

**Brand Tribalism under the Anthropological Perspective in a High Self Expressiveness
Category: Social Influences and Brand Outcomes**

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Resumo

Communities, tribes, and cults may be separable only by the degree of following, connectedness and social identification. A tribe is defined as a network of heterogeneous persons who are linked by a shared passion or emotion for a brand or product. Regarding recent interest in this phenomenon, a restrict volume of research has been done. No research was accomplished with high involvement/self expressiveness brands. On the other hand, proven instruments measuring brand tribalism are limited. In this sense, this research studied brand tribalism under the anthropological perspective, its antecedents and how it contributes to Brand Loyalty in high self expressiveness and involvement category. Quantitative survey research was carried out with 336 respondents members of motorcycle groups. Structural Equation Modelling was used to process the results. Brand tribalism can explain 71% of brand loyalty. Results show that loyalty is a consequence of the sense of community and lineage. As antecedents of brand tribalism, it was observed the impact of self-expressiveness and the influence of social networks in order to foment self expressiveness, keep the social structure and stimulate the defense of the tribe. Therefore, this research contributes to revealing how brand tribalism operates in high involvement/self expressiveness brands in networked marketplaces.



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ABSTRACT

Communities, tribes, and cults may be separable only by the degree of following, connectedness and social identification. A tribe is defined as a network of heterogeneous persons who are linked by a shared passion or emotion for a brand or product. Regarding recent interest in this phenomenon, a restrict volume of research has been done. No research was accomplished with high involvement/self expressiveness brands. On the other hand, proven instruments measuring brand tribalism are limited. In this sense, this research studied brand tribalism under the anthropological perspective, its antecedents and how it contributes to Brand Loyalty in high self expressiveness and involvement category. Quantitative survey research was carried out with 336 respondents members of motorcycle groups. Structural Equation Modelling was used to process the results. Brand tribalism can explain 71% of brand loyalty. Results show that loyalty is a consequence of the sense of community and lineage. As antecedents of brand tribalism, it was observed the impact of self-expressiveness and the influence of social networks in order to foment self expressiveness, keep the social structure and stimulate the defense of the tribe. Therefore, this research contributes to revealing how brand tribalism operates in high involvement/self expressiveness brands in networked marketplaces.

Keywords: Brand Tribalism. Brand Loyalty, Consumer-Brand Relationship. Self-Expressiveness. Social Networks

1. INTRODUCTION

The relationships between consumer and brands are constituted based on some type of purpose related to utility, emotional and hedonic benefits, expression of value, of affiliation, social inclusion, as well as stability and social comfort (Ashworth, Dacin & Thomson, 2009). Unique characteristics of the consumer-brand relationship are linked to Brand Communities (Cova e Pace, 2006; McAlexander et al., 2002; Muniz & O'Guinn, 2001). Brand Community is a physical or virtual place, used by people who admire a particular brand, to socialize in the context provided or not by that brand. A brand community is mostly constructed on a set of four relationships that community members develop: customer-product, customer-brand, customer-company, and customer-other customers. (McAlexander et. al., 2002; Habibi et. al, 2014; Brodie et.al. 2013, Gruner et. al, 2014).

A tribe is defined as a network of heterogeneous persons (regarding age, sex, income, and other characteristics) who are linked by a shared passion or emotion for a brand or product (Cova & Cova, 2001, Tuominen, 2011, Habibi et. al. 2014). Cova and Pace (2006) argument that tribes are distinct groups/societies with their own value systems, hierarchies, language, religion, and history (Taute and Sierra, 2014). Taute and Sierra (2014) observe that communities, tribes, and cults may be separable by the degree of following, connectedness and social identification, and state that “brand tribes depart from the typical segmentation variables of demographics or product benefits; they are instead characterized as a) being sustained admirers of a specific brand; (b) having common traditions, stories, lived experiences, and/or rituals; (b) sharing a common consciousness and kinship; and (c) having a felt moral obligation to each other and the brand”.

Regarding the growth of interest in Brand Tribalism, a small amount of research has been done. These works were focused on diverse brand categories as Soft Drinks (Veloutsou and Moutinho, 2009), General Favorite Brands, Operating Systems (Taute and Sierra, 2014), Fashion Brands (Ruane and Wallace, 2015) and Smartphones (Taute et.al, 2017; Jurisic and Azevedo, 2010; Taute and Sierra, 2014). Taute et. al. (2017) suggests, despite previous research done, specific research should be performed in higher involvement categories of brands in order to explore the phenomenon consist of an important topic. On the other hand, studies that explore the correlation between tribalism and its effect on brands in a scenario of self-expressive brands are scarce (Cova and Cova, 2001; Ruane and Walace, 2015; Moutinho et. al., 2007; Veloutsou and Moutinho, 2009; Jurisic and Azevedo, 2011; Taute and Sierra, 2014 and Taute et al., 2017).

