-only pride expressions are equally likely to be identified as happiness). . . . A non-verbal expression that involves the body as well as the face is more complex than face-only expressions, and this complexity may be more ideally suited to the complex message sent by pride” (p. 270).

Lewis’s (2008a, 2008b) studies have demonstrated that pride is an SCE involving a self-evaluation process before its elicitation as an emotional response, to which other authors have added that pride’s recognition differs across cultures. For example, Tracy and Robins (2008) have discussed pride’s expression as culture-specific gestures in three cultural groups (i.e., Asian, Caucasian, and African), as shown in Figure 9. Their findings show that Caucasian and Asian individuals demonstrated a higher level of pride recognition than African ones and

that women generally showed more pride than men. Later, Shi et al. (2015) identified pride constructs and behavioural responses that diverged across Chinese and Korean cultures. However, few researchers have examined the prototypical expression of pride or pride's recognition in Chinese contexts, preferring instead to situate their research in Western contexts (e.g., Tracy, 2016a, Tracy & Robins, 2004b). As shown in Figures 7 and 8, such studies have photographed Caucasian men and women in studios with non-descript backgrounds and gauged their participants' responses in the manipulative environment of experiment settings. More than 85% of participants rated the photos shown in the figures as the "recognised" expression of pride (Tracy & Robins, 2004b).

Tracy (2016a) has described the prototypical expression of pride as featuring "the combination of expanded posture, a small smile, head tilted slightly (but not too far) back, and arms held akimbo with hands on the hips" (p. 20), as shown in Figure 7. Another expression features "arms raised above the head and hands in fists" (Tracy, 2016a, p. 20), as shown in Figure 8. Tracy (2016a) has also collected data about pride's expression without using the studio photographs but by discussing victory at the Olympic and Paralympic Games as real-world examples of the Western expression of pride (Figure 10). Consequently, her study would have been more revealing had it involved the real-world application and cultural consideration of eliciting pride in the Chinese context which remain scant in academic journals. According to Professor Tracy's prototypical expression of pride, the studies (e.g., Tracy, 2016a; Tracy & Robins, 2004b) that use the photographs taken in studios or drawn images have so far not confirmed the proposed experimental photographs being split into two facets of pride (i.e., authentic pride and hubristic pride). However, the purpose of showing these

photographs is mainly for recalling respondents' memories via the episodic recall task (Tulving, 2002). Moreover, the photographs commonly recognise this hidden emotion, pride, via different body postures and gestures among students in North America (Tracy, 2016a).



Figure 7. Prototypical expression of pride, dubbed “Photo 1”. (Tracy 2016a, p. 21)



(Photo a)



(Photo b)

Figure 8. (Photograph a) Prototypical expression of pride in men (Tracy, 2016a, p. 20) and (Photograph b) in women (Tracy & Robins, 2004b, p. 196).

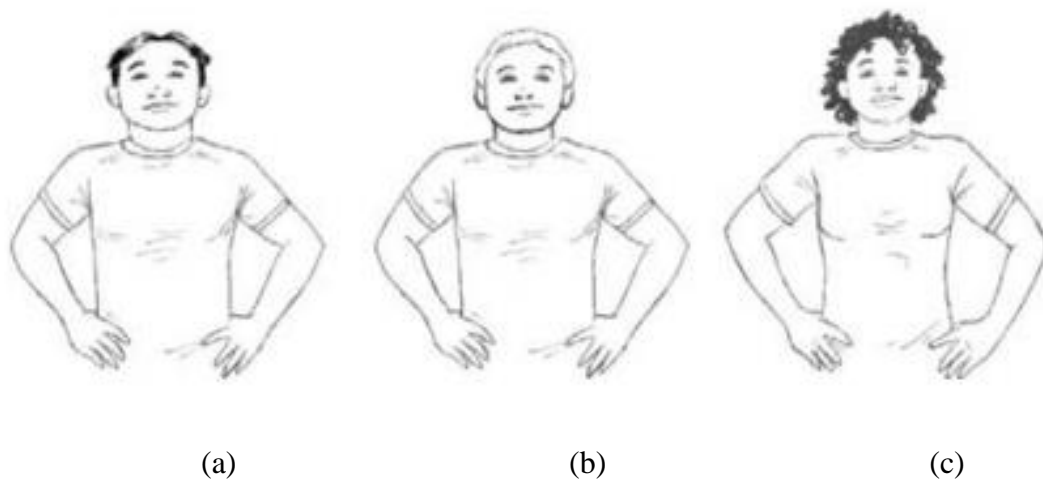


Figure 9. Prototypical cross-cultural expression of pride in (a) Asian men, (b) Caucasian men, and (c) African men. (Tracy & Robins, 2008, p. 524)



Figure 10. Expression of pride in response to Western victory at the Olympic and Paralympic Games. (Tracy, 2016a, p. 31)

2.8 Research Gaps

Prior research on the two facets of pride (Carver et al., 2010; McFerran et al., 2014; Tracy & Robins, 2007c; Williams & DeSteno, 2008) have primarily been conducted with university student samples in the United States, which are not necessarily representative of the general population and have restricted age ranges (Watson, 2015). Such approaches have also failed to address environmental triggers (Clore & Ortony, 2008) and the essence of emotions in terms of their

critical elements of time, person, and situation (Denzin, 2007), which are liable to influence the elicitation of pride in the real world. Whereas previous studies that examine pride have paid little attention to the application of the theory of SCEs in real-life situations, the research conducted for this thesis acknowledges the external environment and cultural factors that inform different expressions of pride in the Chinese context.

Although psychologists have attempted to study pride in terms of consumer behaviour (McFerran et al., 2014; Watson, 2015), sustainable consumption (Antonetti & Maklan, 2014) and organisational behaviour (Liu et al., 2016), previous studies of the multifaceted formations of pride have rarely drawn from the application of theories about pride in real-life situations to investigate the knowledge of pride further.

Current conceptualisations of pride have developed extensively in light of SCEs theory (e.g., Carver et al., 2010; Garcia et al., 2015; McFerran et al., 2014; Shi et al., 2015; Tracy et al., 2009; Tracy et al., 2015; Tracy & Robins, 2004b, 2007a, 2008; Watson, 2015; Weidman et al., 2016). Since the major function of pride is to attain adaptive benefits via enhanced social status and self-esteem (Tracy & Robins, 2007b) and the accomplishment of social goals (Gruenewald et al., 2007) in order to gain social acceptance (Williams & DeSteno, 2008), pride is a functional SCE (Tracy & Robins, 2007b) and part of everyday human nature (Cooley, 1902). However, the study of pride as a positive social and functional emotion that yields well-identified adaptive benefits of enhanced social status and self-esteem has barely been integrated within research in the field of tourism, while Dann (1977) proposed tourists' egos as push factors that motivate their decision making in regard to a destination; this enables them to display their status

through travel experiences to other in-group members. Furthermore, Pearce and colleagues have explained that, tourists' motivation in travelling is to similarly seek the enhancement of social status and self-esteem (e.g., Pearce & Butler, 1993; Pearce, 2005, 2011a, 2011b; Pearce & Lee, 2005), to which conspicuous consumption is closely linked (Phillips & Back, 2011). Along similar lines, pride indeed plays an motivational role in consumption (Williams & DeSteno, 2008), particularly in luxury consumption (McFerran et al., 2014). In this sense, the theory of SCEs can provide insights into tourists' pride in luxury consumption while travelling as a motivation or emotional response, which merits study, especially given psychological research showing that human behaviours are motivated by emotions more than by knowledge (Tracy, 2016a). Pride can be a distinctive emotion and motivation that influences tourists' travel experiences. However, it remains underexplored in the field of tourism.

Pride requires an awareness of the self and self-evaluative appraisal of a goal or standard (Garcia et al., 2015; Lewis, 2007), recognition of which begins at age three to four years with the emphasis on the role of self (Niedenthal & Ric, 2017). Previous studies of Chinese cultural values have concluded that China's collectivist society influences Chinese values and beliefs (Mok & DeFranco, 2000; Zhang & Tse, 2018), particularly the concept of the in-group bound to everyday life (Hofstede, 2000). That cultural perspective on understanding pride has remained scant, however, in terms of what *pride* means in Chinese contexts as well as pride's recognition according to prototypical expressions of pride outside the Caucasian context. Although the two facets of pride are highly recognised in psychology (e.g., Carver et al., 2010; Cheng, Tracy, & Henrich, 2011; Liu et al., 2016; Tracy, 2016a; Tracy & Robins, 2004a, 2007c; Williams & DeSteno, 2008),

results of their exploration remain uncertain in different cultural contexts. In response, Shi et al. (2015) have called for research on the divergent behaviours of the two facets of pride in different cultural contexts, especially Eastern versus Western ones. Since hubristic pride relates closely to narcissism, which is in opposition to Chinese cultural values (Tracy & Robins, 2007c), and is associated with largely maladaptive and anti-social personalities (Shi et al., 2015), knowledge of the two (or possibly more) facets of pride in the context of Chinese values remains limited. Such an oversight could be significant, especially given the literature showing that Chinese individuals elicit more feelings of pride than Westerners (Tracy, 2016a) but that pride is also a so-called “problematic emotion” in East Asian cultures.

Various researchers have recognised that pride is also a non-verbal expression of emotion and hidden emotions (Garcia et al., 2015; Shi et al., 2015; Tracy et al., 2015; Tracy & Robins, 2004b, 2007b; Tracy et al., 2007). The measurement of pride has only so far been tested quantitatively, primarily in Western settings, whereas the understanding of pride’s formation, the dimension of cognitive appraisal, and the role of self has remained limited. The understanding of the role of self in tourists’ pride, particularly as a hidden emotion, as captured via qualitative methods remains especially limited (Tracy & Robins, 2004b).

Although studies addressing the value of luxury in tourism and hospitality are few (e.g., Choi et al., 2016; Gurzki & Woisetschläger, 2017), a trend for investigating luxury consumption in tourism and hospitality has nevertheless taken hold (e.g., Correia et al., 2017a, 2017b; Hung et al., 2018; Lo & Qu, 2015; Wong & Law, 2003; Zaidan, 2015). Compared to many other fields of study that have explored luxury consumption and experiences from the perspective of

business (Amatulli et al., 2015; Bian & Forsythe, 2012; Kastanakis & Balabanis, 2012, 2014; Kim & Ko, 2012; Shukla & Purani, 2012; Stokburger-Sauer & Teichmann, 2013; Wen et al., 2012; Zhan & He, 2012), retail management (Chan et al., 2015; Hamelin & Thaichon, 2016; Nwankwo et al., 2014; Zhang & Kim, 2013), brand management (Jain et al., 2015; Wu et al., 2015) and marketing (Hudders et al., 2014; Hudders et al., 2013; Kamal et al., 2013; Ngai & Cho, 2012; Tsai et al., 2013; Wu et al., 2015), a comprehensive understanding of tourists' luxury-focused travel behaviours is lacking (Gurzki & Woisetschläger, 2017). In particular, the emotions of tourists while luxury shopping have rarely been discussed, even though studies have identified that emotions factor significantly in the co-created experience of hedonic consumption (Hennigs et al., 2015; Sørensen & Jensen, 2015) and luxury value (Schultz & Jain, 2015; Tynan et al., 2010). As Choi et al. (2016a) have recognised, "Despite the importance of the luxury goods market, few studies have been conducted on this subject. Therefore, in-depth studies on shopping items, particularly luxury goods, are important" (p. 12). Moreover, given observations that shopping tourism is a new form of tourism (Choi, Law, & Heo, 2016a), that luxury shopping is considered to be an essential travel activity among Chinese tourists (World Tourism Organization, 2014) and that the burgeoning spending power of Chinese individuals contributes significantly to revenues in the tourism and hospitality sector (Atsmon et al., 2011b; Bu et al., 2017; D'Arpizio et al., 2015), the in-depth investigation of the luxury shopping experience at tourist destinations, especially of Chinese tourists, is necessary and the big spending purchasing power of Chinese tourists is contributing considerable revenues in the tourism industry and in luxury global markets (Atsmon et al., 2011b; Bu et al., 2017; D'Arpizio et al., 2015).

Last, regarding methods of study, emotions, tourism, and hospitality studies remain conflicted, and as Ma et al. (2013) have pointed out, the measurement of tourists' emotions is deficient. This thesis maintains that an in-depth understanding of the formation of emotion, specifically pride as a hidden emotion, can debunk myths about tourists' cognitive appraisal dimensions. As McKercher and Prideaux (2014) have underscored, the field of tourism often borrows methods and theories from other fields and disciplines without evaluating their applicability. For example, many tourism scholars have used Veblen's theory of the leisure class and the theory of consumers' demand (Leibenstein, 1950) to discuss patterns of conspicuous consumption and luxury shopping (e.g., Ahmad, 2014; Kim & Jang, 2013; Pereira et al., 2012; Yang & Mattila, 2014; Yang & Mattila, 2017) In this thesis, by contrast, the introduction of pride as an SCE can afford insights into luxury shopping behaviour during travelling and explain such conspicuous consumption in order to shed new light on the nature of pride, which "perhaps more than any other emotion lies at the heart of human nature" (Tracy, 2016a, p. 227) as an intrinsic motivation for luxury shopping among mainland Chinese tourists in Hong Kong.

2.9 Summary

This chapter has reviewed current knowledge on SCE theory, pride, Chinese culture, travel, and luxury brands to reveal that exploratory research is needed to examine pride as a secondary emotion in the theory of SCE, which, along with tourist motivation models and their specific applications, have been presented, followed by the research gaps this thesis aims to address. The following chapter 3 outlines the methodology of the thesis, including a presentation of its ontological and epistemological approach, explanations of the process of

constructivist grounded theory used and details about data collection, processing, and analysis in accordance with that theory.

Chapter 3: Research Design and Methodology

3.1 Introduction

This chapter presents the methodological approach and research design adopted in this thesis. Following the literature review presented in Chapter 2, which highlighted gaps in current research on the topic that the thesis addresses, Section 3.2 offers a comprehensive justification of the thesis's use of qualitative inquiry and constructivist grounded theory, the paradigm is discussed at length to clarify its explanatory power in Section 3.3 (Charmaz, 2006, 2014). Sections 3.4 and 3.5 address the data collection processes adopted in the pilot test study and main study, respectively. Section 3.4.3 elaborates on the strategies used in the pilot study and improvements made in the main study made in response to observed shortcomings in the pilot, after which Sections 3.4.1 to 3.5.2 address the validity and reliability of the qualitative inquiry involving an interview guide informed by Charmaz and her colleague (Charmaz, 2006, 2014; Charmaz & Belgrave, 2012). Next, Section 3.6 discusses the research method involving photographs of prototypical expressions of pride and in-depth interviews. Last, Section 3.8 explains the initial, focused, and conceptual coding stages of data analysis drawn from constructivist grounded theory.

Figure 11 displays the general research design of the thesis and the set of methods employed to achieve five academic and industrial objectives as well as answering its research questions and sub-questions articulated in Sections 1.3 and 1.4, respectively.

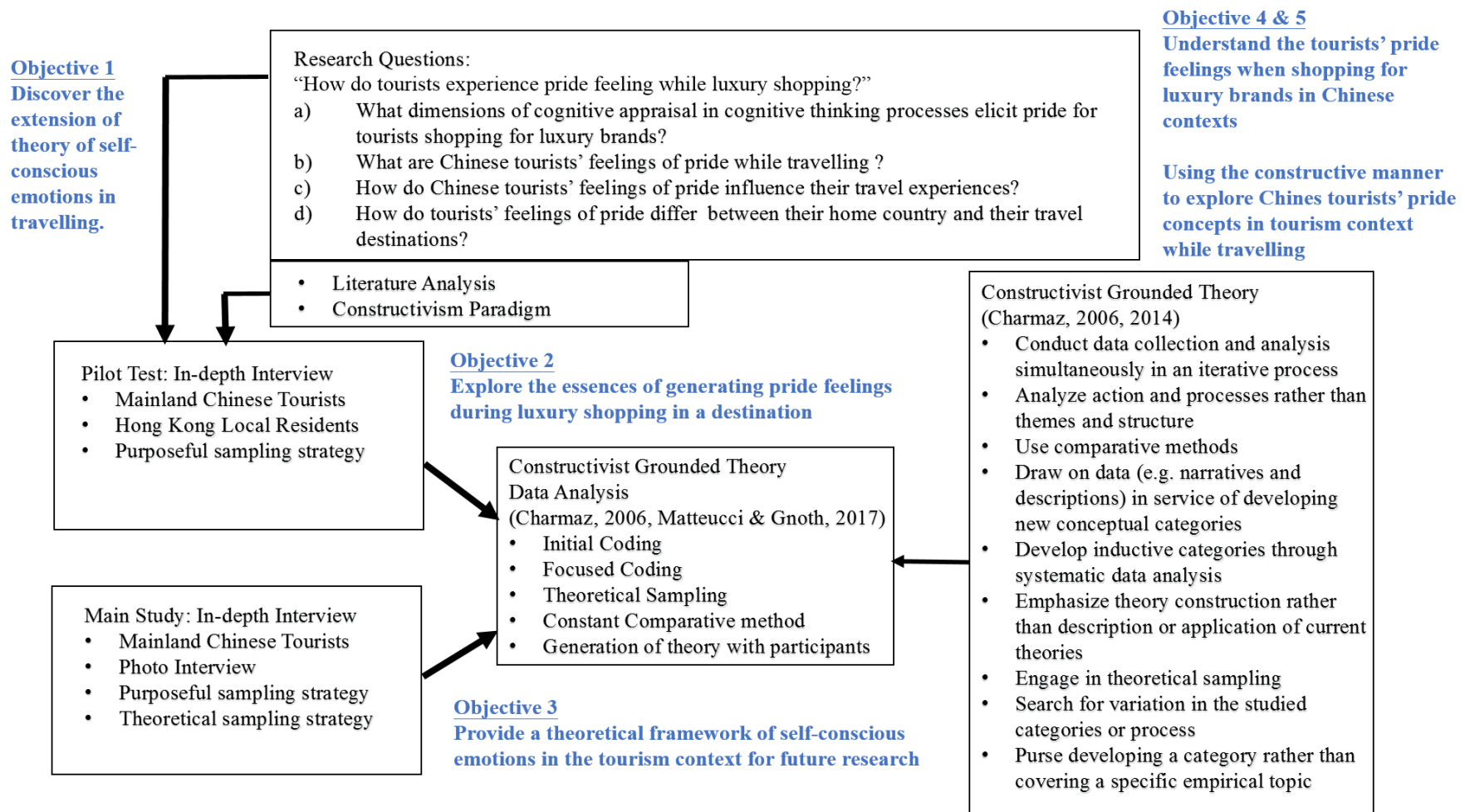


Figure 11. Research design of this study.

3.2 Choices of Qualitative Inquiry and Constructivist Grounded Theory

Qualitative researchers in psychology raise questions of *how*, not questions of *what* (Marecek, 2003) in order to “reflect the essence of that distinction” (Smith, 2015, p. 1) and understand the basic causes of human behaviour via research instruments to “make sense of the experience” (Marecek, 2003, p. 57). Similarly, approaches in constructivist grounded theory also attempt to answer questions of *what* and *how* (Matteucci & Gnoth, 2017) via inductive reasoning processes (Charmaz & Belgrave, 2012; Hussein, Hirst, Salyers, & Osuji, 2014). Accordingly, the *what* and *how* research questions of this thesis have been raised to form an in-depth understanding of how the formation of pride occurs in the real-world situation feelings of in travelling in general and luxury shopping in particular.

In psychology, the theory of self-conscious emotions (SCEs, Section 2.8) has been tested in experimental settings with photographs of prototypical expressions of pride (Tracy, 2016a; Tracy & Robins, 2004b). However, *how* questions of human emotions and behaviours, especially from the perspective of qualitative stances in human psychology emphasising human feelings, remain only partially answered (Smith, 2015). The qualitative approach with the constructivist paradigm used in this thesis provides a platform for answering these questions. At the same time, the research conducted for the thesis prioritises the discovery of new categories of pride and SCEs in the Chinese context with an open-ended grounded theory approach. The constructive grounded theory provides a method for critical inquiry (Charmaz, 2006; Hussein et al., 2014) to differentiate experimental environments (e.g., with student samples) from real-life situations that rely on methodological self-consciousness via the constructivist paradigm (Charmaz, 2017a). That paradigm involves “detecting and dissecting

our worldviews, language, and meanings and revealing how they enter our research in ways we had previously not realized” (Charmaz, 2017a, p. 36). Answering the critical research questions in this thesis regarding pride in Chinese contexts and its role in tourism draws from that paradigm to address one of the mentioned research gaps—namely, in-depth understanding of the formation processes of pride in light of the theory of SCEs.

Grounded theory is acknowledged as “an excellent tool for understanding invisible things” (Star, 2007, p. 79). As a research approach, grounded theory provides a dualistic approach to think about and study reality, for “[g]rounded theory can generate explanations of events and relationships reflecting lived experiences on individuals, groups, and processes central to the tourist experience” (Jennings & Junek, 2007, p. 202). Perhaps a second generation of grounded theory can develop knowledge founded upon social constructions from the approach of constructivist grounded theory (Morse et al., 2009). As Matteucci and Gnoth (2017) have claimed, classic grounded theory is a valuable method for researchers in tourism since it provides “a new level of understanding to studies of tourists and their interactions with the tourist milieu” (p. 53). Commonly, tourists’ emotions have been assessed by quantitative methods (Hosany, 2011; Ma et al., 2013; Prayag, Hosany, Muskat, & Del Chiappa, 2015), particularly to investigate their causes and effects. In the mainstream of research methods in the social sciences (Phillimore & Goodson, 2004), quantitative methods apply scientific techniques and tools for a statistical view of data (Braun & Clarke, 2013). Conversely, qualitative methods seek the meaning of phenomena and try to unearth the richness of real, complex lives representing different perspectives (Braun & Clarke, 2013). In the research design of this thesis, in-depth interviews

with tourists were conducted to understand pride as a hidden emotion by asking how feelings of pride are triggered in tourists and what those feelings mean for Chinese tourists.

The focus of the methodology is to generate theory centred on targeted participant data that allows individuals to construct their own realities (Savin-Baden & Major, 2013). Thus, the outcomes of the thesis are based on “a way of thinking about data—processes of conceptualization—of theorizing from data, so that the end result is a theory that the scientist produces from data collected by interviewing and observing everyday life” (Morse, 2009, p. 18). As such, fresh insights into and an understanding of tourists’ pride drawn from an approach using constructivist grounded theory can fill a mentioned research gap (Section 2.9)—namely, that researchers have rarely examined knowledge of pride in tourist settings.

Last, another reason for applying constructivist grounded theory in the thesis was that, “Contrary to the classical GT (grounded theory] that follows the objectivist canon of viewing truth as a single, universal and enduring reality, constructivist grounded theorists acknowledge interpretation as the means of construction of co-created realities and the assignment of meaning to social action and interaction” (Hussein et al., 2014, p. 10).

In this approach, reflective researchers are essential to the co-construction of data from respondents (Charmaz, 2017b; Matteucci & Filep, 2017). By repositioning methods of classic grounded theory that bring “the social scientist into analysis as an interpreter of the scene, not as the ultimate authority defining it” (Bryant & Charmaz, 2007, p. 52), the method “acknowledges the human, and sometimes non-human, relationships that shape the nature of inquiry” (Bryant &

Charmaz, 2007, p. 52) in order to respond to questions raised—in this thesis, regarding pride in tourists’ travelling experiences.

3.3 Research Paradigm

3.3.1 Ontological and Epistemological Assumptions

Qualitative approaches have considered three major distinguishing features—ontological, epistemological and methodological—in how researchers form the “big picture”, to use Spencer, Pryce, and Walsh’s (2014, p. 81) words, of a study’s research design and how those features provide lenses to researchers using different approaches (Pernecky & Jamal, 2010; Spencer, Pryce, & Walsh, 2014). Constructivism maintains that “reality is more in the mind of the knower, that the knower constructs a reality, or at least interprets it, based upon his or her perceptions” (Jonassen, 1991, p. 10). The expectation of humans is to share the belief of “I think, therefore I am” and construct knowledge of the knower based on certain activity (Jonassen, 1991).

The major characteristics of the constructivist paradigm are flexible. However, in a structured research design, the approach allows researchers to understand an individual construction of knowledge, truth, and reality instead of their discovery (Savin–Baden & Major, 2013). According to Matteucci and Gnoth (2017, p. 52), three core concepts of the paradigm include questions about the nature of being (i.e., ontology), the nature of knowledge (i.e., epistemology), and ways of learning about the world (i.e., methodology), as shown in Table 7.

Table 7 The Methodological Approach of Constructive Grounded Theory (Matteucci & Gnoth, 2017, p. 52)

	Constructivist GT
Ontology	Realism
Epistemology	Relativism
Methodological characteristics	<ul style="list-style-type: none"> – Reflexive researcher – Value-laden inquiry – Emergence from interactions – Aiming at the construction of middle range theories – Generalisations are contingent, agentic, and conditional – Attempting to answer what and how questions – Defining variation in the research findings – Flexible analytical procedures – Conducting literature review before, during, and after the data analysis – Welcoming storytelling

The constructivist paradigm was adopted in this study to address research gaps in the exploration of tourists’ feeling of pride in their travel experiences. The paradigm has helped to view the realities of tourists from their perspectives in order to construct the meaning and understanding of pride in tourism contexts. Ultimately, using the constructivist paradigm can yield a theory or pattern of meaning (Charmaz, 2006, 2014; Morse et al., 2009). In Morse et al.’s (2016) words, “Ontologically relativist and epistemologically subjectivist, constructivist grounded theory reshapes the interaction between researcher and participants in the research process and in doing so brings to the fore the notion of the researcher as author” (p. 31). From another perspective, “Epistemologically, constructivism emphasizes the subjective interrelationship between the researcher and participant, and the co-construction of meaning” (Morse et al., 2016, p. 26).

From the constructivist perspective, ontology holds that “reality is multiple as seen through many views” (Creswell, 2013, p. 21) and determines whether something is knowable (Braun & Clarke, 2013) by studying the nature of reality (Spencer et al., 2014). Along the continuum of ontology, the research conducted for this thesis involved three assumptions. First, a relativist ontological position is adopted positing that reality exists independently of learners (Matteucci & Gnoth, 2017). The relativist position states that realities exist in the form of multiple types of mental construction, socially and experimentally based under a constructivist research paradigm (Pernecky & Jamal, 2010). Charmaz et al. (2018) have further claimed that “realities are multiple and the viewer is part of what is viewed” (p. 418). In this thesis, the tourists’ feelings of pride were expected to be different given their diverse performances in the role of tourists in their travel experiences. Second, current literature indicates that pride as an emotion is evoked in our daily lives throughout events, as discussed in Section 2.5.3. Studied in consumer psychology by McFerran et al. (2014), albeit with student samples, such knowledge claims that authentic pride and hubristic pride exist in reality and that consumers generate behavioural differences in luxury consumption. Thus, luxury consumption while travelling and an individual in the Chinese context may be proposed as the ontological lens in this thesis. The ontological assumption concerning the nature of reality is also applied in the destination decision making of tourists in this thesis, who, as tourists, are removed from their daily lives and areas of residence (Cohen, 1979). Third, the thesis highlighted the different views of individuals as residents and tourists on themes developed in the findings and ultimately provides both theoretical and managerial implications for practice in the field of tourism.

Another element of the research paradigm, *epistemology* is defined as the process of knowing “how we know what we know” (Spencer et al., 2014, p. 82) by “subjective evidence from participants”, in response to which “the researcher attempts to lessen distance between himself or herself and that being researched” (Creswell, 2013, p. 21). Indeed, the discussion of epistemology in relation to grounded theory was obscure or non-existent until the early 1980s, before which it was criticised as a “fundamentally flawed” method (Bryant & Charmaz, 2007, p. 50) that “failed adequately to take into account the epistemological implication of this operating from a perspective” (Rennie, 2006, p. 65). In the early development of grounded theory, American sociologists Barney Glaser and Anselm Strauss designed the framework with positivist epistemological assumptions straddling quantitative and qualitative work (Charmaz, 2015). By contrast, Charmaz’s pioneering constructivist grounded theory emphasised the rejection of “positivist epistemologies of earlier versions” (Charmaz, 2017b, p. 2), meaning Glaser’s (1978) work was rooted in positivism and focused on the concept-indicator approach (Charmaz, Thornberg, & Keane, 2018).

That epistemological assumption was essential to the methodological aspect of the research conducted for this thesis, given that “our assumptions shape what we do during research and affect whether, when, how, and to what extent our standpoints change throughout the research process” (Charmaz, 2017b, p. 4). In particular, the revision of constructivist grounded theory was enhanced by integrating the concepts of theoretical agnosticism (Henwood & Pidgeon, 2003), the key features of which were ways of using theoretical literature and embedding the methodological strategy of “coding for action and theory construction, successive comparative analyses, inductive-abductive logic, memo-writing,

theoretical sampling, and theoretical integration” (Bryant & Charmaz, 2007, p. 51). The term *theoretical agnosticism* was further explained as “taking a critical view towards extant theoretical explanations while remaining open to all kinds of theoretical possibility” (Charmaz et al., 2018, p. 414). In support, Thornberg (2012) has stated that the key feature of constructivist grounded theory is to “use pre-existing theories and research findings in the substantive field in a sensitive, creative and flexible way instead of seeing them as obstacles and threats” (p. 18). To that end, reviewing the extant literature and theories is essential to recognising information provided by the data, in order to perform abductive reasoning (Thornberg, 2012).

The approach of constructivist grounded theory proposes multiple realities based on an epistemology of the co-creation of understanding that assumes the researcher’s involvement in the research process (Kensbock & Jennings, 2011), consists of a relativist epistemological foundation (Charmaz, 2015) and seeks an “interpretive understanding” (Charmaz et al., 2018, p. 417) instead of the analysis of variables to generalise about specific situations. In this thesis, the rejection of positivist epistemologies occurred by pursuing purely qualitative data via in-depth interviews and coding practices, following the constructivist paradigm. Conducting in-depth interviews sought to allow for interpretations to be made of tourists’ luxury shopping experiences while travelling to be made. The interviews also allowed the interviewer and interviewees to construct the meanings of Chinese feelings of pride. Thus, the realities of explorations were viewed as socially constructed in a Chinese context.

3.3.2 Methodology of Constructivist Grounded Theory

The methodology “aims to minimize the imposition of predetermined responses when gathering data” (Patton, 2001, p. 353) and describes the research procedures used to attain knowledge (O’Shaughnessy, 1992). It “comprises the theoretical questions and issues related to a given body of methods and the principles that underlie the investigation” (Savin–Baden & Major, 2013, p. 333). This thesis is underpinned by the constructivist paradigm, as well as the methodological approaches of constructivist grounded theory drawn from Charmaz and her colleagues (Bryant & Charmaz, 2007; Charmaz, 2014, 2017b; Charmaz & Henwood, 2017; Thornberg & Charmaz, 2014).

Grounded theory was initially developed in the late 1960s by Glaser and Strauss. Glaser drew from his background in theory to provide a midrange theory of quantitative inquiry of society that could offer an alternative to the dominant positivist research methodologies in the sociology of the day (Bryant & Charmaz, 2007). As conceived by Glaser and Strauss (1967), the method of grounded theory “is a method of social scientific theory construction” (Charmaz, 2011, p. 360): “The grounded theory method comprises a systematic, inductive, and comparative approach for conducting inquiry for the purpose of constructing theory” (Charmaz, 2011, p. 361). Grounded theory was also described as a systematic method of social research (Glaser, 1978) involving an interactive essence (Charmaz, 2011, 2014) and consisting of flexible guidelines for analysis (Glaser & Strauss, 1967).

More recently, sociologist Kathy Charmaz has contributed to grounded theory by developing a next-generation version of Glaser and Strauss’s grounded theory (Morse et al., 2009), or what has been dubbed a contemporary revision (Hussein et al., 2014) and an evolved framework of grounded theory (Mills,

Bonner, & Francis, 2006), known as *constructivist grounded theory*. The methodological strategies of constructivist grounded theory extended Glaser and Strauss's classic theory by incorporating Glaser's theoretical sensitivity (1978) and Strauss's qualitative analysis (1987) in what became the second generation of grounded theory (Charmaz et al., 2018; Morse, 2009). At base, the methods of constructivist grounded theory are interactive and interpretive (Charmaz & Henwood, 2017). A deep understanding of participants' experiences is created by listening to their stories and sympathising with their actions in order to grasp their meanings (Charmaz, 2017a). In that sense, the key difference of the methodological approach is that the theory is constructed instead of discovered from data, as in Glaser and Strauss's approach. The methods of constructivist grounded theory have been developed since 2000 by Charmaz and colleagues' contemporary work in the social sciences (Bryant & Charmaz, 2007; Charmaz, 2006, 2011, 2014, 2017a; Charmaz & Henwood, 2017; Morse et al., 2009).

The forms of constructivism "involve the researcher in the creative and interpretive processes of generating new understandings and theory" (Henwood & Pidgeon, 2003). This thesis adopts constructivist grounded theory throughout its research design and processes by generating theory with participants and their data as the core foci. Using constructivist grounded theory, the research raises a critical inquiry so that the researcher's "critical stance can emerge and change how we see our research participants, our research goals, and ourselves" (Charmaz, 2017a, p. 35). In that sense, *critical inquiry* is a penetrating study of problems and often requires sustained involvement with participants to connect theory and research practice (Charmaz, 2017a), whilst the *interactive essence* refers to the grounded theory method that encourages researchers to oscillate between data collection and

analysis in order to emphasise comparison (Charmaz, 2011, 2014). As a result, “the strength of grounded theory not only resides in its comparative methodology but moreover, in its interactive essence” (Charmaz, 2011, p. 361). In practice, grounded theory methodology has generated conceptual explanations across a highly diverse range of substantive areas (Wilson & Hutchinson, 1996). As a result, “Constructivist grounded theory propels our thinking forward in unanticipated ways and subsequently sparks new understandings of experiencing and redressing injustice” (Charmaz, 2017a, p. 42). The constructivist grounded theory approach emphasises discerning a constructivist thread and designing a comprehensive approach to data collection and analytical processes (Charmaz, 2006, 2014). “Constructivist grounded theory is positioned at the latter end of this methodological spiral, actively repositioning the researcher as the author of a reconstruction of experience and meaning”. (Morse, 2009, p. 26), particularly “through an on-going interaction between researcher and participant” (Hallberg, 2006, p. 146).

The major difference between classic grounded theory and its constructivist counterpart is that constructivism enters “participants’ liminal world of meaning and action in ways classic grounded theorists do not” (Charmaz, 2009 p. 131) and seeks “...to understand . . . participants’ beliefs, their purposes, the actions they take, and reasons for their actions and inactions from their perspectives” (p. 131). Although Charmaz’s work suggests a comprehensive design of constructivist grounded theory, Glaser (2002) argues that “Charmaz talks the talk of conceptualisation, but actually walks the talk of descriptive capture. These are not story making, they are generating a theory by careful application of all the GT [grounded theory] procedures” (p. 95). From their point

of view, Charmaz and colleagues (e.g., Morse et al., 2016) have designed grounded theory by stressing the connection of research to reality and demonstrating the methodological design of the processes of constructivist grounded theory. As a result, as Matteucci and Gnoth (2017) have discussed, their approaches could inspire “successive generations of qualitative researchers in disciplines—such as tourism—hitherto dominated by positivistic research” (p. 50).

For a theoretical framework, the research conducted for this thesis has drawn from the theory of SCEs, developed to acknowledge the feeling of pride that surfaces in everyday life as part of human nature after the age of three to four years (Lewis, 2000, 2008b; Tracy & Robins, 2007b). Current knowledge of pride based on Tracy and Robins (2004a, 2007d) theoretical SCEs framework and studies has drawn much from the application of the theory and its concepts in reality (Antonetti & Maklan, 2014; McFerran et al., 2014). Likewise, as discussed in Section 2.2, the thesis presents knowledge of pride underpinned by the theory of SCEs, as its theoretical foundation. Moreover, the thesis applies an awareness of theoretical agnosticism by acknowledging that aspects of pride remain unknown, as studies have shown (Section 2.8), including that real-world situations, cultural values, and social beliefs trigger pride differently and shape its expression and recognition. Using the qualitative inquiry undertaken in this thesis, knowledge of pride in contexts of tourism in general and in the Chinese contexts in particular can be co-created in light of the theory of SCEs.

