# DETERMINANTS OF CONSUMER INTENTION TOWARDS ETHICAL BUYING

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# ABSTRACT

Consumer awareness about ethical issues has been growing over the last decades. Knowledge and awareness about ethical products has led to businesses responding with a variety of ethical products for the consumers. The growth in ethical products market has attracted the interest of researchers as evidenced in a growing body of literature on ethical behaviour. Ethical decision-making models in the extant research tend to emphasise social interest values, such as ethical obligation and ethical self-identity, as predictors of ethical behaviour. However, little is known about factors such as self-interest values and motives, crucial in the formation of attitudes and behaviour towards ethical purchases. Furthermore, research evidence, as well as industry reports, highlights that although consumers generally have a positive attitude towards purchasing ethical products, there is a discrepancy between their attitudes, intention and actual purchase behaviour. Whilst the link between intention and behaviour has been found to be generally tenuous, studies in the domain of consumer research suggest that intention to purchase can be treated as a predictor of behaviour (i.e., an immediate precursor of actual purchase). The determinants of consumers' intention to purchase ethical products, incorporating self-interest values and motives, are the focus of this study.

Much of the prior research in ethical buying behaviour has focused on fast moving consumer goods categories, which are considered to be 'low-involvement' purchases. In contrast, involvement is considered to be an important underlying motivation for consumer purchase of other products such as clothing. Therefore, the product category of ethical clothing is chosen for investigation in this study because of the 'high-involvement' nature of fashion purchases. Understanding the determinants of consumer intention towards ethical buying can provide insights on consumers' motivational state (i.e., social interest and self-interest) influencing ethical choices. Specifically, this research examines the role of involvement in consumers' decision-making process to purchase ethical clothing (direct and moderating effects of clothing involvement).

The data were collected via online survey instrument from an existing panel of a UK-based market research company. The proposed research model was tested employing the Partial Least Squares-based Structural Equation Modelling (PLS-SEM). The direct and moderating effects of clothing involvement were tested by using the two-stage approach. The second-order formative measurement model of clothing involvement (hierarchical components model) was estimated using the repeated indicators approach.

The results show that ethical self-identity and subjective norm have a significant impact in ethical clothing purchase decisions. Clothing involvement was found to weaken the relationship between ethical obligation and intention towards ethical buying, whilst it strengthened the relationship between ethical self-identity and intention towards ethical buying. This thesis further establishes that consumers' perceived balance between ethical self-identity (commitment to individual's ethical augmentation) and clothing involvement (social identity and/or fashion identity) is a step towards bridging the ethical purchasing gap.

This thesis is considered to make the following contributions to knowledge and theory in the domain of consumer ethical buying behaviour. First, the formulation of the conceptual model incorporating self-interest values and motives is an advancement of the existing ethical decision-making models for predicting consumer intention to purchase high-involvement ethical products. Second, this study reveals that product involvement plays a moderating role in the consumer ethical decision-making process. Finally, this study provides evidence for the mediating role of ethical obligation on the relationship between attitude and intention.

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# PART A: INTRODUCTION

This part contains a single Chapter, A1, which discusses the domain of the research and provides a brief definition of ethical consumption. The nature of research into ethical buying behaviour is discussed and the research gap is identified. The aim and objectives of the thesis are set out and the theoretical contributions of this study are outlined. This chapter also includes a discussion of the theoretical underpinning of the study and the importance of the ethical clothing buying context. The chapter ends with an outline structure for the thesis.

# CHAPTER A1: INTRODUCTION

Many authors suggest that we are in a period of the 'ethics era' where a group of ethical consumers has emerged and is growing (e.g., Smith, 1995; McGoldrick and Freestone, 2008; Davies, Lee and Ahonkai, 2012). Increasing awareness and concerns about environmental problems and companies' ethical standards are shaping consumers' consumption choices. The ethical market is growing as reported in a longitudinal study by the Co-operative Bank (2011) showing that sales of ethical products and services have increased by 247% from £13.5 billion in 1999 to £46.8 billion in 2010. This growing market has attracted researchers who are interested in understanding the underlying factors that influence ethical purchasing.

However, most ethical product categories are still considered to be niche and account for less than 1% of the total market share (Davies *et al.*, 2012). Understanding consumers' motivations for ethical purchasing is a topical research issue since whilst ethical consumption is growing, there is also evidence that the influence of ethical considerations on consumers' decisions about whether to purchase ethical products is weak. Indeed, the extant research highlights the discrepancy between the declared positive attitudes towards ethical issues and actual ethical purchasing behaviour (e.g., Sparks and Shepherd, 1992; Shaw, Shiu and Clarke, 2000; Bezençon and Blili, 2010; Bray, Johns and Kilburn, 2011; Co-operative Bank, 2011).