It is also a fact, that proven instruments measuring brand tribalism and research investigating its explanatory power are limited (Veloutsou and Moutinho, 2009; Taute and Sierra, 2014; Taute et.al, 2017). The most representative studies are the multidimensional approach of Veloutsou and Motinho (2009) and the proposal of Anthropological perspective of Taute et.al. (2017). Cova and Cova (2001,p.4.) arguments that ‘the word Tribe refers to the re-emergence of quasi-archaic values: a local sense of identification, religiosity, syncretism, group narcissism and so on. It is borrowed from anthropology which used it in order to characterize these archaic societies that resist the construction of modern state institutions’. The segmented lineage theory argues that brand tribalism is composed of anthropological elements (Sahlins, 1961), which comprises fundamental pillars: lineage, tribe defense, social structure and sense of community.

In this sense, this research intends to explore Brand Tribalism in a category that provides high levels of involvement and self expressiveness, focusing in groups (members of Motorcycles clubs) where occurrences of the phenomenon would exist and be intense, using a descriptive approach, that is a probably a rare and relevant approach. It also aims to explore how brand self-expressiveness brands and social networks could interact and impact brand tribalism dimensions

under the Anthropological approach. Finally, it intends to verify the influence of brand tribalism dimensions on consumer's Brand Loyalty.

2. LITERATURE REVIEW

2.1 Brand Tribalism

According to Maffesoli (1996), tribalism is increasingly visible in the way people behave collectively and produce relevant social forces. Post-modern groups face the "power" of pre-established groupings and create tribes that unite at a point that is non-rational and borderless. The formation of postmodern tribes has a strong emotional link. For Veloutsou and Moutinho (2009), any admirer who has a relationship with other admirers of a specific brand, is a member of a brand community. There are brand communities that are very formal and structured and others that are informal, loose and focused, forming tribes. In this sense, McGee-Cooper (2005) argues that, in the context of a postmodern society, emerges a network of micro social groups (tribes) in which individuals share strong emotional links. Therefore, we present a summary of relevant research that was executed about the theme in Figure 1:

Research Objectives	Methodology and Results	Authors
To explore the development of postmodern consumption in terms of methods to identify consumption tribes, identify what stimulates the tribal rite and capture, at the brand image level, the essence of the tribal consumption phenomena.	A case study in a tribe of on-line skate practitioners was conducted. The results demonstrate strong evidence of tribal consumption behavior and help to understand the bonds that generate this tribal connection regarding consumption.	Cova and Cova (2001).
To examine the relationship between social influence and self-expression of consumers through brands. The study considers the susceptibility to interpersonal influence and the influence of the social network on the self-expression by the brand and on the brand tribalism. The study examines if the self-expression by the brand and on the brand tribalism influences the fidelity towards the brand and the WOM.	The study showed that the influence of the online social networks and the susceptibility to the interpersonal influence are antecedents to tribalism. The consumers that express themselves by brands are loyal and offer a positive WOM. In contrast, members of the consumption tribe are less loyal to the brand and offer less WOM than the other consumers. The results suggest that the consumers can be loyal to the tribes, and not to the brands.	Ruane and Wallace (2015).

Figure 1. Selected studies about Brand Tribalism.

Research Objectives	Methodology and Results	Authors
To investigate the “tribal” consumption behavior and its relationship with the brand, in the particular context of the surf community in Portugal. The study had behavioral aspects as precedents of tribalism, with regards to the relationship with a brand.	Four research propositions derived from an extensive literature revision were confirmed and demonstrated that the surf exhibits characteristics of a cult. There are three distinct types of associative behavior: social recognition, socialization and symbolism.	Moutinho et al. (2007).
To explore the brand’s relationships through brand reputation and brand tribalism.	All of the constructs that were presented in the study were positively confirmed, demonstrating that the brand’s reputation and the tribal consumption generate a relationship with the brand.	Veloutsou and Moutinho (2009).
To examine the role of brand tribalism and brand reputation in the construction of relationships with clients and brands.	The results of the study show that the constructs were confirmed. The research revealed the power of the brand tribalism, reputation and satisfaction in predicting the strength of the relationships with the client's brand.	Jurisc and Azevedo (2010).
Fill the research gap about proven instruments that measure the brand tribalism, using the anthropological theory of Sahlins’ segmented lineage to demonstrate the brand attitude and the purchase intention.	The results demonstrate that the anthropological constructs presented in the hypothetical model influenced the brand attitude and the purchase intention positively.	Taute and Sierra (2014).
To explore the indirect effect of the brand tribalism on the purchase intention through the brand pride and brand attitude.	Only one of the study’s constructs was identified as a factor that influences the brand pride, which in turn, leads to a sequential process of brand attitude and purchase intention.	Taute et al. (2017).

