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Authors

Dimitriadou, Marika

Maciejovsky, Boris

Wildschut, Tim

et al.

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Collective Nostalgia and Domestic Country Bias

Marika Dimitriadou

Business College of Athens and Athens Metropolitan College

Boris Maciejovsky

University of California, Riverside

Tim Wildschut and Constantine Sedikides

University of Southampton

Three experiments tested and supported the hypothesis that collective nostalgia—nostalgia that is experienced when one thinks of oneself in terms of a particular social identity or as a member of a particular group and that concerns events or objects related to this group—increases individuals' ethnocentric preference for ingroup (compared to outgroup) products. Greek participants who recalled collective nostalgic experiences shared with other Greeks (compared to controls) evinced a highly robust preference for Greek (compared to foreign) consumer products. This preference is referred to as domestic country bias. Following a systematic replicate-and-extend strategy, we demonstrated that both idiographic and nomothetic inductions of collective nostalgia increased domestic country bias (Experiment 1), that collective nostalgia increased domestic country bias across different product categories (Experiment 2), and that collective self-esteem mediated the effect of collective nostalgia on domestic country bias and did so independently of positive affect (Experiment 3). We discuss theoretical and practical implications.

Public Significance Statement

Collective nostalgia—nostalgia that is experienced when one thinks of oneself as a member of a particular social group and that concerns events or objects related to this group—increases people's preferences for domestic products. The effect is robust across product categories and is driven by collective self-esteem.

Keywords: nostalgia, collective nostalgia, domestic country bias, home bias, self-esteem

Nostalgia is ubiquitous in everyday life (Boym, 2002; Sedikides et al., 2015), including in organizations, advertising, and consumer behavior (Merchant, Latour, Ford, & Latour, 2013; Muehling & Pascal, 2011; Stern, 1992). For example, blue-chip companies, like Coca-Cola, General Mills, McDonald's, Miller Coors, Target, and Unilever, routinely use nostalgic marketing tactics to capitalize on the fact that product styles popular during an individual's youth affect their lifelong preferences (Elliott, 2009; Havlena & Holak, 1991; Schindler & Holbrook, 2003). Personal nostalgia (i.e., sentimental longing for one's past) has been shown to influence decision-making (Huang, Huang, & Wyer, 2016; Lasaleta, Sedikides, & Vohs, 2014; Zhou, Wildschut, Sedikides, Shi, &

Feng, 2012). Another type of nostalgia, however, is collective nostalgia, which refers to sentimental longing for events that occurred as part of a group with which one identifies. For example, when thinking about themselves as being American, many Americans will bring to mind iconic past events, such as the first moon landing, the Olympic Games in Los Angeles, or the election of the first Black U.S. president. In this article, we ask whether collective nostalgia also affects individuals' preferences, and, if so, how.

We addressed these questions in the present article by illustrating that collective nostalgia fosters positive collective self-esteem (CSE), leading to consumer ethnocentrism or the proclivity to prefer domestic over foreign products that is known as domestic country bias (DCB; Balabanis & Diamantopoulos, 2004; Cleveland, Laroche, & Papadopoulos, 2009). We make three novel contributions to the literature. First, we establish that collective nostalgia exerts a strong influence on decisions across product categories. Second, we identify a key mechanism through which collective nostalgia influences consumer decisions. Third, we link collective nostalgia to the literature on DCB. In particular, following a systematic replicate-and-extend strategy, we demonstrate that both idiographic and nomothetic inductions of collective nostalgia increase DCB (Experiment 1), that collective nostalgia increases DCB across different product categories (Experiment 2), and that

Marika Dimitriadou, Department of Business, Business College of Athens, and Faculty of Business and Economics, Athens Metropolitan College; Boris Maciejovsky, School of Business, University of California, Riverside; Tim Wildschut and Constantine Sedikides, Department of Psychology, University of Southampton.

Correspondence concerning this article should be addressed to Boris Maciejovsky, School of Business, University of California, Riverside, 213 Anderson Hall, 900 University Avenue, Riverside, CA 92521. E-mail: borism@ucr.edu

CSE mediates the effect of collective nostalgia on DCB and does so above and beyond of positive affect (PA; Experiment 3).

Collective Nostalgia

Nostalgic narratives are deeply rooted in social context. Although the self is the protagonist in these narratives, the self is strongly embedded in a social environment, such as family, friends, or other close group members (Hepper, Ritchie, Sedikides, & Wildschut, 2012; Madoglou, Gkinopoulos, Xanthopoulos, & Kalamaras, 2017; Wildschut, Sedikides, Arndt, & Routledge, 2006). The prominence of social context in nostalgic narratives has led scholars to speculate that nostalgia can contribute to a shared social identity (for reviews, see Sedikides, Wildschut, Routledge, Arndt, & Zhou, 2009; Wildschut, Sedikides, Van Tilburg, & Leunissen, in press). Nostalgic recollections are fond and personally meaningful, often drawing upon one's childhood or close relationships, and frequently viewed through rose-tinted glasses (Abeyta, Routledge, Roynance, Wildschut, & Sedikides, 2015; Holak & Havlena, 1992; Zauberman, Ratner, & Kim, 2009). Examples of nostalgic recollections are momentous events such as birthday celebrations, anniversaries, summer vacations, Thanksgiving holidays, or Christmas dinners. Laypersons regard nostalgia as a past-oriented, self-relevant, mostly positive, and social emotion (Hepper et al., 2012; see also Van Tilburg, Wildschut, & Sedikides, 2018). These lay conceptualizations of nostalgia are culturally shared (i.e., across 18 countries from five continents; Hepper et al., 2014) and mostly align with standard dictionary definitions of nostalgia as "a sentimental longing or wistful affection for the past" (*The New Oxford dictionary of English*; Pearsal, 1998, p. 1266). Nostalgia may also lead to negative contrasts ("things were better in the past"), although most of the nostalgic reverie leads to assimilation. People acknowledge challenges and difficulties, but nostalgia serves as a psychological coping mechanism (Sedikides et al., 2015).

Indeed, nostalgia confers vital psychological benefits, including self-esteem (Wildschut et al., 2006), social connectedness (Zhou, Sedikides, Wildschut, & Gao, 2008), meaning in life (Sedikides & Wildschut, 2018), and optimism (Cheung et al., 2013; for reviews, see Sedikides & Wildschut, 2016b; Sedikides, Wildschut, & Stephan, 2018). However, the extant literature is focused almost exclusively on personal nostalgia. Only recently has collective nostalgia—nostalgia that is experienced in the context of a particular social identity or as a member of a certain group and pertains to events or objects related to this group—become the target of empirical scrutiny. Wildschut, Bruder, Robertson, Van Tilburg, and Sedikides (2014) demonstrated that collective nostalgia has unique benefits for the ingroup, above and beyond those bestowed by personal nostalgia. Individuals who reflected on nostalgic (as opposed to ordinary autobiographical) experiences that they shared with other students at their university showed more positive ingroup evaluations and stronger behavioral intentions to support the ingroup. Despite these promising first steps, research on collective nostalgia is still in its nascence. A key objective of the current article is to provide the first empirical evidence on how collective nostalgia influences consumer decisions. We propose that it does so by strengthening consumers' preferences for domestic (ingroup) relative to foreign (outgroup) products.