3.4 Pilot Study

3.4.1 Design of In-Depth Interview Questions

In approaches to constructivist grounded theory, intensive interviews represent the most common interviewing strategy for investigating the

phenomenon under investigation with participants (Bryant & Charmaz, 2007; Charmaz, 2006; Charmaz & Belgrave, 2012). In the natural setting of interviews, researchers speak directly to participants while observing their expressions in the given context (Creswell, 2013). The advantage of conducting intensive interviews in grounded theory research is “to pursue new leads and to pace your queries about key theoretical concerns” in order to continue “revisiting and reframing your conceptual categories as you conduct interviews” (Charmaz, 2014, p. 108). One of the most well-known, useful tools for collecting narrative data from respondents in psychology is the episodic recall task (Galinsky, Gruenfeld, & Magee, 2003; McFerran et al., 2014). Briefly, episodic memory forms part of a hypothetical memory system able to recall the past (Tulving, 2002). It stores memories of happenings in particular places at particular times in terms of what, where and when (Galinsky et al., 2003; McFerran et al., 2014). By extension, the episodic recall task is a method used to prompt the recall of past emotions and to collect data about emotional facial expressions (Tulving, 1972, 2002).

In the research for this thesis, the interviewer instructed the interviewee to consider his or her luxury shopping experiences and recall his or her travel experiences, both prompted by photographs of prototypical expressions of pride and the episodic recall task. Ultimately, by asking initial open-ended questions and posing follow-up and intermediate questions suggested in the interview guide developed in light of constructivist grounded theory (Charmaz, 2006, 2014), using the episodic recall task ensured that respondents recalled their particular luxury shopping experiences and that data collected could help to achieve the stated research objective and answer the research questions. In the pilot study, respondents were asked open ended questions to embed them in a setting suitable

for the episodic recall task to discuss their feelings about purchasing luxury products while travelling, which facilitated an open-ended conversation between the interviewer and the interviewee. The photograph interviewing technique also afforded the advantage of triggering memory and provided a method to facilitate conversations about the research topic, supported by targeted questions, in order to generate rich data from respondents (Hung, 2018).

Given the importance of understanding respondents' personal experiences in grounded theory approaches (Savin-Baden & Major, 2013), the initial, open-ended prompt in the research for the thesis was, "Take a few minutes to think about your luxury shopping experiences". Next, items to prompt interviewees' recall of travel memories included, "Please share what you bought, where and when" and "Describe your luxury shopping experiences". Then, questions were asked to clarify dimensions of feeling, including, "What were your feelings during your luxury shopping experience in Hong Kong?" Follow-up descriptive questions and probes beginning with *how* and *what* (e.g., "What generated that feeling?") were asked following constructivist methods (Matteucci & Filep, 2017) in order to generate descriptions of personal luxury shopping experiences while travelling.

To compare feelings experienced during luxury shopping at home and at tourist destinations in order to understand whether and, if so, how destinations yield psychological benefits, various questions were asked, including "Do you have the same feelings about luxury shopping at home as you do at tourist destinations?" and, if not, then "Why are the feelings different?" Since pride is inevitably provoked as part of human secondary emotions in our daily lives (Scheff, 2015b; Scheff, 1988; Tracy, 2016a), individuals are expected to elicit

pride and shame both in their everyday lives and when travelling, which involves seeking novelty and becoming a tourist in the process (Cohen, 1972).

Intermediate questions (Charmaz, 2014; Charmaz & Belgrave, 2012) largely addressed the two facets of pride (i.e., authentic pride and hubristic pride) in this thesis. To recap, hubristic pride can be classified as a sense of social dominance (Carver et al., 2010) over social groups (Ashton-James & Tracy, 2012) and can involve antisocial behaviour (Tracy et al., 2009; Tracy & Robins, 2004a, 2007c) in short, being proud of oneself for who one is (Tracy & Robins, 2004a). By contrast, authentic pride is being proud of what one has done (Tracy & Robins, 2004a) and is viewed as a positive attitude given its relationship with socially desirable and generally adaptive traits (Damian & Robins, 2013); authentic pride generates social support due to enhanced feelings of similarity to and connectedness with the person's social group that his or her pride encourages (Ashton-James & Tracy, 2012). Therefore, intermediate questions were asked to understand respondents' attitudes towards sharing with friends, family members, relatives, and strangers in order to examine the importance of others social evaluations to the interviewees. Such questions included "Did you share your shopping experience in Hong Kong with your friends and relatives?", "What did you share with them?", and "How did you share with them?" At the same time, Watson (2015) has shown that hubristic pride, typically a source of social isolation, is associated with materialism and that individuals who experience such pride can feel the need to feel superior to others, signal social status, and differentiate themselves from a group. In a similar vein, the effects of snobbery generate superiority, which differentiates a person from others and makes them feel unique (Kastanakis & Balabanis, 2012; Tsai et al., 2013). Accordingly, other intermediate

questions were, “Do you think that luxury shopping in Hong Kong enhances your personal impression upon friends, relatives, family members, and strangers? If so, then why?” Table 8 lists questions posed to the respondents during the pilot study.

Table 8 Designed Questions of Pilot Study

	Questions Contexts	Follow Up Questions	
1	Please share what did you buy, where was it, when was it.	Describe your shopping luxury brands experience?	(Galinsky et al., 2003; Matteucci & Filep, 2017; McFerran et al., 2014; Tulving, 2002)
2	What were your feelings in your luxury brands shopping experience in destination/ Hong Kong?	What generated this feeling in you?	(Matteucci & Gnoth, 2017; Savin-Baden & Major, 2013)
3	Do you have the same feeling of shopping luxury brands compared to shopping in your home country?	Why do you feel it differently?	(Scheff, 2015b; Scheff, 1988; Tracy, 2016a)
4	-Did you share your shopping experience in destination (Hong Kong) with your friends/ relative? -Do you think shopping for luxury brands in a destination (Hong Kong) enhances the impression from others (e.g., your friends/ relative/ family/ stranger)? Please explain the reasons?	-What do you share with them? -How do you share it with them?	(Ashton-James & Tracy, 2012; Carver et al., 2010; Damian & Robins, 2013; Kastanakis & Balabanis, 2012; Tracy et al., 2009; Tracy & Robins, 2004a, 2007c; Tsai et al., 2013; Watson, 2015)

3.4.2 Data Collection

The pilot study, conducted between early December 2016 and March 2017, involved 17 interviews with Chinese people (including with mainland Chinese tourists and local Hong Kong residents). Of these interviews, 15 were conducted face-to-face and the rest via WeChat. They each lasted between 30 and 35 minutes and were recorded for subsequent transcription. To gain insights into and an in-depth understanding of luxury shopping experiences while travelling abroad, purposive sampling was used (Patton, 2001). During the study, data collection and the co-construction of meaning occurred in dialogical and interpretive interaction between respondents and the researcher via in-depth interviews involving open-

ended and follow-up questions (Patton, 2001). Interview questions were designed based on an English-language interview guide (Appendix I) that was subsequently translated into Cantonese (Appendix II) by the author, a native Cantonese speaker, and into Mandarin (Appendix III) by a native Mandarin speaker completing doctoral coursework at Hong Kong Polytechnic University.

3.4.3 Findings of the Pilot Study and Revisions to the Research Design

After conducting the pilot study, a review of the interviews was performed, and amendments to the interview guide were made to improve the overall research design for the main study of the thesis.

First, regarding the interview guide's capacity to gain an in-depth understanding of respondents' emotions with the initial question "What were your feelings during your luxury shopping experience in Hong Kong?" respondents mostly discussed their primary emotions (e.g., happiness and joy) without probing the secondary and hidden emotions (i.e., pride). Typical answers to the question included, "I was quite happy that I could purchase the items that I like". Asked the reason for such happiness, the respondent replied, "It's because I purchased the thing that I liked, saw something that I liked" (Kailin). Another respondent mentioned:

"I was very happy. . . . The feeling of shopping . . . the whole process is quite happy . . . because . . . finally I got what I wanted. . . . When people find an item that they want . . . and spend money to purchase it, then it belongs to them. . . . I think that it's quite a happy feeling" (Sitong).

When the respondent was asked whether he experienced any feelings other than happiness, he replied, "The other feelings were few. That is, it was mainly happiness" (Sitong). Another respondent replied as follows:

“The shopping process was . . . relatively speaking, it was quite happy, because that day, I went to that shop at about 6 p.m., and there weren’t many other customers. . . . I was relatively enthusiastic. . . . I looked around . . . and there was a single shoulder bag” (Xiaoyu).

Asked the reason for her happiness, she replied,

“No other reason, because I was relatively happy, because shopping for women isn’t always a happy experience. . . . For example, the decoration of the shopping mall gave me a feeling. Going shopping in Hong Kong is a happier experience [than shopping back home]; the selection is better, and the choice of products is better, too” (Xiaoyu).

Another respondent expressed, “I was relatively happy It [the shopping trip] was for a birthday surprise, and I got a relatively nice present for my father. . . . That’s it” (Dian). Asked the reason for her happiness, she replied:

“Because, I think my father is at the age that he would enjoy using brand-name items, and his daughter can buy them for him, so I think he’s happy about it. . . . My mum and dad like to wear luxury brands out and tell friends that . . . they were bought by their daughter. If he’s happy, then I’m happy, too”(Dian).

The results of the pilot study indicated that happiness and joy were the primary emotions recalled by respondents. Consequently, the interview guide did not recall respondents’ feelings and cues of pride in regard to travelling or luxury shopping experiences, if any occurred. This would require to gain an in-depth understanding of the elicitation of pride in real-world situations. Nevertheless, because the results confirmed that Hong Kong’s shopping environments aroused general happiness in the respondents, as part of a tourist destination where tourists

shop for luxury products, the interview guide was clearly targeted appropriately in terms of the purposively formed sample for the main study.

To address the interview guide's initial inability to capture a deep understanding of respondents' secondary emotions in luxury shopping while travelling, respondents in the main study were asked to provide a photograph taken from their trip to Hong Kong. Photo-supported interviewing techniques (Section 3.5.2) can aid respondents in recalling their experiences based on the photographs that they provide and in generating conversation. Accordingly, the revision to the main study involved asking respondents memory recall task-related questions about their experiences with shopping guided by the photographs provided in order to arouse their memories of how they felt at the time. The interview questions were also slightly modified to accommodate approaches in constructivist grounded theory (Charmaz & Belgrave, 2012) by covering a wide range of shared experiences in respondents yet a range narrow enough to elicit and explore their specific experiences.

Although another objective of the pilot study interviews was to gain an in-depth understanding of tourists' expression of pride while travelling and respondents indeed discussed their pride and desire to show off their purchases and experiences, the formation of pride as a hidden secondary emotion otherwise unknown in current psychology remained unexplored in the pilot study. The following exemplifies a typical response to pride of respondents while luxury shopping in Hong Kong:

“Yes, but I won't tell everybody. . . . I won't tell my family members, because they would think that it [the handbag purchased] was too expensive and a waste of money. So, it's possible that I'll tell a friend that

that I bought the handbag. Of course, doing that comes with a slight feeling of showing off” (Xiaoyu).

Asked what the feeling of showing off was like, the respondent replied:

“It was a kind of genuinely proud feeling. . . . I was born in a village where I grew up. Village life was relatively simple, so . . . that kind of vanity in showing off a good thing or comparing possessions with others was permissible. But at work and on business occasions, having that kind of feeling this possible could be . . . have this kind of feeling” (Xiaoyu).

In another example, a respondent mentioned initially feeling pride and later discussed the accompanying feeling of happiness:

“I think because it [luxury brand shopping] gives you a service experience, and the packaging is really special compared to my previous experiences. Although it [bought luxury product] wasn’t a very expensive item, it was very fine, and all of its details served it well, so I was very happy. I had this feeling that it was a brand-name item, and as I carried the brand, I had a kind of feeling of pride” (Dian).

When asked to explain the feeling of pride, the respondent replied, “I think that as I held it in my hand, I was very happy. I looked at it, and I felt very pretty” (Dian). Interestingly, the respondent later denied having recalled any experience of pride:

“I did not have any proud feeling . . . because the task [shopping] was complete. The whole buying [luxury brand] process was very rational. I compared other brands, prices and styles, and I liked it [luxury brand items] the best as a result and bought it” (Dian).

The pilot study's data with respect to pride experienced among luxury shoppers travelling in Hong Kong revealed that respondents rarely acknowledged pride. Hong Kong residents in particular barely admitted feeling pride in luxury shopping luxury abroad. The typical answer from a respondent was "I did not have any proud feeling about it. I just bought something that I liked from Hermes and felt happy" (Connie). However, when she presented a photograph of herself after buying a luxury product during her trip to Paris (Photograph d), her facial and bodily gestures were similar to those exhibited in Photographs a and b (Figure 8, Section 2.7) representing universal pride recognition in Western contexts (Tracy, 2016a; Tracy & Robins, 2004b).



(Photograph a)



(Photograph b)

(Photographs a & b, Tracy & Robins, 2004b, p. 196)



Photograph d (Provided by a Chinese Respondent from her trip to Paris)

In response to the divergence in the acknowledgement and demonstration of pride, previous studies have based their experiments in manipulative settings to examine the state and construction of pride (e.g., Tracy, 2016a; Tracy & Robins, 2004b). In the main study of the thesis, the research method involving photographs of prototypical expressions of pride was used to encourage respondents to discuss their feelings of pride. In particular, respondents provided photographs of them at destinations to induce their recollection of emotions felt in the real-life situation of luxury shopping in Hong Kong (Section 3.5.2).

During the pilot study, respondents were not as talkative as expected and struggled to describe and explain their feelings. Brief answers to questions were common—for example, “Because I always go to Hong Kong . . . there’s nothing to share. I just go for shopping” (Dian) and “The feeling is . . . nothing special. It’s just normal to purchase . . . items that I can use” (Kailin). Although it was possible that respondents did not spend enough time in Hong Kong to develop

more than superficial feelings—mainland Chinese tourists in Hong Kong typically stay briefly in the city, while Chinese tourists in general tend not to stay for a long time at short-haul destinations like Hong Kong (Bao & McKercher, 2008)—it was difficult to recruit mainland Chinese tourists for in-depth interviews that afforded rich, narrative-based conversations. Normally, in-depth interviews require questioning for at least 30 minutes; however, reaching data saturation with short-stay travellers from mainland China was difficult. Moreover, the engagement of respondents was unclear since observing their facial expressions and interacting with them was impossible via phone interviews. In short, the rich contextual information common to in-depth interviews was inaccessible during the pilot study with respect to the goal of gathering information about their feelings of pride while luxury shopping in Hong Kong.

Another potential problem, as one respondent (Xiaoyu) mentioned, was the subcultural difference between top-tier and suburban cities in China regarding the tendency to purchase or become able to purchase luxury products. Since suburban and rural areas in China may lack luxury-brand retail shops or otherwise have less accessibility to luxury products, questions regarding the comparison of luxury shopping behaviours at home and at destinations might not have resonated as well with some respondents.

In response to all of those challenges, the recruitment and engagement of respondents in the main study were addressed by hiring a data collection company, LightSpeed (Section 3.5.1), to recruit respondents until data saturation was reached. In particular response to the subcultural differences in China, top-tier cities in China present a good opportunity to examine new topics in tourism, especially pride and SCEs. Accordingly, for the sample of respondents in the main

study, residents from four of China's top-tier cities (i.e., Shanghai, Beijing, Guangzhou, and Shenzhen), all with relatively high incomes and access to luxury-brand retail shops, were targeted for recruitment. To further mitigate the identified challenges in the pilot study, the author of this thesis travelled to the four top-tier cities to conduct face-to-face interviews with respondents at home in order to offset concerns of their short stays in Hong Kong and to enhance the engagement of the targeted respondents. Last, mainland China was the home region of all respondents, which helped to afford a profound understanding of the elicitation of pride in the mainland Chinese context. All mitigating measures taken encouraged the discussion by respondents about pride in luxury shopping while travelling.

3.5 Main Study

3.5.1 Approaches to Data Collection

A four-step interview guide was used (Charmaz, 2014; Charmaz & Belgrave, 2012), designed with the proposed questions in order to be flexible enough to obtain in-depth data and recognise how to ask questions (Charmaz, 2014) in a logical, systematic way. The amended questions appear in Appendix IV. Although the guide was written in English, the questions were translated into simplified Chinese for Chinese tourists by a native Chinese speaker and verified by another native Chinese speaker, both of whom were doctoral students at The Hong Kong Polytechnic University. The translated survey appears in Appendix IV.

The choice of intensive interviews was made for two reasons. One was to achieve significant interviewer–interviewee interaction (Savin–Baden & Major, 2013) and to accommodate *what* and *why* follow-up questions according to constructivist grounded theory (Matteucci & Gnoth, 2017) that respondents could

answer in a limited amount of time. The other reason was that three layers of interview questions are recommended (Charmaz, 2006, 2014; Morse et al., 2009) to continuously support the approach of constructivist grounded theory at the same time as being “open enough to allow unanticipated material to emerge during the interview” (Charmaz, 2006, p. 30). As a result, the questions could explore unanticipated categories and themes as warranted.

All of the interviews in the main study were conducted in Mandarin in order to collect authentically significant data from respondents and facilitate the full range of respondents’ expression in verbal communication. Face-to-face interviews further enhanced the engagement of respondents during interviews, which addressed a problem from the pilot study concerning encouraging respondents to speak and elaborate on their statements.

The interviews for the main study were conducted from July to October 2017 and the transcripts were translated from September to November 2017. As mentioned, all respondents were recruited by LightSpeed and were required to fulfil screening criteria via an electronic survey (Appendix V). If the individual met the criteria, then LightSpeed also scheduled an interview. The author also travelled to Shanghai, Beijing, Guangzhou, and Shenzhen to conduct face-to-face interviews lasting 35–50 minutes.

The reason for recruiting residents from top-tier cities in China was their relative capacity to be aware of, participate in and be affected by a culture of luxury shopping and luxury products and services compared to second-tier cities and rural areas. Moreover, since subcultures exist among different cities in China (Fan, 2000), more accurate data could be gained from societies with similar living standards and environments, hence the choice of top-tier cities. Further still,

constructivist grounded theory requires constant comparison of elements constituting phenomena (Bryant & Charmaz, 2007), and the comparison of tourists' feelings of pride at home and at destinations was more possible among residents from top-tier cities with opportunities for luxury shopping.

The first step in each interview was to seek the respondent's consent to publish the interview data and photographs in this thesis. Once signed, the consent form in Appendix VI, written in simplified Chinese, allowed the author to present data in accordance with concerns of ethics and privacy in this thesis and in later publications.

3.5.2 Modified and Photograph Interview Questions

Table 9 presents the modified questions used in the interviews for the main study of the thesis. The first three sets of questions were similar to questions asked in the pilot study, modified only in some content and in the fluency of the sentences. The new set of final questions was designed in light of photographs of prototypical expressions of pride.

Drawing from the method commonly used in psychology of gathering evidence of respondents' recognition of pride (e.g., Tracy & Robins, 2004b, 2008; Tracy 2016a), the four-step interview guide (Appendix IV) was designed to have respondents react to seven photographs of prototypical expressions of pride, as discussed in Section 3.5.3. Although respondents in the pilot study did not have in-depth discussions on pride, the method of using photographs of prototypical expressions of pride in the main study overcame that setback by motivating respondents to provide narrative descriptions of pride and of concepts of pride in tourist activities (Section 3.4.4). As common reference points, the photographs also ensured that the discussion between interviewees and the interviewer referred

to the same topics on pride. The method succeeded partly because, as captured in the photographs, “people produce facial expressions of emotion as a means of communicating their probable social behaviours” (Kalat, 2017, p. 399). The face-to-face interviews succeeded to an even greater degree because “[m]any human facial expressions have similar meaning in cultures throughout the world. However, we rely on posture, context, tone of voice, and other signals to infer an emotion” (Kalat, 2017, p. 399). The method of visual anthropology (Collier & Collier, 1986) draws in part from concepts that hold that interviewer–interviewee understanding of discrete non-verbal emotions can be gained to eliminate cultural difference. Such measures not only overcame challenges detected in the pilot study but also improved the outcomes of interviews by facilitating rich answers in response to the thesis’s research questions.

Since relativist epistemology establishes the co-creation of understanding of the possibility of multiple realities (Kensbock & Jennings, 2011) and the idea of the “subjective interrelationship between the researcher and participant, and the co-construction of meaning” (Morse et al., 2016, p. 26), the prototypical expressions of pride furnished a way to discuss “how we know what we know” (Spencer et al., 2014, p. 82). In this thesis, we sought information regarding pride. In turn, it also enabled the exploration of feelings of pride while travelling during intensive interviews. In addition to reacting to the seven photographs, as prompted by the final step of the interview guide, respondents answered questions including “Which photo makes you feel proud?”, “Did you have such a feeling while shopping in Hong Kong?”, and, “If so, then how was that feeling generated while luxury shopping in Hong Kong?” To further explore evidence supplied by respondents about the expression of the discrete emotion of pride in

their travel activity, other questions were “What does the term *pride* mean to you?” and “How do you define pride?”. Such questions, at least according to qualitative psychology (Smith & Osborn, 2015), encouraged respondents to define *pride* as based on their experience and interpretation. That final set of questions also justified the theoretical sampling performed in the research by asking respondents particular questions about their experiences with pride while travelling. Altogether, the tactic ensured that respondents discussed their feelings of pride and share their pride-related experiences in general.

Table 9 Designed and Modified Questions in the Main Study

	Questions Contexts	Follow Up Questions	
1.	Please share what did you buy, where was it, when was it.	Describe your luxury brands shopping experience?	(Galinsky et al., 2003; Matteucci & Filep, 2017; McFerran et al., 2014; Tulving, 2002)
2.	What were your feelings in your luxury brands shopping experience in destination/ Hong Kong?	What generated this feeling in you?	(Matteucci & Gnoth, 2017; Savin-Baden & Major, 2013)
3.	Do you have the same feeling of shopping for luxury brands compared to shopping in your home country?	Why do you feel it differently?	(Scheff, 2015b; Scheff, 1988; Tracy, 2016a)
4.	Could you describe how you share your shopping experience in the destination with your friends/ relatives?		(Ashton-James & Tracy, 2012; Carver et al., 2010; Damian & Robins, 2013; Tracy et al., 2009; Tracy & Robins, 2004a, 2007c)
5.	-Which photo makes you have a feeling of pride? -What does the term “pride” mean to you? How to you define it? -Then do you have such kinds of authentic and/or hubristic pride feelings while shopping in Hong Kong	If so, how would this pride feeling be generated by your luxury brands shopping in Hong Kong?	(Collier & Collier, 1986; Kalat, 2017; Smith & Osborn, 2015)

3.5.3 Prototypical Expressions of Pride

The seven photographs of prototypical expressions of pride were taken on June 2017 in the Tsim Sha Tsui district of Hong Kong and used to prompt the recollection of respondents' travel in Hong Kong and facilitate their free discussion of pride during intensive interviews. The reflective researcher was heavily engaged in that discussion, as recommended by the constructivist framework (Matteucci & Filep, 2017; Mruck & Mey, 2007). Charmaz et al. (2018) constructivist grounded theory, established a new epistemological foundation, paying close attention to data collection processes in terms of the reflexivity of the "researchers' standpoints, starting points, evolving viewpoints, and decisions throughout the research process" (p. 414). Such creativity and reflexivity in the research design support the expectation of the "reflection on the interaction between researcher and research participants to be a constitutive element of doing GTM [grounded theory methods] research" (Mruck & Mey, 2007, p. 518). Also in support of grounded constructivist theory, the background for the photographs was located on Canton Road, a well-known, popular shopping area in Hong Kong (Discovery Hong Kong, 2018), in order to accommodate the standards of the episodic recall task (Tulving, 2002). Attention to such detail contrasts other image-based recall tasks using photographs taken in studios or drawn images (e.g., Tracy, 2016a; Tracy & Robins, 2004b). This measure was taken because tourists' experiences of situations are not as simple as what the studio setting can provide, and their thinking processes, unlike those of students who often populate the samples of such experiments and whose external environment is rarely considered. All photographs were designed to present poses and gestures depicted in the psychological literature, as detailed in the following paragraphs.

Photographs 1 and 6. According to Tracy and Robins (2004b), “the most prototypical expressions of pride”, in which each figure has “a small smile, with the head tilted slightly back, fully visible expanded posture (i.e., upper body), and either arms raised or hands on hips” (p. 196) are presented in Photographs 1 and 6 in this thesis. In their experimental study, 89% of participants identified the photographs as depicting pride. Tracy & Robins (2008) specify the prototypical expression of pride as including “a small smile, head tilted slightly (approximately 20°) back, expanded posture, and arms akimbo with hands on hips” (p. 517). In this later study, Tracy and Robins (2008) also addressed pride in Asian contexts. Photograph 1 used in the research for this thesis followed the facial and bodily expressions of the so-called “universal expression” of pride, indicated by more than 80% of participants, described in previous studies (Tracy, 2016a; Tracy & Robins, 2004b, 2008).

According to Shi et al. (2015), the conceptual structure of pride in Western contexts also applies to Chinese culture, in which the pride-related constructs of confidence (自信的) and arrogance (傲慢的) correspond to the two facets of pride (i.e., authentic pride and hubristic pride) found in studies in the U.S. context (Shi et al., 2015; Tracy & Robins, 2008). Photograph 6 used in the research for this thesis depicts those constructs and facets. Furthermore, Photograph 6 proposes the observation from the Chinese celebrities’ gestures from Newspaper and News. The celebrities are the essential reference group for Chinese middle-class consumers (Zhan & He, 2012; Zhang & Kim, 2013).



Photograph 1



Photograph 6

Photographs 2 and 5. As evidenced in the expression of pride, “non-verbal expressions of emotion are not restricted to the face. The prototypical expression of pride involves non-facial components” (Tracy & Robins, 2004b, p. 197). As Tracy and Robins (2004b) found in their study, “Pride recognition was significantly reduced when the expression was restricted to the head and shoulders and was not greater than chance when the expression was restricted to the face” (p. 197). An overwhelming 87% of participants in their study identified one photograph in particular as demonstrating pride. Tracy (2016a) further confirms

the expression of pride with a sample of both genders who appraised photographs presumably depicting the pride of winners at the Olympic and Paralympic Games and of the chief executive officer of a company. Photographs 2 and 5 in the research conducted for this thesis presented similar photographs of people expressing pride by raising their arms in victory.



Photograph 2



Photograph 5

Photographs 3, 4, and 7. The research for the thesis focused on mainland Chinese respondents, all of whom represented China’s collectivist culture in which the expression of pride is liable to be seldom “displayed in everyday social contexts and highly regulated when it is displayed” (Tracy & Robins, 2008, p. 518). In this cultural context, the expression of pride often demonstrates the

culture-specific gesture of giving one or two thumbs up (Tracy & Robins, 2008). The designs of Photographs 3 and 7 used in the research for this thesis also followed the image of a Chinese Olympic gold medal winner in 2012 (Figure 12), considered the thumbs-up and other hand gestures and included facial expressions of happiness, with which pride has been heavily associated (Tracy & Robins, 2007b). This study also suggests that the pride prototypical expression taking into consideration the real-life observation of pride is displayed by both Olympic winners. A previous study by Tracy (2016a) is used in real-life as examples (e.g., CEO, Boss, United States President,...etc.) to discuss the pride expression in Western settings.

Photograph 4 used the cute categories as the design rational, considering the female display as the cute categories in tourists' photographic poses (Pearce & Wang, 2019). This pose is the typical Chinese tourist pose under human ethology study and observed in the tourists' photographic poses.



Figure 12. Chinese Olympic gold medal winner in 2012.



Photograph 3



Photograph 4



Photograph 7

3.6 Sampling Strategies and Approaches

In constructivist grounded theory, sampling aims to construct theory, it is not seeking population representativeness. Although other studies examining the expression of pride in individuals have involved convenience sampling, namely of undergraduate students in psychology faculties (McFerran et al., 2014; Shi et al., 2015), that method would not have been effective for a study of tourists who shop for luxury products while travelling. Therefore, purposive sampling was used instead in both the pilot and main studies. Purposive sampling is widely used in qualitative research (Coyne, 1997; Creswell, 2013; Patton, 2001); the “logic and power of purposeful sampling lies in selecting information-rich cases” for in-depth study from which “one can learn a great deal about issues of central importance to the purpose of the research” (Patton, 1990, p. 169). Following the suggestions of grounded theory, purposive sampling entailed an initial stage of sampling involving respondents with particular insights into and an in-depth understanding

of travelling lived experiences (Morse, 2007). In this thesis, the mainland Chinese participants who had lived experiences of travelling in Hong Kong were targeted. To overcome the potential problem of relying on student samples who do not necessarily have experience of certain real-world conditions, the sampling strategy sought to support an exploration of a real-world condition and gain in-depth information from respondents (Patton, 1990) by targeting Chinese respondents with travel experience in Hong Kong.

Data collection was performed until the saturation of contextual information was reached—that is, when no new findings or keywords surfaced (Savin–Baden & Major, 2013). The intensive interview process (Charmaz, 2014) was explained in Section 3.5.1. As previously mentioned, to recruit targeted respondents, the marketing research company “LightSpeed” was hired, which designed online screening questions asked via an electronic platform (Appendix V) to ensure that respondents were appropriate for the study. The marketing research company “LightSpeed” initially recruited mainland Chinese respondents in four top-tier Chinese Cities including Shanghai, Beijing, Guangzhou, and Shenzhen by sending online surveys (N=1983), (N=2350), (N=1765), and (N=1932) respectively. All identified respondents were recruited using the following criteria:

- Mainland Chinese residents living in four top-tier Chinese cities: Shanghai, Beijing, Guangzhou, or Shenzhen;
- Travelled to Hong Kong for tourism, business, or for visits with friends or relatives;
- Travelled to Hong Kong within the last 12 months; and
- Shopped for luxury-brand products and spent at least RMB 20,000 on such products during their stay in Hong Kong.

An important goal of the interviews was to gain insights into Chinese tourists' feelings of pride in luxury shopping in Hong Kong as a travel destination. To that end, respondents of the main study were all from top-tier cities in China (i.e., Shanghai, Beijing, Guangzhou, and Shenzhen), where a substantial portion of residents are able to and do purchase luxury brands while travelling. Moreover, all interviewees had travelled to Hong Kong within the past 12 months, which is similar to the sample used in a previous study conducted by Hung et al. (2018), which facilitated their recall of their emotional responses during their travel. All had travelled to Hong Kong for leisure, business, or for visits with friends or relatives, which are major reasons for travel in the mainland Chinese market (PartnerNet, 2017). Since mainland Chinese tourists tend to set aside RMB 20,000 of their travel budget for luxury shopping (Bloomberg News, 2017), respondents were recruited only if they had spent at least RMB 20,000 on luxury items during their most recent visit to Hong Kong, which ensured that they had had a luxury shopping experience there. Last, their luxury purchases had to be of the top 10 best-selling luxury brands (Table 5) in order to ensure that their purchases had significant luxury brand appeal.

The data analysis of the main study followed a theoretical sampling strategy, as discussed in Section 3.8.1, involving a memo-writing technique recommended by approaches in constructivist grounded theory (Charmaz, 2014). In general, theoretical sampling involves asking particular questions about a particular concept to ultimately contribute to an emerging theory (Morse, 2007). Glaser (1978) characterised direct data collection from which codes are theoretically sampled as "...the process of data collection for generating theory whereby the analyst jointly collects, codes, and analyses his data and decides

which data to collect next and where to find them, in order to develop his theory as it emerges. This process of data collection is controlled by the emerging theory, whether substantive or formal” (p. 36).

In contrast, Coyne (1997) has defined *theoretical sampling* as “the process of data collection whereby the researcher simultaneously collects, codes, and analyses the data in order to decide what data to collect next. Deciding where to sample next according to the emerging codes and categories is theoretical sampling” (p. 625). In any case, theoretical sampling used to generate theory adds an essential dimension to data collection directed by the constant comparative analysis of data (Coyne, 1997). According to grounded theory, theoretical sampling is key to selecting participants in order to investigate data able to furnish answers to the research questions, even though other types of qualitative inquiries often employ selective sampling. Theoretical sampling occurs after initial sampling, which allows the researcher to know where to find data, who to ask for the data and what to expect from participants. Theoretical sampling is a critical element and cannot be predetermined in grounded theory methodological processes in order to achieve “the purpose of refining the theory and uncovering the dimensions of the theory” (Becker, 1993, p. 256). Charmaz (2006) has described Jane Hood’s argument about a common misconception of theoretical sampling: “Theoretical sampling is purposeful sampling but its purposeful sampling according to categories that one develops from one’s analysis and these categories are not based upon quotas; they’re based on theoretical concerns... Theoretical sampling really makes grounded theory special and is the major strength of grounded theory because theoretical sampling allows you to tighten

what I call the corkscrew or the hermeneutic spiral so that you end up with a theory that perfectly matches your data” (p. 101).

Charmaz (2006) has suggested constructivist grounded theory researchers conduct data collection and analysis in a comprehensive, systematic manner. Employing such a strategy in the research conducted for this thesis enhanced the strength of the thesis by virtue of the use of theoretical sampling both during initial and focused coding, until the first draft of the research report was finalised as a means to develop the thesis’s theory. Table 10 presents the sampling strategies of the thesis.

Table 10 The Sampling Strategies Adopted in This Thesis

Stage	Sampling Strategy	Targeted Participants	Method(s)
Pilot Study	Purposive (Coyne, 1997; Creswell, 2013; Morse, 2007; Patton, 2001)	Luxury brand shopper in traveling	In-depth Intensive Interview (Bryant & Charmaz, 2007; Charmaz, 2006; Charmaz & Belgrave, 2012)
Main Study	Purposive (Coyne, 1997; Creswell, 2013; Morse, 2007; Patton, 2001) and Theoretical Sampling (Becker, 1993; Glaser, 1978; Glaser, 2016; Morse, 2007)	Particular talk about their pride (authentic and hubristic pride) feelings in Hong Kong while shopping for luxury brands	In-depth Intensive Interview (Bryant & Charmaz, 2007; Charmaz, 2006; Charmaz & Belgrave, 2012) Episodic Recall Task (McFerran et al., 2014; Tulving, 2002) Prototypical Pride Expression (Tracy, 2016a; Tracy & Robins, 2004b, 2008)

3.7 Validity and Reliability Procedures

3.7.1 Triangulation Procedures

Scholars have argued that reliability and validity in qualitative research are congruent (Lincoln & Guba, 1985; Patton, 2001). In Lincoln and Guba's (1985) words, "Since there can be no validity without reliability, a demonstration of the former is sufficient to establish the latter" (p. 316). To ensure data validity, the research for the thesis involved employing Creswell and Miller's (2000) strategy of using different validity checks with a constructivist qualitative lens to establish the credibility of the study's assumptions respective of the constructivist paradigm.

First, since the constructivist paradigm requires disconfirming evidence, forming the preliminary themes and categories of data in the study reported here involved a "search through the data for evidence that is consistent with or disconfirms these themes" using the lens of the researcher stipulated by constructivist approaches (Creswell & Miller, 2000, p. 127). In fact, "[t]he theory depends on the research's view; it does not and cannot stand outside of it" (Creswell & Miller, 2000, p. 130). Therefore, the researcher takes a reflexive stance towards the research process (Charmaz, 2006; Creswell & Miller, 2000; Matteucci & Gnoth, 2017) to "attempt to see it from the inside" for a process in which "researchers and participants co-construct the data through interaction" (Charmaz, 2011, p. 366). In that process, "Researchers might use several options for incorporating this reflexivity into a narrative account" (Creswell & Miller, 2000, p. 127).