Figure 1. Selected studies about Brand Tribalism (continuation)

2.2 The Anthropological Approach of Brand Tribalism

Sahlins (1961) was the origin of the Anthropological perspective of brand tribalism . As a matter of fact, Sahlins (1961, p.326) affirmed: “considered as the territorial entity that collectively defends itself against the outside while maintaining the peace internally, the political unit of tribal society is typically variable in extent ... The existence of a well-organized predatory neighbor, or, conversely, the opportunity to prey upon a nearby society, will give impetus to confederation”. Sahlins (1961) arguments that bands are a simple association of families, but a tribe is an association of kin groups which are themselves composed of families. Taute and Sierra (2014) suggest that tribes as social and cultural entities are organized more by threat or opportunity than by cohesive political or social structure.

Segmented lineage theory proposed multiple dimensions to capture the construction of the brand tribalism. Taute and Sierra (2014) listed four determinant facets to measure it, based on this theory. The first facet is lineage, in other words, threads that associate determined tribal segments and maintained them together. In consonance with Sahlins (1961), in the primitive tribes, this association was hereditary and, in most times, the primitive tribes were descendants of family groups. In this sense, it is perceived that the brand tribe is characterized as a very close social group, affectively united, that exists without an effective central control or government restrictions. For Taute and Sierra (2014, p.5) “this common thread is observed today in collegiate sports where fans

may be from different schools, colleges, or campuses yet unite to defend the university team against traditional foes, and in the passing of brand loyalty down through generations e.g. preferences or products passed from grandfather to father to son or grandmother to mother to daughter’.

The second facet that is highlighted by Taute and Sierra (2014) is the social structure. Sahlis (1961) argues that this facet refers to the oneness that tribe members share. According to Taute and Sierra (2014, p.5), ‘tribal organizations are a level of societal and cultural development; while members of primitive tribes shared a sense of unity there was great social and economic sovereignty among the respective tribe members’. The Indians of the American plains belonging to the same tribe, for example, commonly hunted in the family (mob) during some of the seasons during the year. In other seasons, the mobs would mix with other segments of the tribe to hunt (Taute and Sierra, 2014). However, the whole tribe would gather harmoniously to celebrate and feeding (Sahlis, 1961). On the other hand, more recent concepts about the brand’s social structure suggests the existence of an ample range of social contexts that can be applied on consumption tribes, being that the members can be intimately linked to the tribe or may only share with the group a little more than the brand property (McAlexander et al., 2002).

The third dimension is the sense of community, that is related to the capacity of coexisting with harmony (Sahlis, 1961). It is known that primitive tribes had limited sociability and suffered political fragmentation (Sahlis, 1961), however, a strong tie with the common bond allowed their coexistence (sense of community), even without having a formal established social structure. The primitive tribes would unite to reach common objectives or to celebrate through rituals and ceremonies.

The fourth dimension present in theory is tribe defense. This dimension suggests that when there is a competition for resources or when under threat, there is a mass tribal effect, in which the tribal members unite to oppose a stronger tribe or to take advantage over a weaker tribe (Taute and Sierra, 2014; Sahlis, 1961). Modern examples of this kind of behavior can be noticed with the fans of football (Taute, Sierra, and Heiser, 2010), motorcycles (Schouten and McAlexander, 1995) and electronic devices (Muniz and Schau, 2005).

2.3 Brand Tribalism Antecedents

In order to understand the phenomena We found a significant gap regarding accomplished research about brand tribalism antecedents. Most of the descriptive researches done, explored how to measure brand Tribalism and what are its outcomes, but just one study was found that explored antecedents of brand tribalism. This study applied a unidimensional approach to measure Brand Tribalism, and focused on the Fashion market, that has a mix of high and low involvement brands and retailers. The antecedents observed are Susceptibility to Interpersonal Influence, Social Network Influence and Self Expressiveness Brand (Ruane and Wallace, 2015)

2.4 Brand Tribalism Outcomes

A literature review about previous empirical works that focused on brand tribalism outcomes was analyzed, and the most relevant studies are (a) Brand Tribalism as a unidimensional construct: Brand Relationship (Velouscou and Moutinho, 2008), Consumer-Brand-Relationship (Jurisic and Azevedo, 2011); (b) Brand Tribalism as a multidimensional construct under Anthropological Perspective: Attitudes, Pride and Purchase Intention (Taute, 2017), Attitudes and Purchase Intention (Taute et. al., 2014).