The phenomenon whereby ethical attitudes do not translate into ethical purchases has been termed the 'ethical purchasing gap' (Nicholls and Lee, 2006), or the 'words/deeds inconsistency' (Shaw, Shiu, Hassan, Bekin and Hogg, 2007). From a consumer behaviour perspective, this inconsistency relates to the long-standing debate in literature about the attitude-behaviour link (e.g., Wicker, 1969; Kahle and Berman, 1979; Fazio and Williams, 1986; Berger, Ratchford and Haines, 1994; Cooke and Sheeran, 2004). In the context of general attitude-behaviour inconsistency, some scholars argue that attitudes alone might be poor predictors of ethical buying behaviour (e.g., Auger, Burke, Devinney and Louviere, 2003; De Pelsmacker, Driesen and Rayp, 2005), and that the attitude-behaviour relationship is influenced by a number of factors such as personal values (e.g., Thøgersen and Grunert-Beckmann, 1997; Shim and Eastlick, 1998; Follows and Jobber, 2000).

There is also considerable debate in the literature about the factors that might prevent ethical or socially responsible purchasing behaviour. One stream of research identifies personal values and motives related to self-interest as reasons for the lack of socially responsible behaviour (e.g., Tilikidou and Delistavrou, 2004; Kilbourne and Pickett, 2006; Valor, 2007, 2008; Doran, 2010; Bray *et al.*, 2011). Another stream identifies common situational factors such as price, convenience, lack of availability and style as deterring consumers from purchasing ethical products (e.g., Dickson, 2001; Iwanow, McEachern, and Jeffrey, 2005; Memery, Megicks and Williams, 2005; Shaw, Hogg, Wilson, Shiu and Hassan, 2006b; Wright and Heaton, 2006; De Pelsmacker and Janssens, 2007).

Despite the existence of barriers to ethical buying, studies highlight the growth of low-involvement products such as fair trade/organic food and fast moving consumer goods which have seen the highest market shares in terms of ethical product sales (Co-operative Bank, 2011; Davies, *et al.*, 2012). Although the ethical clothing market is also growing, the sales of ethical clothing in 2010 accounted for only 0.4% of the total clothing market share (Mintel, 2009). It seems that ethical clothing is not seizing market share as fast as it could when compared to, for example, the ethical food market. The ethical clothing market is still not well understood, since underlying motives for buying high-involvement identity-related products are more complex than habitual grocery buying motives (discussed later in Section A1.4). The research domain of this thesis is thus located in the investigation of the antecedents of ethical buying behaviour in the context of clothing.

The above discussion suggests that the growing business importance of the ethical products sector along with the unresolved issue of the ethical purchasing gap present stimuli for conducting further research into consumer motivations of ethical purchasing. Understanding the determinants of ethical purchasing will lead to insights into the issue of the purchasing gap.

The remainder of this chapter presents an overview of the research for this thesis. In order to identify the research gap, it begins with a detailed discussion of the research domain and the nature of ethical behaviour. The study's aim and objectives are then presented, followed by the expected contributions to theory and a discussion

of the scope of this study along with the relevance of ethical issues to the fashion setting. The focus and rationale of this thesis are also explained.

## A1.1 DOMAIN OF THE RESEARCH

The concept of ethics in consumer behaviour has grown in importance within the marketing discipline, and this has led to a number of studies since the 1990s (e.g., Sparks, Shepherd and Frewer, 1995; Shaw and Clarke, 1999; Shaw *et al.*, 2000; Vitell, Singhapakdi and Thomas, 2001; Hartmann, Apaolaza Ibáñez and Forcada Sainz, 2005; Nicholls and Lee, 2006; Callen-Marchione and Ownbey, 2008; Halepete, Littrell and Park, 2009). A review of the literature shows that consumer ethical behaviour has been investigated under two broad domains: consumer ethics and ethical consumption.

The consumer ethics research domain mainly addresses consumers exhibiting unethical behaviour such as shoplifting, or consumers benefiting from ethically questionable behaviour (Tonglet, 2002; Van Kenhove, De Wulf and Steenhaut, 2003; Chatzidakis, Hibbert and Smith, 2006; Shoham, Ruvio and Davidow, 2008; Kempen, Muradian, Sandóval and Castañeda, 2009). On the other hand, research within the domain of ethical consumption focuses on developing the understanding of consumers' ethical decision-making processes and purchasing behaviour (Shaw and Shiu, 2003; Ozcaglar-Toulouse, Shiu and Shaw, 2006; Michaelidou and Hassan, 2008; Hustvedt and Dickson, 2009). This thesis is located in the latter stream of research, that is, *ethical consumption.*

In order to understand the concept of ethical consumption, it is necessary to define the underlying construct of ethics. Reference to Collins Dictionary (2011) elucidates the meaning of ethics as '*moral philosophy principles or sets of moral values held by an individual or group*'. In other words, ethics are the moral beliefs about right and wrong that affect how individuals make decisions and lead their lives, and which influence their attitudes and behaviour. In particular, the concept of ethics in decision-making reflects an individual's ethical concern about other people's benefits rather than self-interest. A glossary of the terms commonly used in the ethical research domain is presented in Appendix A.