Domestic Country Bias

A critical cue for individuals when deciding whether or not to purchase a product is its country of origin, allowing for inferences about product characteristics and attributes such as quality, status, and authenticity (Batra, Ramaswamy, Alden, Steenkamp, & Ramachander, 2000; Bilkey & Nes, 1982; Li & Monroe, 1992; Steenkamp, 1990). Besides its role as an informational cue, country of origin has symbolic and emotional relevance to consumers (Hong & Wyer, 1989, 1990; Li & Wyer, 1994), yielding a rich imagery with sensory, affective, and ritual connotations (Askegaard & Ger, 1998; Maheswaran & Chen, 2006; Papadopoulos & Heslop, 1993) that are linked with stereotypical country-related associations (Chen, Mathur, & Maheswaran, 2014; Swaminathan, Page, & Gürhan-Canli, 2007). Country of origin also relates a product to national identity (Fournier, 1998) and fosters national pride (Botschen & Hemetsberger, 1998; Gao & Li, 2013). Indeed, consumers show DCB (Balabanis & Diamantopoulos, 2004; Cleveland et al., 2009) in regards to numerous countries and product categories (Bilkey & Nes, 1982; Netemeyer, Durvasula, & Lichtenstein, 1991; Reiersen, 1967; Samice, 1994), although the magnitude of DCB varies considerably across countries and products (Balabanis & Diamantopoulos, 2004; Maier & Wilken, 2017) and is less pronounced in individualist cultures (Gürhan-Canli & Maheswaran, 2000).

DCB is not limited to the realm of consumer products (Verlegh & Steenkamp, 1999). Evidence from financial economics suggests that, despite the benefits of international diversification, most investors hold large portions of their wealth in domestic assets (Chan, Covrig, & Ng, 2005; French & Poterba, 1991). This preference for domestic stocks extends to geographically proximate investments (Becker, Ivković, & Weisbenner, 2011). U.S. investment managers strongly prefer locally headquartered firms—specifically, small and highly leveraged ones that produce nontraded goods (Coval & Moskowitz, 1999). A similar preference for regional investments has been shown for private investors (Huberman, 2001), although this preference is partly explained by superior local information (Ivković & Weisbenner, 2005) and increased familiarity with local investment opportunities (Feng & Seasholes, 2004).

Domestic product evaluations reflect ingroup preferences. For example, death-related media contexts lead consumers to evaluate domestic advertisements more favorably than foreign ones. In particular, anxiety instigated by death prompts individuals to support their worldview by strengthening ingroup evaluations, as inferred from a brand's domestic origin (Rangan, Singh, Landau, & Choi, 2015). In this article, we test the generalizability of the link between favorable ingroup evaluations and DCB by shifting from the negative or threatening domain of death-related media contexts to the neutral or positive domain of collective nostalgia. Moreover, rather than focusing on the evaluation of advertisements, we move one step further and study whether the psychological drive to enhance one's ingroup translates into actual product choice and consumption.

We also contribute to the fledgling literature on the antecedents of DCB (Ahmed & d'Astous, 2008; Shankarmahesh, 2006; Sharma, Shimp, & Shin, 1995) by providing causal evidence that collective nostalgia strengthens domestic rather than foreign product preferences. Most of the extant work is based on measuring,

rather than experimentally inducing and manipulating, potential antecedents. For example, Sharma et al. (1995) proposed that consumer openness to foreign cultures, patriotism, collectivism–individualism, and conservatism serve as antecedents to ethnocentrism. They tested these antecedents in a cross-sectional (rather than experimental) design. Shankarmahesh (2006) discussed several other constructs presumed to underlie ethnocentrism, such as world-mindedness, animosity, materialism, and dogmatism.

To summarize, building on the findings that collective nostalgia is associated with a desire to support the ingroup and that domestic product evaluations reflect ingroup preferences, we hypothesize the following:

H1: Collective nostalgia increases domestic country bias.

The Role of Collective Self-Esteem

What might be the psychological mechanism(s) linking collective nostalgia with stronger DCB? Luhtanen and Crocker (1992) proposed that individuals vary not only in their evaluations of their personal identity (i.e., personal self-esteem), but also in their evaluations of their social or collective identity (i.e., collective self-esteem; CSE). This literature has shown a link between CSE and (in)group behavior, such as group loyalty, organizational citizenship behavior, and reduced turnover intentions (Blader & Tyler, 2009; Ellemers, Kortekaas, & Ouwerkerk, 1999; Randsley de Moura, Abrams, Retter, Gunnarsdottir, & Ando, 2009; Sedikides, Hart, & De Cremer, 2008). Nostalgia as a group-level emotion has been shown to increase CSE (Wildschut et al., 2014) and has also been linked to self-worth (Davis, 1979) and to taking pride from earlier glory and success (Gabriel, 1993). Theoretical treatises (Brown & Humphreys, 2002; Gabriel, 1993; Sedikides et al., 2009; Volkan, 1999) and empirical findings (Wildschut et al., 2014) indicate that collective nostalgia promotes positive CSE, which, in turn, predicts consumer ethnocentrism (Lantz & Loeb, 1998), that is, the belief that domestic products are superior to foreign ones and that one is (morally) obliged to consume the former and shun the latter (Shimp & Sharma, 1987). Building on this literature, we hypothesize the following:

H2: The effect of collective nostalgia on the domestic country bias is mediated by collective self-esteem.

Overview of Experiments

We evaluated our hypotheses, and examined ancillary exploratory issues, in a series of three experiments that followed a systematic replicate-and-extend strategy. In particular, we tested H1, that collective nostalgia increases DCB (Experiments 1 and 2). Then, we explored the possibility that this effect generalizes across different product categories (Experiment 2). Finally, we tested H2 that CSE mediates the effect of collective nostalgia on DCB (Experiment 3), while exploring if this pattern is obtained when controlling for PA. We conducted all three experiments on an online platform (Qualtrics), with graduates of three Greek universities (Aristotle University of Thessaloniki, Panteion University, University of Athens) serving as participants. The Imperial College Research Ethics Committee approved the studies. We incentivized participation in the form of a 10% chance to win €15 vouchers for iTunes.

Experiment 1

In Experiment 1, we induced collective nostalgia following two approaches: idiographic and nomothetic (Allport, 1937). To the extent that these convergent operations of collective nostalgia produce parallel results, confidence in the findings would be reinforced (Campbell & Fiske, 1959). The idiographic approach focuses on the characteristics of unique individuals and their autobiographies. We adopted the idiographic induction of collective nostalgia developed and validated by Wildschut et al. (2014). Greek participants thought and wrote about a nostalgic event that they had personally experienced together with other Greeks. In the control condition, participants reflected on and wrote about an ordinary event that they had personally experienced together with other Greeks. The nomothetic approach focuses on characteristics shared by classes or cohorts, where the individual is seen as an exemplar of these classes or cohorts. We developed and validated a nomothetic induction of collective nostalgia. Greek participants read a nostalgic description of childhood experiences that were common for members of their generation. In the control condition, participants read a neutral text. We expected that both idiographic and nomothetic inductions of collective nostalgia would increase DCB (H1).

Method

Participants and design. Participants were 208 Greek volunteers (123 women, 85 men; $M_{\text{age}} = 28.88$ years, $SD_{\text{age}} = 3.39$ years), who were randomly assigned to the conditions of a 2 (collective nostalgia vs. control) \times 2 (idiographic induction vs. nomothetic induction) factorial design.