3. HYPOTHESIS DEVELOPMENT

3.1 The Relationship Between Social Network Influence and Self Expressiveness Brands

Wilcox and Stephen (2013), used five experiments to demonstrate that the intensity of use of social networks enhances self-esteem for those focused on strong ties during the interactions. According to these authors, people use social networks to fulfill a variety of social needs, including affiliation and self-expression. Ruane and Wallace (2015) argument that Social Networks offer opportunities for self-enhancement, as consumers can manage words, imagery and media in order to impact the impression that others have of them. According to Vernuccio et. al (2015), the Internet and, more specifically, online network-based communities offer a context in which individuals can address their “need to belong”, and can also provide opportunities for consumer identity construction; express their identity by representing themselves and develop their “digital extended” selves.

Wallace et. al. (2014) analyzed the behavior on Facebook regarding brands. They observed that brands that were more “liked” are more expressive of the inner or social self. The study identified a positive relationship between the self-expressive nature of brands “liked” and brand love. They also verified that consumers who engaged with self-expressive brands are more likely to offer WOM for that brand. In the same direction, Ruane and Wallace (2015) observed the impact of Social Media Influence on Self Expressiveness Brands empirically, in a study in the fashion market. Therefore, the following hypothesis was proposed:

H1: There is a significant positive relationship between Social Network Influence and Self Expressive Brands

3.2 The Relationship between Self-Expressiveness Brands and Brand Tribalism

Ruane (2015) arguments that self-expressive brand consumption can create a social link that allows tribal members to get group acceptance, as brand tribes exist around the use of symbolism, that could create a social link that expresses the consumer’s self-identity. The consumption of specific brands and with the adoption of group behaviors, consumers can signify and express their group membership (Ruane and Wallace, 2015). In this sense, according to Loureiro et al. (2012, p.3), ‘A self-expressive brand is the consumer’s perception of the degree to which the specific brand enhances one’s social self and/or reflects one’s inner self and it includes two dimensions: inner self and social self. Self-expressive brand’ refers to the fit between the brand and the person, and is concerned with an individual’s self-concept and how the brand allows them to express their self to others. By consuming certain brands, consumers’ can depict how their brand consumption is consistent with a group of the consumer’.

For Carroll and Ahuvia (2006), self-expression through the brand refers to those brands that consumers perceive to improve their social "I" and externalize their inner self. Self-expressive brands also serve as essential tools for social integration, as symbols of personal fulfillment, allowing consumers to differentiate themselves from others and express their individuality (Schembri, Merrilees, & Kristiansen, 2010). By consuming certain brands, customers can express how their consumption is consistent with the consumer group to which they belong (Chernav, Hamilton, & Gal, 2011; Escalas & Bettman, 2005). In this sense, the following hypothesis was proposed:

H2: There is a significant positive relationship between Self-Expressive Brands and Brand Tribalism

3.3 The Relationship between Social Network Influence and Brand Tribalism

Consumers are known to share brand experiences, for example, through compelling word-of-mouth communications from influential or inspiring consumers that can impact communities around brands (Pawle & Cooper, 2006). Fournier & Yao (1997) suggest that strong consumer relationships with brands may be the result of imagination or real participation in communities and furthermore suggest that brand meanings emerge from interactions in the lives of consumers.

According to Ruane and Wallace (2015), it is possible to consider that the collective relation of contemporary consumption is naturally influenced by social networks. The formation of consumer tribes around brands gained speed through the agile dynamics of the digital social relationship. People and groups connect very fast, and the sharing of feelings of consumption about a particular brand can be very quickly spread to a large volume of consumers. Faced with this communication dynamics within which the consumer groups are firmly inserted. Tuonimem (2011) has found evidence that, instead of a dyadic relationship between the company and its customers, marketing increasingly has to engage in a triadic relationship between the company, the customer, and the community and tribes that the customers participate. Messages left with social networking sites can spread a message very quickly than by physical means, and can present opportunities or threats to spread the views of unhappy and angry customers quickly. In this sense, the following hypothesis was proposed:

H3: There is a significant positive relationship between Social Networks Influence and brand tribalism