The concept of ethics in consumer behaviour covers a wide range of ethical issues and concerns, including fair trade, environmental sustainability, voluntary simplicity, recycling, charitable donations, and anti-animal testing (e.g., Kollmuss and Agyeman, 2002; Shaw and Newholm, 2002; Sparks and Shepherd, 2002; De Pelsmacker, Janssens, Sterckx and Mielants, 2006; Honkanen, Verplanken and Olsen, 2006; Birtwistle and Moore, 2007). In the consumer behaviour field, the umbrella term 'ethical consumption' is commonly used to describe consumers' ethical decision-making processes, ethical choices and ethical purchasing behaviour relating to any of the aforementioned ethical issues and concerns.

The conceptual and substantive differences between the above-mentioned ethical issues and concerns are the main reason why the extant research investigating ethical buying behaviour tends to focus on each of them individually, in isolation from one another (Kalafatis, Pollard, East and Tsogas, 1999; Nicholls and Lee, 2006; Arvola *et al.*, 2008; Doran, 2009). However, the focus on singular aspects ignores the interconnections between different ethical issues such as, for instance, between environmentally friendly production processes and good working or trade practices. Indeed, several scholars have argued that fair trade also brings environmental benefits, as fair trade organisations supported by consumers encourage the producers to improve the environmental sustainability of their production practices (see for example, Shaw and Newholm, 2002; Moore, 2004; Joergens, 2006; Connolly and Shaw, 2006; Valor, 2008; Giesen, 2008).

Moreover, some authors have noted that consumers may embrace a range of different ethical concerns at the same time, such as concerns about environmental and animal testing issues and about social justice issues like preventing sweatshops and the exploitation of child labour (e.g., Strong, 1996; Nicholls, 2002). Consumers' ethical concerns are therefore complex, and the investigation of only one area of concern might not provide a full explanation of consumers' ethical decision-making processes. For these reasons, this study views ethical consumption as a broad issue.

Consistent with the above discussion, for the rest of the thesis, the term 'ethical consumption' will be used interchangeably with the terms 'ethical choices', 'ethical decision-making processes' and 'ethical purchasing behaviour'. These terms will be used to refer to the consumer ethics that reflect concerns about social, animal

welfare and environmental sustainability issues. Therefore, for the purpose of this thesis, this author has defined ethical products as '*products that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy*'.

## A1.2 THE NATURE OF ETHICAL BEHAVIOUR: RESEARCH PROBLEM DEFINITION

The growing awareness and knowledge of ethical issues, such as the impact of production and consumption on the environment or the exploitation of workers, are driven by many factors such as legislation, media interest and the rise of activist consumer pressure groups (Strong, 1996; Harrison, 2003). This increasing awareness has led some consumers to re-evaluate and change their consumption and purchasing habits (Shaw and Clarke, 1999; McEachern and McClean, 2002). These *ethically concerned consumers* constantly seek information about socially responsible firms and the availability of ethical products. Such consumers try to integrate a variety of environmental and societal concerns into their consumption choices and purchasing behaviour. In current literature, ethical consumption models are mostly tested with cohorts of ethically concerned consumers (e.g., Shaw and Clark, 1999; Shaw *et al.*, 2000; Shaw and Shiu, 2002a, 2002b; Littrell, Jin Ma and Halepete, 2005; Ozcagalar-Toulouse *et al.*, 2006; Shaw *et al.*, 2007; Hustvedt and Dickson, 2009). At the same time, marketing researchers have reported that not only the more ethically concerned consumers but also the general consumer population increasingly express favourable attitudes towards ethical firms and products (e.g., Strong, 1996; Creyer and Ross, 1997; Folkes and Kamins, 1999; Joergens, 2006).

Nevertheless, as evident from the discussion in the previous section, positive attitudes do not necessarily translate into ethical purchasing (e.g., Strong, 1997; Carrigan and Attalla, 2001; Bhattacharya and Sen, 2004). As evident from consumer behaviour research, consumption behaviour is not only driven by ethical considerations but also by personal motives and/or values involving self-interest (Titus and Bradford, 1996; Carrigan and Attalla, 2001; Mohr, Webb and Harris, 2001). For instance, there is evidence suggesting that consumers may base their

purchases on price alone, and buy the cheapest product regardless of its ethical credentials (McEachern and McClean, 2002; Padel and Foster, 2005).