Another strategy to ensure validity is to "describe the setting, the participants, and the themes of qualitative study in rich detail" (Creswell & Miller, 2000, p. 128). In qualitative studies, a *rich description*, defined as the way in which "the researcher provides details when describing a case or when writing about a theme" (Creswell, 2013), is necessary in order to create verisimilitude. Among

others, Charmaz (2006) has thoroughly explained the systematic process of data analysis of constructivist grounded theory to emphasise “rich-detailed and full-data and placing them in their relevant situational and social contexts” (p. 11). The research performed for the thesis involved such a comprehensive data analysis to ensure that the grounded theory coding process continued until data saturation was reached.

In support, triangulation entails combining several methods to strengthen (Patton, 2001) and ensure the validity of a study (Creswell & Miller, 2000). Triangulation occurs when “researchers take different perspectives on an issue under study or—more generally speaking—in answering research questions. These perspectives can be substantiated by using several methods and/or in several theoretical approaches. They are, or should be, linked” (Flick, 2014, p. 184). Performing the steps of triangulation allows “employing only the researcher’s lens” in “a systematic process of sorting through the data to find common themes or categories by eliminating overlapping areas” (Creswell & Miller, 2000, p. 127).

Scholars have described four types of triangulation (Creswell & Miller, 2000; Decrop, 1999; Flick, 2014; Patton, 2001). First, data triangulation with participants ensures the use of a variety of data sources (Creswell & Miller, 2000). Second, member checking refers to “consists of taking data and interpretations back to the participants in the study so that they can confirm the credibility of the information and narrative account” (Creswell & Miller, 2000, p. 127). In the study reported here, the most crucial validity procedure was member checking (Creswell & Miller, 2000; Lincoln & Guba, 1985) in order to establish the credibility of the study and internal validity to ensure the absence of researcher bias (Decrop, 1999). Third, theory triangulation involves applying different perspectives to interpret the

data collected. Fourth and last, methodology triangulation ensures that multiple methods have been used (Creswell & Miller, 2000); “[s]ince each method has its own limits and biases, and single methodologies result in personal biases, using multiple methods paves the way for more credible and dependable information” (Decrop, 1999, p. 159).

The triangulation procedures employed in the research conducted for this thesis are essential in all qualitative research settings in order to ensure the validity and reliability of the work (Creswell & Miller, 2000; Decrop, 1999). For data triangulation, the author of this thesis performed face-to-face interviews to ensure the respondents’ engagement in interviews, achieved a better understanding of their perspectives and encourage the free disclosure of respondents, with all these procedures ensured, it allowed for rich, detailed data to be collected (Creswell & Miller, 2000). Second, investigator triangulation with member checking was performed by confirming the meanings of the terms or wordings with respondents who uttered them in face-to-face interviews. That measure arguably enhanced the credibility of the study by ensuring the consistency and rigor of the study and that the final narrative interview contexts were correctly understood and translated (Creswell, 2013). All interviews were conducted in Mandarin and all of the transcripts were transcribed by two native speakers of Mandarin, which verified the authenticity of the research contexts. Subsequently, all verified transcripts were translated by the author from Chinese into English to facilitate data analysis. Last, methodology triangulation (Creswell & Miller, 2000), described in Section 3.5, ensured that multiple research methods were used, including intensive interviews, the photograph recall task and the evaluation of the photographs of prototypical expressions of pride.

3.7.2 Issues in Cross-Cultural Research

In cross-cultural research it is essential to take into consideration the vocabulary equivalence and interview instrument in the research design, this helps to avoid language issues and enhances the robustness of cross-cultural studies (Dimanche, 2018). Moreover, culture does influence tourists' experiences (Dimanche, 2011). This study mainly interviewed mainland Chinese tourists to Hong Kong. This thesis acknowledges mainland China is a collectivist society (Zhang & Tse, 2018). In this study, the consideration of the translation of wording from English into Chinese to interview mainland Chinese respondents in the research design. First, the translation of words related to pride in interview questions of this thesis were taken from previous studies (Shi et al., 2015; Stipek, 1998). Second, the intensive interview in the pilot and main studies were conducted in Mandarin and meanings were verified with the respondents via face-to-face interviews to ensure the meaning of those Chinese words and to re-confirm with respondents in English. The bilingual technique was applied in the interview procedures for this study, this helped enhance the reliability and the validity of the interview questions and accuracy of the results (Dimanche, 2011).

3.8 Data Analysis

3.8.1 Data Interpretation and Theoretical Sampling

For data analysis guided by constructivist grounded theory, researchers are required to “engage in reflexivity throughout inquiry about their constructions and interpretations of data” (Charmaz, 2018, p. 417) in order to reflect the participants' perspectives, meanings, and words (Charmaz, 2014).

To support the analysis and interpretation of data from interviews conducted for this thesis, the software NVivo 11 Pro for Windows was used to

organise, analyse, and share data, following the constructivist grounded theory methodology (Charmaz, 2006, 2014; Charmaz & Belgrave, 2012; Matteucci & Gnoth, 2017). All interviews served as input in coding material by topic, theme, and case. Nodes were used to represent themes, topics, concepts, ideas, opinions, and experiences generated for coding, which helped to reveal emerging patterns and ideas to answer the research questions. Lastly, queries, including coding, matrix coding, coding comparison, compound, and group queries, were used to analyse the texts for patterns and similarities in the interview transcripts (Bazeley & Jackson, 2013). In particular, coding queries gathered all codes at any combination of nodes—for example, all content coded as “tourist shopping experience” and “emotion”—to detect approximate data. Second, matrix coding queries created a matrix of nodes based on search criteria—for example, showing the shopping emotion in travelling among tourists. Third, coding comparison queries compared the coding of two researchers or two groups of researchers, which supported coding consistency, especially when researchers disagreed on aspects of the data. Via comparative studies, evidences obtained by generating and verifying can be distinguished (Glaser, 2017), which aids the interpretation and transparency of qualitative research as required by grounded theory approaches by means other than testing. It is essential to provide sufficient evidence for readers to evaluate studies with criteria designed for evaluating qualitative research in constructivist methodologies. Consequently, theory can be generated from data and most hypotheses and concepts not only come from data but are systematically processed in relation to the data during the course of the research.

During data analysis, theoretical sampling occurred in the participatory stage after initial coding, as discussed in Section 3.8.2. The function of theoretical

sampling is to address surprising, puzzling answers from respondents to understand their meaning from their perspective (Charmaz, 2014). Charmaz (2011) has described that theoretical sampling occurs “after the initial data collection and analysis” and involves “sampling data to fill out the properties of an emergent conceptual category” and “to discover variation in the category and differences between categories” (p. 363). Following initial analysis, provisional categories required further clarification and illustration both internally and in relation to each other, which necessitated revisiting the data to conduct theoretical sampling to develop theoretical categories (Charmaz, 2011). Subsequent analysis and interpretation with respondents and the researcher adhered to constructivist grounded theory (Matteucci & Filep, 2017).

3.8.2 Coding Practices

Coding refers to labelling segments of data to categorise, summarise and account for those segments (Charmaz, 2014; Charmaz et al., 2018) with codes and categories grounded in data (Thornberg, 2015). In coding following constructivist grounded theory, researchers should define what is happening in the data and begin to grapple with what it means. Coding practices in constructivist grounded theory approaches include at least two phases: initial and focused coding (Charmaz, 2006, 2014; Charmaz et al., 2018; Matteucci & Gnoth, 2017).

Phase 1: Initial coding. The first step of coding, called *open coding* or *initial coding* (Charmaz, 2014; Glaser & Strauss, 1967; Thornberg, 2015), involves the “breaking down of data into distinct units of meaning” (Matteucci & Gnoth, 2017). Above all, initial coding needs to remain open, stay close to the data, keep the codes simple and precise, construct short codes and compare data with other data (Charmaz, 2014, 2015). The function of initial coding is to complete

grounded theory analysis by fulfilling the two criteria of fit and relevance in structured visible practices, in which constructivist researchers carefully conduct word-by-word or line-by-line coding (Charmaz, 2014). The process of simultaneously using categories and themes that have inductively emerged from the data in conjunction with analysis has been described by Strauss and Corbin (1990), who argued that coding involves “constantly moving between inductive and deductive thinking” (p. 111). Before analysis, analytical questions should be posed (Charmaz, 2006; Glaser, 1978; Thornberg, 2015), such as, “What is happening in the data?”, “What are the main concerns faced by the respondents in the situation?”, “What do the data suggest?”, and “What category does this incident indicate?” (Thornberg, 2015, p. 312).

Phase 2: Focused coding. The second major phase of coding, is called *focused coding* and involves selecting the most useful analytical codes that have more significance than other codes (Charmaz, 2014; Matteucci & Gnoth, 2017). In a sense, focused coding brings initial coding into further analysis (Charmaz, 2014) by “identifying moments” (Charmaz, 2006) gained from initial coding while comparing data to other data and refining codes discussed frequently by respondents. Such identified coding helps to develop categories into theoretical categories. Focused codes are required to be “more directed, selective, and conceptual than most initial codes” (Charmaz et al., 2018, p. 426). More critical questions should be raised during focused coding to seek clues for answering the research questions. In the process in the study conducted for this thesis, questions were “How does pride manifest in tourists who shop for luxury goods while travelling?”, “What triggers pride in travelling?”, “What makes tourists experience pride-related feelings other than happiness in specific situations while

travelling?”, and “How do all of the provisional categories work as contingent relationships?” A further understanding of the provisional category representing the discussion of pride-related concepts emerged from the coding practice employed.

Of all analytical processes, the constant comparative method is an essential data analysis strategy (Becker, 1993; Glaser, 1978) that involves “comparing data with data, data with codes, codes with codes, data with categories and so on” (Thornberg, 2015, p. 312) until saturation is reached (Charmaz, 2011, 2014). The constant comparison of data is a cornerstone of grounded theory at the heart of that cyclical research process (Matteucci & Gnoth, 2017). Novel and more elaborate codes are generated by such comparison processes in order to sort and cluster identified codes (Charmaz et al., 2018). Constant comparative methods (Glaser & Strauss, 1967) work to distinguish analytical processes at all levels of analytic work in constructivist grounded theory (Charmaz, 2014).

In the research conducted for this thesis, provisional categories found in initial coding guided theoretical sampling in order to fill gaps within and between the categories. The emerging analysis (Section 4.4) involved raising further questions and gaining clarifications to address the critical inquiries raised by the initial findings (Section 4.3) in order to address the research questions. The categorisation of pride-related concepts was also performed during the analytical processes, as described in Section 4.5- 4.7.

3.8.3 Abductive Reasoning, Categories, and Theory Development

Abductive logic is a key feature in constructivist grounded theory and an inevitable step of data analysis conducted for coding. The abductive method in grounded theory involves “reasoning about experience for making theoretical

conjectures—inferences and then checking them through further experience—empirical data” (Charmaz, 2014, p. 200) and seeks the best possible explanations to ultimately construct theory (Thornberg & Charmaz, 2014). Since literature on a topic supplies reasons for making inferences about patterns that emerge from data collected during research, pre-existing knowledge from literature is essential to data analysis (Thornberg, 2015). Accordingly, persistently reviewing the literature on the topic can “enhance sensitivity to nuance in data, generate concepts for making comparisons with fresh data, stimulate analytical and critical questions, and suggest areas for possible conceptual development” (Charmaz et al., 2018, p. 419).

Theoretical coding (Charmaz, 2006; Glaser, 1978) represents the final step in connecting codes to form theoretical categories. As similarities and differences in the codes are conceptualised, a coding scheme reflecting theoretical constructs can be refined by clustering codes to make categories (Kendall, 1999). Those theoretical codes aim to represent “underlying logics that could be found in pre-existing theories” (Thornberg & Charmaz, 2014, p. 159). In the study conducted for this thesis, SCEs theory (Tracy & Robins, 2004a) was applied to construct theory in the context of tourism informed by existing theories in various areas, guide theoretical sampling, analyse respondents’ experiences and actions and, in turn, develop theoretical categories. As Charmaz (1990) has indicated, grounded theorists should follow certain guidelines and “use their emerging theoretical categories to shape the data collection while in the field as well as to structure the analytic processes of coding, memo-making, integrating and writing the developing theory” (p. 1162). Researchers need “to analyse what they actually observe in the field or in their data. If they find recurrent themes or issues in the

data, then they need to follow up on them, which can, and often, does lead grounded theorists in unanticipated directions” (Charmaz, 1990, p. 1162). Moreover, the exploratory manner is to look for the logical patterns of connectivity in the data analysis processes (Birks & Mills, 2015). Charmaz (1990, 2014) has highlighted memo-writing as an important analytical skill in all processes of data collection until the writing of a finding and, in turn, theory. Memo-writing gives grounded theorists “a tool for engaging in an extended on-going dialog with self” (Charmaz, 1990, p. 1169) and for elaborating categories, specifying their properties, defining the relationship between categories and identifying gaps (Bryant & Charmaz, 2007). Following the three coding steps to develop an understanding of conditions that yield categories, their context, their interactions and their consequences, researchers can relate categories to each other in order to elaborate substantive theoretical concepts (Matteucci & Gnoth, 2017). Since analysis in constructivist grounded theory aims to construct theory (Charmaz & Henwood, 2017), the research conducted for this thesis pursued a theoretical model by interpreting and constantly comparing interview data to form codes via initial and focused coding. Ultimately, grounded theorists should illustrate their theories in figures or diagrams (Creswell, 2013) and present them as narratives that specify categories, conditions, conceptual relationships and consequences (Hallberg, 2006) throughout data collection and analysis (Savin-Baden & Major, 2013).

3.9 Summary

This chapter has discussed the methodological foundations and research paradigm of the qualitative method used in the research conducted for this thesis. It has proposed methods of data collection and data analysis, including validity

checks and triangulation. Comprehensive coding practices and data interpretation have been discussed that can consolidate conceptual categories to form theory from patterns in the data. Based on the research design detailed in this chapter, the study produced disconfirming evidence and rich descriptions to mitigate the potential problems of qualitative inquiry and enhance its credibility.

Chapter 4: Analysis and Results

4.1 Introduction

This chapter presents the results of data analysis involving initial coding, focused coding, categorising, theoretical coding, and theory building. The constant comparative method and memo-writing were performed following a constructivist grounded theory approach, and once categories reached saturation, theory construction commenced, accompanied by theoretical coding. Conceptual coding focusing on cause and effect considered Glaser's (1978) "Six Cs" (i.e., causes, context, contingencies, consequences, co-variances, and conditions) to maintain theoretical sensitivity. After the research question was refocused to read, "How does pride manifest in tourists while travelling?" possible responses to the research question were considered.

During initial coding, the analytical questions posed were: "How do mainland Chinese tourists feel while luxury shopping in Hong Kong?", "What travel-related topics do respondents address?", "What does pride mean to Chinese people?", "How do Chinese people define authentic pride and hubristic pride in relation to travelling?", "What are mainland Chinese tourists' chief concerns while travelling compared to being at home?" and "What do the data suggest?" During focused coding, the most significant and frequent initial codes were shifted into more selective, conceptual ones in parallel to theoretical coding (Charmaz, 2006; Glaser, 1978, 1998, 2005) via abductive reasoning. As a result, underlying patterns from the data become grounded in pre-existing theories (Thornberg, 2012).

4.2 Demographic Information of Respondents

All mainland Chinese respondents lived in the Chinese top tier cities of Shanghai ($n = 6$), Beijing ($n = 8$), Guangzhou ($n = 8$) or Shenzhen ($n = 5$). In

terms of socio-demographic characteristics, 44.4% were men, more than 70% were married, and more than 60% were aged 26–35 years. All of the Chinese respondents were educated beyond high school; 18 were university graduates and nine held postgraduate degrees (e.g., master’s and doctoral degrees). The sample’s socio-demographic characteristics appear in Table 11.

In terms of travel experience in Hong Kong, nearly all of the mainland Chinese respondents had travelled there more than 10 times ($n = 16$) and two to nine times ($n = 8$), whereas only three ($n = 3$) were first-time travellers to Hong Kong. In particular, all of the Shenzhen residents had visited Hong Kong more than ten times. Given the proximity of the two cities, all of the Shenzhen residents had visited Hong Kong more than ten times. In total, more than 85% of the participants were repeat visitors to Hong Kong, including visits for business and leisure. As indicated in Table 12, Photograph 6 and Photograph 7 were mostly selected by respondents as the image that best expressed pride by 13 and 11 respondents, respectively.

Table 11 Demographic and Travel-Related Profiles of the Respondents (N = 27)

Demographic variables	Number (% of total)	Demographic variables	Number (% of total)
City of Resident		Marital status	
Shanghai	6 (22.2%)	Not married	8 (29.6%)
Beijing	8 (29.6%)	Married	10(37.0%)
Guangzhou	8 (29.6%)	Married with Child	9 (33.3%)
Shenzhen	5 (18.5%)	Educational level	
Gender		High school graduate	0 (0.0%)
Male	12 (44.4%)	University graduate	18 (66.7%)
Female	15 (55.6%)	Post Graduate	9 (33.3%)
Age		Number of visits to Hong Kong	
20 to 25	1 (3.7%)	One	3 (11.1%)
26 to 30	9 (33.3%)	Two to Nine	8 (29.6%)
31 to 35	8 (29.6%)	Ten or more	16 (59.3%)
36 to 40	7 (25.9%)		
41 to 45	0 (0.0%)		
46 to 49	0 (0.0%)		
50 or above	2 (7.4%)		

Table 12 Designed Photos of Selections and Demographic Information of Mainland Chinese Tourists

Code	City	Gender	Age	Occupation	Marriage Status	Education Level	Time(s) to HK	Photo Selected
SHR1	Shanghai	Female	30	Secretary	Married	University Degree	2	2
SHR2	Shanghai	Female	32	Operation Commissioner	Married 1 child	University Degree	4	2,6
SHR3	Shanghai	Female	30	HR Supervisor	Married	University Degree	3	7
SHR4	Shanghai	Female	29	Administrative Manager	Married 1 child	University Degree	>10	5,6
SHR5	Shanghai	Female	30	Strategic Analysis Manager	Married	University Degree	>10	6
SHR6	Shanghai	Male	28	Expert Network Sales	Married	University Degree	1	2,7
BJR1	Beijing	Female	39	Housewife	Married 1 child	University Degree	3	7
BJR2	Beijing	Female	28	Business woman	Married	University Degree	>10	5,6
BJR3	Beijing	Male	35	Owner	Single	University Degree	>10	6
BJR4	Beijing	Male	28	Owner	Single	University Degree	6	6
BJR5	Beijing	Female	36	Owner	Married	Master 's Degree	>10	7
BJR6	Beijing	Female	33	Officer	Single	University Degree	>10	7

BJR7	Beijing	Male	35	Manager	Married	University Degree	2	6
BJR8	Beijing	Male	34	Marketing Director	Married	Master's Degree	6	6
GZR1	Guangzhou	Female	30	Business woman	Married	University Degree	>10	6
GZR2	Guangzhou	Female	37	Sales	Married 1 child	University Degree	>10	7
GZR3	Guangzhou	Female	25	HR Clerk	Single	Master's Degree	1	5,7
GZR4	Guangzhou	Male	36	IT Manager	Single	University Degree	>10	6,7
GZR5	Guangzhou	Female	30	Clerk	Married 1 child	University Degree	>10	7
GZR6	Guangzhou	Male	38	Vice President	Married 1 child	Doctoral Degree	>10	6
GZR7	Guangzhou	Female	25	Business Assistant	Single	University Degree	2	7
GZR8	Guangzhou	Male	31	Senior Manager	Married 1 child	Master's Degree	1	1, 2
SZR1	Shenzhen	Male	37	Marketing Specialist	Married	Master's Degree	>10	1
SZR2	Shenzhen	Male	33	Bank Branch Vice President	Married 1 child	Master's Degree	>10	6
SZR3	Shenzhen	Male	39	Hotel HR Director	Single	Master's Degree	>10	2,3,5

SZR4	Shenzhen	Female	27	Bank Product Manager	Single	Master's Degree	>10	6,7
SZR5	Shenzhen	Male	53	Businessman	Married 1 child	University Degree	>10	3,7

4.3 Initial Coding of Positive Emotions

4.3.1 Positive Emotions: Feelings of Happiness

All respondents discussed their emotional responses to luxury shopping while travelling in Hong Kong during the episodic recall task (Tulving, 2002). In this task, each respondent presented a photo of him- or herself taken while travelling in Hong Kong and recalled their memories of luxury shopping during that trip. The initial question posed to respondents was, “Would you please describe your shopping experience in Hong Kong?” That and other questions in the first set of interview questions aimed to understand the reasons for their respondents’ feelings while luxury shopping in Hong Kong.

Chinese tourists’ emotional responses to luxury shopping in Hong Kong were initially categorised as happiness and pleasure. Whereas some respondents emphasised the tangible aspects of their experience (e.g., prices, shopping environment, convenience, product styles, and the availability of limited editions and fashionable items), others emphasised intangible aspects (e.g., experience with customer service, ability to release pressure, perception of the destination and shopping goals). Figure 13 displays the respondents’ feelings of happiness and pleasure while luxury shopping in Hong Kong.

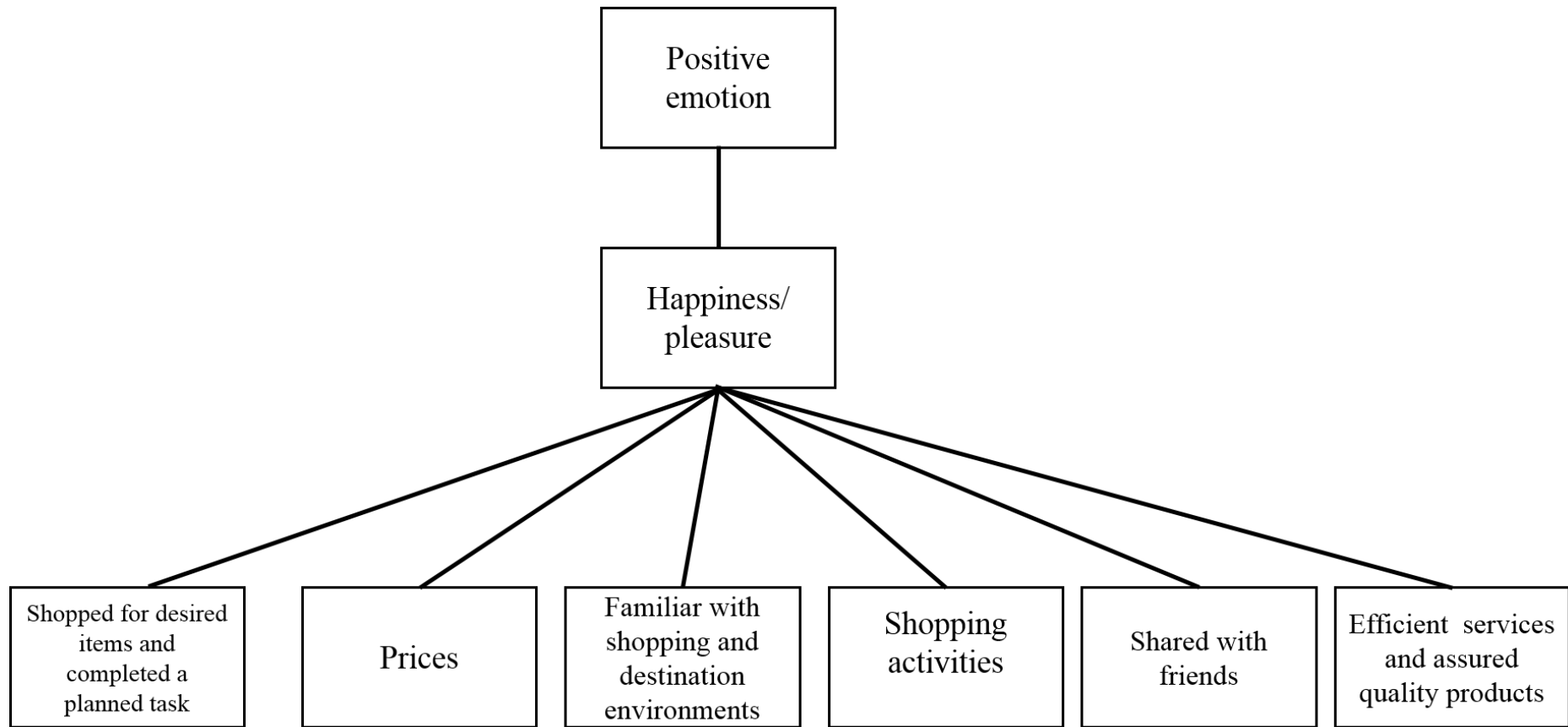


Figure 13. Mainland Chinese tourists' positive feelings of happiness and pleasure.

Respondents expressed a variety of reasons for their happiness that they felt while shopping for luxury brands in Hong Kong. First, 12 respondents mentioned the ability to shop for desired items and to complete a planned task. Although one respondent (SZR1) had travelled to Hong Kong with his family to shop for luxury items, he had not planned to shop for a luxury watch; however, he ultimately purchased a watch that he liked and of a style that he had long wanted to buy.

SZR1 further mentioned his happiness in regard to being able to purchase the items, which contributed to his happiness with the travel experience overall: “I was shopping with my family at the time. We went there [Hong Kong] to shop, but I hadn’t planned to buy a watch. However, once we got there and looked around, I found a watch that I quite liked. I had previously imagined having that kind of watch and had wanted to buy a similar one. The one I bought is slightly better. My mood was elated. I was quite happy because I was able to buy something that I had wanted to buy for quite some time” (SZR1).

Two respondents mentioned that they had fulfilled a desire and completed a task planned long ago by shopping in Hong Kong, which generated their happiness. As one participant reported, “I was very happy after I bought it because I put it on directly after I bought it... I felt that I had fulfilled a desire that I had long had” (SZR1). The other reported experiencing happiness throughout her trip once she had purchased a luxury product:

“Once I went into that shop and started to look at all of the items, I tried some of them out, looked into the details of a particular product, and ultimately bought it. Then I took it back home. The whole process was full of happiness.” (SHR5)

Second, six respondents attributed their happiness to luxury shopping while travelling in Hong Kong to the lower prices there than at home. In particular, they reported the “low tax rate in Hong Kong”, “discounts” and a favourable “exchange rate”. One respondent (GZR1) provided a telling explanation of her happiness with luxury shopping in Hong Kong, namely that there she could purchase the styles that she wanted at discounted prices and that her shopping excursion had been lucky.

Third, five respondents attributed their happiness to the city’s shopping environment. Among them, two mentioned being familiar with that environment after having been exposed thoroughly to Hong Kong by media (e.g., TV dramas):

“I think it [wanting to travel to Hong Kong] is a deep-rooted idea from what used to be on TV. It [TV] used to be all about going shopping in Hong Kong, so people were influenced by that concept. If you go to Hong Kong and don’t shop, then why are you there? Hong Kong’s food is very delicious, too, and there are many varieties of skincare products, and there are a lot of discounts, and you will get a lot of complimentary gifts. It’ll make you feel quite happy”. (GZR3)

GZR4 gave an important account of how her familiarity with Hong Kong had instilled in her a feeling of openness and freedom in shopping: “It’s [Hong Kong’s] familiar when you know the whereabouts of every product, Harbour City, Victoria Square... I’m more open in familiar places”. Other respondents (BJR1, SHR2, and GZR5) reported that the comfort of Hong Kong’s shopping environments, given their air conditioning and mall facilities, made them happy to shop there.

Fourth, nine respondents attributed their happiness with luxury shopping while travelling in Hong Kong to simply being able to shop while travelling. As

SHR3 elaborated, his happiness stemmed from his ability in the situation to purchase luxury goods and, in that opportunity, the multifaceted recognition of his personal aesthetic, his income achieved by his career and the culture of luxury, all of which he believed awarded him *mianzi* ('face'):

“My pleasure comes from spending my own money, and it’s a multifaceted recognition. For example, it’s a recognition of my work accomplishments. Also, it’s the mutual recognition of the luxury culture and the charm of luxury brands. You buy because you recognise the brand, and then you feel like there is a mutual recognition with the aesthetic”. (SHR3)

Another respondent (GZR4) felt happy while luxury shopping because he could come into contact with trendy products, higher-quality goods, and better services in Hong Kong, whereas another (BJR5) reported that the experience both during and after travelling afforded him the joy-filled opportunity to share his purchase experience, travel experience and recommendations about products with friends. Three respondents added that they would gain recognition for their experiences from friends. Another six respondents agreed that sharing their travel and shopping experiences with others made them happy.

The final reason for happiness among mainland Chinese tourists with luxury shopping in Hong Kong was the belief that Hong Kong provided efficient services, assured the quality of products, and maintained the image of a shopping paradise. One respondent (BJR6) took pleasure in the efficiency of shopping in Hong Kong, while another three respondents from Guangzhou (GZR1, GZR7 and GZR8) mentioned that southern Chinese people, largely due to media exposure, think that Hong Kong’s products are of high, assured quality due to the regulations

of Hong Kong's government. Another respondent (SZR3) appreciated Hong Kong's image as a shopper's paradise, especially for luxury items.

4.3.2 Positive Emotions: Feelings of Satisfaction among Mainland Chinese Tourists While Shopping in Hong Kong

Another core positive emotion expressed by mainland Chinese tourists who had shopped for luxury items in Hong Kong was the feeling of satisfaction while travelling in Hong Kong (Figure 14).

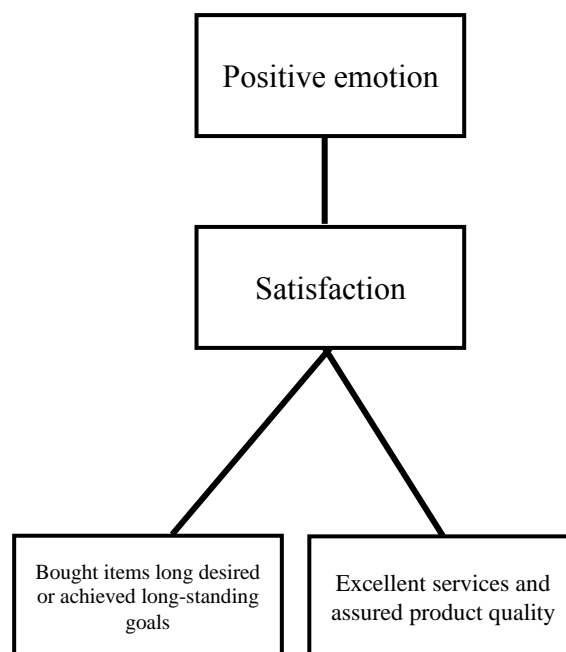


Figure 14. Mainland Chinese tourists' positive feelings of satisfaction.

The first reason for respondents' satisfaction with luxury shopping in Hong Kong while travelling was achieving travel and shopping goals. One respondent (BJR1) explained that she fulfilled her desire of returning home with luxury products despite feeling stressed by travelling with children, and those feelings of satisfaction and happiness were transferred to her subsequent travel activity (i.e., dining):

“I was quite happy, because I bought the items that I wanted and had a very fulfilling dinner. My wish was granted. Whether you hurriedly shop

with kids or travel alone and shop slowly, you shop for items to take back home. In either case, it's satisfying". (BJR1)

BJR7 similarly mentioned being satisfied with finally purchasing desired items and accomplishing a previously set goal, which generated a feeling of contentment:

"Though you've been looking forward to getting some item, you never have the chance, and then, one day, you finally do it. It's relieving, because you finally get this feeling of satisfaction. Then you can forget about it and move on with your life. You don't have to remember it continuously". (BJR7)

Another respondent (GZR3) added:

"First, I was more satisfied with the things that I bought in Hong Kong [than the items I bought at home]. Second, I could freely shop, do activities, and eat in Hong Kong because there are a lot of things to do in Hong Kong. I also think that the quality is guaranteed. I'm quite happy with the sense of harvest". (GZR3)

GZR3 travelled to Hong Kong to buy a bag that she had long desired, and upon purchasing it, she felt that she had realised a dream via the shopping process: "It was a dream come true! Because I always wanted to buy that bag, and I finally bought it, so I was very satisfied with the purchase". Her statement underscores two significant terms: "sense of harvest" and "dreams come true"—mentioned by others when relating their satisfaction with luxury shopping while travelling in Hong Kong.

GZR5 also mentioned the idea of harvest (收穫) gained while travelling and illustrated the term *harvest* by referring to items bought on the trip and taken

home. In particular, the money that she spent while shopping relieved some of the pressure caused by her job:

“I’m happy because there was a harvest. What I fear most is shopping without any harvest, because that means wasting a day on shopping. Spending money is a way to release pressure. I’ve felt tired and irritated recently, and I’ve really wanted to shop. So, when I bought something that I liked, it was like an added grace to something that was already beautiful. It satisfied me, and I was happy that I could satisfy myself. The pressure was gone in no time”. (GZR5)

GZR5 also felt satisfied and happy with her shopping excursion in Hong Kong because she could shop for products at reasonable prices: “I usually go to Hong Kong to shop for things I like, and the prices are affordable. That makes shopping there even more satisfying and happy”. Another respondent (SZR4) mentioned feeling satisfied with her shopping trip in Hong Kong because she had achieved her goal of purchasing what she had planned to purchase.

The second reason for the respondents’ satisfaction with shopping in Hong Kong as tourists was the quality of customer service in Hong Kong, as two respondents mentioned (GZR6 and SZR5), and the effectiveness of those services, as mentioned by another two (BJR5 and BJR6). One person’s (GZR6) statement typified their feelings: “There are a lot of things in Hong Kong, and I think the quality is guaranteed”. The efficiency of shopping in Hong Kong benefitted the respondents in particular because it saved them time. One shopper (BJR6) was able to purchase various items without much hassle, which made her trip to Hong Kong satisfying.

4.3.3 Positive Emotions: Feelings of Excitement and Surprise

Five respondents expressed particular surprise and excitement with shopping in Hong Kong as a tourist destination compared to shopping at home as part of their everyday lives. Figure 15 illustrates those feelings among mainland Chinese tourists.

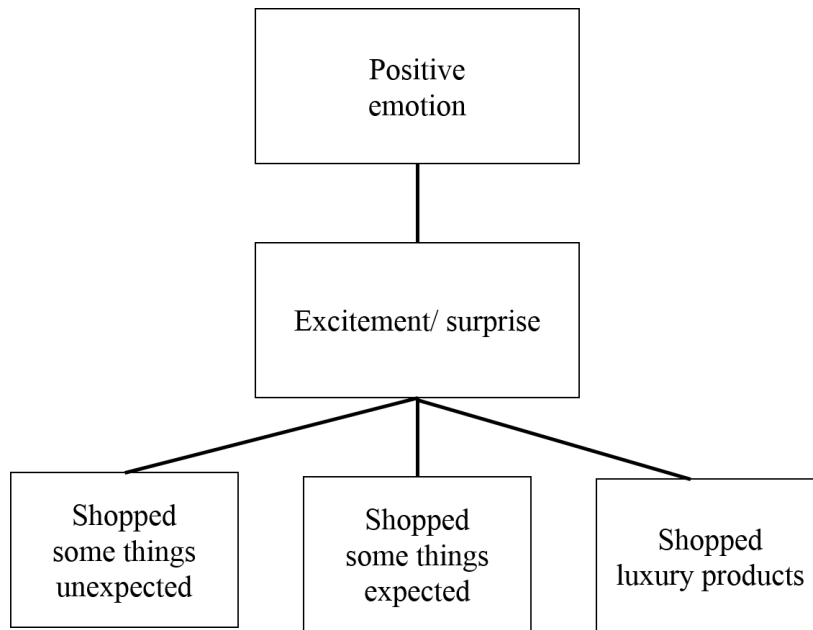


Figure 15. Mainland Chinese tourists' positive feelings of excitement and surprise.

SZR3 indicating that shopping in Hong Kong for desired brands hardly compared to his routine shopping experiences at home: “That kind of happiness and excitement was more direct, because I had a set purpose to shop for a particular item. Therefore, I didn’t waste much time, and happiness quickly followed the purchase”. By contrast, SZR3 did not shop with purpose in his hometown of Shenzhen but reported merely browsing occasionally without much purpose.