3.4 The Relationship between Brand Tribalism and Brand Loyalty

This research also investigates the relationship between brand tribalism and brand loyalty. According to Ruane and Wallace (2015 p.11), “previous literature suggests that feeling part of a group through brand consumption offers value to both the brand and the consumer...this value is demonstrated through loyalty to the brand”. Taute (2014) arguments that, future research could investigate the influence of demographic factors such as life experience (e.g. family life cycle), degree of brand loyalty, and cultural background (e.g. inner city versus suburb residence) on brand tribalism tendencies. Regarding these propositions Ruane and Wallace explored the relation between Brand Tribalism and Brand Loyalty in the fashion market, and could not find a significative relation. However, these results are controversial to the previous literature, and could be related to the product category researched. Tuominen (2011 p.9) arguments that ‘Companies’ supporting consumer-consumer relationships, such as consumer tribes, are proposed to create long-term loyalty through establishing both an emotional connection as well as a rational reason for commitment”. Cova e Salle (2009) observes that brands and tribes could nurture relationships based on affective bonds of loyalty, with the potential of collective action and advocacy from the tribe members. Therefore, the following hypothesis was proposed:

H4: There is a significant positive relationship between Brand Tribalism and Brand Loyalty

4. HYPOTHETICAL RESEARCH MODEL

After the development of the hypotheses of the present study, the following structural model as a guide to the current scientific research:

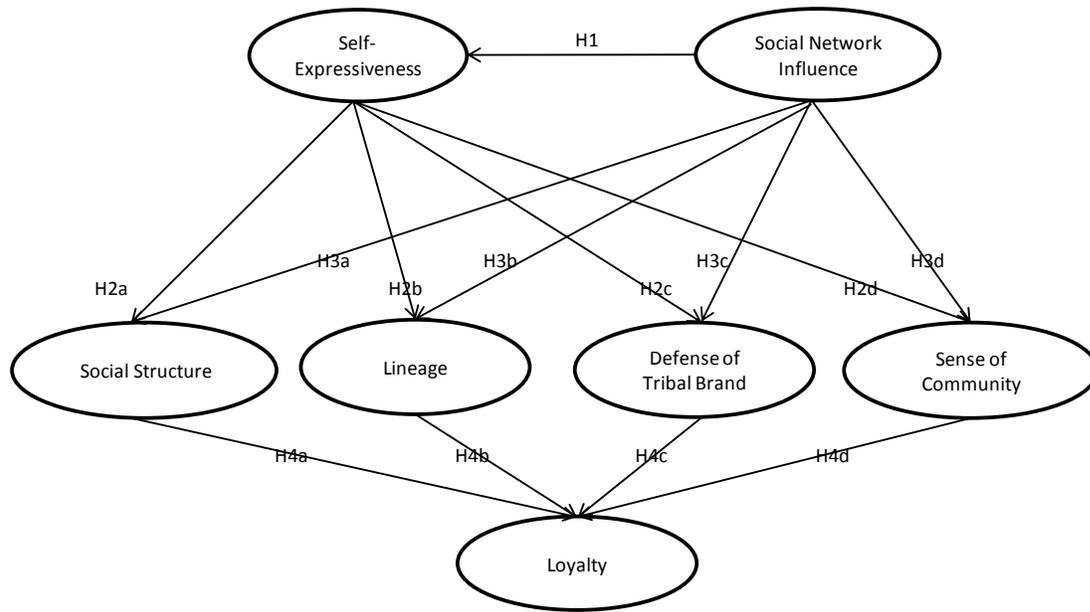


Figure 2. Hypothetical Model

5. METHODOLOGY

In order to accomplish the objectives of the research, quantitative survey research was carried out. An electronic questionnaire was applied with the Intermediation of the Federation of Motorcycle Clubs of Minas Gerais (the 3rd biggest Brazilian State). This entity has 78 affiliated motorcycle clubs and has about 1,400 members. Data collection was performed between January and May of the year 2018.

The questionnaire was structured with indicators that measured the proposed concepts in the research derived from the literature review. All the items of the constructs were measured using a Likert scale type with 7 points (0 totally disagree; 7 totally agree). The items of the questionnaire can be observed in Table 1:

Scales	Number of Items	Sample items	SOURCE
Lineage	4	LN_01 IN comparison with other brands, people that have or use my favorite brand share more than only one product. LN_02 Owners or users of my favorite brand have a bond.	Taute and Sierra. (2014).
Tribe defense	5	DE_01 Always that my favorite brand is criticized, I react strongly. DE_02 I do not accept very well negative critics about my	Taute and Sierra. (2014).
Self-expressiveness Brand	6	AE_01 My favorite brand symbolizes the type of person I really am inside. AE_02 My favorite brand reflects my real personality.	Carroll and Ahuvia's (2006).
Social Network Influence	6	IN_01 Using social networks sites is part of how I express my personality. IN_02 I use social networks to express my personal values.	Pagani et al. (2011).
Social Structure	4	ES_01 People who own or use my favorite brand are unmatched by those that own or use other brands. ES_03 I identify exclusively with other people that own or use my favorite brand.	Taute and Sierra. (2014).
Community Sense	7	SC_01 The friendships that I have with other owners or users of my favorite brand mean a lot to me. SC_02 When owners or users of my favorite brand plan something, I of it as something that "we" do instead of something that "they" do.	Taute and Sierra. (2014).
Brand Loyalty	5	LE_01 I consider myself loyal to my favorite brand. LE_02 My favorite brand will always be my first choice.	Yoo and Donthu (2001). Human and Naudé (2014).