Procedure and materials. For the idiographic induction, we presented participants in the collective-nostalgia condition with the dictionary definition of nostalgia (“a sentimental longing or wistful affection for one’s past”). We then asked them to think about a nostalgic event that they had personally experienced with other Greeks and write a minimum of 150 words about the experience and why it made them feel nostalgic. Participants subsequently listed five keywords in relation to the event that they had just described. In the control condition, we instructed participants to think of an ordinary event that they had personally experienced with other Greeks and write a minimum of 150 words on it, followed by five keywords. Prior research supports the validity of this collective-nostalgia induction and documents that the collective-ordinary condition serves as a stringent control (Wildschut et al., 2014).

For the nomothetic induction, we asked participants in the collective-nostalgia condition to read a text that referred to common childhood experiences for individuals of their generation, listing the types of games children used to play, some favorite snacks children used to eat, and general day-to-day activities that were the norm during their childhood in Greece (see Appendix A for an English translation). In the control condition, we presented participants with a neutral text that served as a practical guide to taking photographs (see Appendix B for an English translation). The texts were written in the same style and were of similar length. Results of a pilot test among 60 Greek nationals showed that participants felt significantly more nostalgic (“Right now, I am having nostalgic feelings” and “I feel nostalgic at the moment”; 1 = *not at all*, 7 = *very much*) in the collective-nostalgia condition

($M = 6.07$, $SD = 1.34$) than in the control condition ($M = 1.00$, $SD = 0.00$), Kolmogorov–Smirnov nonparametric test = 0.967, $p < .001$.

Finally, we informed participants that they would be listening to a song. Specifically, they could choose to listen to either a Greek or a foreign song (coded as: 0 = foreign song, 1 = Greek song).¹ We counterbalanced the order of song options.

Results

Neither participant sex nor the counterbalancing factor qualified the statistical significance of the results reported below. Accordingly, we omitted these two factors from further analyses. We present proportions of Greek song choices in Figure 1. We conducted a 2 (collective nostalgia vs. control) \times 2 (idiographic induction vs. nomothetic induction) logistic analysis with song choice as the dependent variable. Results revealed a significant main effect of collective nostalgia (vs. control), $\chi^2(1, N = 208) = 29.63$, $p < .001$, $r = .38$.² Participants were more likely to select the Greek song in the collective-nostalgia (.72) than control (.34) condition, supporting H1.

We also obtained a significant main effect of induction method (idiographic vs. nomothetic), $\chi^2(1, N = 208) = 4.15$, $p = .042$, $r = .14$. Participants selected the Greek song more frequently in the idiographic (.60) than nomothetic (.47) condition. Crucially, the Collective Nostalgia \times Induction Method interaction was not significant, $\chi^2(1, N = 208) = 0.53$, $p = .469$, $r = .05$. Following the logic of convergent operations (Campbell & Fiske, 1959), this small and nonsignificant interaction effect strengthens confidence in the generality of the collective nostalgia effect on DCB.

Idiographic induction. Supplementary analyses within the idiographic condition indicated that participants selected the Greek song more frequently in the collective-nostalgia (.81) than control (.38) condition, $\chi^2(1, N = 104) = 19.33$, $p < .001$, $r = .43$. Viewed from a different angle, participants in the collective-nostalgia condition expressed a significant preference ($> .50$) for the Greek song, $\chi^2(1, N = 52) = 19.69$, $p < .001$, $r = .62$.

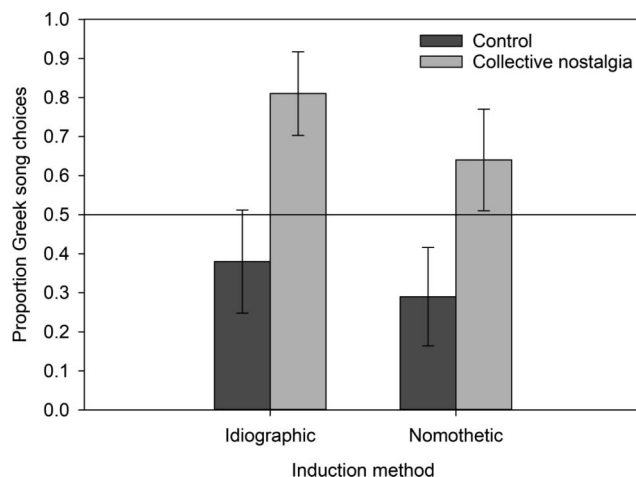


Figure 1. Proportion of Greek song choices as a function of collective nostalgia (vs. control) and induction method (idiographic vs. nomothetic) in Experiment 1. Error bars represent 95% confidence intervals.

Participants in the control condition, however, marginally preferred the foreign song, $\chi^2(1, N = 52) = 2.77$, $p = .096$, $r = -.23$.

Nomothetic induction. Within the nomothetic condition, participants also selected the Greek song more frequently in the collective-nostalgia (.64) than control (.29) condition, $\chi^2(1, N = 104) = 12.59$, $p < .001$, $r = .35$. Participants in the collective-nostalgia condition expressed a significant preference for the Greek song, $\chi^2(1, N = 53) = 4.25$, $p = .039$, $r = .28$. Surprisingly, participants in the control condition preferred the foreign song, $\chi^2(1, N = 51) = 8.65$, $p = .003$, $r = -.41$.

Discussion

Experiment 1 supported H1. We used idiographic and nomothetic methods to induce collective nostalgia. Participants in the (idiographic and nomothetic) collective-nostalgia condition chose a domestic song more frequently than control participants. Furthermore, participants in the collective-nostalgia condition manifested a significant preference ($> .50$) for the domestic song. Surprisingly, control participants evinced a significant preference for the foreign song. This raises a legitimate question whether, relative to baseline, the control condition reduced DCB (rather than collective nostalgia increasing DCB). Given that this unexpected result occurred in both the idiographic (marginal) and nomothetic control conditions, it cannot be attributed readily to idiosyncrasies of either condition. Although we see no obvious commonalities between the control conditions that could produce a reduction in DCB, we addressed this issue directly in Experiment 2 by including a pure baseline condition. In this no-recall condition, product choices were not preceded by a collective nostalgia (vs. control) induction.

Experiment 1 focused on a single product category (i.e., songs). The absence of stimulus sampling may limit the generalizability of its findings (Judd, Westfall, & Kenny, 2012). To address this potential limitation, Experiment 2 included an additional product category: TV clips. To the extent that collective nostalgia increases DCB across product categories, confidence in the findings would be strengthened.

Finally, participants selected the Greek song more frequently in the idiographic than nomothetic condition. With the benefit of hindsight, we suspect that the idiographic method was more immersive and relevant to participants' national identity. For our present purposes, however, the key finding is that idiographic and nomothetic inductions of collective nostalgia produced parallel increases in DCB.

¹ We pretested the songs with a separate group of Greek participants, who listened to 10 Greek and 10 foreign (English) songs and evaluated them according to how well they knew the songs and how much they liked the songs (on rating scales ranging from 0 = *not at all* to 10 = *very much so*). The songs did not differ significantly in terms of familiarity. The two selected songs, "Otherside" by the Red Hot Chili Peppers (foreign) and "Mou Aresi Na Mi Lew Polla" by Ypogeia Reumata (Greek), had almost the same mean likeability rating and did not differ significantly from one another ($M_{\text{Foreign}} = 7.6$, $SD_{\text{Foreign}} = 1.35$; $M_{\text{Greek}} = 7.5$, $SD_{\text{Greek}} = 1.05$; $t[30] = 0.26$, $p = .796$).