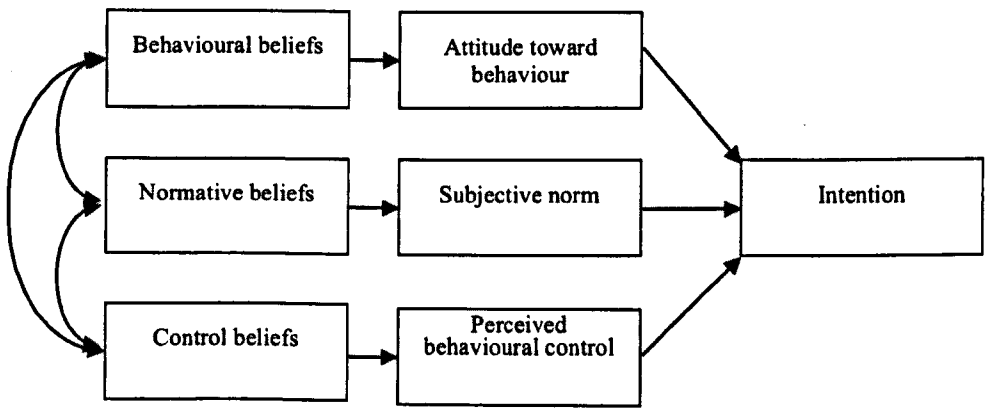
It is debatable whether the general consumer population will forgo their self-interest to purchase ethical products that are considerably more expensive but are produced under ethically acceptable conditions. In this regard, Bray *et al.* (2011) suggested the possibility of a continuum between purchasing decisions dominated by concerns for ethical aspects (such as social interest) and self-interest devoid of such consideration. James and Rassekh (2000) even considered self-interest to be synonymous with selfishness and a lack of ethical consideration. Hence, there is a strong possibility that the less ethically concerned consumers will make purchasing decisions based on their self-interest, in which case the choices are to the benefit of the individual rather than of society as a whole.

## A1.3 RESEARCH AIM AND OBJECTIVES

A review of the literature reveals that 'socially-oriented' and 'self-oriented' factors might influence ethical decision-making processes. Socially-oriented factors, such as ethical obligation and ethical self-identity, represent individuals' beliefs and concerns about other people's benefits and are widely found to influence consumers' ethical choice (e.g., Sparks and Shepherd, 1992; Sparks *et al.*, 1995; Shaw *et al.*, 2000; Shaw and Shiu, 2003). On the other hand, self-oriented factors, such as self-interest values and motives (i.e., individuals' concerns about their own self-interest), are also found to influence consumers' ethical choices (e.g., Valor, 2007, 2008; Doran, 2010; Bray *et al.*, 2011). However, the empirical investigation of such self-interest values and motives in the area of ethical consumption has been limited. This limitation is exemplified by the existing models of ethical consumer decisions which only emphasise the socially-centred viewpoints of ethical consumers, and neglect the measurement of self-interest values, motives and other psychological characteristics (e.g., Sparks and Shepherd, 1992; Sparks *et al.*, 1995; Dickson, 2000; Shaw *et al.*, 2000; Shaw and Shiu, 2003; Ozcaglar-Toulouse *et al.*, 2006). In summary, the domain of research into ethical consumption lacks an overarching model that considers both the socially-centred and self-centred consumption values and motives.

Given the wide interest and calls for better understanding of the determinants of ethical purchasing decisions (e.g., Auger, Devinney and Louviere, 2007; Valor, 2008; Doran, 2010; Bray *et al.*, 2011; Jägel, Keeling, Reppel and Gruber, 2012), the overarching aim of this study is to investigate the role of socially-oriented and self-oriented variables on consumers' ethical decision-making processes. Specifically, this study aims to contribute to consumer behaviour theory by enhancing the understanding of the motivational precursors of the intention to purchase ethical products. The theoretical framework of this research draws upon the well-known Theory of Planned Behaviour (TPB), which is contextualised for understanding ethical consumption behaviour (Sparks and Shepherd, 1992; Sparks *et al.*, 1995; Shaw *et al.*, 2000; Shaw and Shiu, 2002a, 2002b, 2003). According to the Theory of Planned Behaviour, behavioural intention is directly influenced by attitude toward the behaviour, subjective norm and perceived behavioural control. These three factors are in turn influenced by further three antecedents: behavioural beliefs, normative beliefs, and control beliefs, respectively (Fishbein and Ajzen, 1975; Ajzen and Fishbein, 1980, 2000; Ajzen, 1991). The Theory of Planned Behaviour model is presented below in Figure A1.1.