Table 1 – Scales used to operationalize the constructs Source: Data from the research

6. RESULTS

6.1 Sample Profile

The sample presents 85% of male, and 14% are female, and 1% preferred no identify their gender. With relation to the marital status, there was a predominance of 56% married, 23% single, 6% widowers and 16% of other types of relationships. The predominant age was between 41 and 50 years old, with 43%, followed by 30% between 31 and 40 years old, 19% above 51 years old and 8% up to 30 years of age.

6.2 Validity and Reliability of Measures

With the intention of making sure that the measures that were used in the study are reliable and valid, the option was to purify it according to the processes which are generally accepted in social sciences (Netemeyer, Bearden, and Sharma, 2003), using the following procedures.

6.2.1 Dimensionality analysis

It was possible to obtain adequacy in the analysis, with a variance explained by the factors between 50.75% and 77%, KMO measures of the samples adequacy between 0.84 and 0.90 and significant sphericity tests of Bartlet, demonstrating the existence of favorable conditions for the application of the Exploratory Factor Analysis (EFA) (Tabachnick and Fidell, 2007). It is observed that the conditions to apply the EFA are acceptable, with a considerable percentage of variance

extracted from the constructs, which reinforces the uni-dimensionality of the measurements observed.

6.2.2 Convergent validity

All of the indicators obtained adequate levels of reliability, because all of them have a significant load at the level of 1%, but four indicators were excluded due to low weights (less than 0,6) (Bagozzi et al., 1999).

6.2.3 Reliability and Discriminant Validity

Discriminant validity was executed using the method suggested by Fornell and Larcker (1981). Whenever the shared variance between the constructs exceeds the internally explained variance (of the indicators), there is evidence of discriminant validity, as observed in Table 2:

	CR	CA	AVE	1	2	3	4	5	6	7
1. Lineage	0,92	0,88	0,64	0,81						
2. Defense	0,93	0,94	0,84	0,48	0,92					
3. Social Structure	0,91	0,93	0,78	0,62	0,51	0,87				
4. Sense of Comm.	0,91	0,93	0,76	0,55	0,28	0,74	0,85			
5. Social Network I.	0,90	0,87	0,62	0,44	0,53	0,75	0,53	0,79		
6. Self Expresiv. B.	0,93	0,91	0,71	0,58	0,51	0,69	0,69	0,65	0,88	
7.Loyalty	0,93	0,91	0,71	0,57	0,21	0,61	0,84	0,65	0,59	0,84

Table 2 – Evaluation of the discriminant validity and reliability

Note. Diagonal is Square root of AVE; off-diagonal are correlations. Composite Reliability (CR); Percentage of Explained Variance (AVE); Cronbach’s Alpha (CA) Source: research data

All the constructs passed the limits of Composite Reliability (CR), Explained Variance (AVE) and Cronbach’s Alpha (CA). For the Loyalty construct and the Sense of Community construct, there are little disputes. However, the difference is too small, each with 0.02, and can be ignored (Hamid et.al, 2017, Rahi, & Magner, 1995). Overall, reliability and discriminant validity can be accepted for this measurement model and supports the discriminant validity between the constructs.

7. STRUCTURAL MODEL TEST

In this section the test of this study’s structural model is presented, which was done by applying the technique of structural equation modeling, given the potential to test models of interrelations between constructs in a single approach, besides it considers the impact of the measurement errors in the estimates (Fornell, and Larcker, 1981; Podsakoff et al., 2003). In a generic form, the structural equation modeling refers to techniques that have the objective of testing the covariance structures (Haenlein, and Kaplan, 2004) widely diffused by software as AMOS (Fornell, and Bookstein, 1982) and the structural model that was tested can be seen in Figure 3.