² We calculated the effect size, r , using the formula $r = \sqrt{\frac{\chi^2}{N}}$.

Experiment 2

Experiment 2 employed a similar procedure as Experiment 1, with one modification. Given that induction method (idiographic vs. nomothetic) did not moderate the effect of collective nostalgia in Experiment 1, we used only the idiographic induction. Experiment 2 also extended our research. First, in addition to the collective-nostalgia and collective-ordinary conditions, Experiment 2 included a no-recall condition. Here, participants did not recall an autobiographical event prior to their product choices, thus providing a true baseline. Second, Experiment 1 focused on a single product category (i.e., songs). This lack of stimulus sampling potentially limits the generalizability of our findings (Judd et al., 2012). To bolster evidence for the effect of collective nostalgia on DCB, we therefore added a product category. In addition to choosing between a Greek or foreign song to listen to, participants also chose between a Greek or foreign TV clip. We hypothesized that participants would exhibit the DCB in the collective-nostalgia condition compared to the collective-ordinary and no-recall conditions combined (H1). We explored the generalizability of this predicted collective-nostalgia effect by testing whether it would manifest across products. Finally, we did not expect for the collective-ordinary and no-recall conditions to differ significantly.

Method

Participants and design. Participants were 121 Greek volunteers (63 men, 58 women; $M_{\text{age}} = 32.66$ years, $SD_{\text{age}} = 1.87$ years), who were randomly assigned to the collective-nostalgia, collective-ordinary, or no-recall condition.

Procedure and materials. In the collective-nostalgia condition, participants first read the dictionary definition of nostalgia (“a sentimental longing or wistful affection for the past”). Then, they recalled a nostalgic event that they had personally experienced with other Greeks and wrote a minimum of 150 words about the experience, followed by five keywords summarizing the event. In the collective-ordinary condition, participants thought of an ordinary event that they had personally experienced with other Greeks and wrote a minimum of 150 words about it, followed by five keywords. In the no-recall condition, participants did not recall a past event, but proceeded immediately to the manipulation check and product choices. All participants completed a 2-item manipulation check assessing state nostalgia (“Right now, I am having nostalgic feelings” and “I feel nostalgic at the moment” (1 = *not at all*, 7 = *very much*; $\alpha = .93$; $M = 4.19$, $SD = 1.85$). Finally, they indicated (in counterbalanced order) whether they preferred to (1) listen to a Greek or foreign song or (2) watch a Greek or foreign TV clip.³

Results

We used two planned orthogonal contrasts to partition significant omnibus effects of collective nostalgia (vs. no recall vs. collective ordinary). The first and focal contrast compared the collective-nostalgia condition to the pooled no-recall and collective-ordinary conditions (i.e., we merged the two control conditions). The second contrast compared the no-recall condition to the collective-ordinary condition. Participant sex did not qualify the statistical significance of any of the results reported below, with one exception, which we discuss below. We therefore omitted this variable from further analyses.

Manipulation check. Given that initial analyses revealed a significant main effect of sex on felt nostalgia, we retained this variable in the final analysis. Men ($M = 4.67$, $SD = 1.58$) reported higher levels of nostalgia than women ($M = 3.66$, $SD = 2.00$), $F(1, 117) = 12.56$, $p < .001$, $\eta^2 = .09$. We also obtained a significant omnibus effect for collective nostalgia (vs. collective ordinary vs. no recall), $F(2, 117) = 3.79$, $p = .025$, $\eta^2 = .06$. Planned contrasts revealed that, as intended, felt nostalgia was higher in the collective-nostalgia condition ($M = 4.60$, $SD = 1.73$) than in the pooled no-recall ($M = 3.74$, $SD = 1.83$) and collective-ordinary ($M = 4.21$, $SD = 1.95$) conditions, $F(1, 117) = 7.14$, $p = .009$, $\eta^2 = .05$. The latter conditions did not differ significantly, $F(1, 117) = 0.27$, $p = .602$, $\eta^2 = .002$. The manipulation was effective.

Product choices. There were no significant order effects on the dependent measures, and thus we collapsed the data across order for subsequent analyses. Participants indicated whether they preferred (1) the Greek or foreign song, and (2) the Greek or foreign TV clip. This yielded, for each participant, two dichotomous choices. To analyze DCB as a function of collective nostalgia (vs. no recall vs. collective ordinary) and product category (song vs. TV clip), we specified a hierarchical linear model, with the two dichotomous choices (level 1 units) nested within participants (level 2 units). Product category was a level-1 independent variable, and collective nostalgia was a level-2 independent variable. We treated participants as a random variable because their two choices were not independent. We tested this model in SAS PROC GLIMMIX.

We present proportions of Greek product choices in Figure 2. Results revealed a significant omnibus effect of collective nostalgia only, $\chi^2(2, N = 121) = 26.87$, $p < .001$. Planned contrasts indicated that participants were more likely to select the Greek (relative to foreign) product in the collective-nostalgia condition (.71) than in the pooled no-recall and collective-ordinary conditions (.33), $\chi^2(1, N = 121) = 26.72$, $p < .001$, $r = .47$, supporting H1. The difference between the collective-ordinary (.35) and no-recall (.31) conditions was not significant, $\chi^2(1, N = 121) = 0.12$, $p = .725$, $r = .03$. Neither the main effect of product category ($\chi^2[1, N = 121] = 0.07$, $p = .792$, $r = .02$) nor the Collective Nostalgia \times Product Category interaction ($\chi^2[2, N = 121] = 3.69$, $p = .158$) was significant.

Song choice. Supplementary analyses revealed that the omnibus effect of collective nostalgia was significant for song selections, $\chi^2(2, N = 121) = 11.58$, $p = .003$. Participants selected the Greek song with higher frequency in the collective-nostalgia condition as compared to the no-recall and collective-ordinary conditions. The planned contrast between the collective-nostalgia condition (.67) and the pooled control conditions (.37) was significant, $\chi^2(1, N = 121) = 10.05$, $p = .002$, $r = .29$. The difference between the no-recall (.30) and collective-ordinary (.44) conditions was not significant, $\chi^2(1, N = 121) = 1.58$, $p = .209$, $r = .11$. Participants in the collective-nostalgia condition expressed a significant preference for the Greek song, $\chi^2(1, N = 42) = 4.67$, $p = .031$, $r = .33$. Those in the pooled control conditions,

³ We used the same songs from Study 1 and pretested short clips from foreign and Greek TV shows. The two selected TV shows, *Friends* (foreign) and *Oi Aparadektoi* (Greek), had almost the same mean likeability rating and did not differ significantly from one another ($M_{\text{Foreign}} = 7.4$, $SD_{\text{Foreign}} = 1.12$; $M_{\text{Greek}} = 7.7$, $SD_{\text{Greek}} = 1.25$; $t[30] = 0.23$, $p = .765$).