**Figure A1.1** Theory of Planned Behaviour (Source: Ajzen, 2002b; revised 2006, p.1)




Over the last thirty years, the Theory of Planned Behaviour has been applied to diverse research domains ranging from food and personal goods to technology adoption and has provided robust predictions of different types of behaviours (Ajzen, 1985; Beck and Ajzen, 1991; Kalafatis *et al.*, 1999; McMillan and Conner, 2003;

Cooke and Sheeran, 2004; Forney, Park and Brandon, 2005; Norman and Conner, 2006; Pavlou and Fygenson, 2006; Belleau, Summers, Xu and Pinel, 2007; Baker, Al-Gahtani and Hubona, 2007; East, Wright and Vanhuele, 2008; Smith, Terry, Manstead, Louis and Kotterman, 2008; White, Smith, Terry, Greenslade and McKimmie, 2009; De Cannière, De Pelsmacker and Geuens, 2009; Riemenschneider, Leonard and Manly, 2011). For this reason, the Theory of Planned Behaviour is an appropriate starting point for investigating the motivational precursors of the intention to purchase ethical products as well as the additional measures of social interest and self-interest. The development of a modified Theory of Planned Behaviour model in this thesis provides insights into consumers' ethical decision-making processes, which are valuable to the understanding of possible reasons for the ethical purchasing gap.

To conclude, this study aims to provide a model for consumers' ethical decision-making processes incorporating constructs of both social orientation and self-interest as determinants of consumers' intention to purchase ethical products. In order to achieve the overall research aim, two main objectives are identified:

(1) To develop a theoretically-grounded conceptual framework for understanding ethical clothing buying behaviour that depicts: (a) the direct effect of self-interest values and motives on behavioural intention, and (b) the moderating effect of self-interest values and motives on the predictors-intention relationship within the modified Theory of Planned Behaviour.

(2) To investigate the factors that influence the ethical decision-making processes, not only of the consumers who are ethically concerned, but also of the larger segment of general consumers who may or may not be predisposed to purchasing socially responsible products.

This research aims to provide a number of contributions to knowledge and theory within the domain of consumer ethical purchase behaviour, specifically with regard to ethical clothing as follows (see also contribution to theory in detail in Section E1.4):

- The formulation of the conceptual model contributes to an advancement of existing ethical decision-making models by incorporating self-interest values and motives to predict general public's intention to purchase ethical products.

- This study highlights the moderating role of product involvement as self-interest values and motives in consumers' ethical decision-making process. This study is expected to contribute to the body of work that investigates consumers' motivational stage of intention to purchase ethical fashion products.

- This study identities and clarifies the relationships between ethical self-identity, ethical obligation and attitude; and thus modifying the Theory of Planned Behaviour.

Before moving on to the discussion of the structure of the thesis and the literature review chapter, this author illustrates below the importance of the chosen context for the research, that is, the ethical clothing purchasing context. The purchase of clothing is arguably driven by motivations of self-interest; consumers are known to put emphasis on the style of the clothes they buy, and to use clothing as an 'impression management' tool (e.g., Browne and Kaldenberg, 1997; Auty and Elliot, 1998; O'Cass, 2001). In the ethical clothing context, self-interest motives have been found to cause consumers to diverge from ethical clothing choices (e.g., Joergens, 2006; Valor, 2007). The following section presents the background of ethical and fashion purchasing behaviour, and explains the role of self-interest values and motives in the context of ethical clothing, as well as the potential inherent contradiction between ethical purchasing behaviour and fashion purchasing behaviour.

## A1.4 SCOPE OF RESEARCH CONTEXT: ETHICS IN FASHION SETTING

In spite of the fact that there has been an increase in sales of ethical clothing in the UK from £5 million in 2000 to £171 million in 2010, making it one of the fastest-growing sectors of ethical consumption (Co-operative Bank, 2011), ethical clothing still remains largely niche. As mentioned earlier in Section A1.1, the annual sales of ethical clothing in 2010 are worth around £171 million, accounting for only 0.4% of the total clothing market (Mintel, 2009). It is questionable whether the ethical clothing market will remain niche or whether it can reach mass-market status. Whilst the grocery sector (e.g., organic fruits and fairtrade certified coffee and tea) has been

well-researched within the ethical purchasing behaviour literature (e.g., De Pelsmacker *et al.*, 2005; Arvola *et al.*, 2008; Dean, Raats and Shepherd, 2012), the consumption drivers for ethical clothing products are still not well understood. The fashion industry is more complex than the food industry because of the varying consumer expectations associated with the style and design of clothing.

Experiential aspects of clothing consumption, including hedonic and aesthetic values and 'in trend' motives, play an important role in consumers' purchasing decisions in the fashion field (Joergens, 2006; Hyllegard, Ogle and Yan, 2009). Moreover, clothing purchase decision is complex, and self-interest motives such as uniqueness, or individuality, or conformity, and/or materialistic values also deeply affect consumers' self-concept and their identity formation (e.g., Auty and Elliott, 1998; O'Cass, 2004; Niinimäki, 2010). Symbolic motives may become part of consumers' fashion-identity and guide their behaviour accordingly (Conner and Armitage, 1998).