Two respondents (SZR3 and BJR6) reported feeling surprised and happy during their luxury shopping excursions and SZR3 emphasised that wanting to

experience those feelings had motivated his travel, BJR6 described that an unplanned shopping experience during the trip had surprised and elated her above and beyond what she had come to expect from shopping at home:

“There might be new styles and better services when you shop away from home. After all, you’re not in your own city. Your mood might be happy or surprised, because even though shopping might not be the purpose of your visit, you can still buy something that you like. It’s happier than the usual browse-and-buy scenario for sure”. (BJR6)

SZR4 also explained that unplanned shopping gave her feelings of both satisfaction and surprise. Although she indicated that she participated in unplanned shopping goal in her hometown, it was not in Hong Kong during travelling.

The unplanned shopping while travelling in Hong Kong also gave another respondent (BJR7) a feeling of surprise when he found a watch out of stock everywhere else but it was available for purchase in Hong Kong:

“I went to Hong Kong in the beginning of June. I was very surprised because I was able to buy a watch: a Rolex. The watch was actually out of stock globally, so it was only by coincidence that I found one while I was there and could buy it“. (BJR7)

Finding and buying unexpected luxury items elicited the surprise and excitement of many mainland Chinese tourists in Hong Kong; however, it was also liable to arouse those feelings when they found and purchased unexpected luxury items at home as well. Although BJR6 described greater happiness in finding and buying unexpected luxury goods while travelling than at home, SZR4 was just as happy to stumble upon such items at home as when travelling.

GZR3 mentioned the interesting concept of dreams coming true while shopping for luxury goods in Hong Kong—dreams inspired by advertisements in magazines about luxury items that she had long desired. Apart from happiness, the shopping experience in Hong Kong also aroused a feeling of excitement in him that lasted throughout the rest of his hotel stay and even during her flight home.

During their trips to Hong Kong, three participants indicated that they were able to purchase luxury brands at home; nevertheless, they gained the element of surprise while luxury shopping in Hong Kong. A typical description of this feeling came from a woman from Beijing (BJR1) who explained that, although it was not her first time to visit Hong Kong, she still experienced feelings of excitement while shopping for luxury items there.

4.3.4 Positive Emotions: Feelings of Comfort

Another positive emotion often elaborated on by respondents was the feeling of comfort while travelling (Figure 16). This emanated from three sources: familiarity with the destination, the ability to wear luxury items that made them feel attractive, and the quality of services and of the shopping environments in Hong Kong.

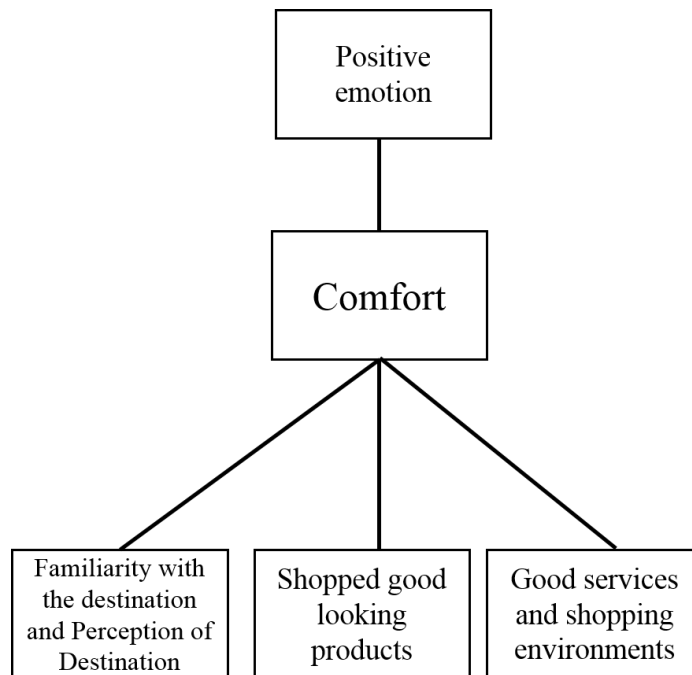


Figure 16. Mainland Chinese tourists' positive feelings of comfort.

One respondent (GZR3) attributed comfort with shopping in Hong Kong to her familiarity with the destination, although she further explained the importance of understanding the extent to which residents of southern China are exposed to information about and images of Hong Kong in TV programmes and medias. In particular, she mentioned watching TV programmes and reading news from Hong Kong every day. Another respondent (BJR4) reported feeling attractive after buying a luxury watch in Hong Kong, which had contributed to his feeling of comfort with his shopping experience there. GZR5 mentioned that the feeling of comfort generated by the purchase of a watch persisted at home in Guangzhou whenever she wears the watch there in her daily life.

4.3.5 Positive Emotions: Other Feelings

Other positive emotions mentioned by respondents included feelings of enjoyment, being cool (爽), confidence and relaxation (Figure 17).

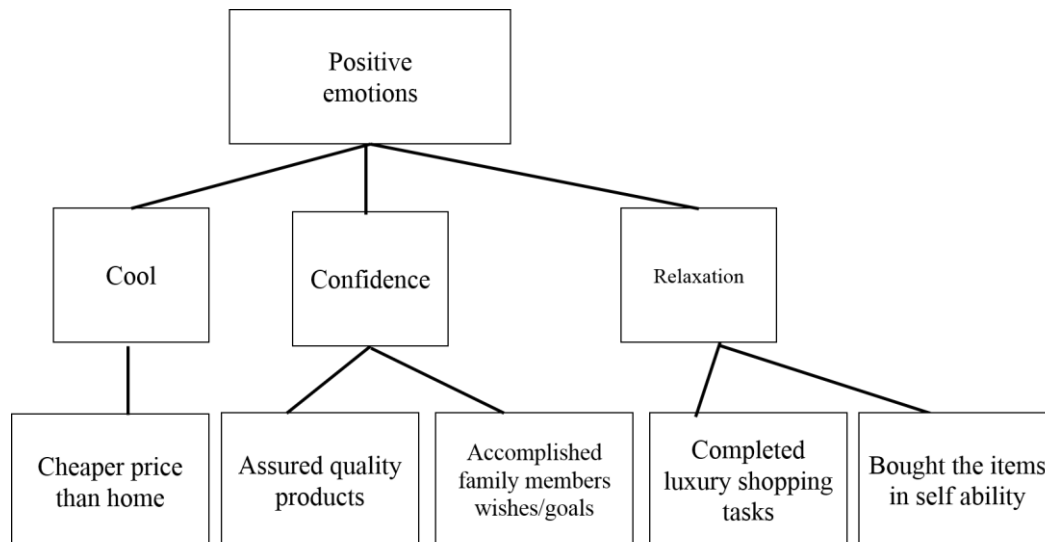


Figure 17. Mainland Chinese tourists' feelings of being cool, confidence, and relaxation.

First, the factor of price influenced the Chinese tourists' emotional responses and generated feelings of being cool (爽), a term that two millennials (ages 25 and 28) used specifically to refer to how they felt upon finding lower prices than those at home. The factor of price is essential to understanding feelings of being cool (爽), especially for one man from Beijing (BJR4), who did not express any other feeling about luxury shopping in Hong Kong. Since he was unable to express any other feelings regarding shopping in Hong Kong, only the cool feeling described it.

Second, as explained by five residents of Southern China, the feeling of confidence stemmed from two major sources. First, as explained by four shoppers, they had an assurance of quality of the products purchased. The second major reason was that they completed the tasks requested by their family and then later they received praise from family members. Two respondents mentioned that such praise and recognition from members of their in-group boosted their confidence in their travelling behaviours.

Third, three male respondents (GZR8, SZR2 and SHR6) expressed a sense of relaxation after completing luxury shopping tasks. In particular, GZR8, a man from Guangzhou, claimed that being able to shop for luxury brands and, upon finishing, go sightseeing gave him a feeling of relaxation as well as happiness, because his wife expected him to make certain purchases on his trip. “We completed a big task. I promised to buy her [my wife] a wedding ring, so we planned to shop for a ring on our trip. So, I felt pretty relaxed after we bought it”. He also felt relaxed and happy, while luxury shopping due to the affordability and opportunities to buy unexpected luxury items amid an environment of quality customer service.

A more complex emotional response occurred for SHR6, a man from Shanghai, whose initial anxiety gradually gave way to a feeling of relaxation. His initial tenseness came from worrying about exceeding his shopping budget. “I was a bit tense when I arrived. Cartier is a relatively good brand, but I worried about my limited budget . . . when I entered the shop. But I saw some of the prices and simply selected an item priced in my price range”. After selecting the item, he described mixed feelings about his luxury shopping experience. “When we went into the fitting room, I was slightly happier because it [the luxury item] looked good on her [my wife]. So, the whole process, from initial intense anxiety to feeling relaxed, ended up being joyful, and I appreciated the process”. He added that he felt nervous at the outset of shopping due to anxiety over *mianzi* (‘face’).

“There’s a little difference [between Hong Kong and Shanghai] because in Shanghai, where I live and work, when and if I go and see that prices aren’t appropriate in all aspects, then I think that there’s nothing worth buying, so I leave. However, in Hong Kong, when I go into a shop and to see

products and try them out, if I don't buy them, then I feel it's a bit of a shame". (SHR6)

In that case, the emotional response of the mainland Chinese tourist in Hong Kong changed via the luxury shopping experience.

4.3.6 Negative Feelings

During interviews, three respondents (BJR1, BJR3 and GZR1) clearly expressed negative experiences while travelling to Hong Kong, and two of them (BJR3 and GZR1) attributed their responses to dismal shopping experiences. Figure 18 illustrates the negative emotions felt by mainland Chinese tourists while travelling in Hong Kong, which ranged from feelings of hardship to disappointment to regret.

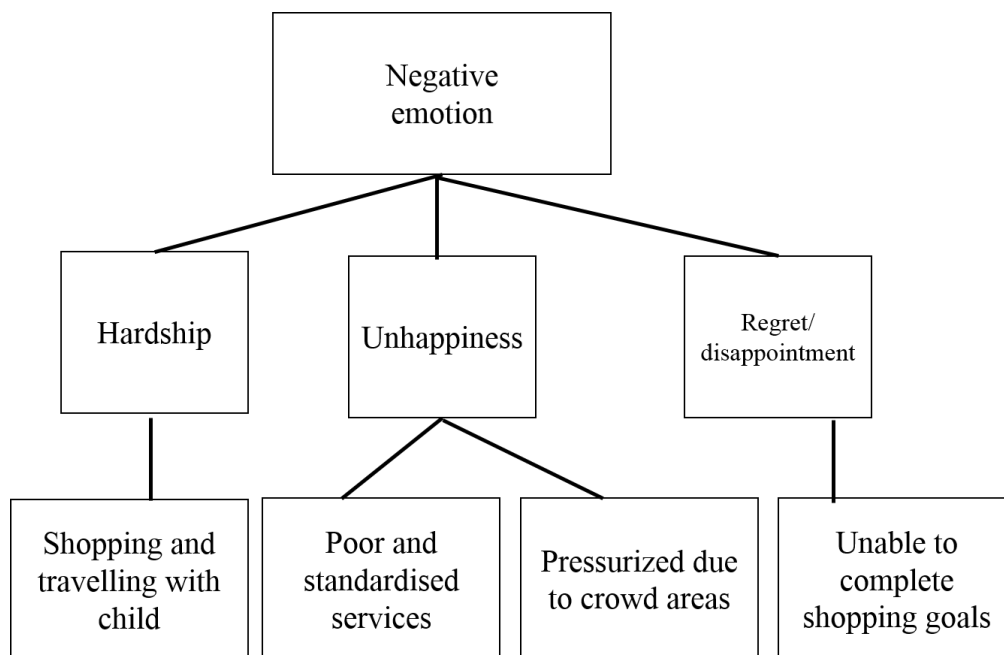


Figure 18. Mainland Chinese tourists' negative feelings while travelling in Hong Kong.

In sum, six people reported having negative shopping experiences in Hong Kong. In particular, one respondent (BJR1) compared her most recent trip to Hong Kong as a wife and mother with her previous trips as a single woman. Whereas

she could simply shop in the past, during her most recent trip she was travelling with a child, and her irritation stemmed from her limited ability to shop. Instead, she had to also take her son to Hong Kong Disneyland during their brief stay in the city. Furthermore, when she could not find a pair of Valentino shoes in her size on the Kowloon side of Hong Kong, she had to venture to Hong Kong Island to look for the right size. Although exhausted and annoyed as a result, she nevertheless felt positive emotions (e.g., satisfaction and happiness) after making her planned purchases.

BJR3, a man from Beijing, emphasised his negative feelings from his trip to Hong Kong. Frequently bearing an angry expression on his face, he remembered feeling pressured and then uncomfortable while luxury shopping in Hong Kong, due to the standard of services, the hurriedness of consumers and the pushy attitudes of customer service representatives, all made worse by the crowds. He admitted expecting a level of service with professional sales personnel on par with what he experienced during a previous shopping excursion to Europe, where sales personnel had acted more professionally, explained the history of their brands, and provided personalised services.

Although more than half of respondents expressed happiness and pleasure while luxury shopping in Hong Kong, four respondents related their unhappiness for similar reasons, including dismal service, crowded shopping environments and pressure to buy. One respondent in particular (GZR1), a woman from Guangzhou, reported that she was able to complete her shopping, but felt much happier shopping at home, even though she expressed delight in purchasing a handbag that she had wanted. She complained that Hong Kong's luxury brand shops were too crowded, that the services was poor and she had been unable to shop for all of the

products that she desired. Consequently, she expressed regret in travelling to Hong Kong.

Figure 19 consolidates the overall feelings of mainland Chinese tourists while shopping in Hong Kong. Their positive emotions included happiness, pleasure, satisfaction, surprise, excitement, comfort, feelings of being cool, confidence and feelings of relaxation. Compared to those positive feelings, their negative emotions were few: feelings of hardship, unhappiness, regret, and disappointment. The initial coding practice of the emotional responses of mainland Chinese respondents appears in Appendix VII.

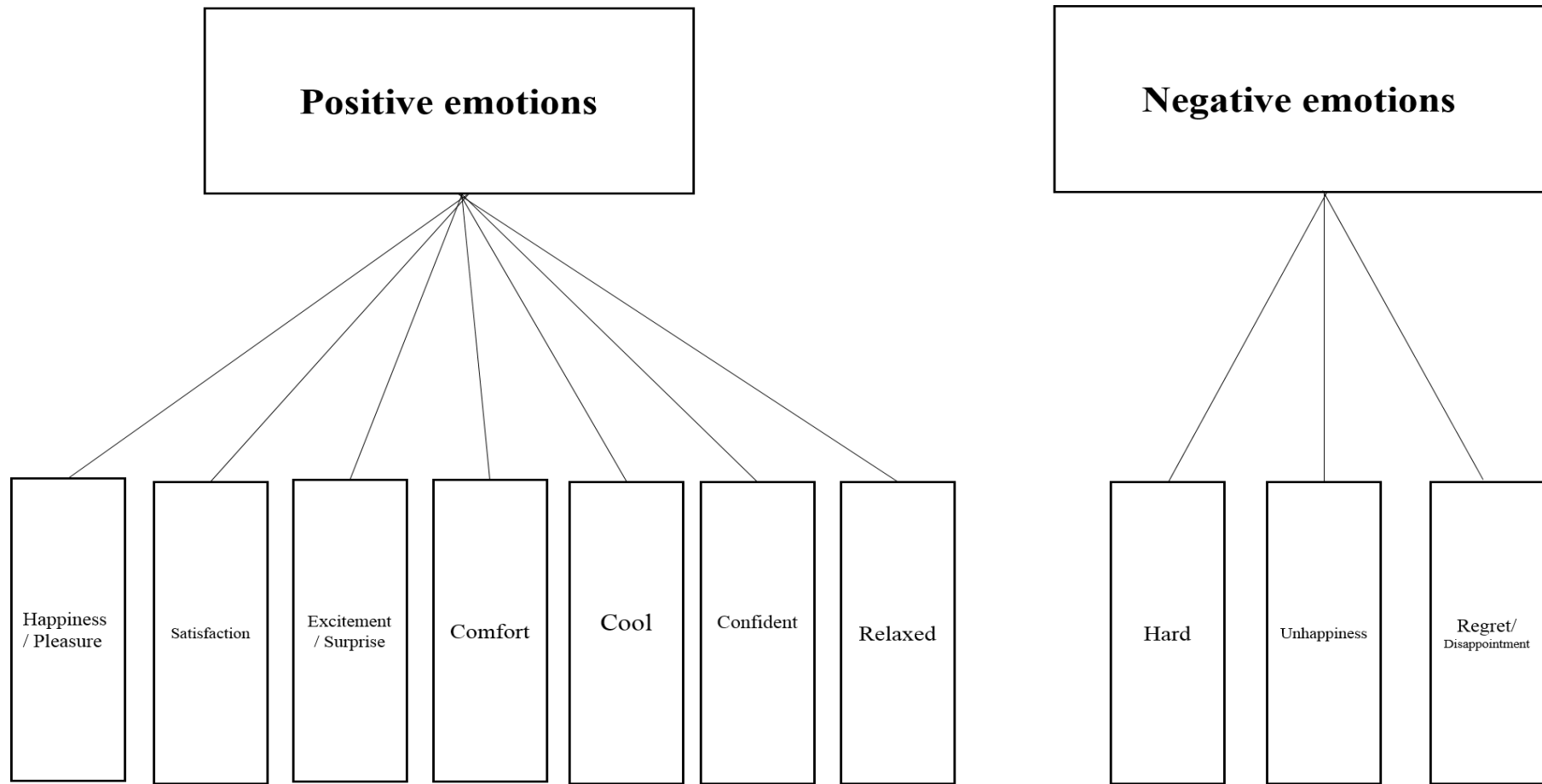


Figure 19. Summary of positive and negative emotions of mainland Chinese tourists while luxury shopping in Hong Kong.

4.4 Initial Coding of Pride

4.4.1 Two Facets of Pride in Chinese Contexts: Authentic Pride

With reference to Photographs 1–7, most respondents described the facial and body expressions of authentic pride during interviews. Among them, 11 respondents mentioned that unexaggerated smiling seemed to come from the bottom of the heart and could not be over-exaggerated in general. As GZR4 explained:

“I can feel joy from the heart, and I am very proud that these things [luxury items] belong to me. I am very happy and have authentic pride but did not say... may be concerning the problem of image, did not say that is revealed, in this way. However, the relatively restrained states were shown to others, that is, a little tempered”. (GZR4)

As one person from Shanghai mentioned, a smile of pride should not show teeth, to which a respondent from Shenzhen added that smiles of pride should be displayed externally. A resident of Guangzhou described that smiles of pride should express a natural feeling with a simple upward turn of the mouth.

Ten respondents discussed bodily expressions of pride, including hands raised in triumph, thumbs up, chests pushed outward, arms akimbo on the waist and heads held high, all of which indicated arrogance to them. A respondent from Beijing introduced the novel idea of “a small but confident smile with a blinking eye”. This idea can be further explained as the similar to the feeling of power (威風神氣) indicated in bodily expressions. This was explained by a man (SZR5) as indicative of high earning ability (since the person was able to shop that much and show this in the photograph).

Third, 17 respondents claimed that authentic pride was generated from the heart as an inner feeling. They commonly agreed that authentic pride stemmed from self-accomplishment, although three respondents from Guangzhou stated that that feeling of pride, although generated internally, was displayed externally to others. Another person from Shenzhen added that the feeling of power was generated from within, whereas a respondent from Guangzhou explained authentic pride as a “happy feeling from the bottom of the heart” even if the internal feeling bonded with an external feeling of happiness.

Interestingly, 17 respondents mentioned that authentic pride accompanied feelings and postures of confidence and satisfaction. For reasons as to why pride accompanied feelings of satisfaction, a woman from Guangzhou mentioned fulfilling her “personal wish”, and another woman from Shenzhen similarly mentioned achieving her travel goals. Authentic pride was not elicited solely, however; SZR5 mentioned that he was able to shop for products that he liked, and that the resultant feeling of satisfaction was followed by a feeling of authentic pride. A respondent from Guangzhou explained that authentic pride displayed in expressions of victory could be attributed to the upgrading and enhancing of one’s daily life or standard of living. Moreover, six respondents from southern China mentioned that authentic pride was visible in clear expressions of a “sense of honour” and a “sense of victory”.

Most respondents expressed that authentic pride was either a positive emotion inculcated in their childhood at school or a commendatory term. In particular, a respondent from Guangzhou mentioned the term “complacency” (小得意), which, when further questioned, he argued accompanied feelings of authentic pride. One Shanghainese respondent further mentioned that gender plays

a role in authentic pride, particularly that “maybe boys have competitive feelings about pride”. Only one person (BJR4) thought that authentic pride was a negative emotion rather than a positive term.

The mainland Chinese tourists in the sample cited a few different reasons as to why travelling had generated feelings of authentic pride in them. First, five respondents felt pride by gaining recognition from others, especially members of their in-groups. A respondent from Guangzhou mentioned that someone had complimented her personal taste and thus boosted her confidence and sense of satisfaction. Perhaps more representatively, a respondent from Shenzhen (SZR1) described experiencing a “feeling of vanity” upon sharing his luxury brand purchases from Hong Kong with his friends, which he admitted aroused a sense of authentic pride in him:

“I just shared my purchase with them [my friends] . . . “Look at this watch I just bought. Is it good looking? The price wasn’t bad; it was cheaper than in mainland China” [I said]. It generated a little authentic pride because they recognised my personal taste. “Your watch isn’t bad” [they said]. “It’s definitely cheaper than it would have been at home”. (SZR1)

SZR1 mentioned that discovering value was a reason for authentic pride, since he was able to purchase items at lower prices in Hong Kong than in mainland China. The feeling of being recognised indeed generated a sense of satisfaction with his luxury shopping behaviour, as well as elicited a feeling of pride. In fact, others trusted and felt confident in their purchases, two respondents from Guangzhou thought that they were being recognised.

In another case, a tourist from Guangzhou (GZR2) had travelled with her friend to Hong Kong, and her friend praised her good taste in selecting luxury

brand bags. She gained a feeling of pride because she not only had the purchasing ability, but also the taste, which was praised by her friend during their shopping experience in Hong Kong:

“What does it [her friend’s praise] mean? First, I have the ability to buy the bag, which wasn’t cheap. Second, I bought the bag, and I like it very much, so I gained self-gratification. Furthermore, my friend was with me when I bought the bag. She said that it was good-looking and suitable for me, and that gave me a feeling of being recognised”. (GZR2)

GZR4 illustrated an alternative understanding of the meaning of “peer recognition”. For him, if a consumer can buy a quality product based on personal taste that is perceived to be better than others similar to it, then the purchase can stimulate a sense of authentic pride. In his words, “If you’re shopping, you’ll be very happy. Then if you buy some good things, one might say that your taste is better than others’ or that you have the ability to buy those things. I think that the average person would take pride in that” (GZR4). The respondent further explained that once he owned the product, he felt a strong sense of authentic pride.

Eleven respondents shared that their ability to spend their own money during their luxury shopping experience in Hong Kong factored into their authentic pride. In particular, SHR1 explained that, in purchasing something that she liked, she had demonstrated her ability as a consumer. GZR8 explained that “the more difficult the achievement, the prouder you will be in achieving it; the easier the achievement, the more common it is”. Eight other shoppers attested to the difficulties of purchasing high volumes of luxury brand items. A woman from Shanghai recalled her experience of purchasing wedding-related luxury brand products (e.g., wedding rings, clothes, and shoes). The high expense of those

purchases drove her feeling of pride in the shopping experience, for, as she explained, she would never spend that much in her daily life in her hometown. Another person mentioned that if he could purchase a million dollar [RMB] luxury brand watch, he would be very proud of it; however, if he purchased only a 20,000 to 30,000 dollar [RMB] watch, his pride would be unjustified, since such a purchase would be meaningless given his income and standard of living. Four other respondents cited their pride in their ability to simply travel to Hong Kong for luxury shopping. As GZR2 explained,

“Among my friends, so far no one has seemed able to buy a Dior handbag. But through my efforts, I was able to buy one, so I’m still feeling authentic pride from that. Because I earned the money, I could purchase the bag and was able to travel to Hong Kong”. (GZR2)

Part of this pride stemmed from her ability to travel to purchase luxury brand items, while her friends at home could not.

Another young tourist from Guangzhou discussed pride in luxury shopping in terms of personality and generation. She explained the personality of the Generation Z (i.e., born after 1990) as more extroverted than that of previous generations. She added that the high-profile character of members of that generation encourages them to challenge themselves and surpass their presumed ability. In terms of consumerism, the ability to purchase desirable luxury brand items above one’s income level can, therefore, generate feelings of pride.

“If it comes down to authentic and hubristic pride, if I buy something that I really want that’s above my salary level, then after I buy I would have this new kind of hubristic pride. We [members of Generation Z] are relatively high profile, so, in general, if you dare to exceed your personal

limits, then there will be such a feeling”. (GZR7)

Ability to travel experience was also mentioned as a trigger of feelings of pride. Two respondents spoke off their self-fulfilment gained by having travel experiences that they had long desired. In particular, three respondents conceived travelling, especially outside China, as a reward for their hard work and indicated personal achievement gained others’ recognition in their daily lives. It also implied the need, as well as the capacity, to continue working hard after spending money on shopping and travelling. Three respondents added that enhancing the standard of living of members of their in-group (e.g., wives, parents, and family members) by travelling and buying luxury items could also generate authentic pride.

Purchasing limited edition luxury brand items while travelling also represented a unique personal gain, since not everyone can afford such extravagances. As a respondent from Guangzhou explained, luxury consumption is not everyday consumption for most people because of the relative expense. He added that his ability to shop for luxury brand items and purchase limited edition luxury brand handbags elicited authentic pride because it made him feel unique among others.

“I bought these things, and it’s a luxury not available to common consumers. I bought them for myself because they were expensive, of course, but I also truly liked them. Even if those things are a little expensive, you’ll be very happy to buy them, because you buy what you want to be happy, of course. I also have my pride... I believe that other people would have pride, too. I’m part of a small minority . . . They’re [the products] something that very few groups will buy and not something that everyone can buy. Niche is . . . like a Chanel handbag. It’s limited, so

you'll have a sense of authentic pride after buying it". (SZR5)

Most respondents agreed that luxury brand consumption is not affordable for everyone, and perhaps accordingly, low-key feelings about such items were expected. As a Shanghainese businesswoman explained, she thought that the luxury brand item should suit her identity as well. Another respondent (SZR5) added that a low-key personality contributed to his happiness generated from authentic pride in making a luxury purchase as: "...its fine. I bought something [a luxury brand product] that I liked, so I was happy with myself. That's sort of human nature" (SZR5).

Regarding luxury shopping in terms of gender, a woman from Beijing (BJR5) characterised shopping as an activity that women treat as a bonus and as a source of relaxation, especially if they have worked outside the home for some time. "I'd worked for a while and felt tired and wanted to reward myself, so I finally went out to shop. It [shopping] is a kind of relaxation for women". Nevertheless, two men also agreed that shopping was a way to treat themselves by spending their own money on purchases that will engender pride.

Two women from Shanghai (SHR3 and SHR4) introduced the idea of the big 30-year-old's birthdays (shopping for their 30th birthdays), which at least Shanghainese culture views as a way to celebrate this milestone of turning 30 years old. Both respondents mentioned that luxury shopping has been stimulated by that culture:

"In my hometown [Shanghai], we have a cultural event called the "big 30-year-old's birthday" ... This year, I turned 30, so I wanted to buy a present for myself, and I was also thinking about travelling, and Hong Kong is less expensive than Mainland China, so I went there to buy this bracelet. I

researched its price a bit before the trip; then I travelled there to shop for it”. (SHR3)

SHR4 added:

“The cultural trend [in Shanghai] about the 30th birthday is very particular. You give yourself a goal or plan something that you want to do... The 30-year-old birthday is like another starting point. So, that’s when I bought what I wanted to buy before but I hadn’t bought it then. At that time, I could not buy a Chanel handbag like this”. (SHR4)

When asked about the Shanghainese trend, a man from Shanghai (SHR6) commented that it is a “woman’s thing . . . men don’t have that culture”. In any case, the trend represents an opportunity to reward oneself and, in turn, to generate pride.

Nine respondents mentioned that luxury shopping involved a sense of superiority because such items are not commonly affordable, difficult to access, and unique. Six shoppers mentioned that luxury-brand products were hardly affordable or available, whereas another respondent (SHR2) mentioned that such shopping generated a “sense of vanity and security” by projecting wealth to others and consequently increasing confidence.

Eight of the tourists shared their long-standing memories about feelings of pride although their recent travels and shopping experience in Hong Kong had not elicited that feeling. Nevertheless, their previous travels to Hong Kong as young students in school groups, as young children accompanying their parents or as university students had generated pride. They elaborated that their authentic pride had dwindled once they had returned home or gained international exposure as

students in foreign countries or even once China's economic status had begun to rise.

Last, three respondents cited the moment of payment as when they felt pride in luxury shopping in Hong Kong. For example, although one tourist had not felt pride upon landing in Hong Kong, upon settling the payment in the luxury brand retail shop, pride overcame him. Another first sensed pride while waiting to pay because he knew that the product would soon belong to him. However, another mentioned realising upon making payment that the pride of luxury shopping was fleeting, for others would soon make similar payments for similar products.

Initial coding practices of authentic and hubristic feelings of pride of the Chinese respondents appears in Appendix VIII. Figure 20 summarises the respondents' descriptions of authentic pride, the terms that they used to describe the feeling and their explanations of it.

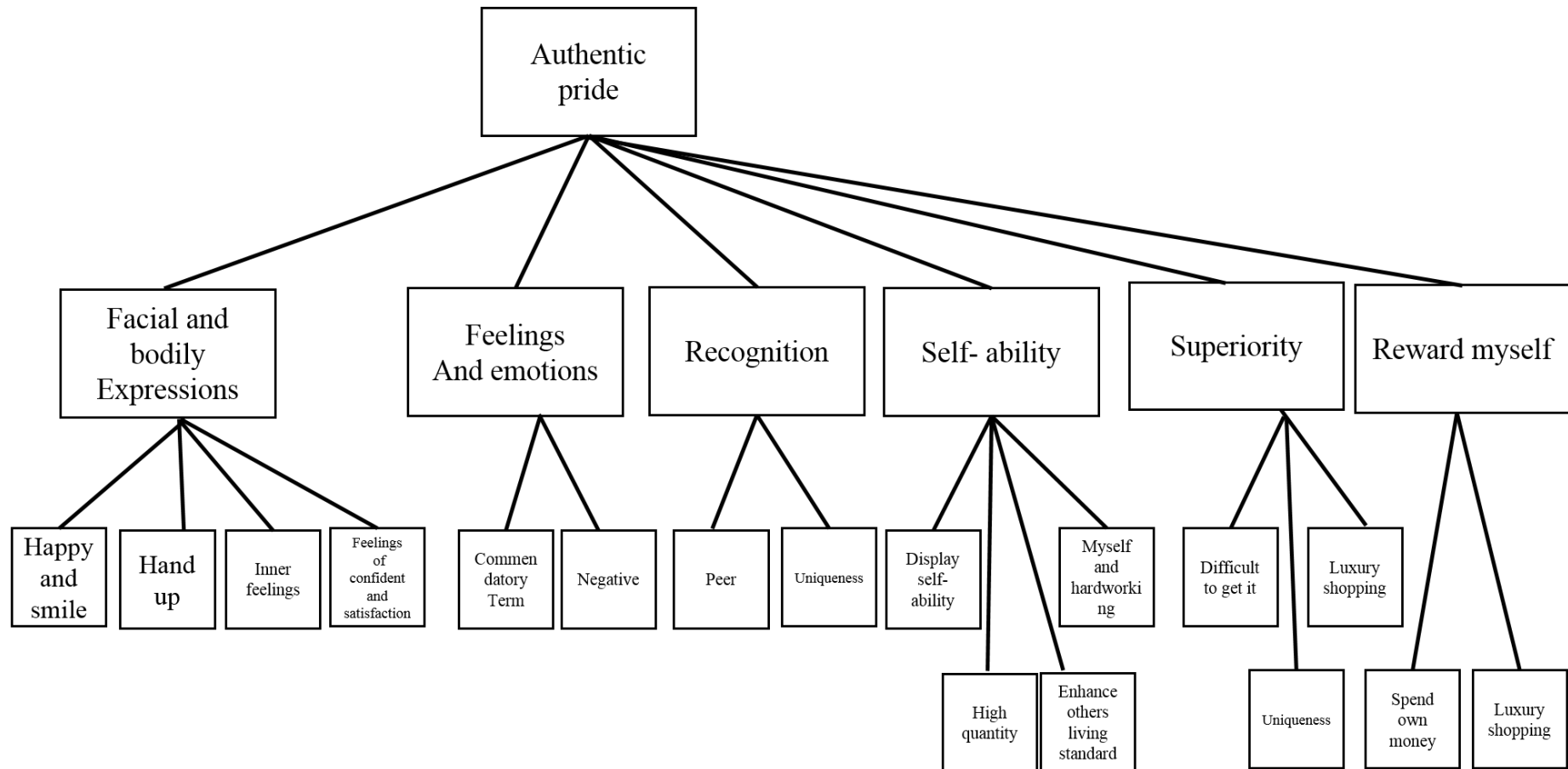


Figure 20. Mainland Chinese tourists' feelings of authentic pride, terms used to describe authentic pride, and reasons for authentic pride.

4.4.2 Two Facets of Pride in Chinese Contexts: Hubristic Pride

With reference to Photographs 1–7, mainland Chinese tourists recognised fewer hubristic feelings of pride than feelings of authentic pride. Moreover, they tended to criticise hubristic pride while travelling and in everyday life.

Eleven respondents detected facial and bodily expressions of hubristic pride while describing the seven photos, although their descriptions tended to differ. Although none of the respondents observed smiling or looks of happiness in the photos, they did notice a trend of raised heads with eyes looking upwards as a facial expression. Furthermore, they argued that the feelings were entirely external and for display to others. A tourist from Shanghai even mentioned that the feelings were expressed unnaturally.

As respondents reported, compared to authentic pride, hubristic pride is widely discouraged in Chinese culture and frowned upon both early in life and throughout childhood. Six travellers mentioned that *hubristic pride* was a derogatory term and that the feeling it refers to is negative. As one respondent from Shanghai stated, “Hubristic pride is more or less a bit of a derogatory term that’s not very good”. As to why hubristic pride was discouraged, nine respondents explained that teachers in China tell young students that it is a negative emotion that ultimately breeds shame and creates losers. A respondent from Shenzhen added that hubristic pride stems from narrow-mindedness and often manifests in looking down upon others and displays of vanity.

Concerning commonly used descriptors, seven respondents defined *hubristic pride* with the term *show off*, which they explained was a feeling entirely dependent upon others’ feedback. One man from Guangzhou mentioned that hubristic pride required a greater show of confidence than authentic pride. When

asked what feeling underlay the behaviour of showing off, a respondent from Beijing provided an example from his own life: “I finally got it [desired items] because I used to watch other people display or show it to me. And finally, it was my turn to have it. When someone followed my [social media] post and liked me that was actually a kind of showing off satisfaction”. He added that social media expanded people’s opportunities for showing off and that his friends even gave feedback to social media posts about his recent travel experience, including one that displayed a luxury brand watch that he bought in Hong Kong. Negative feelings underlying hubris were also typically described in terms of “vanity” and “looking down on others”. BJR7 and SHR2 explained that showing off spurred hubristic pride and that luxury shopping was indeed a show of pride to others. One clarified, “That [hubristic pride] is the feeling that you purposely show to others, for others to see. I can tell when it’s authentic or hubristic pride” (SHR2). The other, from Beijing, stated that hubristic pride surfaced in showing off to others in order to receive feedback indicating one’s higher social status: “If you show off to others, you must want to stand higher than them and let them know that. That kind of feeling must be obtained from someone else’s feedback. It’s a kind of hubristic pride”. He added that showing off and hubristic pride could also bring shame, because it suggests being of the new rich, which he argued was not a good status.