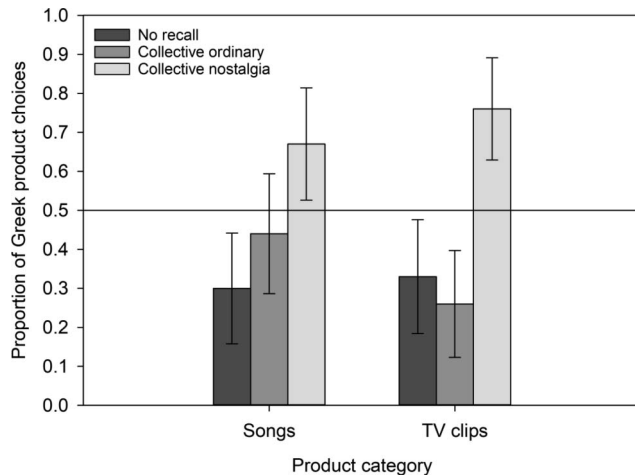


Figure 2. Proportion of Greek product choices as a function of collective nostalgia (vs. collective ordinary vs. no recall) and product category (songs vs. TV clips) in Experiment 2. Error bars represent 95% confidence intervals.

however, preferred the foreign song, $\chi^2(1, N = 79) = 5.58, p = .018, r = -.27$.

TV clip choice. The omnibus effect of collective nostalgia was also significant for TV clip selections, $\chi^2(2, N = 121) = 25.79, p < .001$. Participants selected the Greek TV clip with higher frequency in the collective-nostalgia condition as compared to the no-recall and collective-ordinary conditions. The planned contrast between the collective-nostalgia condition (.76) and the pooled control conditions (.30) was significant, $\chi^2(1, N = 121) = 25.45, p < .001, r = .46$. The difference between the no-recall (.33) and collective-ordinary (.26) conditions was not significant, $\chi^2(1, N = 121) = 0.45, p = .502, r = .06$. Participants in the collective-nostalgia condition preferred the Greek TV clip, $\chi^2(1, N = 42) = 11.52, p < .001, r = .52$. Those in the pooled control conditions preferred the foreign TV clip, $\chi^2(1, N = 79) = 13.78, p < .001, r = -.42$.

Discussion

In support of H1, Experiment 2 replicated the robust effect of collective nostalgia (vs. controls) on DCB. Importantly, product category (songs vs. TV clips) did not moderate the impact of collective nostalgia; collective nostalgia increased significantly participants' preference for Greek songs (as in Experiment 1) and Greek TV clips. Furthermore, replicating the Experiment 1 results, Experiment 2 again demonstrated that participants in the collective-nostalgia condition showed a significant preference ($> .50$) for domestic products, whereas control participants preferred foreign products. By including a no-recall condition, we were able to disambiguate this finding. We obtained no significant difference between this no-recall condition, which provided a pure baseline, and the collective-ordinary condition. This indicates that (1) DCB is increased by recalling a collective nostalgic experience (as opposed to being decreased by recalling a collective ordinary experience) and (2) the collective-ordinary condition serves as an appropriate baseline for evaluating the impact of collective nostalgia. We return to control participants' relative preference for foreign products in the General Discussion.

Experiments 1–2 established a robust effect of collective nostalgia on DCB across different collective-nostalgia inductions (Experiment 1) and product categories (Experiment 2). In Experiment 3, we had two key objectives. First, we tested H2 by examining the mediating role of CSE in linking collective nostalgia with DCB. Second, we controlled for the potential role of PA.

Experiment 3

Experiment 3 replicated Experiment 2, with two modifications. To begin, we did not include a no-recall condition, because Experiment 2 revealed no significant differences between the no-recall and collective-ordinary conditions. This attests to the suitability of the collective-ordinary condition to serve as a neutral baseline. Also, having obtained essentially identical results across product categories (songs, TV clips) in Experiment 2, we focused on preferences for songs only.

In addition, we extended our research in two ways. First, an important objective of Experiment 3 was to shed light on the question of how collective nostalgia strengthens DCB. Prior theory (Brown & Humphreys, 2002; Gabriel, 1993; Sedikides et al., 2009; Volkan, 1999) and research (Wildschut et al., 2014) indicates that collective nostalgia promotes positive CSE, which results in increased levels of group commitment, such as organizational citizenship behavior, group loyalty, and reduced turnover (Blader & Tyler, 2009; Ellemers et al., 1999; Randsley de Moura et al., 2009; Sedikides et al., 2008). We therefore assessed CSE prior to the product choices and tested its mediational role. Second, we examined whether the effect of collective nostalgia is driven primarily by positive affect. Recent studies have accumulated evidence pointing to the unique beneficial effects of personal nostalgia (Cheung et al., 2013; Sedikides et al., 2016; Stephan, Sedikides, & Wildschut, 2012; Stephan et al., 2014; Turner, Wildschut, & Sedikides, 2012; Turner, Wildschut, Sedikides, & Gheorghiu, 2013; Van Tilburg, Igou, & Sedikides, 2013; Zhou et al., 2012) and collective nostalgia (Wildschut et al., 2014), above and beyond of PA. Nonetheless, we wanted to assess the role of PA in the current setting. We tested H2, namely that the effect of collective nostalgia on DCB would be mediated by CSE. Moreover, we explored whether this mediation would still be supported when controlling for PA.

Method

Participants and design. Participants were 90 Greek volunteers (63 women, 27 men; $M_{\text{age}} = 31.19$ years, $SD_{\text{age}} = 2.03$ years) who were randomly assigned to the collective-nostalgia or collective-ordinary (control) condition.

Procedure and materials. The collective-nostalgia and collective-ordinary conditions were identical to Experiments 1 and 2. Following the manipulation, we administered a 2-item manipulation check assessing state nostalgia: "Right now, I am having nostalgic feelings" and "I feel nostalgic at the moment" (1 = *not at all*, 7 = *very much*; $\alpha = .95$; $M = 3.83$, $SD = 1.84$).

Next, we administered the Collective Self-Esteem Scale (CSES; Luhtanen & Crocker, 1992). The CSES evaluates peoples' assessments of their social identity and their group memberships (Greek nationality, in the present case). It consists of four 4-item subscales or facets: (1) Importance to Identity (henceforth, Identity) evalu-

ates how important ingroup membership is to a person's self-concept; (2) Private CSE evaluates the extent to which people perceive the ingroup as a worthwhile entity; (3) Public CSE evaluates how the ingroup is perceived by outsiders; and (4) Membership CSE (henceforth, Membership) evaluates the degree to which people feel that they are a worthy member of the ingroup. These items are rated on a 7-point scale (1 = *not at all*, 7 = *very much*). We calculated the arithmetic mean of these items to compute a CSES total score ($\alpha = .82$; $M = 4.88$, $SD = .79$) and also four separate scores corresponding to the four facets: Identity (e.g., "Being Greek is an important reflection of who I am"; $\alpha = .61$, $M = 4.51$, $SD = 1.17$); Private CSE (e.g., "Overall, I often feel that being Greek is not worthwhile" [reverse coded]; $\alpha = .72$, $M = 5.59$, $SD = .96$); Public CSE (e.g., "In general, others respect Greeks"; $\alpha = .43$, $M = 4.25$, $SD = .97$); and Membership (e.g., "I am a worthy Greek"; $\alpha = .61$, $M = 5.17$, $SD = .92$). Our primary analyses focused on the CSES total score because previous factor analyses of the CSES revealed a general CSE factor, which subsumes the four subscales (Luhtanen & Crocker, 1992). However, we also report supplementary analyses focused on the four subscales.