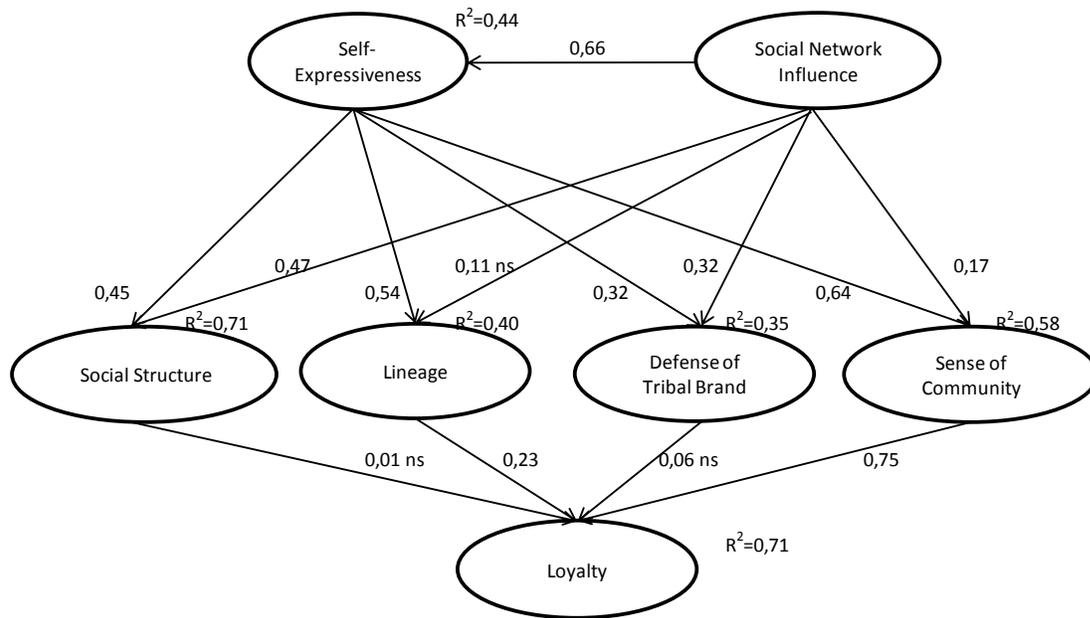


Figure 3. Model-estimated in AMOS: standardized weights and R^2

Concerning the tested hypotheses, the weights, standard errors, T-tests, significance and the results of the hypotheses, are presented in Table 4:

Hypotheses	Weight	T	Hypothesis	p
Self_Expressive_Brand <--- Social_Network_Influence	0,664	10,73	supp.	p<0,01
Lineage <--- Self_Expressive_Brand	0,548	6,53	supp.	p<0,01
Social_Structure <--- Self_Expressive_Brand	0,449	7,217	supp.	p<0,01
Sense_of_Community <--- Self_Expressive_Brand	0,637	8,671	supp.	p<0,01
Defense_of_the_Tribe <--- Self_Expressive_Brand	0,320	4,526	supp.	p<0,01
Defense_of_the_Tribe <--- Social_Network_Influence	0,323	4,488	supp.	p<0,01
Lineage <--- Social_Network_Influence	0,114	1,549	n supp.	p>0,05
Social_Structure <--- Social_Network_Influence	0,475	7,331	supp.	p<0,01
Sense_of_Community <--- Social_Network_Influence	0,174	2,732	supp.	p<0,05
Loyalty <--- Lineage	0,235	4,363	supp.	p<0,01
Loyalty <--- Social_Structure	-0,046	-0,707	n supp.	p>0,05
Loyalty <--- Defense_of_the_Tribe	-0,06	-1,296	n supp.	p>0,05
Loyalty <--- Sense_of_Community	0,750	10,067	supp.	p<0,01

Table 4 – Standardized Weights - Test of Structural Model

8. DISCUSSION

According to the results, social networks influence presented a high standardized weight impact of 0.66 on and self-expressiveness, with t value of 10.73 (1%). Ruane and Wallace (2015) found a weight of 0.25 in a fashion sample. The comparison of these results shows that, in the motorcycle market, that is more self-expressive and presents higher levels of involvement than fashion (in general), social network's influence has a more representative relevant impact on the

self-expressiveness brand, suggesting that this influence can vary depending on the products category, especially those with involvement level differences.

This is the first research that explores the relation of Social Networks Influence (SNI) and Brand Tribalism under the Anthropological Perspective. Ruane and Wallace (2015), applied a unidimensional approach to explore this relation, and found a standardized weight of only 0.12 in the fashion market, that embraces a high number of brands with differences of involvement and self expressiveness, depending on prices of the products and occasion of use. In our research, Social Network Influence presented significant impacts on Social Structure ($\beta=0,475$), Defense of the Tribe (0,323) and Sense of Community ($\beta=0,174$), and did not present a significant impact on Lineage. It means that Social Networks keeps unity in the Tribe (Social Structure), providing a networked capability for sharing and distributing information that keeps the tribe with an aligned and unique mindset that is different from users of other brands (oneness). It also helps to foment the capability of Defense of the Tribe, as members can share and change their feelings about their tribe regarding others tribes that compete or treat them in a physical, psychological or sociological perspectives. Sense of community receives lower levels of impact from SNI (SNI does not generate high levels of harmony). The nonsignificant impact on Lineage observed is probably caused by the fact that Lineage is a long term and deep element (thread) that is built and nurtured in a long term perspective.