Even though some consumers may not entirely discard ethical purchasing criteria (e.g., sweatshop-free labour conditions and organic cotton) when choosing clothing, ethical concerns may not be such compelling motives as other product characteristics or self-interest considerations (e.g., price, convenience, design and self-expressive factors) (Auger *et al.*, 2003; Joergens, 2006; Bray *et al.*, 2011). Research evidence suggests that the attitude-behaviour gap is particularly evident in the case of ethical clothing, where ethical concerns and ethical identity do not always go along with self-interest values and/or other self-identities (e.g., Kollmuss and Agyeman, 2002; Padel and Foster, 2005; Shaw *et al.*, 2006a; Valor, 2007).

Consumers may experience conflicts of personal interest and social interest, since being ethically responsible often demands efforts and some sacrifices (Valor, 2007). Some studies suggest that the design and the appearance of ethical clothing are perceived as unfashionable and unattractive, or not fitting with an individual's personal style (Joergens, 2006; Valor, 2007; Niinimäki, 2010). Fashion-oriented consumers, especially young female consumers, are highly involved with fashion and are motivated by fashion trends (Piacentini and Mailer, 2004; Littrell *et al.*, 2005; Park, Kim and Forney, 2006). Such consumers often use clothing as a symbolic device to create an impression and conform to a desirable group (O'Cass, 2001;

Klepp and Strom-Mathisen, 2005; Phau and Leng, 2008). As a consequence, the purchase of ethical clothing might heighten perceived risks and/or psychological costs (e.g., financial costs and social image-related problems) as well as jeopardise the buyer's self-image.

The clothing industry is characterised by fast changes in fashion trends and mass consumption. A fast-fashion strategy promotes the short life of clothing due to rapid changes in fashion trends. Fashion-minded consumers are drawn to the stores by frequently changing collections and brands often at affordable prices. The fast-fashion purchasing behaviour thus lends itself to the idea of disposable fashion, where clothes are bought frequently, are worn a few times and then are thrown away (Sarkar, 2005). Researchers at Cambridge University reported that the rise of the fast-fashion industry is a growing source of carbon emission and contributes to global warming (Allwood, Laursen, Rodriguez and Bocken, 2006). It can be argued that the fast-fashion concept is in contradiction with the principle of the sustainable consumption of ethical clothing. In contrast, consumers who pursue sustainability in fashion consumption are encouraged to purchase timeless clothing items, to reuse clothing or to dispose of garments thorough recycling, as well as to wash clothing less often at lower temperatures using eco-detergents (Allwood *et al.*, 2006).

The idea of fast-fashion is underpinned by materialistic perspectives, encouraging consumers to constantly want new styles of clothing (O'Cass, 2001; Niinimäki, 2010). Previous studies have reported that there is a link between materialism, clothing involvement and fashion purchasing behaviour (e.g., Browne and Kaldenberg, 1997; O'Cass, 2001, 2004). In other words, materialistic values are found to be the underlying motive for fashion consumers. Furthermore, there is research evidence that materialistic values are in contradiction with ethical values (Banerjee and McKeage, 1994; Park *et al.*, 2006; Moisander, 2007). Therefore, it can be argued that fashion-oriented and more materialistic consumers are less likely to consider the ethical attributes of clothing when making clothing choices.

Following the above discussion on clothing purchase behaviour, it can be argued that self-interest values and motives play a role greater than ethical considerations in influencing the purchase of clothing products. Previous studies (e.g., Tigert, Ring and King, 1976, O'Cass, 2004) have suggested that product involvement

reflects consumers' self-interest motivational state or underlying motivations to behave. The construct of 'involvement' is well established in the streams of psychology and consumer behaviour literature and is argued to have a significant effect on a wide range of consumer behaviours especially in clothing research (Browne and Kaldenberg, 1997; Auty and Elliott, 1998; O'Cass, 2000, 2001, 2004). Broadly, involvement with a product category is conceptualised as being enduring in nature, and is categorised by consumers' interest, enthusiasm, relevance, excitement about the product and the pleasure derived from a product (Zaichkowsky, 1985; Bloch, 1986; Kapferer and Laurent, 1993). Product involvement is arguably the most important factor in predicting consumer clothing behaviour since it provides a rich insight into the psychological mechanism (O'Cass, 2001). This study argues that clothing involvement is a motivational construct that may or may not interfere with ethical decision-making processes. Specifically, this study investigates whether consumers involved with clothing purchasing are likely to buy ethical clothing despite their underlying self-interest values and motives such as pleasure and self-expression, and in spite of the perceived risks.

In sum, the above discussion highlights the important role of self-interest values and motives in clothing purchase decisions. Given the potential for further growth of ethical clothing buying, surprisingly little effort has been put into understanding ethical consumption in the context of fashion clothing. As a consequence, this study seeks to empirically test consumers' ethical decision-making processes in the specific context of purchasing of clothing in order to understand the motivations that impact ethical buying behaviour.