After the CSES, participants answered the following two items (Hepper et al., 2012; Stephan et al., 2015; Wildschut et al., 2006) to measure positive affect: "Right now, I am in a positive mood" and "Right now, I feel good" (1 = *not at all*, 7 = *very much*; $\alpha = .81$; $M = 4.79$, $SD = 1.42$). Finally, participants indicated whether they would prefer to listen to a Greek song or a foreign song.

Results

Participant sex did not qualify any of the significant results reported below, and we thus omitted this variable from subsequent analyses.

Manipulation check. As intended, participants in the collective-nostalgia condition ($M = 4.69$, $SD = 1.74$) reported significantly higher state nostalgia than those in the collective-ordinary condition ($M = 3.01$, $SD = 1.55$), $F(1, 88) = 23.45$, $p < .001$, $\eta^2 = .21$. The manipulation was effective.

Song choice. Results revealed a significant main effect of collective nostalgia (vs. control), $\chi^2(1, N = 90) = 5.05$, $p = .025$, $r = .24$. Participants were more likely to select the Greek song in the collective-nostalgia (.75) than control (.52) condition. Participants in the collective-nostalgia condition preferred the Greek song, $\chi^2(1, N = 44) = 11.00$, $p < .001$, $r = .50$. Those in the control condition did not significantly prefer either song, $\chi^2(1, N = 46) = 0.09$, $p = .768$, $r = .04$.

Mediation by collective self-esteem. We present means, standard deviations, and inferential statistics in Table 1. Participants in

the collective-nostalgia condition scored higher on CSE than those in the collective-ordinary condition (see Table 1). Furthermore, CSE was significantly correlated with selection of the Greek (compared to foreign) song, point-biserial $r(90) = .41$, $p < .001$. This indicates that CSE qualifies as a potential mediator of the collective-nostalgia effect on DCB. To test mediation, we first regressed song choice on the collective-nostalgia manipulation and CSE. This logistic regression analysis revealed that, when controlling for the collective-nostalgia manipulation, CSE predicted increased selection of the Greek (compared to foreign) song, $B = 1.17$, $SE = 0.36$, $\chi^2(1, N = 90) = 10.57$, $p < .001$, $r = .34$. When controlling for CSE, the effect of collective nostalgia on song choice was no longer significant, $\chi^2(1, N = 90) = 1.59$, $p = .207$, $r = .13$. Next, employing the PROCESS macro (Hayes, 2013, Model 4), we tested the indirect effect (denoted as *ab*) of collective nostalgia via CSE on song choice (10,000 bootstrap samples). This indirect effect was significant (i.e., the 95% confidence interval excluded zero), $ab = 0.57$, $SE = 0.29$, 95% CI [0.26, 1.29]. These results are consistent with H2.

Supplementary mediational analyses. Participants in the collective-nostalgia (compared to control) condition scored higher on three CSES subscales: Public CSE, Private CSE, and Membership. The effect of collective nostalgia on Identity was not significant (see Table 1). Supplementary mediational analyses involving, separately, the four CSES subscales yielded significant indirect effects of collective nostalgia on song choice via Public CSE ($ab = 0.44$, $SE = 0.24$, 95% CI [0.02, 0.98]), Private CSE ($ab = 0.43$, $SE = 0.23$, 95% CI [0.09, 1.02]), and Membership ($ab = 0.29$, $SE = 0.23$, 95% CI [0.03, 0.92]). The indirect effect via Identity was not significant, $ab = 0.11$, $SE = 0.17$, 95% CI [-0.17, 0.52]. As a final step, we tested a model in which we entered Public CSE, Private CSE, and Membership (all significant mediators in the preceding analyses) as parallel mediators. In this analysis, only Private CSE emerged as a significant mediator of the link between collective nostalgia and song choice, $ab = 0.36$, $SE = 0.24$, 95% CI [0.04, 1.03]. Neither Public CSE ($ab = 0.10$, $SE = 0.31$, 95% CI [-0.58, 0.68]) nor Membership ($ab = 0.11$, $SE = 0.21$, 95% CI [-0.18, 0.70]) was a significant mediator in this analysis. In all, these fine-grained supplementary analyses point to the key mediational role of participants' perception that the Greek ingroup is a worthwhile entity (i.e., Private CSE).

Controlling for positive affect. Participants in the collective-nostalgia (compared to control) condition did not score significantly higher on PA (see Table 1). This null effect renders a role for PA unlikely. Nonetheless, because PA was (marginally) correlated with

Table 1
Means, Standard Deviations (in Parentheses), and Inferential Statistics for Collective Self-Esteem Scale (CSES) and Positive Affect (PA) as a Function of Collective-Nostalgia in Experiment 3

Measure	Collective ordinary	Collective nostalgia	$F(1, 88)$	p	η^2
CSES total	4.64 (0.63)	5.13 (.87)	9.45	.003	.10
Identity	4.41 (1.12)	4.60 (1.22)	0.59	.445	.01
Private CSE	5.34 (.99)	5.84 (.88)	6.38	.013	.07
Public CSE	3.86 (.64)	4.66 (1.09)	18.10	<.001	.17
Membership	4.93 (.85)	5.41 (.95)	6.28	.014	.07
PA	4.75 (1.14)	4.83 (1.15)	.11	.743	.001

increased selection of the Greek song, ($r[90] = .20, p = .054$), we repeated the mediational analyses with PA as a covariate. When we controlled for PA, the indirect effect of collective nostalgia via collective self-esteem (CSES total) on song choice remained significant, $ab = 0.55, SE = 0.31, 95\% CI [0.13, 1.32]$. We also repeated the analysis in which we entered Public CSE, Private CSE, and Membership as parallel mediators. Controlling for positive affect did not alter the results. As before, only Private CSE emerged as a significant mediator of the link between collective nostalgia and song choice, $ab = 0.33, SE = 0.24, 95\% CI [0.01, 1.00]$.

Discussion

Experiment 3 offered yet further support for a robust effect of collective nostalgia on DCB (H1). Crucially, we obtained compelling evidence that this effect was mediated by CSE (H2). Despite the limitations of mediational analyses (Bullock, Green, & Ha, 2010), we maintain that these analyses are informative, because they shed light on our hypothesis concerning the role of CSE (Fiedler, Schott, & Meiser, 2011). Experiment 3 is consistent with accumulating evidence for a link between CSE and group/organizational commitment (Blader & Tyler, 2009; Ellemers et al., 1999; Randsley de Moura et al., 2009; Sedikides et al., 2008; Wildschut et al., 2014).

Detailed analyses of the CSES facets revealed the specific mechanisms that link collective nostalgia with DCB. Collective nostalgia boosted participants' view that the Greek ingroup is a worthwhile entity (i.e., Private CSE), which, in turn, predicted DCB. It is noteworthy that, in prior research, collective nostalgia also strengthened participants' view that the ingroup (their university) is a worthwhile entity. Yet this positive perception of the ingroup did not predict participants' intentions to support it by volunteering in a fundraising campaign. Instead, the effect of collective nostalgia on volunteering intentions was mediated by the degree to which ingroup membership was central to the person's self-concept (i.e., Identity; Wildschut et al., 2014). One should be cautious in interpreting these different result patterns, but it is possible that they point to specificity in the associations between, on the one hand, CSES facets and, on the other hand, different expressions of group/organizational commitment. Whereas costly expressions of group commitment, such as volunteering, may rest on a deeper sense of personal identification with the ingroup (Abrams, 2013; Tropp & Wright, 2001), mere positive regard for the ingroup may prompt ethnocentric views of domestic products and cultural achievements. This is a promising direction for future research. Suffice it to say that, at a more general level of analysis, both past (Wildschut et al., 2014) and present research supports the mediational role of CSE (as assessed by CSES total).