Regarding the relationship between Self Expressiveness Brand and Brand Tribalism, we observe a positive impact on all dimensions. As suggested by Loureiro et. al. (2012), self-expressive brands refer to the fit between the brand and the person, and is concerned with an individual's self-concept and how the brand allows them to express them self to others. As Motorcycles represent a high self-expressive brand category, these results are expected. However, Ruane and Wallace (2015) obtained weight of only 0.18 regarding this relation in the fashion market. These results are significantly different, and suggests that as a brand is more evaluated as self-expressiveness, the level of harmony in the tribe increases significantly (Sense of Community, $\beta=0,637$), it reinforces Lineage (that is probably caused by the capacity of self-expressiveness of brands and products in this category and how they connect tribe members) and Social Structure (oneness' of the tribe, $\beta=0,449$). Defense of the tribe is less impacted, but also presents a significant weight.

An analysis of the relation between Brand tribalism and loyalty, reveals interesting insights. A high impact of Sense of Community was observed ($\beta=0,75$), that is related to the capacity of the group to coexist in harmony, exhibiting shared beliefs, values and symbols and ways of expressing themselves. It means that this sense of community is the primary antecedent of loyalty, and its related to agree with cognitive patterns as to consider other users of the brand as friends; present group sense (think about others that use the brand as "we"); see himself as part of the community of users of the brand; have a sense of co-ownership of the brand and contribute to the brand success. The second antecedent is Lineage that is related to the relation of a Tribe member with other owners of the brand. It embraces cognitive patterns as considering "owners of this brand ...share more than just a product; have a bond". It means that the threads involving values and shares beliefs among members are present in members mindset, and are influential in fomenting loyalty to brands. Ruane and Wallace (2015) tested the impact of brand tribalism (implemented uni-dimensionally) on loyalty in a fashion market, and did not find a significant impact. As we observe recursively, when we compare the results of previous research about brand tribalism with this one, it seems the phenomenon is more intense and more frequently observed among members of motorcycle groups, and in this case, creating an opportunity to observe it with a scarce point of view.

9. FINAL CONSIDERATIONS

This work is the first descriptive research that explores the Anthropological perspective of Brand Tribalism in a traditional category, where group members present a typical Tribe behavior, high self expressiveness and involvement with brands. It also explores the relations between brand tribalism dimensions with brand loyalty, revealing the importance of Sense of Community and Lineage in order to increase Loyalty, with managerial implications. Brand Tribalism explained 71% of Brand Loyalty of the brands, revealing that Harley Davidson was correct as they created the HOG (Harley Davidson Owner Group) in order to foment loyalty. HOG owners spent 30% more than other Harley owners ns clothing, accessories and events related to the brand (Clifton et al, 2004). The results suggest that this phenomenon could be more intense in high self expressiveness and involvement categories, as luxury purses and luxury cars, for example. As the sample includes real participants of groups of motorcycles, the results reinforce this possibility as the sample is very specific relevant, regarding the existence of tribalism under respondents.

The results also reveal the importance of Social Networks, that reinforces the capacity of the brand to be Self-Expressive, and affect directly Brand Tribalism, especially it's Social Structure, contributing to keeping the oneness that tribe members share. In this sense, brands should incentive posts and actions in Social networks that show and foment the oneness and uniqueness (differences from other tribes) of the tribe. Self-expressiveness impacts all the dimensions of Brand Tribalism, and that its higher impact is in the sense of community, that is precisely the most important antecedent of Loyalty. It means that brand identity, consumer identity and tribe identity are probably connected concepts that must show congruity, and in the case as self-expressiveness is observed in a brand, loyalty will be present.

In the future, we suggest to explore the Anthropological perspective of Brand Tribalism in different categories, and locations, include more variables in the model as Consumer-Brand Relationships Quality, eWOM and purchase intentions, in order to understand more deeply the phenomenon.

Thus, the main contributions of this work are: (i) to explore brand tribalism in a higher involvement and self expressiveness category and in a sample that is a locus for the phenomenon (i) to verify how the social networks and self-expressiveness interact and influence brand tribalism in this type of category ; (iii) verify the influence of brand tribalism dimensions on Brand Loyalty.

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