A young respondent (GZR7) of Generation Z mentioned that exceeding her presumed (spending) ability was possible but that she would have to make sacrifices in order to accomplish that goal. She wanted to buy luxury items or travel somewhere, then she would need to save money by, for instance, eating only

instant noodles for an entire week. Given that sacrifice, she believed that the pride that resulted was not a negative feeling in general.

Although 11 people associated negative feelings with hubristic pride, four others commented that hubristic pride was neutral. Two of them indicated that such pride was sometimes positive and sometimes negative. For instance, one man from Guangzhou said that hubristic pride could be negative; however, later in his interview, he added that it could be neutral and that he was consequently uncertain about what hubristic pride signified. Another respondent, from Shanghai, similarly did not know what hubristic pride implied; although she stated that it was discouraged in Chinese culture, she reported feeling hubristic pride after simply eating street food in Hong Kong given her love of Hong Kong culture.

From another perspective, five respondents mentioned the temporariness of hubristic pride. One (BJR3) provided a typical explanation of that characteristic:

“Maybe you had an urge to gamble at a casino, so all of a sudden you’re especially hubristically proud of making a lot of money. But the next day, the feeling vanishes. That’s not the case with authentic pride; if you feel authentically proud today, you’ll still feel authentically proud tomorrow. I think that’s the difference [between hubristic and authentic pride]”. (BJR3)

Other respondents mentioned that their pride had disappeared upon returning home after travelling to Hong Kong, while one person from Guangzhou said that after he showed off his purchases [luxury products bought in the trip] to his parents, he no longer felt proud.

However, 18 respondents argued that luxury shopping did not stir any feelings of pride whatsoever. They explained that because luxury shopping is unaffordable for most people, especially in southern Chinese cities near Hong

Kong, where a luxury item costs a month's salary and most people are not wealthy, luxury purchases cannot be equated with self-achievement. Thus, they argued, luxury shopping while travelling is either an ordinary event for the wealthy or an unattainable experience for everyone else. All respondents from Shenzhen reported that nearly all of their friends had visited Hong Kong previously, which made the experience of travelling there typical. As a respondent from Shanghai added, when wealthy people shop for luxury brand items, they do not feel hubristic pride in the least. Figure 21 summarises the respondents' descriptions of hubristic pride, the terms that they used to describe the feeling and their explanations of it.

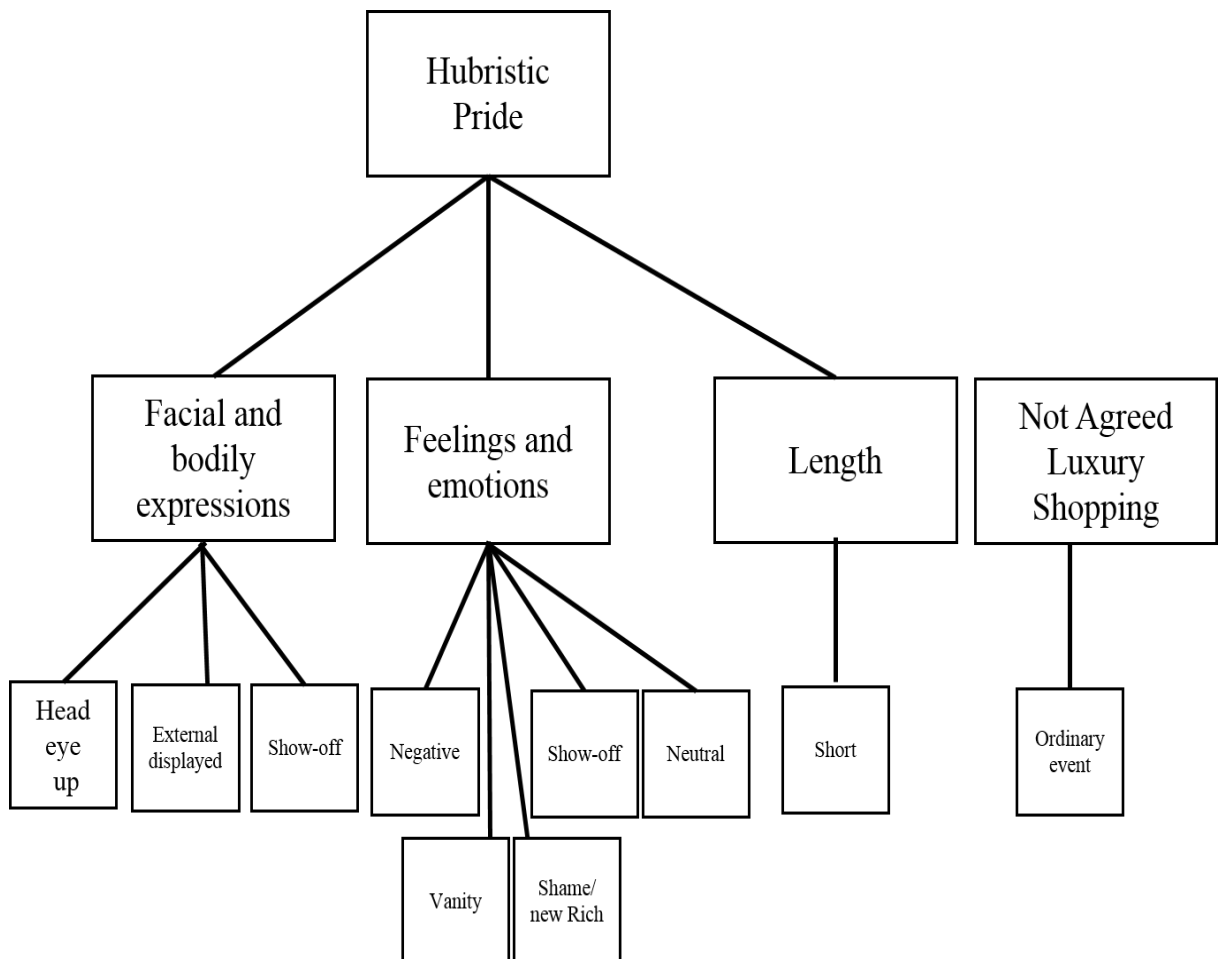


Figure 21. Mainland Chinese tourists' feelings about hubristic pride, terms used to describe hubristic pride, and reasons for hubristic pride.

4.4.3 Pride-Related Concepts in Chinese Contexts: Confidence, Satisfaction, Show-off, Complacency, Naturalness, and Ordinariness

When questioned about the meanings of pride in luxury shopping, respondents often referred to either authentic or hubristic pride in terms of confidence, satisfaction, showing off and complacency (Figure 22).

First, of the 13 respondents who addressed feelings of confidence associated with pride in luxury shopping, two mentioned that expressions of such feelings were visible in the thumbs-up gesture and in confident smiles.

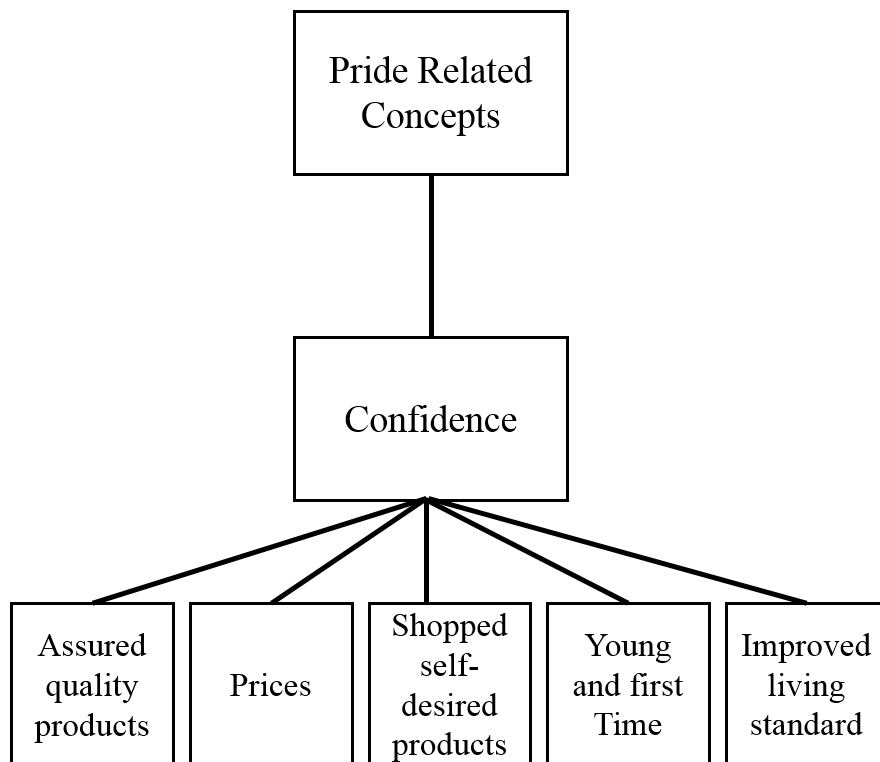


Figure 22. Feelings of pride associated with confidence among mainland Chinese tourists while luxury shopping in Hong Kong.

Respondents supplied several reasons for elicitations of confidence during luxury shopping in Hong Kong. Two stated that being able to buy what one likes on trips generates confidence in general. While luxury shopping in Hong Kong in particular, price was also a factor of confidence, and some tourists specified that

lower prices in Hong Kong as compared to China reassured them. Quality-assured products available in Hong Kong were also appealing, especially to those from the southern Chinese cities of Shenzhen and Guangzhou.

Four respondents explained that feelings of confidence stemmed from boosted self-perspectives and, in turn, triggered feelings of pride for two reasons. On the one hand, some felt confident because they were young and had never before travelled to Hong Kong to shop for luxury products. On the other hand, some gained confidence because this expedition allowed them to display their improved standard of living. In particular, a man from Beijing described how the living standard of mainland Chinese people had increasingly risen, especially in top-tier cities such as Beijing, and that the concept of luxury has pervaded their everyday lives.

“It’s not that I think that it [consciousness of luxury] is my personal situation. Our country has gotten stronger... Our lives are becoming luxurious, and we like luxury. We have authentic pride as a group; it’s a collective expression visible on our bodies. It’s you, me, that guy, Helen [his friend] . . . We’re all good. We’re all living well, we’re happy, we’re working hard. I’m out travelling, and I’m representing—I think I’m representing us [mainland Chinese people]. We’re all the same, so I think I am [representing them]. That’s how it is with authentic pride. It’s a source of pride to have a lot of powerful hearts together and strong thoughts from our hearts... It’s our money: my own money. You can have by your personal efforts. That’s self-confidence”. (BJR3)

For that Beijing shopper, confidence stemmed not merely from personal ability, but also from China’s ability as a society.

Second, respondents also associated pride in luxury shopping in Hong Kong with a sense of satisfaction (Figure 23).

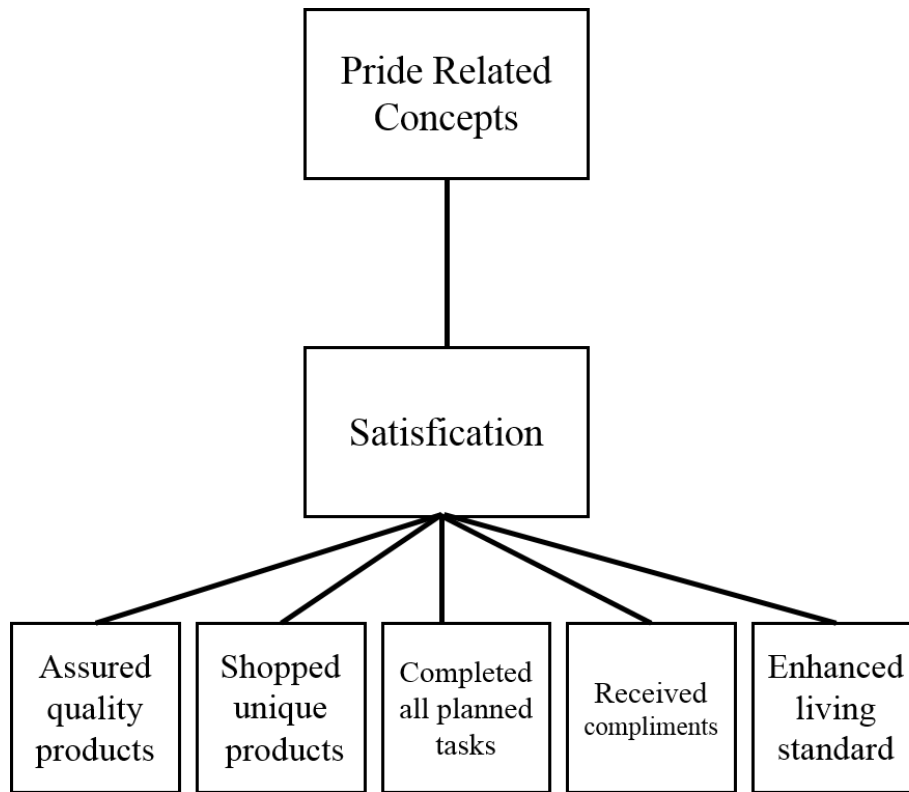


Figure 23. Feelings of pride associated with satisfaction.

Five respondents from southern China gained satisfaction from their trips to Hong Kong once they had completed all the tasks that they had planned prior to their visits (e.g., shopping, dining, visiting friends, and relatives). Regarding the reasons for such felt satisfaction, three respondents explained that they received compliments from their friends and relatives for the shopping experiences or luxury products that they had shared, which suggested that members of their in-groups had approved their personal taste. One man explained:

“I was very happy, so I wanted to share with them [my friends]. I gave them some pretty good recommendations. I had researched the product for a long time, so I felt satisfied once I bought it, and I recommended that they buy one as well. I was happy for several reasons. The first is that I

bought this thing that I had always wanted to buy. The second is that I shared the process with my friends. I was also very happy if they recognised my efforts or said that they'd go buy one, too". (GZR6)

Another shopper brought up the term *harvest*: "I'm happy because there was a harvest. What I fear most is shopping without any harvest, because that means wasting a day on shopping" (GZR5). The concept of harvest was understood as returning home with luxury products after travelling and shopping to buy them. Seven respondents mentioned their anticipation of taking their purchases home, which contributed to their feelings of satisfaction and pride.

Other factors played into the satisfaction with luxury shopping in Hong Kong versus at home, namely price, customer service, product quality and the availability of unique or limited products. A typical response regarding price was that a respondent from, for example, Guangzhou would not make luxury purchases in Guangzhou despite the city's similar shopping environments because the same products were less expensive in Hong Kong (GZR6).

In a unique case, a respondent from Beijing who did not experience pride while luxury shopping in Hong Kong nevertheless felt proud whenever he was treated respectfully and professionally by sales personnel, which contributed to his satisfaction given his expectations of receiving such services from staff at luxury-brand retail shops: "I was respected, and that's the most important thing. My heart felt satisfied. I felt luxurious and gained recognition from others" (BJR3). By contrast, GZR1 recounted an unpleasant experience while luxury shopping in Hong Kong that prompted a negative regret's feeling:

"I wanted to say that I was happy to get the bag, but I wasn't happy with shopping in Hong Kong. The shopping process wasn't very pleasant; the

shopping experience wasn't very pleasant. Even despite the joy of shopping in general, shopping in Hong Kong might make people feel that. Anyway, since that time, I haven't been to Hong Kong to buy things. There are too many people, the service isn't that good, and I can't buy what I want." (GZR1)

Crowds and poor customer services were also factors discussed among previous findings (4.3.6) that eroded feelings of pride due to general dissatisfaction with luxury shopping in Hong Kong.

Upon mentioning that complacency was linked with the concept of authentic pride, both respondents were asked to explain the meaning of *complacency* to clarify the feeling of authentic pride. One man explained that:

"I was quite happy that I'd finally bought that kind of thing. How to describe it? It was sort of like complacency . . . I mean, complacency is a part of authentic pride. Why? Because I was finally able to buy that luxury-brand item. It was a kind of a small achievement that fulfilled a personal desire". (SZR1)

The other man similarly described that his feeling of complacency followed a feeling of authentic pride during his luxury shopping experience in Hong Kong:

There was a little bit of excitement because they [my friends] usually don't buy those things. So, when I talked with them, they were all like, "Wow—those things are so expensive". But they may have thought of "expensive" as a few thousand dollars [RMB], while, in fact, what I bought might have cost tens of thousands of dollars [RMB]. That feeling that they thought it was very expensive made me proud... I was a little bit proud of myself—a

little bit. Because that thing was more expensive, I would not have bought it before, but I did buy it then. I wasn't showing off. I wanted them to think that it was different. (GZR8)

Apart from achieving a personal goal, he illustrated that the recognition of his in-group made him feel at once authentically proud and complacent:

“Under normal circumstances, I wouldn't have bought it, and I wouldn't have bought it earlier in my life. But when you can buy it—that doesn't mean that you have to have massive wealth before you buy it, but you have to have a certain economic ability—and when you promised her [your wife], then you'll buy it. So, there was a little bit of telling my wife, “Hey, I bought this”—a little bit of . . . an authentic feeling of pride. . . It fulfilled one of my personal desires and let me do something of my own. I thought it would be a bit difficult to accomplish, but I did it. For example, if you buy this thing, you might not have considered buying it previously, but in the end, because you promised someone else that you'd buy it for him or her, you do it. It's the joy of accomplishment”. (GZR8)

That statement clarifies the concept of pride-related complacency elicited by satisfying the expectations of an in-group member in realisation of a long-time promise.

Although only two respondents mentioned complacency in the context of authentic pride, the concept is important to understanding authentic pride as experienced by mainland Chinese tourists' while luxury shopping in Hong Kong. Initial coding practices of pride related concepts of the Chinese respondents appears in Appendix VIII.

4.4.4 Naturalness of Pride

The concept of naturalness surfaced during interviews primarily when respondents were asked to select photos to represent feelings of pride based on pride's prototypical expressions and their travel experience. Interestingly, all travellers from Beijing mentioned a "feeling of naturalness" (自然感觉) and the "most natural expression" (最自然表现). Those concepts aided the further exploration of feelings of pride in Chinese contexts (Figure 24).

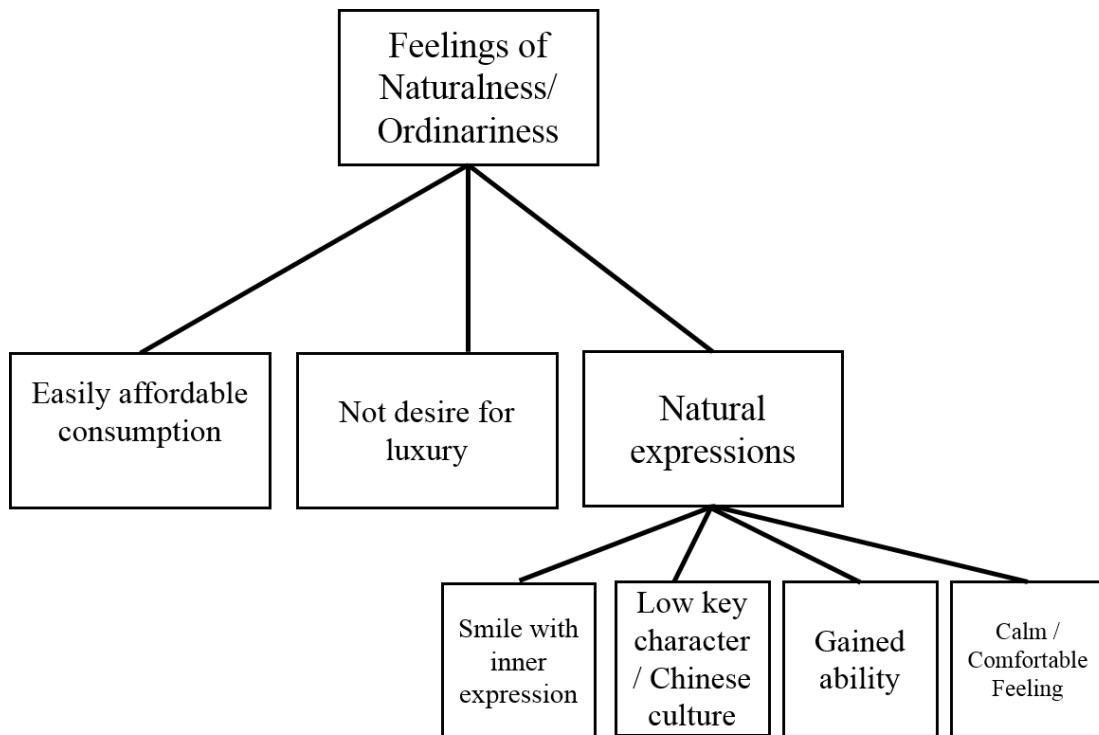


Figure 24. Authentic pride associated with naturalness and ordinariness.

One respondent mentioned that luxury shopping and travelling were easily affordable and had thus become part of everyday consumption given the current standard of living in China. Accordingly, she argued that being proud of luxury shopping was unjustified. Another respondent mentioned not experiencing pride

in purchasing luxury brand items whether in general or in Hong Kong, for she simply wanted to be happy with, not proud of, her luxury shopping experience:

“I wasn’t proud of buying the item in Hong Kong, because pride doesn’t depend upon buying stuff in Hong Kong. I usually ask my friends to shop for luxury items for me or buy them on foreign websites. I might buy it that way but not necessarily. I’m not obsessed with buying stuff at physical stores in order to be satisfied, so I’m not obsessed with buying things from Hong Kong, either. Buying stuff in Hong Kong doesn’t make me authentically proud or hubristic, nor does buying luxury brand products itself. I’m just happy. I’m happy to get things I like but not because of authentic or hubristic pride”. (GZR1)

The complexity of emotional response did not emerge in her case because she gained only happiness from her luxury shopping experience in Hong Kong.

In a similar case, GZR6 mentioned primarily feeling happy with his shopping experience in Hong Kong as well as with his travel activities (i.e., dining with friends) after luxury shopping. “After buying the products, I would carry the bags, and my next goal was to go dining or buy something else... Since I bought everything that I wanted, my mood was quite happy”. He further illustrated that shopping was not necessary to elicit feelings of pride, for he considered such behaviour to be similar to his daily consumption. The sole difference was price, because the luxury items were more expensive.

“There’s no need to feel proud for buying things, because shopping is a kind of consumption. I just bought an LV [Louis Vuitton] bag; the feeling was similar to buying a bottle of mineral water. It was just expensive. Although it was more expensive, I wasn’t proud, and I don’t need to say

how expensive it is in front of my friends. That's not my style". (GZR6)

Income level was also mentioned by a woman who argued that because luxury shopping while travelling was only another expense of her monthly salary, it could not elicit a feeling of pride:

"Because I think that . . . though the average salary in Hong Kong is relatively high, nearly HKD 40,000, it's about a month's salary or even a half month's for us [Shanghai residents]. So, after a month or a half month, I can already buy a luxury-brand product. It's nothing to be proud of". (SHR3)

She further reported that because she and her friends had travelled to Hong Kong many times and were quite familiar with the place, luxury shopping there did not induce much pride:

"If I travel to a place relatively far away that's a destination where fewer people have been, then I would feel authentically proud. But if it's a destination like Hong Kong, because I know that all of my friends have already gone there and that I have been there many times, I wouldn't feel that it's anything special". (SHR3)

However, SHR2, a woman from Shanghai, stated that many people in Shanghai are far wealthier than she, by implication, most people are residents there. Accordingly, she buys luxury brand items while travelling only because she needs them to attend occasional events, such as business meetings and dinners. She asked,

"Why feel proud? There are so many people who are actually richer than you. They are not like that [proud], so why are you? It's not necessary. There's nothing to be proud of. You just bought a 20,000- or 30,000-dollar

[RMB] thing. Can you prove your well-being with it? I can't, at least, and I don't feel pride in buying luxury stuff. I buy luxury items just because I need to wear them to attend some formal occasions". (SHR2)

Ten respondents argued that, in luxury shopping, the show of naturalness towards others displays pride because it demonstrates confidence in one's ability to buy luxury items, which accordingly should not seem to be a burden or novelty, but an ordinary activity of daily consumption. Three people from Beijing, reasoned that excessive luxury purchases would not be an economic burden for an individual who frequently shops for luxury items and would thus not induce any emotional response other than a feeling of naturalness. Those three respondents, as well as most of the others from Beijing, often discussed expressions of pride in Photographs 1–7 in terms of naturalness, which they argued should be obvious if the person viewing the photos has integrated luxury shopping into his or her daily life:

"If it [the expression of pride] is unnatural, it looks very unstylish. And then you seem to be—how to say it? —like you're new to the world. You know it's not hubristic pride. That's a kind of pride on the first time out only; after that, there's nothing because it's become second nature, like it's part of your life". (BJR7)

The display of naturalness was discussed as recognition of one's economic ability to shop for luxury brands in consideration of purchase volume and frequency.

Another response from BJR7 indicated that the words "authentic pride" and "hubristic pride" were over-expressive of luxury shopping, which were incomparable to professional recognition or achievement in life:

“It’s just buying... You said “authentic” and “hubristic pride”; actually, I think the terms are too strong. I think it’s authentic or hubristic pride when, for example, I succeed at work. Then, I’ll elicit authentic or hubristic pride. But, when I think about shopping, shopping gives me—it doesn’t give me what those two terms mean”. (BJR7)

The same man also explained that, in Chinese culture, if a person makes certain professional achievements, then his or her friends might give positive feedback. However, close friends will not be too concerned about that person’s purchase of luxury brand items. He elaborated:

“If I achieve something at work, then there will be people around me to give that kind of feedback. But luxury brand products, to be honest, in my circle of friends, no one pays too much attention to it anymore. So, it doesn’t bring me a feeling of pride. It can only be said to bring a little surprise. Likewise, if they say, “Look at my watch” or “Check out my clothes”, I’ll only be a little surprised”. (BJR7)

Four respondents mentioned not desiring luxury brand items at present but purchasing them only for certain reasons related to their personal lives or for the sake of members of their in-groups. One of them discussed not wanting to have to save money for luxury items and normally not spending much on them unless she had a clear reason (e.g., a friend’s wedding).

“I don’t shop for any luxury items in particular... But I won’t especially save money to purchase [luxury brand items] that kind of feeling. Normally, tourists don’t shop like that [spending a huge amount like she did for her wedding shopping]. I only spend that much money on my weddings [last trip to Italy]”. (SHR1)

In another case, a man gained satisfaction from luxury shopping solely from his shopping experience in Hong Kong but did not have such desire to buy extremely expensive luxury brand items and thus felt little pride:

“[For example,] I’m having a cup of coffee now because I’m thirsty. If I want to buy a watch, it’s because I think that it suits me, and I can wear it at work. In my thinking, the watch wouldn’t be classified as a luxury-brand product. Then you have to say that I go buy a few million watch. Then that may be another level. Now, I may not have that demand. Comparatively speaking, the concept of consumption differs from person to person, so in fact, each person can feel proud of it differently”. (SZR5)

Another important observation addressed different personal goals at different stages of life. One respondent claimed that every stage of life encourages different goals, each motivated by different reasons. At his life stage, for example, he no longer sought luxury-brand items:

“What you want is likely to change according to your age. For example, I was 20 years old when I went to Hong Kong and bought a handbag that cost 10,000 dollars [RMB]. However, at age 30, I might want a 50,000-dollar [RMB] one. Later, in my 40s when my career will be doing well, I’ll seek other more expensive, next-level things”. (BJR8)

One man added that he felt pride vicariously through his wife, for whom he had bought a bag. He mentioned his lack of feeling while luxury shopping in Hong Kong but that his wife had taken pride in carrying the bag from day to day.

“Women usually like bags. I didn’t have much feeling about it [buying the bag], but my wife was very happy. I think that shopping for a bag for my wife is a fairly ordinary event. But, as a man, I didn’t really care. I didn’t

have much feeling, and I wouldn't say that I was excited". (SZR2)

Eleven respondents discussed how pride in luxury shopping should be shown with poses, smiles, and facial expressions that indicate the feeling of naturalness. A typical explanation, given by a respondent from Beijing (BJR5), was that while "[t]he rests of the photos, there's not a heartfelt expression—it's a bit fake—in this photo [Photo 7]. The expression in this photo is the most natural compared to the other photos, since the facial expression, smile, pose are very natural".

To further elucidate the concept of naturalness, respondents were asked why naturalness would relate to pride in luxury shopping. The same respondent clarified: "Because when you buy something and then—how to say it? —the most natural expression of that pose and expression is your mood at that time. If you deliberately fake it, then I think it's not actually pride". Three respondents also mentioned experiencing a feeling of calm while luxury shopping in Hong Kong.

Fourth, as BJR4 observed, expressions of authentic pride in the photographs [Photograph 6], especially in facial expressions, suggested feelings of comfort and naturalness. From his perspective, pride was thus a positive term, and frequent luxury shopping excursions could make pride in the activity seems natural:

"This facial expression [in Photo 6] looks very comfortable and natural. Only if she felt natural could she look that comfortable and display authentic pride. But authentic pride is not a flattering term to me. It can be good and positive, but it depends on the person, because these things [luxury brand shopping and travelling] do not matter. Some people might think it [a luxury item] is a bit too expensive; those are the people who

might not be able to afford it... People who buy it regularly won't feel much about it". (BJR4)

Another example of comfort came from SZR1, who had travelled to Hong Kong from Shenzhen many times. He had gotten used to shopping there and was fairly familiar with Hong Kong's environment. As a result, luxury shopping in Hong Kong had become natural to him: "I think maybe because I've been to Hong Kong many times in the past, I'm used to it, so to me the restaurants and shopping centres in Hong Kong are becoming dull, and I don't feel particularly proud about travelling or shopping there". His past experiences and memories of the place had driven his feelings of comfort with the destination, and similar to other regular visitors, he had developed familiarity that encouraged him to shop for luxury brand products in Hong Kong and further increase his feelings of comfort.

4.5 Focused and Conceptual Coding: From the Basic Emotion of Happiness to the Self-Conscious Emotion of Pride

Respondents reported experiencing initial emotions such as happiness, satisfaction, and confidence for various reasons when asked about their travel experiences in Hong Kong. First, a felt sense of harvest in being able to purchase luxury items to take home as planned contributed to their initial basic emotional response. Second, respondents repeatedly cited less expensive prices than those back home as a factor of their feelings of being cool, satisfied, and happy. Third, their happiness was supported by being able to shop, enjoy their leisure time, and develop a positive travelling mood. Even if their trips had involved some negative experiences (e.g., bad weather, having to travel with children, and the unavailability of desired luxury products), shopping often changed their negative moods into positive ones. Since they had spent personal time on pursuing leisure,

they expected to gain a positive feeling, be it happiness or a sense of relaxation. Fourth, their perception of assured quality in products at Hong Kong, especially among southern Chinese residents exposed to Hong Kong by TV programmes, daily news, and word of mouth, promoted their confidence, satisfaction, and happiness while travelling and shopping in Hong Kong. Fifth, respondents mentioned (re-)experiencing happiness upon sharing their travel experiences with their friends, no matter whether before, during, or after their trips. Last, positive shopping experiences compared to those possible at home, in terms of the professionalism, equality and efficiency of services, as well as the quality of shopping malls, concentration of shopping areas and novelty and trendiness of luxury items, enhanced their positive feelings of their experiences. Figure 25 presents the conceptual categories of the basic emotions felt among mainland Chinese tourists while travelling and shopping in Hong Kong.

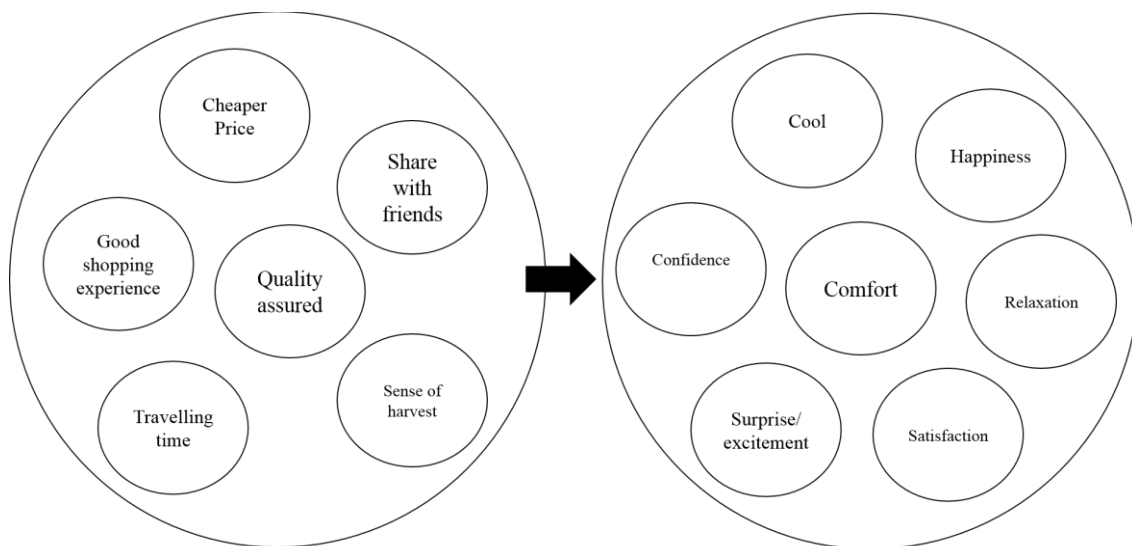


Figure 25. Conceptual categories of basic emotions among mainland Chinese tourists while travelling and luxury shopping in Hong Kong.

Interviews also revealed respondents' self-conscious emotions (SCEs) about luxury shopping and travelling in Hong Kong, and significant dimensions

of appraisal in their cognitive thinking emerged in focused coding. Constantly comparing each factor of pride in the data in terms of experiences with and feelings of pride revealed associations with other emotion-related labels, including confidence, satisfaction, complacency, and naturalness. Their feelings of pride gained complexity when other emotional responses became involved, and as previously mentioned, happiness as an external, direct emotion displayed in facial expressions emerged before authentic pride could be triggered and at once became associated with authentic pride. As one man stated, “Being happy is an external layer of authentic pride. You feel happy for some reason or some event or simply your mood. When I felt authentic pride while shopping for luxury items, I got happy at the same time” (GZR4). Another added, “I was very authentically proud of it [conducted the luxury brand shopping] as well as happy” (GZR6).

Five respondents from southern China (SHR4, SHR6, GZR4, GZR7, and SZR1) clearly stated that they gained the feeling of pride while they shopped and travelled in Hong Kong. From their interviews emerged ideas for the core conceptual coding of triggers of pride among mainland Chinese tourists while travelling, including peer recognition, personal ability, self-recognition, the achievement of dreams and lifelong goals and the development of long-term memories and attachment.

First, *peer recognition* triggered pride. A typical example was SZR1’s authentic pride felt upon sharing with his friends the luxury brand items that he purchased in Hong Kong:

“I just shared my purchase with them [my friends] . . . “Look at this watch I just bought. Is it good looking? The price wasn’t bad; it was cheaper than in mainland China” [I said]. It generated a little authentic pride because

they recognised my personal taste. “Your watch isn’t bad” [they said]. “It’s definitely cheaper than it would have been at home”. (SZR1)

In his case, pride stemmed not only from the feeling of being recognised, which generated a sense of satisfaction with his luxury shopping experience, but also from value-for-price in Hong Kong versus in mainland China.

A statement from another GZR4 clarified the meaning of peer recognition: that if he were able to make a quality purchase based on his personal taste, which is perceived to be better than others’, he would develop a sense of authentic pride: “If you’re shopping, you’ll be very happy. Then if you buy some good things, one might say that your taste is better than others’ or that you have the ability to buy those things. I think that the average person would take pride in that” (GZR4). According to initial coding, lower prices drove the basic emotion of happiness. When explained in terms of pride, expensiveness shifted mere happiness into pride, since expensiveness merited recognition from peers just as displaying the ability to afford such an expense did.