A secondary objective of Experiment 3 was to examine whether CSE would mediate the effect of collective nostalgia on DCB, even when controlling for PA. Nostalgia is distinct from positive memory retrieval per se (Sedikides et al., 2015). That is, whereas nostalgia often relates to positive experiences, not all positive experiences evoke nostalgia. For example, recalling a lucky event (e.g., finding one's wallet when one thought it was lost) generates PA, but not nostalgia (Stephan et al., 2015). Indeed, when we controlled for PA, the indirect effect of collective nostalgia on DCB via CSE remained significant. In all, our results did not indicate that the effects of collective nostalgia merely reflect PA. The findings of Experiment 3 thereby add to evidence for the

unique effects of collective nostalgia (Wildschut et al., 2014), while being consistent with the unique effects of personal nostalgia (Cheung et al., 2013; Sedikides et al., 2016; Stephan et al., 2012, 2014; Turner et al., 2012, 2013; Van Tilburg et al., 2013; Zhou et al., 2012), above and beyond PA.

General Discussion

Three experiments tested and emphatically confirmed the hypothesis that collective nostalgia strengthens DCB (H1). Prior literature supports the notion that collective nostalgia is a group-level emotion that heightens social connectedness and strengthens CSE (Wildschut et al., 2014). The literature also suggests that consumers show a pronounced and strong predilection for domestic products (Cleveland et al., 2009). Our research combined these findings to investigate whether collective nostalgia, by virtue of its capacity to raise CSE, increases DCB. The findings of three experiments supported this hypothesis (H2). Following a replicate-and-extend strategy, we demonstrated that both idiographic and nomothetic inductions of collective nostalgia increased DCB (Experiment 1), that collective nostalgia increased DCB across different product categories (i.e., songs and TV clips; Experiment 2), and that CSE mediated the effect of collective nostalgia on DCB and did so above and beyond of PA (Experiment 3).

Across all three experiments, participants in the collective-nostalgia condition showed a significant preference ($>.50$) for domestic products. Control participants, however, preferred foreign products in two out of three experiments (the exception being Experiment 3). The inclusion of a no-recall condition in Experiment 2 shed light on the latter finding. We obtained no significant difference between this no-recall condition and the collective-ordinary condition, indicating that DCB is increased by collective nostalgia (as opposed to being reduced by recalling a collective ordinary experience). Although unanticipated, control participants' relative preference for foreign products has a precedent. Balabanis and Diamantopoulos (2004) showed that U.K. participants evinced a strong preference for Japanese compared to U.K. TV sets. Heslop and Papadopoulos (1993) concluded that "universal domestic preference is a fallacy" (p. 45). A possible reason for the baseline preference for foreign products among Greek individuals may relate to their first-hand familiarity with such products. Indeed, foreign songs dominate the Greek airwaves and foreign shows dominate the Greek TV schedules. Regardless, the reasons underlying control participants' relative preference for foreign products is an interesting direction for future research.

Theoretical Contributions and Practical Implications

In this article, we made two novel contributions to the literature. First, we established that collective nostalgia affects consumer decisions across products. Whereas considerable prior work has highlighted psychological benefits of personal nostalgia (Sedikides & Wildschut, 2016a; Sedikides et al., 2015, 2016), ours is the first systematic investigation into the effects of collective nostalgia on consumer decisions, and in particular DCB. The magnitude of collective nostalgia's effect on ethnocentric preferences was large and consistent across three studies. Most prior empirical evidence on antecedents of DCB (Ahmed & d'Astous, 2008; Shankarmahesh, 2006; Sharma et al., 1995) is based on measuring postulated

precursors. By contrast, we experimentally manipulated the antecedent, collective nostalgia, and thereby provided clear causal evidence for its impact and relevance in the domain of ethnocentric consumer decisions. Second, we identified a key mechanism through which collective nostalgia increases DCB. This mechanism was CSE. Collective nostalgia boosted participants' view that their national ingroup is a worthwhile entity, which subsequently elevated DCB and did so independently of positive affect.

Our work has practical relevance, as it suggests that organizations and marketers could harness collective nostalgia to reach consumers and influence their decisions. Indeed, collective nostalgia could be evoked in large and abstract groups, even when the members of these groups have never met. For example, when U.S. citizens think of themselves in terms of their nationality, they may remember nostalgically certain iconic events (e.g., the first moon landing in 1969, the Los Angeles Olympic Games of 1984, or the 2008 election of the first Black president in U.S. history). As a result of thinking about similar events, even unacquainted individuals may experience similar levels of collective nostalgia, that is, "they are all responding to more or less the same events in more or less the same way" (Smith, Seger, & Mackie, 2007, p. 443). The important implication is that organizations and marketers can use such iconic events to evoke collective nostalgia in broad swathes of their target audience and, by so doing, shape their product preferences. Indeed, the Experiment 1 results support this notion, as both idiographic and nomothetic inductions of collective nostalgia increased DCB.

Our experiments relied on Greek participants living in Greece. It is possible that the effects of collective nostalgia would be even stronger among immigrants and refugees, who rely on nostalgic memories from their home country as a source of collective identity (Volkan, 1999). Similarly, nostalgic appeals that focus on one's national identity may also strengthen domestic product preferences, as national nostalgia reinforces a sense of entitlement among ingroup members in relation to the outgroup (Smeekes, 2015; Smeekes, Verkuyten, & Martinovic, 2015).

Finally, our findings can shed light on why many companies advertise the geographic origins of their products. Newman and Dhar (2014) showed that people view products that are manufactured at a company's original location as more authentic and as more likely to contain the essence of the brand. Advertising a brand by relating it to the target audience's childhood experiences (e.g., Dannon's use of *Full House*, a popular TV show from 1980s; the relaunch of iconic products for limited runs, like Crystal Pepsi or Nintendo's Classic Edition) likely evokes nostalgia, which in turn may lead consumers to choose it as the domestic and authentic option over foreign alternatives. Interestingly, contrary to evidence indicating that country-of-origin effects have an affective underpinning (Chen et al., 2014), our results showed that positive affect is not a necessary condition for the preference of domestic over foreign products (see also Rangan et al., 2015).

Limitations and Future Research

We demonstrated that collective nostalgia increases domestic product preferences, because it promotes CSE. Future research may shed light on the question of whether or not the effects of collective nostalgia vary across cultures. A contrast of collectivist to more individualistic cultures may reveal variations in the effect of collective nostalgia on DCB. Our choice of Greece may provide a neutral

starting point for that exploration, as Greece has been referred to as being in "the middle on the individualistic–collectivistic dimension" (Reitz, Motti-Stefanidi, & Asendorpf, 2014, p. 757).

Another promising future direction is to explore whether the effect of collective nostalgia varies across product categories. We focused on songs and TV shows. Both have the potential to serve as socially connecting products, allowing people to share their experiences with others and derive some benefit from these interactions. It is worth testing if collective nostalgia shapes preferences for social and nonsocial products in the same way. Songs and TV shows are also related to a person's identity and can act as an extended self (Belk, 1988). In contrast, more mundane products (e.g., table salt or toothpicks) are unlikely to be intimately related to a consumer's self-concept, and might therefore be less strongly affected by collective nostalgia. It is also worth considering whether collective nostalgia could increase DCB even for products that are demonstrably inferior to foreign products; such a pattern could explain why national economies are often slow to replace inferior products with better ones (Knight, 1999).