## A1.5 STRUCTURE OF THE THESIS

The thesis comprises five parts (Parts A to E), each sub-divided into one or more constituent chapters. The five parts of this thesis are outlined below:

*Part A – Introduction*: This part contained a single chapter. After a brief explanation of ethics and consumer ethical behaviour, the author provided an overview of the research gap. The research aim and objectives and the expected contributions of the study were delineated and the study's theoretical underpinnings were briefly

discussed. This chapter continued with the discussion of the specific context of ethical clothing, and ended with a description of the structure of the thesis.

*Part B – Literature review*: A critical review of the extant literature is undertaken. This part comprises four chapters, as follows: Chapter B1 a comprehensive discussion of the nature of ethical consumption; Chapter B2 an outline of ethical theories and ethical decision-making models; Chapter B3 a discussion of the importance of self-identity and symbolic motives in ethical and clothing consumption; and Chapter B4 an examination of the importance of involvement in consumer conduct.

*Part C – Research design*: The adopted research design is addressed in this part which comprises four chapters. The conceptual framework and related hypotheses are presented in Chapter C1. A justification of the philosophy underpinning the research and the research paradigm within which it is conducted are discussed at the beginning of Chapter C2. Elements of the research design are then delineated, including the type of investigation, the study setting and the data collection method. Chapter C3 details the conceptualisation of the research measures and the design of the research instrument. Chapter C4 provides a comprehensive debate on the decisions taken about the sampling design. Lastly, Chapter C5 ends with the discussion of the analysis strategy for the data.

*Part D – Data analysis*: This part offers a detailed analysis of the data. The exploratory factor analysis and the quality of the measurement model (i.e., reliability, validity and multicollinearity) are tested and discussed, in Chapters D1 and D2. Chapter D3 examines the overall structural model fit as well as the moderating effect of clothing involvement.

*Part E – Discussion and Conclusions*: The final part comprises a single chapter which refers back to the original objectives set out in Chapter A1. The findings presented in Chapter D4 are systematically debated in relation to the extant literature. Overall conclusions together with a discussion of the contributions made by the research are presented. The limitations of the study are discussed. The thesis ends with recommendations for future research.

## PART B: REVIEW OF LITERATURE

This part of the thesis aims to present a critical evaluation of the ethical consumption literature and of the existing ethical decision-making models and their limitations. This part will also address the issue of self-identification and involvement in consumer behaviour. The structure of this part of the thesis is as follows:

- Chapter B1 focuses on the concept of ethical consumption as well as the theoretical underpinnings of social interest and self-interest values and motives. The aim is to provide a foundation for the discussion in the remainder of the literature review part.

- Chapter B2 discusses the extant ethical theories and ethical decision-making models.

- Chapter B3 discusses the role of self-identity in ethical and clothing consumption. The debate focuses on the construction of self through clothing and fashion.

- Chapter B4 concludes the literature review by discussing the concept of product involvement and its role in ethical and fashion consumption research.

# CHAPTER B1: ETHICAL CONSUMPTION

## B1.1 INTRODUCTION

Ethical consumption refers to consumers' ethical decision-making processes, ethical choices and the practice of purchasing products that are ethically produced (as discussed in Section A1.1). There is no clear consensus on the definition of ethical consumption in the literature due to the subjective nature of the concept. In the context of this study, however, ethical consumption means any psychological and behavioural actions involving consumers' concerns over social aspects, animal welfare and environmental sustainability issues. Drawing from the extant literature, this chapter aims to provide an understanding of the nature of ethical consumption and what influences individuals' decision-making processes in an ethical context in general and in the context of clothing in particular.

## B1.2 THE EVOLUTION OF ETHICAL CONSUMPTION AND TYPES OF ETHICAL CONSUMERS

The earliest studies related to social responsibility appeared around the 1950s (e.g., Gough, McCloskey and Meehl, 1952; Harris, 1957). During the 1970s, environmental sustainability emerged as a significant social issue. Individuals started to become aware of and increasingly concerned with the rapid ecological degradation caused by their consumption (Anderson and Cunningham, 1972; Henion, 1972). Ecologically responsible behaviour studies focused on non-consumption behaviours such as energy conservation (e.g., Black, Stern and Elworth, 1985), since there were few environmentally responsible products available in the 1970s and 1980s. Post-purchase behaviours such as recycling, littering and waste separation also attracted significant interest (e.g., Kok and Siero, 1985; Cialdini, Reno and Kallgren, 1990). In the 1990s, due to the wider availability of ethical products, ethical studies turned their attention to focus on consumption-based behaviours such as fair trade and organic product purchase (e.g., Sparks and Shepherd, 1992; Sparks *et al.*, 1995; Shaw and Clark, 1999; Shaw *et al.*, 2000; Hartmann *et al.*, 2005; Nicholls and Lee, 2006; Halepete *et al.*, 2009).