Second, *personal ability* also triggered pride. A woman from Guangzhou (GZR7) illustrated that self-enhancement eventually elicited authentic pride in luxury shopping while travelling, particularly that luxury-brand items had enhanced her personal taste and standard of living and, in turn, generated authentic pride:

“When you buy the brand you want, your heart is sure . . . and you feel your taste is enhanced. . . My taste seems to have been improved, which makes people feel like they have been promoted. Improved quality of life enhances personal taste, and, naturally, that sense of self-improvement comes with a feeling of pride”. (GZR7)

Compared to previous initial coding, the ability to shop for desired luxury items and gain a sense of harvest stimulated initial feelings of satisfaction and happiness. The emergent idea in such cases was that the further elicitation of pride was possible by purchasing unique, limited edition luxury brand products less accessible to everyone else. Another respondent (GZR6) elucidated that, for most people, luxury brand consumption is not everyday consumption because luxury items are relatively expensive. Despite their consequent inaccessibility, he mentioned that he could purchase luxury-brand items, including a limited-edition handbag, which elicited authentic pride given the product's exclusivity.

“I bought these things, and it's a luxury not available to common consumers. I bought them for myself because they were expensive, of course, but I also truly liked them. Even if those things are a little expensive, you'll be very happy to buy them, because you buy what you want to be happy, of course. I also have my pride... I believe that other people would have pride, too. I'm part of a small minority . . . They're [the products] something that very few groups will buy and not something that everyone can buy. Niche is . . . like a Chanel handbag. It's limited, so you'll have a sense of authentic pride after buying it”. (GZR6)

Third, the idea of self-recognition emerged when the travellers mentioned displaying their personal ability by engaging in travel and luxury shopping, which ultimately generated a feeling of pride. One man from Shenzhen (SZR3) explained, “Basically, authentic and hubristic pride are often recognised as a sense of one's personal greatness, so that person will feel proud”. The same idea was illustrated by SHR6, who, in being willing and able to purchase luxury brand items while travelling, believed that he was living well and “not a loser”:

“I think I proved myself by buying a luxury-brand product—proved that I can earn money, that my career is successful, that my income is acceptable and that I am willing to spend money. From other people’s perspectives, luxury-brand industry, willing to spend money on it, spend money on that kind of items. Therefore, there is a sense of pride in my life. I feel at least that I haven’t failed. I’m not a loser”. (SHR6)

Hubristic pride resulted not only from that process but also from others’ recognition of him. As he further explained, when he travelled home, colleagues discussed the luxury brand items that he had purchased, which made him proud of himself:

“I feel authentically proud in front of others. I bought a good brand, so I might experience authentic pride in front of colleagues, for example. After my trip to Hong Kong, my colleagues asked me what I had bought, and I was authentically proud to share with them that I bought a Cartier product, a luxury brand. I was very proud of it. It was possibly hubristic pride; I had walked down my own road. My heart had this kind of feeling but not while talking to others. The feeling of hubristic pride wasn’t in front of others; it was the feeling inside my heart. That hubristic feeling of pride was recognisable only to me”. (SHR6)

The comparison between oneself and members of one’s in-group was likely to promote self-recognition by comparing personal abilities of completing set goals. As one man stated,

“Although not in words, you are bluntly saying that being able to get there and buy something like that [a luxury-brand product] can be as good as triumphing over other people. Other than most people, I have the ability—

that sort of idea. If I have that kind of ability, then I will have that kind of feeling”. (GZR4)

Interestingly, four women in the sample (BJR5, SHR2, SHR3, and SZR4) did not experience pride while travelling and luxury shopping in Hong Kong. However, they had feelings of pride while comparing themselves to other women, whether on social media or among friends, in terms of luxury brand products bought while travelling. As one of them (BJR5) mentioned, “Women more or less like to compare each other—not in an aggressive way but in a positive way”. Such practices rewarded self-recognition for their hard work, career development and identities, which they sought to align with the luxury-brand products that they purchased.

Fourth, achieving dreams and lifelong goals also triggered feelings of pride. Two respondents mentioned realising their personal dreams and life goals by travelling and luxury shopping in Hong Kong. For example, GZR8 explained that his ability to shop for luxury brands fulfilled a promise made to his wife long ago:

“Under normal circumstances, I wouldn’t have bought it, and I wouldn’t have bought it earlier in my life. But when you can buy it—that doesn’t mean that you have to have massive wealth before you buy it, but you have to have a certain economic ability—and when you promised her [your wife], then you’ll buy it. So, there was a little bit of telling my wife, “Hey, I bought this”—a little bit of . . . an authentic feeling of pride. . . It fulfilled one of my personal desires and let me do something of my own. I thought it would be a bit difficult to accomplish, but I did it. For example, if you buy this thing, you might not have considered buying it previously, but in the end, because you promised someone else that you’d buy it for him or

her, you do it. It's the joy of accomplishment". (GZR8)

The other respondent added:

"In my thinking, it's all about how I feel like going to Hong Kong is a thing to be very hubristically proud about. I mean, it relates to both types of pride. On my visit, I think that I realised my dream; I really became one *with* Hong Kong people... The first time I visited Hong Kong, I felt extremely authentically proud about it. That first visit can give a sense of authentic pride". (SZR4)

The process of accomplishing goals and realising dreams by luxury shopping in Hong Kong typically elicited feelings of pride. In the above two cases, mainland Chinese tourists achieved goals, regardless of whether those goals were set for members of their in-group (i.e., wife) or themselves, they represented long-desired ends. Once able to be achieved the goal, they also achieved feelings of pride.

Fifth, respondents indicated that long-term memories and attachment had factored into their feelings of pride, which was especially true for respondents from southern China (e.g., Shanghai, Shenzhen, and Guangzhou). Those respondents recalled memories from their childhood influenced by TV programmes from Hong Kong and news reports containing images of the destination that triggered feelings of pride when they travelled to the city. Memories of those images were not short term, as images for codes indicating Hong Kong as a shopping destination or shopping paradise were. One woman (SHR4) recounted memories formed when she was only ten years old:

"It's about culture. There are all kinds of snacks from Hong Kong and things I learned about it, and that's my understanding of Hong Kong's

culture. I also read books with stories about Hong Kong, maybe from the 1970s or 1980s. Even if I wasn't born then, I could look back at the history of Hong Kong on TV and in documentaries, too. I think the city is what I love there. I was ten years old when I first saw a TV drama from and about Hong Kong". (SHR4)

Values and beliefs developed in childhood about Hong Kong had such an impact that, as she mentioned, no matter what she did in Hong Kong, she experienced hubristic pride while eating at local food stands and simply by landing on Hong Kong Island.

A floating idea mentioned by respondents suggested that displaying hubristic pride is associated with negative feelings (e.g., shame) or circumstances (e.g., being newly rich), largely informed by Chinese culture and values. One respondent stated that, in Chinese culture, it is inappropriate to be too hubristically proud, since others will form negative impressions of that person.

"As I said before, in Chinese traditional thinking, it's not good if you're too hubristically proud or excessively arrogant or overly self-confident when doing things. If others sense that, then they won't like you very much". (GZR2)

Another respondent opined that the terms "authentic" and "hubristic" are excessive for describing luxury shopping, which does not compare to professional and personal achievement:

"It's just buying... You said "authentic" and "hubristic pride"; actually, I think the terms are too strong... I think it's authentic or hubristic pride when, for example, I succeed at work. Then, I'll elicit authentic or hubristic pride. But, when I think about shopping, shopping gives me—it doesn't

give me what those two terms mean”. (BJR7)

Another respondent illustrated that, in Chinese culture, certain achievements at work can warrant positive feedback from friends but that close friends tend to disregard any felt sense of accomplishment made by purchasing luxury brand items:

“If I achieve something at work, then there will be people around me to give that kind of feedback. But luxury-brand products, to be honest, in my circle of friends, no one pays too much attention to it anymore. So, it doesn’t bring me a feeling of pride. It can only be said to bring a little surprise. Likewise, if they say, “Look at my watch” or “Check out my clothes”, I’ll only be a little surprised”. (BJR7)

Second, luxury shopping and travelling in Hong Kong became naturalised with a high frequency of those activities. The so-called “sense of freshness” of the experiences diminished with each visit to the city, whereas eight respondents mentioned feeling proud during their first visit there. Moreover, compared to other pride-related concepts, hubristic pride was not commonly discussed in interviews. Three respondents from Beijing, all men, specifically disagreed that hubristic pride was possible to feel from luxury shopping while travelling, for two reasons. First, hubristic pride is associated with negative feelings when in reaction to what most people can do—in this case, travel and purchasing luxury items in Hong Kong. In fact, four respondents recalled losing face in front of peers by displaying pride due to infrequent, low-volume luxury shopping, particularly in Hong Kong. Two, even in early childhood education and primary-level textbooks, Chinese culture does not promote hubristic pride. All 27 respondents, when asked to differentiate authentic from hubristic pride, stressed that authentic pride was a

positive term, whereas hubristic pride was a negative one. Two respondents (BJR2 and BJR7) even mentioned that over-expressed hubristic pride can ultimately bring shame. Figure 26 illustrates conceptual categories of triggers of pride among mainland Chinese tourists while travelling and luxury shopping in Hong Kong.

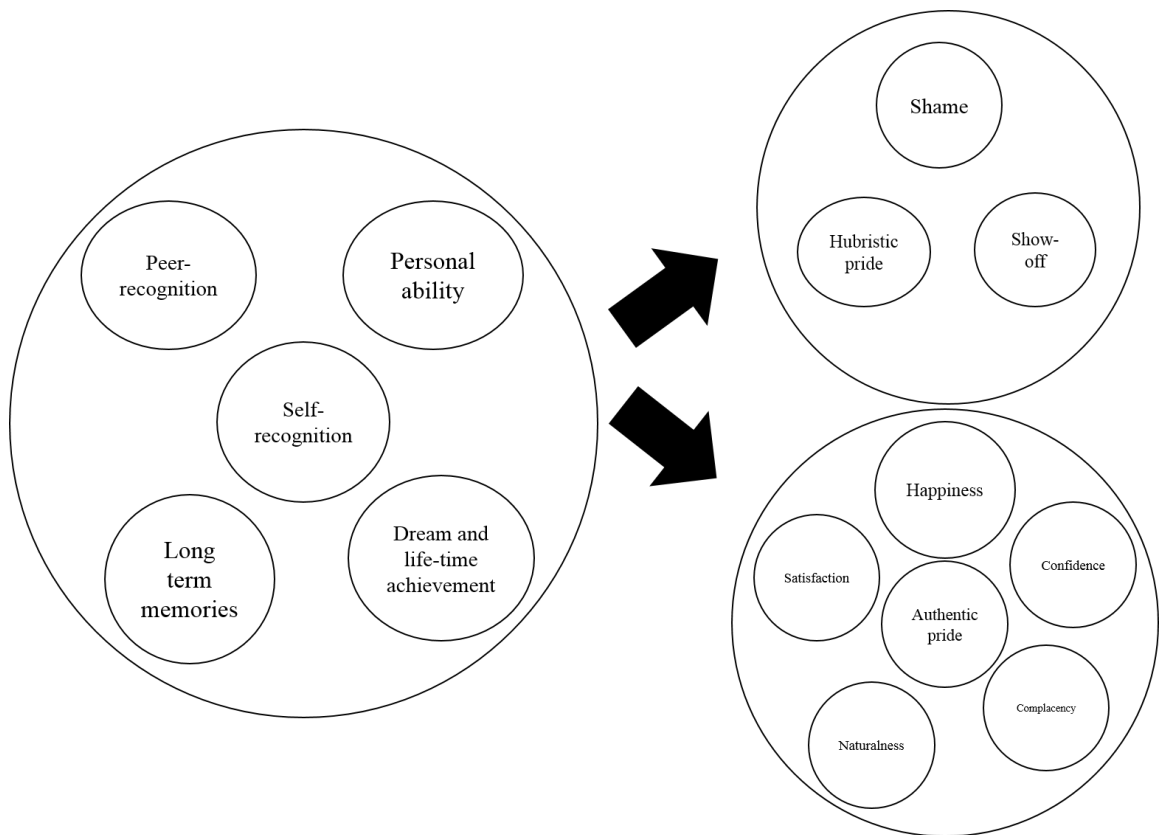


Figure 26. Conceptual categories of triggers of pride among mainland Chinese tourists while travelling in Hong Kong.

4.6 Focused and Conceptual Coding: Lack of Hubristic Pride in Travelling and Luxury Shopping

Of all 27 respondents, only one (BJR4) confirmed that he felt no pride in his travel and luxury shopping experience in Hong Kong. Although another (GZR1) mentioned the inability to feel pride in luxury shopping and travelling, BJR4 characterised travelling as a tiring activity and reported that he had gained too much shopping experience in European countries to find shopping in Hong Kong novel. Nevertheless, he still felt pride in his everyday life: “I spent a very

long time to understand one question, and I spent a very long time reading a very thick book to the end. I've spent a lot of time completing difficult tasks that I didn't think I could complete" (BJR4).

Four other respondents mentioned that making major decisions or experiencing certain events in their everyday lives had made them proud, such as purchasing a flat in their home country (BJR2, SZR3, and SZR4) or even simply living in China (BJR1). Likewise, BJR4 believed that spending or earning money were not triggers of pride. He admitted that he did not quite understand the definition of *pride*, as did three other respondents (BJR4, GZR1, and GZR2). Similarly, GZR4 mentioned that pride is part of human nature and could not clearly define it. Two respondents from Shenzhen (SZR1 and SZR3) argued that authentic pride and hubristic pride were nearly identical in their understanding.

The term *hubristic pride* was heavily criticised by respondents for its presumed capacity to emerge from travelling, and they often asked whether it was possible to experience hubristic pride simply by travelling and purchasing expensive products. Such criticism might stem from the Chinese culture's discouragement of excessive feelings of pride (SHR4, GZR2, and SZR2) and could turn a person into to a "loser" ultimately (SZR2) in favour of humility, as mentioned by SZR2.

It remains unclear, however, whether pride is wholly absent from such sets of values and beliefs or whether it is merely impossible to feel from travelling. In reply to the latter question, respondents argued that travelling has become commonplace in China today and that most of their friends and relatives have gained travel experience (SHR1) in contrast to their parents and grandparents, who largely did not or could not travel outside China (GZR3). In particular,

respondents from southern China (e.g., Shenzhen and Guangzhou) had spent little time and money to travel to Hong Kong and therefore considered such travel to be ordinary (GZR2 and GZR5).

Notably, seven respondents did not admit any pride in luxury shopping while travelling and supplied comments similar to those of BJR4 by explaining that travelling and luxury shopping were poor ways of achieving and expressing pride. However, most did gain a feeling of pride by travelling if they were thereby able to realise a long-standing, hard-to-achieve dream. Such dreams included road trips (SHR3 and GZR2), taking photos in Japan, and posting them to the social media WeChat (GZR1), taking parents on vacation (SZR2), visiting the Great Wall of China (BJR1), viewing the aurora borealis in northern Europe (SZR4) and bungee jumping in New Zealand (BJR7).

Interestingly enough, three men (SHR6, GZR8 and SZR1), all men, discussed another perspective on triggers of pride: that pride could emerge at the moment of paying for a luxury item, as well as before, during and after payment. For one, the moment of exiting a luxury boutique or shopping mall after purchasing luxury brand items seemed to be a time for the elicitation of hubristic pride:

“After I bought the luxury product, I had this kind of feeling. After I bought it, I carried the bag out of the shop and had a feeling of hubristic pride but also one of authentic pride. Especially exiting the shopping mall gave me a feeling of hubristic pride”. (SHR6)

Another respondent (GZR8) also noted that he experienced pride at the time of payment, saying “when you pay the bill, because you finally bought the thing”. The other respondent (SZR1) mentioned that the feeling of owning a

luxury-brand product at last caused a feeling of pride: “After I bought it, I recognised that I had had this feeling when I was ready to pay—that the watch finally belonged to me”. They all mentioned the different stages at which pride emerged during their trips: upon payment, when they posted their shopping experience on WeChat, when they walked down the street with the item, when they simply looked at other luxury products and when they used the products at home (in their daily life).

By contrast, two men (BJR3 and GZR8) discussed hubristic pride in terms of its longevity and intensity:

“Maybe you had an urge to gamble at a casino, so all of a sudden you’re especially hubristically proud of making a lot of money. But the next day, the feeling vanishes. That’s not the case with authentic pride; if you feel authentically proud today, you’ll still feel authentically proud tomorrow”.

(BJR3)

Figure 27 presents the conceptual categories used in focused coding performed for the research of the thesis.

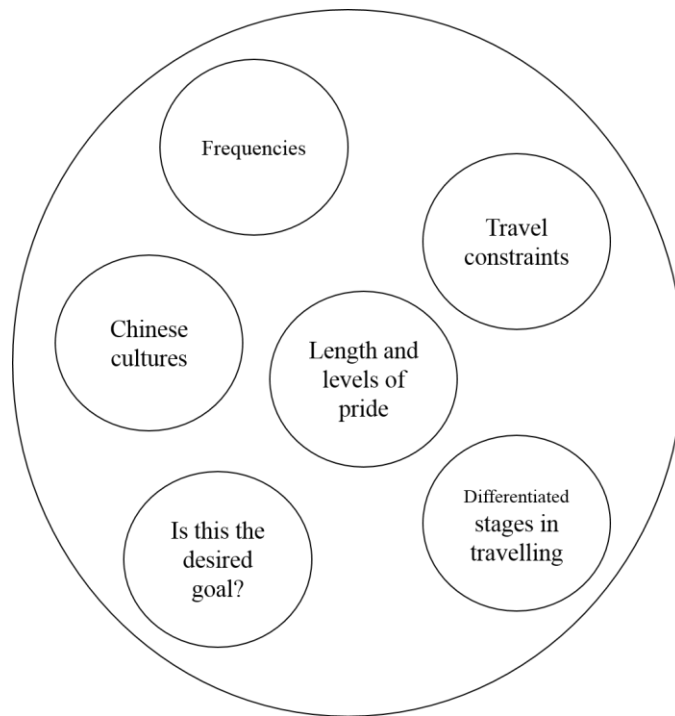


Figure 27. Conceptual categories of triggers of pride among mainland Chinese tourists while travelling in Hong Kong.

4.7 Theoretical Coding: Cognitive Thinking Processes in Chinese Context

According to previous coding, six theoretical codes were consolidated and constructed to represent how basic feelings, given certain triggers, shifted into the SCEs of pride among mainland Chinese tourists travelling and luxury shopping in Hong Kong. The factors of pride all referred to aspects of cognitive thinking: price, purpose of travel, products and services, travel time, travel ability and memory building (Table 13).

First, factors of price appeared in all coding practices as major triggers of Chinese tourists' feelings. The core layer of price was that the tourists sought lower prices than those at home. However, further synergy made tourists feel pride in their travelling behaviour, and indeed, expensive and large volumes of shopping luxury were needed to make them proud of their ability to shop for luxury products in Hong Kong.

Second, the purpose of travel was to purchase luxury brand items, and in the process, tourists received customer services. Tourists desired to shop for items that they wanted and achieve all planned purposes on their trips, which typically lasted two to four days only. Upon returning home with the products, the fulfilment of their purpose was possible only if they gained a sense of harvest that generated the basic emotion. Since their goals were long-standing dreams or wishes whose fulfilment required considerable effort, feelings of dreams coming true ultimately drove their feelings of pride. At the same time, the demographic information of tourists was essential, since youthfulness, first-time travel, and limited travel times could also make tourists experience pride.

Third, factors related to products and services—assured quality, authenticity, quality shopping environment, and quality customer service—formed a key dimension for tourists to use when evaluating their experiences. Once tourists were able to shop for all desired luxury items, a positive basic emotional response resulted. The trigger of pride from the perspective of products and services required the elements of superiority, uniqueness, novelty, trendiness, respectfulness of services and surprise.

Fourth, travel time included the contexts of time available, leisure time and free time away from work for shopping and vacation, during which tourists achieved the basic emotions of, for example, happiness. From that perspective, the emerging idea of a sense of freshness was essential, which refers to tourists' first time travelling in Hong Kong and frequency of travel there compared to others in their in-groups (e.g., friends, relatives, and colleagues). If Hong Kong was an uncommon destination in their in-groups, then tourists experienced pride in the novelty of the experience and shopping for luxury items there.

Fifth, the travel abilities of tourists were not only from their perspectives, but also from the perspectives of members of their in-groups who somehow became involved in their travel experience. The ability to shop for luxury brand items while travelling and even the travel experience itself were commonly regarded as ordinary events among the Chinese tourists, and some even commented that luxury items were similar to everyday products. In particular, tourists from Beijing did not experience feelings of pride in travelling and shopping in Hong Kong. Some were young and spent others' (e.g., parents') money instead of money earned by their own efforts, and as a result, their initial emotional responses were often those of feeling cool or happy. However, if in-group members (e.g., spouses, parents, and significant others) were involved in their cognitive thinking processes, then their feelings of pride were possible because they spent their own money on others in their in-group in order to enhance their standard of living or everyday lives. Their additional spending demonstrated their ability or even their capacity to overcome their presumed ability, which generated feelings of hubristic pride.

Finally, memories were classified as either short or long term. General memories of Hong Kong as a tourist destination were often recalled by tourists in terms of their familiarity with the shopping environment and city. Especially tourists from southern China were likely to have been exposed to imagery of and information about Hong Kong via media in their everyday lives. At the same time, memories of locations similar to Hong Kong (e.g., South Korea and Japan) informed associations with destinations that drove tourists' sense of achieving a short-term goal or task in Hong Kong and their initial feelings of happiness, confidence, and satisfaction. Whether tourists experienced feelings of pride or not,

their short- and long-term memories from childhood, their parents, their education, and their culture had to be considered in how they affected confidence and satisfaction associated with feelings of pride, particularly authentic pride. Other aspects of memories included Shanghainese culture's new tradition of celebrating 30-year-old birthdays as marking a new chapter in life and rewarding themselves with shopping, travelling or elaborate dining experiences.

Table 13 Theoretical Coding of Cognitive Thinking among Mainland Chinese Tourists in Travelling

Theoretical code	Dimensions of cognitive appraisal triggering initial emotional responses	Dimensions of cognitive appraisal triggering feelings of pride
Price	<ul style="list-style-type: none"> Cheaper prices than at home 	<ul style="list-style-type: none"> Expensive prices Large purchase volumes
Purpose of travel	<ul style="list-style-type: none"> Shop for desired items Achieve all travel purposes in a limited time Gain a sense of harvest Take purchases home 	<ul style="list-style-type: none"> Realise dreams and have the feeling of dreams coming true Long-term planning requiring considerable effort Youth and first-time visits or luxury shopping experiences
Products and services	<ul style="list-style-type: none"> Fulfil shopping goals Shop for desired items Assured quality and authenticity of luxury brand products Shop for attractive items Receive excellent service and product quality Enjoy the shopping and destination environment 	<ul style="list-style-type: none"> Gain a sense of superiority Sense the unaffordability and exclusivity of products Shop for unique products Shop for novel and trendy styles Receive respect from sales personnel Shop for unplanned and unexpected products
Travel time	<ul style="list-style-type: none"> Spend time on shopping Spend time on travelling Gain leisure time 	<ul style="list-style-type: none"> Gain a sense of freshness First-time visit or visit to an uncommon destination Difficulty of travel
Travel ability	<ul style="list-style-type: none"> Shop for luxury-brand items while travelling Ability to travel Spend parents' or others' money while shopping 	<ul style="list-style-type: none"> Shop for luxury-brand items for in-group members (e.g., spouses, parents, and significant others) Gain ability to travel with parents Spend one's own money Exceed one's presumed ability Enhance the standard of living of oneself or in-group members (e.g., spouses, parents, and significant others)

Memories	<ul style="list-style-type: none"> • Familiar with the shopping environments and destination • Complete a short-term goal or shopping task • Shop at a destination with a strong reputation for shopping 	<ul style="list-style-type: none"> • Recall childhood memories about destination • Achieve a long-term goal promised to oneself or others • Reward oneself by shopping or travelling • Celebrate one's 30-year-old birthday as marking a new chapter in life
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Ultimately, tourists gained the adaptive benefits of feelings of pride via peer recognition, personal ability, self-recognition, attachment to long-term memories and the achievement of dreams or long-standing goals, as discussed in Section 4.6.

4.8 Constructing the Theory of the Thesis

The first research question of this thesis sought to determine if feelings of pride were triggered during travel. Findings concerning that topic showed that travelling itself easily generates the emotions (i.e., happiness, confidence, and satisfaction) needed to trigger pride. In particular, luxury shopping can afford tangible (e.g., products) and intangible (e.g., services) experiences as stimuli for eliciting happiness. Coupled with travel, the activity motivates positive social comparisons with peers that can stimulate individuals to seek better standards of living. Chinese individuals who travel can easily gain feelings of pride compared to staying at home. From previous coding, that finding further indicated that respondents questioned whether luxury shopping while travelling was a desired goal and, if so, then it could spur processes of cognitive thinking that elicited feelings of pride (Figure 28).

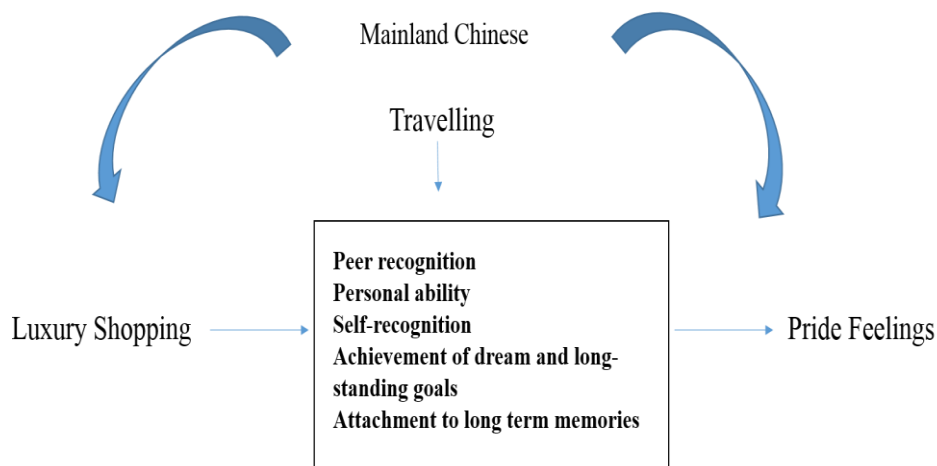


Figure 28. Causal consequence model in theoretical coding.

It should be recognised that luxury shopping is not the only travel activity that can be associated with pride—others include adventure tourism and road trips—that younger generations particularly seek to engage in new experiences while travelling. For its part, the research for this thesis found that most Chinese respondents gain ego, feelings of pride and seek to achieve new goals at different stages of life via luxury shopping in Hong Kong.

First, cognitive thinking was theorised in terms of peer recognition, personal ability, self-recognition, achievement of dreams and long-standing goals and attachment to long-term memories, all of which affected luxury shopping among mainland Chinese tourists travelling in Hong Kong. Those cognitive appraisal dimensions triggered feelings of pride among the tourists.

Second, the meaning of pride in Chinese contexts was constructed as a result of the research conducted for the thesis. For mainland Chinese tourists in Hong Kong, authentic pride is a positive SCE associated with the emotional states of happiness, satisfaction, naturalness, complacency, and confidence. By contrast, hubristic pride is perceived as a negative SCE, discouraged in order to avoid

shame associated with feelings of pride while over-expressing the hubristic pride, particular in travelling towards Chinese culture. Because hubristic pride violates the harmony of in-group members by involving looking down on others and requiring external feedback from others, Chinese tourists generally considered that hubristic pride triggered in travelling contradicts Chinese values and beliefs inculcated in childhood.

Third, mainland Chinese tourists' feelings of pride influenced their travel experiences overall. Respondents were highly conscious of the duration and intensity, as well as the different stages of pride triggered during travel, whether such pride manifested before their trips, during decision making about luxury purchases and payment or after exiting the destination or sharing experiences and purchases with members of in-groups after the trip. At the same time, frequency of travel and experience with luxury shopping heavily influenced the lasting quality and intensity of feelings of pride, since first-time visits to Hong Kong and the successful acquisition of long-desired items typically generated the longest-lasting feelings of pride. Tourists accustomed to luxury shopping and travelling to Hong Kong experienced only fleeting feelings of pride, if any at all. Above all, positive emotions and experiences are necessary to trigger further feelings of pride. If pride is to be elicited in travelling, then positive emotions need to imbue all memories of trips.

Fourth, mainland Chinese tourists' feelings of pride are elicited differently when travelling compared to at home. Accordingly, research for the thesis has allowed the development of a new dimension from the tourist's perspective that travel constraints met by every tourist are likely to disrupt the elicitation of feelings of pride in general and affect negative feelings (e.g., regret and

disappointment). Not only does the role of tourist impose more constraints (e.g., in terms of time and costs) upon luxury shopping experiences than at home, but Chinese cultural values also play a major role in the elicitation of pride, especially hubristic pride, among mainland Chinese tourists who shop for luxury products in Hong Kong.

The theory constructed as a result of the research of this thesis appears in Figure 29.

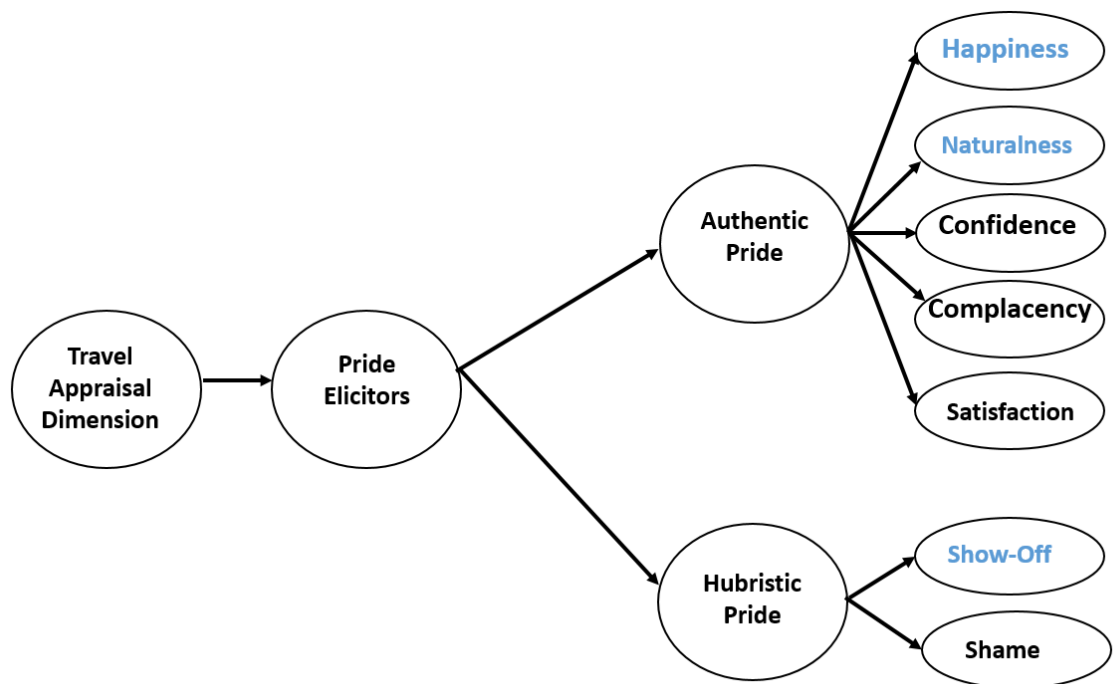


Figure 29. Processes of triggering feelings of pride in Chinese contexts.

4.9 Summary

According to Glaser (1978), the ground theory is to “conceptualize how substantive codes may relate to each other as hypotheses to be integrated into a theory” (p. 72). Earlier conceptual coding focused on the cause-and-effect type of conceptualisation with consideration of Glaser’s (1978) “Six Cs”(i.e., causes, context, contingencies, consequences, co-variances, and conditions) to maintain the theoretical sensitivity that emerged in the proposed grounded theory of the

research conducted for this thesis. The constant comparative method was used to convert codes into categories that elevated the conceptual level of analysis (Charmaz, 2017b) and re-focused the research questions of this study.

Ultimately, data presented in Chapter 4 was used to construct a theory about emergent meanings of pride in Chinese contexts presented and labelled as pride-related concepts (e.g., satisfaction, authentic pride, confidence, complacency, naturalness, and hubristic pride). The constructed theory shows that, above all, Chinese tourists shop for luxury brand items while travelling and can experience pride as a result in the whole travel experience. At the same time, Chinese tourists draw upon Chinese values in their self-evaluation processes, and it is essential that they think of travelling as a self-representing event if such travel is to trigger feelings of pride. The extension of self-conscious emotion in a tourism context via constructive grounded theory methodology approach is conducted in this thesis. The effect of hubristic pride is discovered by gaining the feeling of showing off and shame. Authentic pride is not only a facet of pride, but also associated with some positive self-conscious emotions (e.g., confidence and satisfaction).

Chapter 5: Discussion

5.1 Introduction

This chapter summarises and discusses the findings presented in Chapter 4 in an attempt to address the problem statements presented in Chapter 1.

This thesis primarily investigates trigger feelings of pride differentiated in specific situations among individuals in the role of tourists. Unlike previous studies in psychology on the same topic, the research for this thesis was not conducted in an experimental setting with students tasked with responding to photographs of prototypical expressions of pride in a forced-choice format (Frank & Stennett, 2001). Its major findings reveal that mainland Chinese tourists experience feelings of pride in the specific situations of travelling and luxury shopping in Hong Kong. As expected, pride demonstrates unique dimensions of cognitive appraisal as a hidden emotion inherent in human nature. Travelling thus provides a platform that triggers feelings of pride in Chinese tourists as they shop for luxury-brand items.

To date, very few researchers in tourism and hospitality studies have examined how pride operates in tourists' travel and luxury shopping experiences. Among the adjacent literature, proposals in the development of the theory of self-conscious emotions (SCEs) can inform such research. Its application in contexts of tourism remains limited, however, despite the unique attributes in tourism in Chinese contexts that might clarify and support the theory. In particular, Chinese cultural values emphasising collectivism and group harmony can tellingly inform personal beliefs about and experiences with pride as an emotion of felt social dominance requiring social recognition to be elicited.

Despite extensive literature on pride, its definition in Chinese contexts remains unclear. To date, scholars have primarily examined states of pride, including authentic pride (自豪) and hubris (骄傲), with pre-existing, clear-cut definitions in experimental contexts whilst ignoring the processes of its formation and any possible deep-rooted explanations of its manifestation. To address this gap in the research, the research for this thesis sought to expand on the theory of SCEs in contexts of tourism by elucidating cognitive thinking processes about pride and feelings of pride from a Chinese perspective by following the constructivist paradigm. In this qualitative inquiry, pride emerged as a uniquely multifaceted emotional state with various culturally informed terms in Chinese contexts.

5.2 The Role of Tourists That Trigger Pride

5.2.1 Elicitation of Basic Emotions and Pride during Travel

Tourists from top-tier cities in China experienced positive emotions, including happiness, pleasure, satisfaction, excitement, a sense of relaxation, a sense of comfort, and a sense of enjoyment, from luxury shopping while travelling in Hong Kong. Their core motives for travelling were relaxation and escape from the pressures of their everyday lives (Crompton, 1979). Although it is not difficult to understand that luxury shopping whilst travelling can prompt positive feelings, the findings of the research indicate that basic emotions are first elicited to prompt the hidden emotion of pride. Therefore, they suggest that a basic positive emotion is a pre-requisite for the elicitation of pride that also accompanies its manifestation.

As Tracy et al.'s (2007) theoretical model of SCEs clearly states, however, basic emotions are elicited separately from or are unrelated SCEs as a whole (see below).

Psychological knowledge advises:

Event → Basic emotion

Event → Self-conscious emotions

Likewise, in luxury shopping whilst travelling, the exploration is found:

Event → Basic emotion → Self-conscious emotions

This logic of pride's elicitation, when demonstrated during travel, indicates that the feelings of tourists are co-related with basic emotions and SCEs. This finding closely accords with theories of tourists' motivations, especially the travel career ladder from the work of Pearce and colleagues (Pearce, 2011a, 2011b; Pearce & Lee, 2005). Given that the concept of that hierarchy acknowledges that tourists have core, middle and outer layers of motives (Pearce, 2011b), those layers are implicated in the fulfilment of tourists' basic psychological needs. Accordingly, tourists' basic emotions are generated in light of their core motive (e.g., getting away from home, travelling, shopping, and accomplishing a goal in the in-group to establish or strengthen personal relationships). However, tourists also have another layer of both intrinsic and extrinsic motives (e.g., personal ability and self-actualisation). In this dynamic, emotional responses signify a tourist's fulfilment of needs and wants by travelling.