On the surface, it appears that the construct of nationalism would be related to collective nostalgia and, as such, could be an alternative mediator of its effect on DCB. Sellers, Rowley, Chavous, Shelton, and Smith (1997) showed, however, that private regard for one's ingroup (i.e., the key mediator in Experiment 3) is only weakly correlated with nationalist ideology. The importance of group membership to one's identity, however, is strongly correlated with nationalism. Thus, if nationalism had been the (unmeasured) active ingredient in our research, we should have observed a more important mediational role for the Identity subscale (which assesses the importance of membership to one's identity) than the Private CSE subscale (which assesses private regard for one's ingroup). Although our findings cast doubt on the mediational role of nationalism in the relation between collective nostalgia and DCB, the issue can only be settled by directly measuring this alternative mediator in future research.

In addition, collective nostalgia may be related to morality. For example, collective nostalgia could increase DCB because it renders salient moral obligations to favor the ingroup vis-à-vis the outgroup, that is, to show ingroup loyalty (Wildschut, Insko, & Gaertner, 2002). However, Luhtanen and Crocker (1992) found that, of the four CSES facets, Identity was most strongly correlated with group-oriented beliefs, values, and norms. Hence, if group-oriented moral considerations had been the driving force behind collective nostalgia's effect on DCB, the Identity subscale should have played a more prominent mediational role. Nevertheless, this too is a matter that should be clarified by directly assessing the concern for ingroup loyalty and solidarity in future studies.

Collective nostalgia, drawing on shared experiences, is also related to use of language. Although neither the songs nor the TV clips involved in our studies had an explicit reference to the countries (e.g., country name) where the products originated, they may have provided subtle country references (i.e., they were in the native language of these countries). Yet it would be difficult to identify products in which language does not play a part. For example, even generic products would have brand names and potentially ingredient lists in the native language printed on the packaging. Even for a "product" without an explicit label, such as watching American versus European football, experimental instructions would have to refer to these activities by describing

them in their native language. It would be interesting though to study the impact and extent of language use in the context of the link between collective nostalgia and DCB.

An unexpected finding was that, in Experiments 1 and 2, participants preferred the foreign song to the Greek song in the control condition. Greek radio stations frequently play English-language songs, so people have become accustomed to them. Also, Millennials, the participants in our study, tend to prefer foreign songs, as they perceive them to be trendier. Both potential explanations are speculative and, if supported, rather pedestrian (i.e., unrooted in novel or counterintuitive psychological theories). Furthermore, the same pattern was not observed in Experiment 3.

One final issue concerns the role of content in nostalgic reverie. Organizations and marketers typically control the content of their messages (in this case, collective nostalgia). In our research, the nomothetic collective-nostalgia induction, which involved participants reading a description of common childhood experiences for their generation, elicited stronger nostalgia than the idiographic induction, which involved recalling and writing about a nostalgic event personally experienced with ingroup members (see manipulation checks in the pilot study vs. Experiments 2 and 3). An implication for marketing would be that the provision of explicit iconic examples is particularly potent in eliciting collective nostalgia.

Coda

Past research examined the effects of personal nostalgia on consumer decisions. Our work advanced this literature by highlighting the effects of collective nostalgia on ethnocentric preferences for ingroup products. Specifically, collective nostalgia increases DCB by fostering CSE. As a group-level emotion, collective nostalgia provides vital insights into group processes and offers promising paths on consumer behavior and consumer culture.

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(Appendices follow)

Appendix A

English Translation of the Nostalgia Condition Text (Experiment 1)

Truth is I am not sure how we managed to survive. We spent our childhood years waiting. We had to wait 2 hours after a meal in order to go swimming, we were supposed to rest for 2 hours after lunch and we had to fast on a Sunday morning before going to the church. Even pain would go by waiting!

Looking back it's hard to believe that we are still alive. We used to travel in cars without seatbelts and airbags. We used to be in the car for 10–12 hours, 5 people crammed in a tiny car and we didn't complain. We didn't have ways to baby proof our doors, wardrobes, medicines, and windows. We used to go cycling without helmets, we used to catch a ride with strangers, and we used to go on motorcycles with no license. We used to leave our house in the morning, go play with our neighbors all day and wouldn't come back home till dawn. We didn't have cellphones.

We used to eat candy and sweets but we weren't overweight. We used to share bottled water and soda and no one ever got ill from it. We didn't have PlayStation, Nintendo, 99 different channels on TV, DVDs, home cinema systems, computers or the Internet. We had friends. We used to just make plans and meet

them. Often we wouldn't even make plans, we would just get out of the house, onto the streets, and meet with them and just chill or play chasing. That was about all the technology that we had.

We used to just walk around the neighborhood and shout to our friends from the streets. Without calling first and without getting our parents' permission . . . imagine; All alone in this cruel world. . . . How did we even manage?

At school we would all play group games if someone didn't want to be part of it then that was their problem. Some were good students, others not and they would have to repeat a year.

We used to have a 3-month holiday in the summer and spent hours at the beach every day without having to worry about sunscreen and hats. We used to make big sand castles and go fishing with our friends. We used to chase girls we liked as an excuse to become intimate and wouldn't go online to find the courage to talk to them.

We used to be free, we used to fail but move on and used to succeed. And with all of that we grew up. If the above sounds familiar, then congratulations, you were lucky enough to be a child!

Appendix B

English Translation of the Control Condition Text (Experiment 1)

Photography Lighting

This is one of the most important aspects of taking a photograph and how it turns out. It is also incredibly complicated as lighting is something that changes constantly: a photograph can be taken outside, or inside, in the day or at night, or even at a location where circumstances constantly change. In this article you will find some useful advice that will help you with this aspect of photography; advice that is tailored to photography newbies. So let's consider the following:

Taking a picture outside in the street. Here you need to be extra careful when selecting what day you'll be taking the pictures, as the weather is going to affect your pictures tremendously. For example if it's very cloudy you are likely to end up with moody, slightly boring pictures but then if it's a very bright day it might prove difficult to avoid a lot of contrast on the picture. The ideal weather would be sunny, but with a few clouds; extreme weather would always be more challenging. Also, in terms of timing, early in the morning or late in the afternoon are the best times to take pictures outside as the lighting is ideal.

Now what about taking a picture indoors? Well, the weather is equally important. You would get the best results if it's a sunny

day. If however, there is not enough natural light, then you would of course have to use flash. Do remember that lighting can affect a photograph in various ways depending on how far the subject from the source of light (natural or flash) is. This means that if, for example, you are relying on natural light that comes in from the windows, the further away you are from the windows, the worse the picture will look.

In the instance where there is not enough natural light, the best way to take a good quality picture is to use flash. First of all you need to make sure that you are standing the correct distance from the subject. If you take a picture from closer than 1.5 m, it is very likely that the flash will show a reflection in the picture. On the other hand if you take a picture from over 10m of distance it will probably be too dark. Therefore, the optimal distance would be anywhere from 1.5 m to 10 m. Don't be alarmed if by using flash you end up with red eyes in the picture; this is something that can be fixed by using special software. And lastly, make sure that there are no objects around that might be reflected in the picture!

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