Most mainland Chinese tourists identified experiencing happiness in their luxury shopping and travel experiences in Hong Kong. The linguistic hierarchical classification in which joy subsumes pride (Lewis, 2007; Tracy & Robins, 2004a; Tracy et al., 2007) also gained support from evidence of their travelling situations, as did the notion that happiness is associated with feelings of pride (Tracy & Robins, 2007b). A possible explanation might be that shopping is a hedonic activity (e.g., Stokburger-Sauer & Teichmann, 2013; Tsai et al., 2013; Vigneron

& Johnson, 2004) where the value, as such, is essential to the purchase intentions of mainland Chinese travellers (Wu & Yang, 2018). Above all, the findings indicate that happiness accompanies pride in the travel experiences of mainland Chinese tourists.

5.2.2 Life Cycle of Chinese Tourists as an Intervening Factor in Travelling

In the tourist life cycle, the factors of age, income and gender influence travel experiences and patterns of motivations to travel (Pearce, 2011b). Links between mainland Chinese tourists' pride in particular and their tourist life cycle rank among the essential findings of this thesis.

First, in terms of age, the younger generations easily experienced feelings of pride more readily, due to their excitement and the novelty of their first or second time participating in luxury brand shopping while travelling. Chinese tourists often recall memories of early travel experiences in regard to their first time participating in luxury brand shopping, both while travelling and in recounting their experiences of feelings of pride being triggered. Moreover, younger Chinese tourists of Generation Z (i.e., born after the 1990s), informed by western cultural trends of individualism and hedonism, are more extrovert and enjoy having new, novel experiences (Yang & Lau, 2015). Generation Z is also acknowledged as a new purchasing power with a high demand for luxury products (Wu & Yang, 2018; Yang & Lau, 2015). This thesis finds that younger generations easily experienced feelings of pride, due to their excitement and the novelty of their first or second luxury brand shopping trip to Hong Kong. It can, therefore, further be proposed that pride is a push factor that motivates tourists' shopping behaviours in a destination.

Second, on that note, Chinese tourists who have earned a considerable amount of income in China's top-tier cities demonstrate significant purchasing power when it comes to luxury items. They tend to view luxury shopping while travelling as a somewhat ordinary activity, which is similar to the discussion on wealthy economic environments in China and lead to high luxury shopping demand whilst overseas or travelling (Swarbrooke, 2018). As such, luxury shopping at destinations such as Hong Kong ranks among their must-do travel activities that they need to engage in as a travel goal to gain the feeling of a "sense of harvest" (收获感). Their higher income levels afford a greater capacity to spend money on leisure as well as to seek out luxury items that can indicate their spending ability to others and to themselves (Kemp, 1998). However, their greater frequency of luxury shopping experiences whilst travelling can also intervene in their elicitation of pride in luxury shopping. Nearly all Chinese tourists in the sample of the study had shopped for luxury brands either in Hong Kong or in foreign countries (e.g., the United Kingdom and other European countries).

Third, regarding gender, as three Chinese tourists, all men, demonstrated, feelings of pride were possible for men at the moment of payment for luxury items. That trend suggests that feeling pride at various stages during travel can trigger pride in the overall travel experience.

On the subject of gender and pride, whereas literature in the field of psychology has merely indicated that women more readily feel pride than men do (Tracy & Robins, 2008), in this thesis, discovers men do feeling more pride than women, often via the fulfilment of the tourists' in-group members (e.g., spouses and significant others), instead of in regard to the individual tourists alone. This is explained by the cultural values of masculinity in Chinese society (Hofstede, 1989)

that inform luxury shopping behaviours as a means of achieving pride while travelling, especially their payment behaviours and experiences. That trend likely relates to China's collectivist culture that emphasises respect and concern for in-group members (Fan, 2000; Hofstede, 1984; Mok & DeFranco, 2000). Furthermore, as previous research has shown, male tourists are liable to not only demand sensitivity to prestige and social status but also develop emotional attachment to drive the luxury shopping behaviour that projects their self-image. They achieve this by shopping for the latest luxury products whilst travelling (Correia et al., 2017a).

Stages of the Chinese tourist life-cycle offer insights into influences on pride elicited during travel contributing further to previous findings in psychology (Shi et al., 2015; Tracy & Robins, 2007b). Although studies have shown that pride is recognisable only after the age of three years (Lewis, 2000, 2008b; Tracy & Robins, 2007b), it extends the extant knowledge of pride that can be generated in an individual at different life stages, via lifecycle factors including an individual's age, first time travelling, and gender (e.g., male while paying).

5.2.3 Duration and Intensity of Pride in Travelling Behaviours

Literature on the expression of pride has not adequately addressed questions about the duration and intensity of pride's expression. However, as the findings of the research conducted for this thesis indicate, feelings of pride in travelling can be interrupted for several reasons. First, negative feelings during luxury shopping experiences described by Chinese tourists (e.g., regret and disappointment) due to the constraints of travel (e.g., poor services, crowds, bad weather, limited time, and having to travel with family members) can undermine positive emotions (Lewis, 2008a), as well as their duration and intensity. In the

contexts of tourism, cost and time are the greatest constraints for tourists at destinations, although some might evaluate destinations based upon constraining factors such as weather and traffic as well (Nyaupane & Andereck, 2008). Although previous studies in psychology have not addressed the duration and intensity of emotions felt during travel, they have underscored the generally greater elicitation of pride in Chinese society (Tracy, 2016a).

Second, an unanticipated finding was that mainland Chinese tourists elicited greater pride as the amount of luxury-brand items purchased on their trips increased. Access to trendy luxury and unexpected items also generated feelings of pride. Such results may be explained by the fact that mainland Chinese collectivism stresses social evolution by in-groups (De Mooij & Hofstede, 2011; Triandis, 2018), self-effacement, and evaluations from in-group members (Weiten, 2017). Accordingly, the more items purchased, the greater the pride achievable via recognition of success in everyday life from social groups. In terms of cognitive appraisal, personal factors such as social recognition of success and spending power coupled with factors of the external environment to generate expressions of pride and provide the impetus for this emotion.

Third, for Chinese tourists who exhibited pride in travelling, the whole travel experience generated feelings of pride (e.g., authentic pride) as well as expressions of pride such as satisfaction, confidence, complacency, and naturalness. However, hubristic pride rarely emerged among the mainland Chinese tourists in the sample for this study. Such inconsistency could stem from environmental triggers (Lewis, 2008a), for mainland Chinese tourists reported the previously mentioned travel constraints, in addition to a lack of familiarity with destinations (Cohen, 1972), which, in informing the evaluation of their travel

experiences, also informed the cognitive appraisal that affected their feelings of pride. Alternatively, other so-called “critical elements” (Denzin, 2007) could have triggered such feelings.

The results of the study also revealed that demographic factors could influence feelings of pride. As an example, one respondent explained:

“I felt like that [proud] after I bought those luxury-brand products. In fact, my mood was relatively unaffected . . . unlike when I was in my 20s, since luxury products are so common nowadays. . . Maybe 5 years ago, if I gave a Chanel handbag as a gift to my girlfriend, she would feel especially happy. But now, if I gave her a Chanel handbag again, she would just feel that it’s very ordinary and not feel much happiness”. (BJR8)

That statement indicates that age and experience with travel (i.e., first-time or repeat experience) at a destination might play an essential role in tourists’ elicitation of pride, particularly that young and first-time travellers exhibit greater levels of pride. Among earlier findings of the demographic characteristics of tourists who travel to Hong Kong in terms of their travel behaviours (Lau & McKercher, 2004; McKercher, 2008), repeat visitors who accomplished multipurpose trips for leisure achieved the ends of visiting family and friends, shopping, and dining out (Lau & McKercher, 2004; Yip & Pratt, 2018). In Hong Kong, Chinese tourists are short-haul travellers who travel there and return on the same day (PartnerNet, 2017), as well as repeat visitors, as 90% of the tourists in our sample were. Such demographic features influence travel behaviours and patterns that affect the duration and intensity of feelings of pride at destinations such as Hong Kong. For Chinese tourists, the experience of luxury shopping while

travelling often extends beyond the return home, most typically with the bringing of luxury items back to share with members of one's in-group.

Among the tourists in the study's sample, happiness and pride were entangled not only during their trips (e.g., during payment, after payment, and during the return trip home), but also in their daily lives, when products were used, and tourists recalled memories of their experiences purchasing the luxury products at a destination. In that sense, the duration of pride including pride's recall, contrasted with presumed one-off feelings of pride generated by purchasing luxury-brand products. Surprisingly, the level and length of pride expression are recalled from time to time whilst this kind of discussions is barely found among studies in psychology (e.g., Carver et al., 2010; Cheng et al., 2010; Tracy, 2016a).

Fourth, for Chinese tourists, luxury shopping can afford the acquisition of luxury products used to fulfil specific social goals within social structures (Gruenewald et al., 2007) and to display the ability to improve one's standard of living and purchasing power. Such trends are likely influenced by the Asian cultural value of *mien tsu* or "face" (Park & Reisinger, 2009). By extension, younger tourists feel proud shopping for luxury items for the parents, arguably for the same reason.

Last, luxury shopping while travelling can reward the pride-related benefits of enhanced self-esteem and promote an individual's social status (Shi et al., 2015). In this light, pride manifests itself via the social function of travelling that achieves positive evaluations and recognition for others as well as oneself, as previous studies have similarly found (e.g., Cheng et al., 2010; Tracy & Robins, 2007d).

In sum, the feeling of pride is a persistent trigger in Chinese tourists' travel experiences (before, during, and after trips), a result that concurs with Uysal, Harrill, and Woo (2011) that the tourists undergo the different phases of experience in their travelling experience including "pre-trip", "travel to site", "on site", "return", and "post-trip" in between the linkage of home and destination and that involves cognitive–emotional experiences (Walls & Wang, 2011).

5.3 Theory of Self-Conscious Emotions (SCEs) in the Contexts of Tourism

5.3.1 Tourists' Cognitive Appraisal Dimensions in the Elicitation of Pride

In the findings from this thesis, cognitive appraisal dimensions detected were consolidated into various dimensions regarding the elicitation of pride in Chinese tourists stimulated by price, products and services, purpose of travel, travel ability, travel time, and memories. With specific stimuli in each dimension, Chinese tourists gained the adaptive benefits and feelings of pride while travelling. The dynamic of SCEs achieved by certain stimuli upholds Lewis's (2008b) assertion that specific actions give people pride. For mainland Chinese tourists travelling and luxury shopping in Hong Kong, those stimuli included lower prices, superior customer service, unique products, leisure time for shopping, high-quality products and shopping environments, and authentic luxury-brand products. Such destination related factors promoted pride in Chinese tourists and awarded them adaptive benefits (e.g., peer recognition, personal ability, self-recognition, and the achievement of long-standing goals and dreams). If elements of luxury and luxury values for consumers include high price (Chandon et al., 2016; Ghosh & Varshney, 2013; Hudders et al., 2013; Zaidan, 2015); prestige (Seo & Buchanan–Oliver, 2015; Wiedmann & Hennigs, 2013); and uniqueness (Chen et al., 2016; Ghosh & Varshney, 2013; Hudders et al., 2013; Nwankwo et al., 2014; Stokburger–Sauer

& Teichmann, 2013; Vigneron & Johnson, 2004; Wiedmann & Hennigs, 2013), then the thesis's findings that superior services and unique, high-quality products stimulate luxury-brand shoppers' evaluations and thus trigger authentic instead of hubristic pride in Chinese contexts were unsurprising, despite contrary results from McFerran et al. (2014).

The findings of this thesis further indicated that the goal congruence of luxury shopping and travelling that can award adaptive benefits is essential to eliciting feelings of pride in achieving personal goals. Such goal congruence prompts positive emotions (Hosany, 2011; Ma et al., 2013), as observed in this thesis, when Chinese tourists exited Hong Kong with proof of their achievement in tow or in hand.

5.3.2 Elicitors of Pride in Chinese Tourists

Interestingly, respondents—all from top-tier Chinese cities—reported the possibility of experiencing a feeling of naturalness removed from feelings of pride while luxury shopping in Hong Kong. Although luxury shopping is typically conceived of as conspicuous consumption and a means to display status among one's in-group (Pereira et al., 2012) or personal success (Han & Hyun, 2017), in Chinese contexts humility and subtlety, not showing off or emphasising one's high profile, were found to trigger pride in luxury shopping. Arguably, such respondents' conspicuous consumption was thus not to display status or success in public, despite what other studies have suggested (Kastanakis & Balabanis, 2012, 2014; Phillips & Back, 2011).

In conceiving the process of pride's elicitation, it is important to understand that specific stimuli in travel experiences allow tourists to use luxury shopping to achieve recognition of personal achievement in their daily lives. Such

results align with those of previous studies, including that pride's social functions are to achieve positive evaluations from others regarding one's ability (Williams & DeSteno, 2008) and to promote one's social status and gain respect from in-group members (Shi et al., 2015).

The research for this thesis was designed to determine the effect of travelling as a trigger for feelings of pride among mainland Chinese tourists who engaged in luxury shopping in Hong Kong. In this light, findings revealed that Hong Kong, as a tourist destination, can prompt Chinese tourists' feelings of pride. It is prompted by their perceptions of lower prices in the city, higher-quality services, and the possibility to fulfil multiple shopping and travel goals. Results also indicated that Hong Kong is esteemed for selling quality-assured products and unique, limited edition items. Such environmental factors, however, could not have factored into the findings of psychological studies conducted in sterile experimental settings (McFerran et al., 2014; Shi et al., 2015). Although these factors are evaluated in tourists' cognitive thinking, they also provide evidence that influence the cognitive appraisal dimension. As Lewis (2008b) has stated, "Pride requires a large number of factors, all having to do with cognitions related to the self" (p. 742). In this sense, the results might be explained by the fact that personal evaluations of destinations and travelling often consider external environments. Moreover, these factors have been addressed in earlier research on tourists' experiences (Ryan, 2010) as variables mediating tourists' actual travel experiences at destinations.

Chinese tourists mentioned that their familiarity with and long-term memories of Hong Kong as a destination, especially its unique attributes as a luxury shopping destination, triggered their feelings of pride. Findings indicated

that long-term memory is associated with self-evaluations of events, which according to the theoretical framework of SCEs (Tracy & Robins, 2004a; Tracy et al., 2007), involves the initial evaluation of an event's relevance to survival goals. In real-life situations, long- and short-term memories influence the evaluation of travelling as an event. Another possible explanation is that nostalgia for a destination influences the evaluation of it. Studies have cited Hong Kong's rich history of film and TV production as a source of familiarity for tourists (Kim & Kim, 2018; Kim, Kim, & Petrick, 2017), especially ones from southern China (e.g., Shanghai and Guangzhou) who often reported being exposed to TV programmes from and about Hong Kong during their childhood. Such long-term memories triggered their feelings of pride in travelling to Hong Kong. This further confirmed that destination plays a role in influencing tourists' SCEs and feelings of pride in regard to travel experiences.

In this thesis, it is clear that pride acted as an intrinsic motivation for Chinese tourists to pursue travel and shopping experiences because it rewards the adaptive benefits of peer recognition, personal ability, self-recognition, memories, and the achievement of dreams and long-standing goals. This is similar to an earlier discussion conducted by Dann (1977) in regard to "ego-enhancement" as a push factor that motivates one's travel behaviours and decision making. Researchers have also observed the possibility of enhancing social status, boosting self-esteem and accomplishing social goals as adaptive benefits of pride (Gruenewald et al., 2007; Tracy & Robins, 2007b). In Chinese contexts of tourism in particular, tourists can enhance their self-esteem by gaining pride via recognition from their in-group members as well as from themselves.

5.3.3 The Role of Luxury Shopping in Travelling

Firstly, although luxury value has no single meaning that can encompass its complexity (Hudders, De Backer, Fisher, & Vyncke, 2014; Hudders et al., 2013; Tynan, McKechnie, & Chhuon, 2010; Wu & Liang, 2009), the results from this thesis show the value of luxury brands for Chinese tourists in seeking uniqueness, high prices, and personal status in purchasing luxury brands while travelling. These appraisal dimensions are to elicit the feeling of pride in their travelling experiences. Furthermore, the Chinese emotion researcher Yik (2010, p. 216) concludes that the Chinese seek “like all other people”, “like some other people”, and “like no other people”. The unique Chinese cultural-specific seeking, with the cue of luxury value, strongly elicits authentic pride related feelings about this luxury value (e.g., unique, high price, status), whilst the Chinese tourists are able to shop for unique and differentiating products during their travels. A favourable comparison occurs in Chinese tourists not only when travelling, but also when returning to their homes and using the luxury brand products in their daily lives. Especially, the tangible luxury brand items brought home, allows the Chinese tourists to easily elicit pride under the processes of self-conscious emotions by favourable comparison between peers or friends. This explains luxury brand shopping giving special personal attributes or outcomes of situations to elicit pride. At least, in this study it demonstrates the meaning of luxury towards Chinese luxury brand shoppers as unique, status, and high price. These are essential appraisal dimensions to trigger Chinese tourists’ feelings of authentic pride in travelling experiences.

Secondly, the results in this thesis show that the long-term memory is essential to triggering feelings of pride. Especially those residents from the southern part of China (e.g., Shanghai, Guangzhou, and Shenzhen) discussed

their authentic feelings of pride and particularly recalled their childhood memories for themselves or their family members (e.g., parents, teacher). Mostly well-known luxury brands developed a long-term history and in the development of this long-term history, similarly, Chinese luxury brand shoppers were able to recall feelings of pride and discovered it as an appraisal dimension that triggered Chinese tourists' authentic pride in their travelling shopping experience. For example, some respondent mentioned that they travel to Europe, to further understand the history of its luxury brands and then purchase the luxury brand at home, then this travelling experience triggers their authentic feeling of pride as a whole. This further shows that pride requires not only an appraisal dimension of a certain event but also the length of developing this appraisal dimension (i.e., long-term memory) is critically important for Chinese tourists. This result shows that Chinese tourists trigger feelings of authentic pride with luxury brand histories and developments as an appraisal dimension and the luxury brand value has a role in triggering authentic pride in Chinese tourists.

Third, this study discovered that Chinese cultural values influence pride elicitation in Chinese people. Earlier studies by Professor Tracy and her colleagues (e.g., Shi et al., 2015; Tracy, 2016a; Tracy & Robins, 2008) discuss the differentiated levels of pride generated in pride in different nationalities (e.g., Chinese, Korean, American, and African). This further confirms that the cultural value gives the cue for the differentiation level and facets of pride. Chinese is deeply rooted in Confucianism and is a face loving society (Hwang & Han, 2010). This study further determines that luxury brand shopping whilst travelling easily triggers tourists' pride in this situation. It is because throughout these travelling behaviours, Chinese tourists gain face and status enhancement in

travelling while shopping for luxury brands. The adaptive benefit of two facets of pride further uncovers the enhancement of face among Chinese tourists and the existing knowledge from the field of psychology that shows enhancement of social status and self-esteem (Tracy & Robins, 2007b).

5.4 Pride in Chinese Contexts

5.4.1 Chinese Tourists' Facets of Pride

The two facets of pride elaborated by Tracy and colleagues (Tracy et al., 2009; Weidman et al., 2016) and tested by Western psychologists are authentic pride and hubristic pride. Both are influenced by personal stimuli and, particularly in the context of tourism, the factor of destination. For Chinese tourists, hubristic pride involves only a personal stimulus and is discouraged in travelling, presumably because Chinese culture values humility. Traditional Confucian values hold that “human beings are naturally good and seek moral order in life” (Zhang & Tse, 2018, p. 74), which promotes what some respondents in the study’s sample referred to as “naturalness”. Only one respondent—a woman from Shanghai—showed hubristic pride in the research for this thesis; all others argued that a sense of hubris (骄傲感) should be discouraged in travelling, for it does not stem from personal achievement, suggests being old-fashioned and part of the newly rich and thus ends in shame. It is moreover conceived of as a kind of false pride and a way of concealing shame (Scheff, 2015a, 2015b).

Such reverence for humility could stem from the Confucian concepts of naturalness (自然感觉) and most natural expression (最自然表现), both of which were mentioned by tourists in the sample. Of these concepts, the context of naturalness relates solely to personal stimuli and involves self-ability to shop for luxury products and naturally expression. If Chinese individuals, especially in

China's first-tier cities, now conceive of luxury as ordinary, then such luxury has become an essential element of everyday life (Gurzki & Woisetschläger, 2017; Swarbrooke, 2018) amid China's recent economic advancement (Hung et al., 2018; Rambourg, 2014).

The study reported here was also designed to clarify the meaning of pride in Chinese contexts in terms of the sense of satisfaction (满足感), self-confidence (自信) and complacency (得意), all of which surfaced during interviews (Shi et al., 2015). First, tourists in the sample expressed contentment both with Hong Kong as a destination and their personal stimuli in their cognitive thinking processes. In particular, the tourists' "sense of harvest" (收获感)—their strong desire to return home with tangible purchases after travelling—characterises their consumerism as seeking status from luxury products and their likelihood of spending money on them (Yang & Mattila, 2017). Tourists in the sample also attributed their satisfaction with their travel experiences to the high level of quality customer services from retailers in Hong Kong, which upholds the tendency of Chinese tourists to visit destinations that provide high levels of service and product quality (Hung et al., 2018). Indeed, findings underscored the value of the authenticity and credibility of luxury products for Chinese tourists compared to items available from shopping experiences in mainland China. Hong Kong's emphasis on product authenticity and quality assurance supports its strategic position as an entry point to the Chinese market (Chandon et al., 2016). For the same reason, the mainland Chinese tourists in the study's sample ranked Hong Kong as their top destination for luxury shopping.

The pride-related concept of complacency (得意) found among the results was defined in interviews as "a little bit of authentic pride" (小小点自

豪). However, compared to authentic pride, complacency relates only to personal stimuli in the self-evaluation process, which supports the elicitation of cognitive thinking that manifests in pride in travel that supports similar pride-related feelings. Destination also plays a role in eliciting tourists' different emotional responses (e.g., pride) in travelling. In sum, the different feelings of pride that emerged in the various appraisal dimensions and outcomes of travel helped to define pride in Chinese contexts (Table 14).

Table 14 Terms of Pride in Chinese Contexts

Term in the psychology of pride	Term in Chinese contexts
1. Contentment	Sense of satisfaction (满足感) Sense of harvest (收获感)
2. Authentic Pride	Feel authentically proud (自豪感) Blessed feeling (幸福感)
3. Confidence	Self-confidence (自信)
4. Complacency	Complacency (得意) Slight authentic pride (小小点自豪)
5. Not discussed before	Feeling of naturalness (自然感觉) Most natural expression (最自然表现)
6. Hubristic Pride	Sense of hubris (骄傲感) Showing off (炫耀) Amazing (好牛) Heroism is hubristic pride (豪气就是很骄傲)

Findings also indicated that pride was not problematic or undesirable in Chinese contexts. However, the over-elicitation of hubristic pride was discouraged and liable to generate shame, which can be problematic and clearly

undesirable as discussed previously (Shi et al., 2015). Furthermore, the hubristic pride elicited in Chinese tourists is not encouraged in this result as possibly explained by the “midway” Chinese thinking style which is “interest of achieving and maintaining interpersonal harmony” (Ji, Lee, and Guo, 2010, p. 158). Therefore, this study further understands that Chinese tourists’ hubristic pride is not encouraged in such travelling situations, which is the opposite of authentic pride (e.g., naturalness) that is found. Therefore, Chinese tourists commonly gain authentic pride entangled with happiness, satisfaction, surprise, and discovery in a new construct of pride “naturalness” in this study. This deep sentiment of Chinese pride (e.g., naturalness) is elicited and explained by the Chinese culture to influence this facet of pride among Chinese tourists, especially in the travelling experience. The deep sentiment of Chinese pride is strongly influenced by Chinese cultural values.

In real-life situations, social comparisons of in-group members drive Chinese individuals to work harder in their daily lives, as Chinese tourists in the sample reported, since pride is a motivation that drives people to work hard (Tracy et al., 2007) and an effective tool to drive consumer engagement in future consumption behaviours (Antonetti & Maklan, 2014). However, hubristic pride is associated with largely maladaptive and antisocial personalities (Shi et al., 2015) and warrants negative responses in travelling behaviours. SCEs such as pride and shame also require cognitive capability and are integrated into the rules and standards of one’s social norms (Else-Quest et al., 2012; Lewis, 2000).

5.4.2 Prototypical Expressions of Pride

Tourists in the sample responded to interview questions regarding their recognition of expressions of pride. In their responses, Photographs 6 and 7 were

most highly rated (Table 15), particularly by respondents from Beijing, who interestingly disagreed about the expression of pride in all other photographs. Such unexpected results did not align with findings about discrete expressions of pride (i.e., Photographs 1 and 2) in previous research (Tracy & Robins, 2004b). This finding is possibly because emotions where expression overly relies on the body are deemed problematic in Chinese culture, which favours humble, low-key, natural expressions in body and facial expressions. These results also indicate that Chinese individuals care about the social evaluation of their self-images as a distinct trigger for feelings of pride. This is likely to be because emotional expression plays an essential role in communicating social intentions, whereas pride signals less need by informing others of their high social status and competence (Tracy et al., 2015).

Moreover, the results revealed that the universal recognition of pride in non-verbal form might need to include expressions of slight, happy smiles and upright chests, as shown in the widely accepted Photographs 6 and 7. This result was similar to previous findings in Western settings and experimental designs (Tracy & Robins, 2004b), that bodily posture alone cannot display pride, since the expression would be unrecognisable without the presence of associated facial components. Recognisable expressions of pride were revealed by the results, which suggest that behaviours, cross-culturally recognised as non-verbal forms of pride are commonly displayed (Tracy & Matsumoto, 2008). However, the concept of naturalness emphasised by Chinese respondents that supported slight smiles, calmness, comfort, and low-key personality as a whole suggested a new understanding of pride stressed in Chinese society. Bodily expressions of pride

in Asian contexts included the thumbs-up gesture and one hand raised (Photograph 7), shown by the Olympic gold medal winner (Figure 12).



Photograph 6



Photograph 7

All seven photographs, taken on Canton Road in Tsim Sha Tsui, depicted a woman carrying a luxury-brand bag. Similar studies in psychology have seldom used real-life situations, expecting to observe victories of sporting events in order to study pride (e.g., Tracy, 2016; Tracy & Matsumoto, 2008), as well as speeches delivered by U.S. presidents, to gauge pride expressed by public figures. This thesis afforded insights into expressions of pride in real-life situations compared to experimental ones.

Table 15 Chinese Tourists' Selections of Expressions of Pride

Photo	Number(s) of Respondent	Beijing	Shanghai	Guangzhou	Shenzhen
1	2	0	0	1	1
2	5	0	3	1	1
3	2	0	0	0	2
4	0	0	0	0	0
5	4	1	1	1	1
6	13	5	3	3	2
7	11	3	2	5	2

Furthermore, the Chinese tourists brought up the discussion of

“naturalness” in eliciting feelings of pride and explained that Photograph 6

displayed the pose that they could recall as a genuine gesture to show pride while they conducted luxury shopping. The cultural philosophy of the Chinese has emphasised the “law of nature” under Confucianist beliefs (Ji, Lee, and Guo, 2010, p. 164) and its impact on the structure of Chinese society (Leung, 2010), and thinking styles in Chinese encourage the midway (zhong yong) principle which is the “interest of achieving and maintaining interpersonal harmony” (Ji, Lee, & Guo, 2010, p. 158). These styles of thinking in Chinese culture are explained as the extreme emotions that are not encouraged, where hubristic pride is the opposite of authentic pride and breaks group harmony in displaying showing off feelings. Therefore, this result explains that hubristic pride was not elicited in travelling since Chinese emphasises the principle of midway and the culture of Confucianism. That explains the authentic pride related term “naturalness”, which is often mentioned by Chinese tourists and is influenced by Chinese culture in this study’s results. The term pride does not appear solely in two facets in the Chinese context, the authentic pride related term occurs with “satisfaction” and “confident” whereas the negative feeling of hubristic pride includes showing off and shame.

5.5 Summary

A chief purpose of this thesis was to develop a conceptual framework for processes of the elicitation of pride among tourists in destinations, as expected by approaches of grounded theory (Charmaz, 2014; Glaser, 1978; Savin–Baden & Major, 2013) and constructivism (Matteucci & Filep, 2017). The first part of the analysis presented in Chapter 4 focused on the emotional responses of mainland Chinese tourists in Hong Kong, after which the second part focused on the conceptual and theoretical coding of their pride while travelling in Hong Kong.

The analysis confirmed the argument made in the literature review (Chapter 2) that a profound understanding of travel can trigger and motivate the feelings of pride as distinctive examples, as exemplified by luxury shopping in Chinese culture. Respondents' examples underscored the importance of experiencing pride for their evaluations of themselves and destinations, as well as the possible emotional benefits for Chinese tourists that could ultimately produce pride. This finding indicates that tourists cannot experience pride based solely on their cognitive appraisal but that environmental factors stimulate those feelings.

The methodology of the study was designed with reference to the theory of SCEs, with travel in Hong Kong as the event in question. The qualitative study involved the investigation of cognitive thinking processes (i.e., appraisal), and its results revealed that the tourists' self-cognitive evaluation was indeed related to the tourist destination. The logic of abductive reasoning was applied to supply the best possible explanation for constructing the theory (Charmaz et al., 2018; Thornberg, 2012; Thornberg & Charmaz, 2014). The study's results also inform the formation of Chinese tourists' experiences with pride, given the critical inquiry based on constructivist grounded theory (Charmaz, 2017b) performed during the research, to develop a conceptual framework instead of merely applying the theory of SCEs to the construction of new theory (Charmaz, 2017b). As such, the findings offer new understandings of tourists' experiences with pride and an explanation of how the travelling milieu can reflect Chinese definitions of *pride* that are central to Chinese tourists' experiences at tourist destinations.

In sum, this study explores how Chinese tourists trigger authentic pride and the feeling of naturalness which opposites to hubristic pride. The pride constructs do not solely indicate two facets, entangled with positive primary

emotions (i.e., happiness, pleasure) and self-conscious emotions (i.e., satisfaction, confidence, complacency). The results in this thesis discover a new discussion of naturalness under the construct of authentic pride; this emotion invokes deep sentiments of Chinese authentic pride as the opposite of hubristic pride. This is explained by the Chinese culture specific values “midway” and “Confucianism” that avoid having to ‘act’ or ‘regulate’ one’s behaviour and expressions as much as in the case of hubristic pride. Feelings of showing off or being stuck-up or snobbish (or hubristic pride) are generally not encouraged under Chinese culture.

Chapter 6: Implications and Conclusions

6.1 Introduction

This chapter concludes the thesis by summarising the major findings presented in the previous chapters. It first addresses the research questions. This is followed by a discussion of the theoretical and managerial contributions of the thesis. Thereafter, it outlines the theoretical contributions of the thesis, especially to SCEs theory, and closes by acknowledging the limitations of the study and suggesting directions for future research. Briefly, it concludes that tourism provides a platform for inducing pride not only via luxury shopping but also via other travelling activities (e.g., adventure tourism). Chinese tourists demonstrate ego involvement in their daily lives and in travelling; in both cases, Chinese society embraces more positive aspects of pride and its emphasis on social acceptance and group accomplishments helps to encourage it. While travelling, Chinese tourists experience authentic pride when obtaining tangible items such as expensive handbags and trendy, in-season products, as well as intangible items such as unique experiences, satisfaction in achieving long-term goals, and making memories. Above all, such experiences with pride continue once their travels end whenever they share them with peers and family members.

6.2 Theoretical and Conceptual Implications

6.2.1 Constructs of Tourists' Pride in Luxury Shopping

This thesis has pinpointed the factors of and means by which real-life situations whilst travelling trigger mainland Chinese tourists' different expressions of, and responses to, pride whilst shopping in Hong Kong. The research conducted for this thesis involved adopting a qualitative approach based on the theory of self-conscious emotions (SCEs) that entailed methodological

aspects of constructivist grounded theory. As a result, it also involved developing a conceptual framework to explain tourists' feelings of pride in terms of the dimensions of travel appraisal and elicitors of pride.

First, the thesis has provided evidence that the destination did provide stimuli to induce elicitors of pride via luxury shopping as well as from travel experiences as a whole. It has further shown that generating feelings of pride is necessary for tourists' self-evaluative processes to occur. Tourists evaluated external attributes provided by the tourist destinations. These attributes included the prices of available services and products and the image of the destinations. They also evaluated; its internal attributes such as, the destination's capacity to make their dreams come true, its ability to offer a sense of novelty, and its ability to achieve the wish fulfilment of in-group members of a society. These new theoretical constructs consisted of multiple dimensions in the contexts of tourism.

Second, the thesis confirmed that pride is a social emotion, primarily because tourists' pride, triggered in processes of self-evaluation, mainly focus on their social selves. In particular, performing the act of luxury shopping allowed in-group members to believe that their social status and living standards had been enhanced as a result. As such, pride awards tourists with adaptive benefits such as peer recognition, an increased sense of ability, self-recognition, long-term memories, and a sense of having realised lifelong goals and dreams by being able to project a positive self-image, thereby gaining positive evaluations from in-group members and others. Although research in psychology has previously held that the adaptive benefits of pride are primarily social status and self-esteem, this thesis has presented evidence from real-life situations that, at least for tourists, pride's adaptive benefits exceed mere enhanced social status and self-esteem.

Third, one of the more significant findings of the thesis is that pride's verbal expression occurs in more than two facets in Chinese contexts. It has shown that, at least for Chinese tourists, pride emerges from happiness and other positive emotions, including contentment, confidence, and complacency, as well as the, arguably, unique Chinese idea of naturalness and ordinariness intertwined with the Chinese cultural values of collectivism and Confucianism, promoting natural harmony as a factor integrated into self-evaluation processes. By extension, this thesis has suggested that Chinese culture is indeed differentiated from Eastern culture, unlike findings found in previous literature (Shi et al., 2015) and gives specific cultural values to rule one's beliefs and standards. Whereas previous literature has focused solely on Chinese collectivist culture and thus failed to consider other cultural values and beliefs in Chinese self-evaluation processes, this qualitative study has furnished evidence that Chinese individuals also integrate Confucianism-based values, beliefs, and standards into their evaluation processes. Ultimately, this thesis, therefore, proposes the construct of naturalness in Chinese self-evaluation processes.

Last, regarding the different feelings of pride induced at home and at tourist destinations, this thesis has shown that Chinese tourists who shop for luxury items while travelling gain pride by realising an intrinsic motivation termed a "sense of harvest" in the thesis. The sense of harvest stems from a motive informed by Chinese cultural values to shop at tourist destinations and return with tangible products. Interestingly, however, this kind of intrinsic motivation was not as dominant as extrinsic ones in travelling. The conceptual framework of the research performed for this thesis appears in Figure 30.

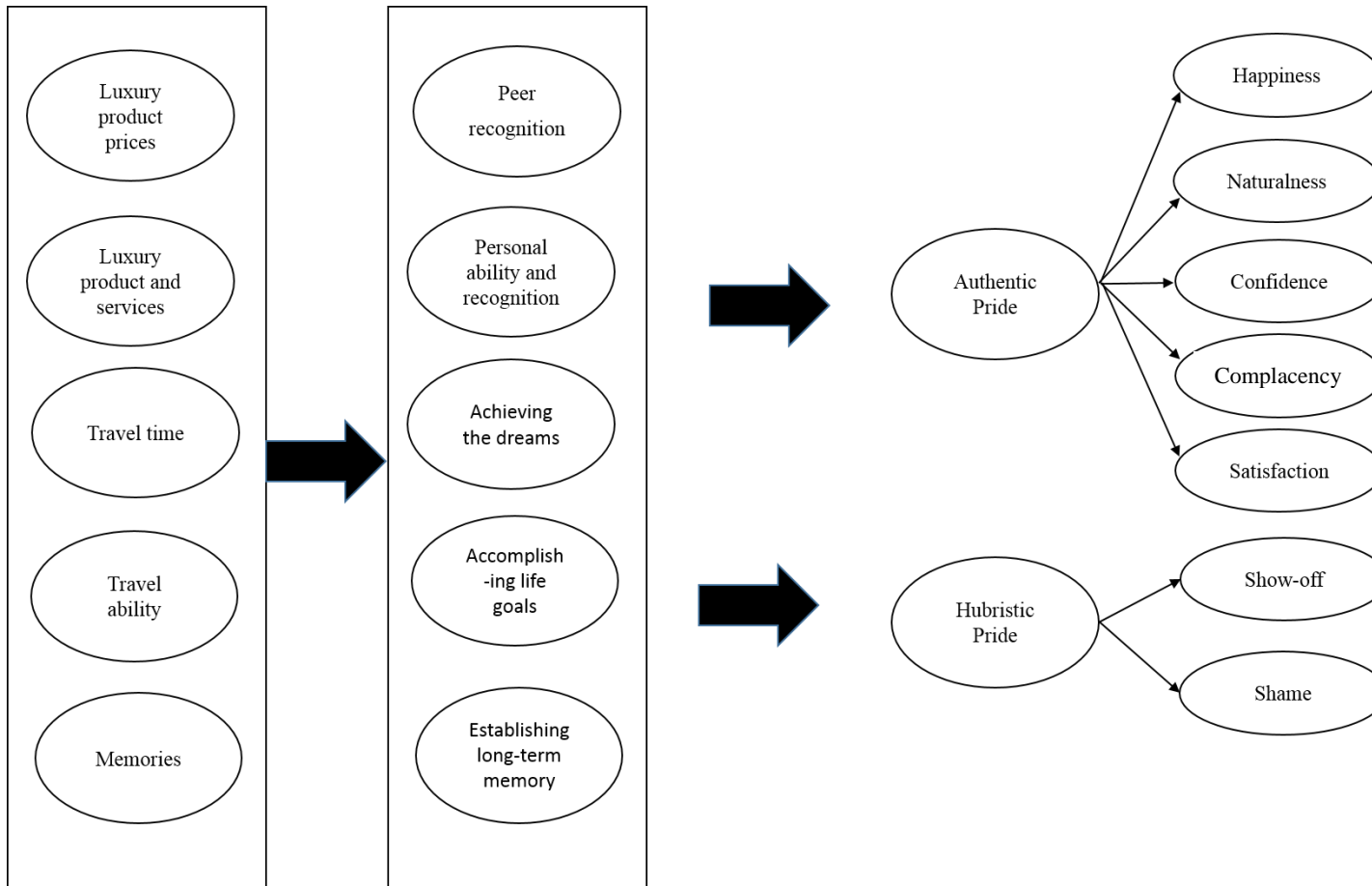


Figure 30. Conceptual framework of tourists' feelings of pride in Chinese contexts.

6.2.2 Influences of Pride on Tourists' Experiences

This thesis has explored the case of luxury shopping among Chinese tourists, in which it has been revealed that, unlike previous findings that pride is a problematic emotion in Eastern culture (Shi et al., 2015), authentic feelings of pride are generated together with happiness and other positive emotions. By contrast, it showed that hubristic pride, which does not represent a personal achievement, was generally not prompted by travelling.

Other findings indicate that pride-seeking motivates Chinese tourists to shop for luxury brands and to travel in the first place. For tourists, feeling good about themselves while travelling was possible via pride, which awarded adaptive benefits of confidence and satisfaction. Pride among tourists in the sample was generally authentic pride, commonly viewed as the positive facet of pride that encourages people to work hard and pursue goals, including ones about travelling to certain destinations or via certain modes of transport or even taking trips with parents to allow them to experience the modern world. All of these adaptive benefits of pride contributed to tourists' positive feelings in their travel experiences before, during, and after travelling. Consequently, tourists' feelings of pride were shown to be long-term emotions induced at different stages, even once tourists had returned home.

6.2.3 Theoretical Contributions

This thesis has contributed to scholarship by introducing SCEs theory to contexts of tourism and by combining emerging methodological approaches with constructivist grounded theory, which remains a relatively new approach in tourism and hospitality studies. The application and integration of these concepts offer new, potentially profound insights into travelling and other issues in tourism

research. The novel ontological, epistemological, and methodological approach adopted in the thesis may also inspire scholars to approach tourists' SCEs or other aspects of tourism from alternative angles to further develop, deepen, and strengthen tourism scholarship in the future. This study aimed to contribute to This study aimed to contribute to shopping tourism research by constructing an integrated research framework for the elicitation pride at the same time as filling the gap in research on the growth of Chinese tourism.

In addition to the mentioned gaps in the literature, this thesis has highlighted deficiencies in ways of measuring emotion. Throughout the thesis, ontological knowledge was gained by exploring the role of tourists' experiences of travelling which faced them with situations that were different from their daily lives. More specifically, the thesis has underscored a constructivist paradigm that grounded theorists can use to develop their critical faculties to subject earlier work to critique under Professor K. Charmaz's constructivist grounded theory approach. Constructivist grounded theorists attend to how, when and to what extent standpoints change during the research process, which can address methodological gaps in general. In particular, the new generation of grounded theory is differentiated by its application of abductive reasoning as part of its methodological self-consciousness to give the best possible explanations (Charmaz et al., 2018; Thornberg, 2012; Thornberg & Charmaz, 2014) and narratives of processes (Matteucci & Gnoth, 2017) to construct theory supported by findings. As a result, knowledge of pride in the context of tourism emerged as the conceptual framework for the thesis, as shown in Figure 30. In the research conducted for this e thesis, an appropriate research method was applied with grounded justifications that involved a reflexive researcher's active adoption of

knowledge of SCE theory above and beyond the luxury theory of Veblen and Leibenstein used to explain conspicuous consumption. In effect, the theory of SCEs can afford novel theoretical insights into tourism and luxury shopping as a travel phenomenon.

Research for the thesis was designed for a qualitative approach. Seven photographs of pride's expression were used to ensure that respondents participated and discussed feelings of pride with common reference points in order to clarify what pride can mean in Chinese contexts. Relativist epistemology was gained from the research by elucidating factors at play in triggering tourists' pride according to Chinese tourists as they recalled their travel experiences in Hong Kong.

6.3 Managerial and Practical Implications

First, since pride often accompanies positive emotions, it is essential to supply stimuli for pride to emerge in tourists as they travel. Tourism and hospitality practitioners keen on enhancing tourists' satisfaction, confidence, and in this thesis interestingly discovers authentic pride should note that they are attached to other positive emotions like "happiness", "satisfaction", and "confidence".. Pride can be induced to enhance tourists' travel experiences by highlighting pride's adaptive benefits before, during, and after travel, since long-term, persistent feelings are characteristics of pride. Accordingly, tourist destination managers and other tourism practitioners are encouraged to capture tourists' feelings of pride.

Second, tourist destination managers and other tourism practitioners should strongly encourage shopping whilst travel. As this thesis has shown, although tourists experienced negative feelings due to the constraints of travel,

luxury shopping for desired items converted those negative feelings into positive responses.

Third, based on the findings of this thesis, luxury shopping and destination decision making can inform conceptual frameworks for investigating Chinese tourists interested in shopping for luxury brands and having high-end dining and lodging experiences. As a result, tourist destination managers and other tourism practitioners can gain an understanding of what drives Chinese tourists' feelings of pride in a destination or motivates them to, for example, stay in luxury hotels. Meanwhile, retailers can use such insights to develop new services or tailor offers of current products, whereas marketers can revamp and strengthen their value-oriented portfolios. Since, especially, younger middle-class Chinese tourists form a new major luxury-focused consumer segment, luxury retailers should consider making emotional benefits noticeable in their product designs and promotional messages. Moreover, in designing services and products and promotional campaigns, they should consider the Chinese market's increasing wealth and consequent emphasis on the value of luxury in their daily lives. On that topic, the thesis has highlighted that luxury shopping among Chinese tourists prioritises the feeling of naturalness whilst enhancing social status and performing conspicuous consumption, as respondents' responses to the seven photographs of pride's expression revealed.

At the same time, marketers should be aware that self-recognition is essential to Chinese consumers, whose motivation to shop fuels their day-to-day work and pursuit of career achievement. Such messages can be infused in product and promotional strategies in order to enhance Chinese consumers' intrinsic motivation, which is feeling proud of their consumption experience, whether in

the moment or, if tourists, upon returning home with acquired products and experiences. Therefore, it is essential for tourist destinations to induce feelings of pride in tourists in order to prolong their travel experiences and generate motivation for repeat visits.

Last, pride is also a new emotional motivation that can be manipulated by marketers to arouse desires to travel and experience tourist activities (e.g., adventure tourism). These additional perspectives are relevant to practitioners seeking an in-depth understanding of China-outbound tourism.

6.4 Limitations

Aside from the above research contributions, this study does have certain limitations in terms of research design and methodology. Firstly, the intensive interview adopted follows the four-step interview guidelines under the methodological approach of constructive grounded theory (Charmaz, 2006 & 2014). This study acknowledges the limitations of conducting face to face intensive interviews. This method provides indirect information filtered by the views of the interviewees. In addition, the responses may be biased via the researcher's presence during the interview process (Creswell, 2009). As a pioneering work focused on tourists' pride, the data collected in this study can serve as a foundation of pride constructs in the Chinese context for investigating or achieving a longitudinal verification in future research proposals. Secondly, the factors triggering feelings of pride are complex and can be approached from different perspectives. This study merely focused on mainland Chinese contexts, whilst multi-cultural issues are not fully investigated. In this study, mainland Chinese involves an individual who was residents born in the region were not considered. For example, two respondents immigrated from lower-tier cities and

rural areas although they claimed long term residency in the city (e.g., Shenzhen). This multicultural issue is noted as a challenge for cross-cultural study (Dimanche, 2011). Future research may take other perspectives into consideration, especially an individual's place of birth.

Thirdly, the demographic profile of respondents was not taken into consideration (e.g., travel budget, income). This thesis was solely focused on shopping for luxury brands as a travelling experience. Future research may take other perspectives into consideration, such as: purchasing non-luxury brand products or even food and beverage consumption in a destination whilst travelling. Although the profiles for respondents in this study were similar to the Hong Kong Tourism Board statistical summary on mainland Chinese tourists to Hong Kong who are young mid-career families with children and middle-aged couples (PartnerNet, 2017), these demographic profiles are very much matched with the mainland Chinese respondents of this study. However, this study acknowledges that the sample interviewed may not be representative of the whole population of China as this thesis adopts a qualitative approach which aims to explore deeper meanings and reach data saturation. At least, this thesis adopts the data analysis strategy (Becker, 1993; Glaser, 1978) that involves “comparing data with data, data with codes, codes with codes, data with categories and so on” (Thornberg, 2015, p. 312) until saturation is reached (Charmaz, 2011, 2014).

Fourthly, this study focused entirely on tourist tendencies among mainland Chinese individuals only, not on individuals with any other nationality. Clearly, different results may have been produced with samples of individuals

from other countries, especially Western ones. In the future, it would be fruitful for scholars to examine the proposed conceptual framework of tourists' pride in such countries and compare the results between their markets and the Chinese market. Despite this limitation, the study adds to current understandings of emotional responses of pride as SCEs in Chinese cultural contexts. At the same time, second-tier cities and villages in China were not investigated, and having individuals from those subcultures in the sample, despite their identical nationality, would most likely have generated different outcomes.

Fifthly, the research focused solely on Hong Kong as the tourist destination under study. As mentioned in Chapter 1, the robust inbound tourism flow of the mainland China market is essential to Hong Kong as a tourist destination. Nevertheless, the results offer valuable insights into other destinations (e.g., Japan and France) also of interest to mainland Chinese tourists. Therefore, it is suggested that scholars may want to test the conceptual framework in the context of fine dining restaurants, first-class transport, and high-end cruises, as well as in other travel activities and modes (e.g., adventure tourism, ecotourism, and Arctic tourism) in the future.

Finally, the research tool of photographs of prototypical expressions of pride, all taken in an external environment (out of studio background) with a set background, involved a forced-choice format (Frank & Stennett, 2001), which might have influenced respondents' responses. This study developed seven photo-prototypes to limit the number of categories within each of the pride expressions, mainly using Professor Tracey and her colleagues derived categories by developing codes which were at least among the more probable to be seen in a scan of tourist photographs. A contemporary study by Pearce and

Wang (2019) acknowledges that the prototype postures in the tourism field, which inform the researcher's knowledge of viewing tourists' pose as an approach to understanding tourists' behaviour, identity, and memory as a whole. One of this thesis's major contributions is that the prototypical expressions of pride at least inform the visualisation context on the hidden emotion and give an explanation for a Chinese featured research paradigm to construct Chinese ontological and epistemological research for future investigations.

6.5 Future Research Directions and Summary

The conceptual framework (Figure 30) concerning luxury shopping among mainland Chinese tourists in Hong Kong developed as a result of the research conducted for this thesis has presented opportunities for subsequent researchers to explore the broader conceptualisation of pride and luxury shopping in other contexts. In particular, the measurement scale can be used to support quantitative methods and the validation of pride-focused scales, especially to further test the theory of SCEs in the context of tourism to verify the findings of this thesis and their implications.

Research on pride and luxury shopping is strongly recommended in the context of subcultural groups in China, including second-tier cities and even rural areas, as well as other developing countries in Asia. Similar investigations into China-outbound tourism to other popular urban tourist destinations in Asia (e.g., Japan) and Europe (e.g., Paris) could extend the findings of the thesis by way of comparison. Similar explorations in other tourist groups such as business travellers could also confirm whether the results are applicable to Chinese tourists in general. At the same time, the application of similar research approaches in other emerging markets such as India, Russia, and the Middle East, where luxury

consumption is on the rise, would also be a valuable addition to knowledge on the topic.

Chinese cultural contexts encompass the general core culture of China as well as subcultures within its different regions and their differences, including those between southern and northern China. During the past 30 years in particular, the culture and market of southern China have demonstrated exceptional potential to capture reasons for luxury purchases by Chinese individuals and the ways in which such purchases trigger feelings of pride. Although the study reported here did not involve segmenting the sample of tourists by age, gender, or marital status, it has nevertheless illuminated how new generations of Chinese consumers feel pride in seeking novel purchases while travelling (Yang & Lau, 2015).

From a methodological perspective, constructivist grounded theory stresses the role of the reflective researcher and encourages such researchers to conduct analyses during interviews with respondents who have experience with the phenomenon under study. In their research, Charmaz and colleagues conducted English-language interviews in the field of sociology (e.g., Thornberg, 2015) but did not observe that the language used during interviews could cause differences in the results, due to cultural differences between the interviewer and interviewees. However, the research conducted for this thesis calls into question whether or not interviews conducted by English-speaking researchers can provide an understanding of findings representing Chinese cultural trends, and whether or not translation can fully express such findings and their implications. In this sense, a future research direction is suggested to enhance the extant knowledge on whether or not respondents' first language affects the study's results.

This thesis used intensive interviews with different individual respondents. The focus group (group discussion) is suggested as an addition to the knowledge produced and could lead to a deeper meaning for the terms via mediation with different participants (Flick, 2014). For example, the term “naturalness” is entangled in feelings of authentic pride.

In closing, the thesis has presented novel, innovative ideas about how tourists gain feelings of pride in luxury shopping at tourist destinations as well as in travelling itself. Tourism provides a platform before, during and after travelling upon which pride, as an often hidden but persistent part of human nature, can be triggered among tourists. More generally, the study conducted for this thesis has afforded greater knowledge on pride in real-life situations and offered insights into Chinese cultural contexts that can support theoretical and industrial perspectives on pride in luxury shopping as well as shed new light on the field of tourism.

[END OF THE THESIS]

Appendix

APPENDIX I: The In-depth Interview Questions in Pilot Study (English Version)

I am a doctoral student at Hong Kong Polytechnic University, and I am currently working on a study on the luxury shopping experience in Hong Kong/ Destination. The research aims to study the luxury shopping experience of tourists visiting Hong Kong/ Destination. The data collected from this survey is completely confidential and be used for education and research purposes only. Thank you for your help!
Research Student: Ms Vanessa Yeung Phone number 6152 Email address: vanessay119@

Episodic Recall Tasks

1. Please take a few minutes to think about your luxury brand product (s) experience in Hong Kong. The luxury brands are defined international well-known fashion brands. Such as: Louis Vuitton, Hermès, Gucci, Chanel, Rolex, Cartier, Prada, Burberry, Michael Kors, Tiffany, Bottega Veneta...etc. Please share what did you buy, where is it, when is it. Describe your shopping luxury brands experience?
2. What were your feelings in your luxury brands shopping experience in destination/ Hong Kong?
3. What generated this feeling in you?
4. Do you have the same feeling of shopping luxury brands compared to shopping in your home country?
5. Why do you feel it differently?
6. Did you share your shopping experience in destination Hong Kong with your friends/ relative?
7. What and how do you share it with them?
8. Do you think shopping for luxury brands in a destination enhances the impression from others (e.g., your friends/ relative/ family/ stranger)? Please explain the reasons.

APPENDIX II: The In-depth Interview Questions in Pilot Study (for Hong Kong Local Residents)

您好！我是香港理工大學的一名博士生，現在正在做一項關於旅遊目的地奢侈品購物體驗的研究。這調研為深入訪問。您的個人資料以及研究結果我們將嚴格保密，並僅用於學術研究。非常感謝您的合作。

聯繫人：Vanessa Yeung，香港理工大學酒店與旅遊管理學院

聯繫電話（☎）：852-6152- 。電子郵件：vanessa-mw.yeung@

第一部分：深入訪問

以下是一些了解你奢侈品體驗的問題。

請花幾分鐘回想一下您在旅遊目的地的奢侈品購物體驗。奢侈品的定義為國際知名時尚品牌例如 Louis Vuitton, Hermès, Gucci, Chanel, Celine, Rolex, Cartier, Prada, Burberry, Michael Kors, Tiffany, Bottega Veneta...等。

1. 請分享一下您於何時何地夠買了何奢侈品，並描述一下您的奢侈品購物體驗。
2. 您到旅遊目的地旅遊過程中的奢侈品購物體驗感覺如何？
3. 您為何會有這些感覺？
4. 與自己的城市香港奢侈品購物體驗相比，在旅遊目的地的奢侈品購物體驗是否相同？
5. 如果不同，是什麼令你感到不同？您為何會感到不同？
6. 您是否會與您的朋友 / 家人分享您的奢侈品購物體驗？
7. 如何分享並描述一下分享什麼？
8. 您是否認為在旅遊目的地進行奢侈品購物會提高您在別人（例如朋友 / 親戚 / 陌生人）心目中的形象？請解釋一下原因。

APPENDIX III: The In-depth Interview Questions in Pilot Study (for Mainland Chinese Tourists)

您好!我是香港理工大学的一名博士生, 现在正在做一项关于香港奢侈品购物体验的研究。此调研旨在研究游客到香港的奢侈品购物体验。此调研为深入访谈。您的个人资料以及研究结果我们将严格保密, 并仅用于学术研究。非常感谢您的合作。

联系人: Vanessa Yeung 女士, 香港理工大学酒店与旅游管理学院

联系电话 (☎): 852-6152- . 电子邮件: vanessa-mw.yeung@

深入访谈

以下是一些了解您奢侈品体验的开放性问题。

请花几分钟回想一下您在香港的奢侈品购物体验。奢侈品的定义为国际知名时尚品牌例如 LV, 爱马仕, 古驰, 香奈儿, 劳力士, 卡地亚, 普拉达, 巴宝莉, 迈克高仕, 蒂芙尼, 葆蝶家等。

1. 请分享一下您于何时何地够买了何奢侈品, 并描述一下您的奢侈品购物体验。
2. 您到香港旅游过程中的奢侈品购物体验如何?
3. 您为何会有这些感觉?
4. 与家乡的奢侈品购物体验相比, 在香港的奢侈品购物体验是否相同?
5. 如果不同, 是什么令你感到不同? 您为何会感到不同?
6. 您是否会与您的朋友 / 家人分享您的奢侈品购物体验?
7. 与您的朋友 / 家人分享了什么并描述一下如何分享?
8. 您是否认为在旅游目的地进行奢侈品购物会提高您在别人 (例如朋友 / 亲戚 / 陌生人) 心目中的形象? 请解释一下原因。

Interview Guide

Step 1: Gain Consent form Approval

Step 2: Initial Open-ended Questions: Photo Interviewing

The interviewer requests the photo from respondents and the interviewee requires to take few minutes and think about the luxury brands shopping experience in Hong Kong.

请花几分钟回想一下您在香港的奢侈品购物体验。奢侈品的定义为国际知名时尚品牌例如 LV, 爱马仕, 古驰, 香奈儿, 劳力士, 卡地亚, 普拉达, 巴宝莉, 迈克高仕, 蒂芙尼, 葆蝶家等。

1. Please share what did you buy, where was it, when was it. Describe your luxury brands shopping experience?

请分享一下您于何时何地够买了何奢侈品, 并描述一下您的奢侈品购物体验。

2. What do you feel about luxury brands shopping in Hong Kong?
您到香港旅游过程中的奢侈品购物体验如何?
3. Why do you feel in that way?
您为何会有这些感觉?

Step 3: Intermediate questions

1. How do you feel luxury brands shopping in Hong Kong (destination) during your traveling? What generated this feeling in you?
与家乡的奢侈品购物体验相比, 在香港的奢侈品购物体验是否相同?
您为何会有这些感觉?
2. If so, what make you feel differently? Why does it feel different?
如果不同, 是什么令你感到不同? 您为何会感到不同?
3. Could you describe how you share your shopping experience in destination with your friends/ relative?
并描述一下与您的朋友 / 家人分享您的奢侈品购物体验

Step 4: Final Questions: Select the photos

1. Which photograph/photographs make(s) you have a feeling of pride?
这里有7张照片哪张照片, 让你感到有一种自豪, 骄傲的情绪感?
2. What does the term “pride” mean to you? How to you define it?
对你来说“骄傲”, “自豪”意味着什么? 你如何定义?
3. Then do you have such kinds of authentic and/or hubristic pride feelings while shopping in Hong Kong?
那你在香港的奢侈品购物的时候有没有这种自豪还有骄傲啊?
4. If so, how would this pride feeling be generated by your luxury brands shopping in Hong Kong?
如果是这样, 你在香港奢侈品牌的购物, 会如何引起这种情绪感呢?

APPENDIX V: LightSpeed Screening Questions for Recruiting Respondents in Four Top Tier Cities in China

M	非常感谢您参与这次调查研究。我们旨在研究您对奢侈品消费的意见和看法，问卷大约需时 5 分钟完成。请您放心，您填写的答案会严格保密并仅用于学术研究。所有参与者的答案将会被用作综合整理及分析。[M]
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Q1	您本人现在是否在以下行业工作？[SR]
	1、市场调研公司
	2、珠宝首饰生产加工行业
	3、奢侈品销售生产行业
	4、以上皆无

Q15	您现居住在下面哪个城市？[SR]
	1、北京
	2、上海
	3、广州
	4、深圳
	5、其他城市

Q2	在过去的六个月内，您是否去过香港旅行？[SR]
	1、有
	2、没有

Q3	在过去的六个月内您是否在香港旅行期间购买过任何的奢侈品品牌？[SR]
	1、有
	2、没有

Q4	您提到您在过去六个月内曾经在香港购买过奢侈品品牌，请问您购买的是下面哪些品牌？[MC]
	1、香奈儿/CHANEL
	2、路易威登/LV
	3、爱马仕 /HEMES
	4、古驰/GUCCI
	5、劳力士/ROLEX
	6、普拉达/PRADA
	7、巴宝莉/BURBERRY
	8、麦克高仕/MICHAEL KHORS
	9、蒂芙妮/TIFFANY
	10、葆蝶家/BOTTEGA VENETA

	11、阿玛尼/ARMANI
	12、其他，请注明

Q5	在您购买的奢侈品中，包括哪些产品？ [MC]
	1、服装及服饰（包括衣服，配饰，鞋子等）
	2、化妆品
	3、手袋
	4、护肤品
	5、手表
	6、珠宝首饰
	7、其他，请注明

Q6	您购买这些奢侈品的总花费为多少？（可以是多次旅行花费在奢侈品上面的总和） [SR]
	1、10000 元人民币或以下
	2、10000-29999 元人民币
	3、30000 元人民币或以上

Q7	您是在香港的哪些地方购买这些奢侈品品牌的？ [MC]
	1、奢侈品专卖店
	2、百货公司
	3、珠宝行，表行
	4、其他地方，请注明

Q8	您为什么选择在香港购买这些奢侈品品牌？ [MC]
	1、价格更加便宜
	2、服务更加贴心
	3、全球保养更好
	4、款式更新
	5、选择更多
	6、购买更加方便
	7、没什么特别的原因
	8、其他，请注明

Q9	您在香港购买奢侈品品牌的体验如何？ [MT]
	1、

Q10	您的性别是？ [SR]
	1、男性
	2、女性

Q11	您的年龄是？ [SR]
	1、 18-24
	2、 25-34
	3、 35-44
	4、 45-54
	5、 55+

Q12	您的家庭月收入是？ [SR]
	1、 15000 人民币以下
	2、 15001-25000 人民币
	3、 25001-40000 人民币
	4、 40001-60000 人民币
	5、 60001-80000 人民币
	6、 80000 人民币以上

M2	<p>非常感谢您参加本次调研。我们的客户香港理工大学有意进行一项后续的面对面访问与您进一步讨论您在香港的奢侈品购买经历。时间大约是一个小时。地点靠近您平时工作或生活的区域。</p> <p>如果您接受后续的面对面访问，我们的项目经理会在未来的一周内联系您。完成面对面的访问，您将会收到合人民币 XXX 元的礼券。请问您愿意参加后续的面访吗？ [SR]</p>
	1、 愿意
	2、 不愿意

M3	<p>面访时请携带一张当时您去香港旅游时的照片（打印出来的照片或存在手机中的照片都可以），我们会针对您携带的照片询问一些问题，请先上传这张照片，届时面访时请记得携带 [FILE]</p>

Q13	<p>再次感谢您对我们的支持。请提供您的姓名和联络电话，我们会尽快联系您确定面访的时间和地点。请您放心，你所提供的一切资料将会绝对保密并只用于学术研究。 [MT]</p>
	1、 姓名
	2、 联系电话

APPENDIX VI: Consent Form to Mainland Chinese Respondents

您好!我是香港理工大学的一名博士生，现在正在做一项关于香港奢侈品购物体验的研究。此调研旨在研究游客到香港的奢侈品购物体验。这次访谈的录音以及被访人所提供的照片只会用于学术用途。被访人的个人资料将会被严格保密。被访人所提供的照片将/或会被用于博士论文的附录以及学术论文中，但面部会被遮盖。

联系人: Vanessa Yeung 女士, 香港理工大学酒店与旅游管理学院
联系电话 (☎): 852-6152- . 电子邮件: vanessa-mw.yeung@

本人已经详细阅读以上条款，并同意接受访问。

被访人签名

被访人名字: _____

APPENDIX VII: Initial Coding Practices of Initial Emotional Response of Chinese Respondents

Positive Feelings	Descriptions	Respondents	Negative Feelings	Descriptions	Respondents
Happiness/ Pleasure	Shopped for desired items / completed the planned task	BJR1, BJR2, BJR5, SHR3, GZR1, GZR3, GZR5, GZR6, SZR1, SZR3, SZR4, SZR5	Hardship	Felt exhausted to travel and shop with child	BJR1
	Prices	BJR1, BJR2, SHR4, GZR1, GZR5, SZR1	Unhappiness	Poor and standardised services	BJR3, GZR1, GZR2
	Familiar with Hong Kong environment and destination environments	BJR1, SHR2, GZR3, GZR4, GZR5,		Gained pressurised feeling due to crowd area	BJR3, BJR6, GZR1, SZR2
	Shopping activities in travelling	BJR1, BJR2, BJR3, BJR8, SHR1, SHR2, SHR3, SHR3, GZR4, GZR5, GZR6	Regret/ Disappointment	Unable to complete shopping goals	GZR1, GZR3, SZR2
	Shared with friends	BJR5, GZR3, GZR6, SZR1, SZR3, SZR5			
	Excellent services and assured quality	BJR6, GZR1, GZR7, GZR8, SZR3			
Satisfaction	Bought items long/ achieved long-standing goals	BJR1, BJR7, SHR1, GZR1, GZR3, GZR5, SZR4			
	Excellent services and assured product quality	BJR5, BJR6, GZR6, SZR5			

Excitement / Surprise	Shopped some things unexpected / unplanned	BJR6, BJR7, SZR4			
	Shopped some things Expected/ Planned	SHR3, GZR3, SZR3			
	Shopping Luxury Products	BJR1, SZR3, GZR4			
Comfort	Familiarity with the destination	GZR3			
	Shopped Item Good Looking	BJR4, SZR5			
	Good Quality of Services and Environment	SHR1, SHR2, GZR4			
Cool	Prices	BJR4, GZR7			
Confidence	Assured Quality Products	SHR1, SHR2, GZR4, GZR8			
	Accomplished Family Members Wish/ Goal	BJR4, GZR7			
Relaxation	Completed the Shopping Luxury Tasks	SHR6, GZR8, SZR4			
	Brought the items within your ability	SHR6, GZR2			

APPENDIX VIII: Initial Coding Practices of Authentic and Hubristic Pride Feelings of Chinese Respondents

Authentic Pride	Descriptions	Respondent(s)	Hubristic Pride	Descriptions	Respondent(s)
Facial and Bodily Expressions	Smile and happy feeling, not over exaggerated, natural feelings, and show teeth)	BJR1, BJR5, SHR4, SHR6, GZR2, GZR5, GZR6, GZR7, SZR1, SZR2, SZR4, SZR5	Facial and Bodily Expressions	Head up with look up eye and face upward	BJR7, SZR3
	Hand up like thumb up Chest up , hand on the waist (arrogant feeling displayed), head up	GZR4, SHR2, SHR4, SHR6, GZR5, GZR6, GZR8, SZR1, SZR3, SZR4,		External displayed to others	SHR3 (show off to other, not naturally expressed), SZR5,
	Happy feeling from bottom of the heart	BJR5, BJR6, BJR7, SHR3, SHR5, GZR2, GZR3, GZR4, GZR5, GZR6, GZR7, GZR8, SZR2, SZR4 SZR5, SZR3, SZR5,		Show off with others feedback	BJR7, SHR1, GZR8, SZR1, SZR2, SZR3, SZR8
	Satisfied and confident posture	BJR2, SHR1, SHR2 SHR3, SHR5, SHR6, GZR1,		More confidence than authentic pride	GZR7

		GZR2, GZR6, GZR7, SZR1, SZR2, SZR3, SZR4, SZR5, GZR8, SZR5			
Positive Emotion	Commendatory term	BJR2, SHR2, GZR1, GZR2, GZR4, GZR6	Negative Feelings	Derogatory term	SHR2, SHR4, BJR2, BJR4, GZR6, GZR7, GZR8, SZR2
	Sense of honour and victory	SHR6, GZR2, GZR3, GZR5, GZR7, SZR4		A bit of vanity	SHR3, GZR4
Not a Positive Term	Negative	BJR4		Looked down to others	GZR4, SHR1
Recognition	Gained the recognitions from others/in-group members	BJR3, SHR1, GZR4, GZR2, GZR6, SZR1		Show off to others but looked down by others, shame feelings new rich	BJR2, BJR4, BJR7, SZR2, SZR5
				Not encouraged in Chinese culture, shame feelings involved	BJR2, BJR4, BJR7, SHR2, SHR4, GZR2, GZR3, SZR5
	Being unique than others	GZR4, GZR6, SHR3, SHR6, SZR4,	Feeling	Neutral term	GZR1, GZR2, GZR7, GZR8
Self –ability	Spent my own money/ gained self-ability	BJR2, SHR1, SHR2, SHR4, BJR5, BJR6, GZR2, GZR3, GZR5, GZR8, SZR5	The length	Come and go quickly, Back home disappeared SHR4, SHR5,	BJR3, GZR4, SHR1, SHR4, SHR5,

	High purchased amounts and quantity	SHR1, SHR2, SHR5, GZR4, GZR5, GZR8, SZR4, SZR5		Not agreed the luxury shopping generated this feeling (because ordinary event)	BJR1, BJR3, BJR4, BJR6, BJR7, BJR8, SHR1, SHR5, GZR1, GZR5, GZR6, GZR8, SHR3, SHR5, SZR1, SZR2, SZR3, SZR4, SZR5
	Displayed the ability to others, via go travel to Hong Kong shopping luxury	GZR2, GZR4, SHR1, SHR6			
	Exceeded my ability and young generation character	GZR7			
	Satisfied myself	GZR5, SZR1			
	Recognise the daily hardworking	GZR8, SHR2, SZR3,			
	Made/ enhanced myself (taste) and others better living standards	GZR7, GZR6, SZR2			
Luxury brand	Expensive prices and uniqueness not everyone able to afford it	BJR2, BJR3, BJR6, SHR5, SZR3, GZR6, GZR8, SZR5			

Reward myself	Spent own moneys	GZR2, BJR5, GZR5
	Chinese culture of celebrating over 30 years old “big” birthday	SHR3, SHR4
Superiority	Others not able to afford it and difficult to buy it	BJR6, GZR5, GZR8, SZR4, BJR6, SZR4,
	Luxury shopping	SHR2
	Being unique	SHR1, SZR3
Period	Luxury shopping generated this feeling before (long time memories recalled)	BJR2, BJR6, BJR7, BJR8, SHR1, SHR6, SZR1, SZR3
	During/ after the payment generated the pride feelings	GZR2, GZR8, SHR6, SZR1
The Level	Can’t be too long Since others also able to do so	GZR8

APPENDIX VIII: Pride-Related Concepts in Chinese Contexts

Pride-Related Concepts	Descriptions	Respondent(s)
Confidence	Attached with the feelings of pride	BJR1, BJR3, BJR7, SHR3, SHR5, GZR1, GZR2, GZR5, GZR6, GZR7, SZR1, SZR4, SZR5
	Thumbs-up and confident smile	BJR1 and SHR3
	Able to buy something that I liked	BJR3, GZR2
	Luxury brand products in Hong Kong gained cheaper price compared to home (Mainland China)	SHR2, SZR3,
	Quality assured products in Hong Kong	SZR3
	Young and first-time travel to Hong Kong for luxury brand shopping	SZR3, BJR8
	Improved the living standard	BJR3, GZR2
Satisfaction	Conducted the shopping activity in travelling and achieved the travel goals	GZR5, GZR6, GZR2, SZR4, SZR5
	Gained the different experience compared to home	BJR3, SHR5, GZR3, GZR5, GZR6
	Shopped and purchased the items that liked	BJR2, BJR7, GZR1, GZR7, GZR5, GZR8, SZR5
	Complimented by in-group members	GZR2, GZR6, SZR1
Show-off	Attached with the feelings of hubristic feelings, if over the new rich , shame feelings gained	BJR2, BJR4, BJR7, SHR3
	jealousy by others	BJR7
	Younger age, spent her own money	BJR2
Complacency	Gained self-ability to shop luxury brand	SZR1, GZR8
	Achieved the promise to wife	GZR8
Naturalness and Ordinariness	Similar to daily items that I can afford	BJR2, BJR4, BJR7, BJR8, SHR2, SHR3, GZR1, GZR6, SZR3, SZR5
	Not desired for luxury in this stage	BJR8, SHR1, SZR2, SZR5
Natural Expressions	Smile with inner expression	GZR1, GZR2, GZR3, BJR5, BJR6, BJR4
	Low key character / personality Chinese Cultures	BJR3, BJR7, GZR1, SZR2
	Gained ability	BJR7, GZR2, GZR3
	Calm/ comfortable feeling	BJR1, BJR4, SZR1, SZR2

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