The terms 'ethical', 'fair trade', 'organic' and 'green' are frequently used to illustrate pro- social and pro-environmental practices. Hence, an issue that needs to be addressed before proceeding further is to what extent the terms ethical, organic and fair trade can be used interchangeably. This is explained below by reviewing the definitions of ethical consumers.

According to Webster (1975), ethical consumers are '*individuals who take account of the public consequences of their private consumption or who attempt to use their purchasing power to bring about social change*' (p.188). Within the consumer research literature, consumers have been categorised according to the type of their ethical concerns. Those concerned with the impact of economic activity as well as the impact of their consumption on the environment have been classified as 'environmentally concerned consumers' (Samdahl and Robertson, 1989); or 'ecologically concerned consumers' (Balderjahn, 1988; Schwepker and Cornwell, 1991); or 'green consumers' (Prothero and McDonagh, 1992). Another type of ethical consumer is the 'voluntary simplifier' or 'downshifter' (Shaw and Newholm, 2002). These consumers practise the idea of recycling, repairing or using second-hand products (e.g., second-hand clothing) and, generally speaking, support the idea of voluntary simplicity and of reducing mass-consumption behaviour. Although these consumers rely on sustainable consumption through the use of ethical alternatives, their underlying motivations are not necessarily altruistic. As a consequence, voluntary simplifiers and downshifters are not regarded as ethical consumers in this study.

Furthermore, those consumers concerned not only with the environment, but also with the improvement of the social quality of life have been categorised as 'socially responsible consumers' (Anderson and Cunningham, 1972; Webster, 1975; Antil, 1984). Similarly, 'fair trade consumers' have been described as those who use their purchasing power in the market to tackle the social and environmental problems of the global market so as to ensure that the price they paid is returned to the fair trade producers (Doran, 2009). Other authors referred to 'ethical consumers' as those who are concerned with fair trade with Third World producers as well as those who support local businesses, in addition to their general environmental concerns (Strong, 1997; Young, Hwang, McDonald and Oates, 2010; Adams and Raisborough, 2010). As Shaw and Newholm (2002) pointed out, '*the inextricable link between*

*consumption and ethical problems, such as environmental degeneration and fairness in world trade, has resulted in the emergence of a group of consumers commonly referred to as ethical consumers*' (p.168). Changes in the social ethics of animal welfare are also reflected in ethical consumer behaviour, including an increase in demand for products perceived to be more animal-friendly (Sneddon, Lee and Soutar, 2010).

Taking all typologies of ethical consumers into account, it seems reasonable to treat 'ethical' as an umbrella term that can be used interchangeably with 'fair trade', 'socially responsible', 'green' and 'organic' consumers. All of these terms stand to illustrate different forms of consumer behaviour that aim to ensure human rights, workers' rights, animal welfare as well as environmental sustainability. Carrigan and Attalla (2001) argued that ethically concerned consumers have a greater predisposition to actively respond to ethical issues and take their ethical concerns into account in their purchase decisions.

In the light of the above, it is logical to conclude that ethics has an influential role in consumer ethical consumption behaviour. Ethics, also known as moral philosophy, includes basic philosophical approaches that are useful in understanding and evaluating ethical consumption and moral norms. Besides ethics, other factors that influence individuals' ethical decision-making processes are individual factors and situational factors. Individual factors include socio-demographics and psychological characteristics such as attitudes, values and personality traits. Lastly, situational factors include external events or factors external to the individual. In the following three sections of this chapter, the role of moral philosophies, or internal ethics, is reviewed in detail, followed by the review of the roles of individual and situational factors in the ethical context.

## B1.3 MORAL PHILOSOPHY AND INDIVIDUAL BEHAVIOUR

In this section, basic approaches to ethics, or moral philosophies, are introduced and discussed. The subject of moral philosophies has been investigated in the literature in three distinct ethical research streams – business ethics, consumer ethics and consumers' ethical consumption (e.g., Ford and Richardson, 1994; Vitell, 2003; Shaw *et al.*, 2007). Although this study investigates consumers' ethical decision-making processes, the review covers both business and consumer ethics literatures because of the similarities in the underlying principles of individuals' and businesses' moral philosophy, which influence ethical decisions.

In the field of business ethics, O'Fallon and Butterfield (2005) categorised ethics into two realms, descriptive (or empirical) and normative. Descriptive ethics covers the area of management and business and is concerned with explaining and predicting how individuals (e.g., managers or employees) will act when facing ethical/unethical situations. On the other hand, normative ethics treats the realm of moral philosophy that guides individuals as to how they should behave. Hence, the review focuses on theories of normative ethics in moral philosophy that guide how consumers think and behave.

According to Barnett, Cafaro and Newholm (2005), theories in moral philosophy that privilege right over wrong are often referred to as 'deontology'. Deontological approaches define the right action independently of its contribution to human happiness or other favoured goals. The main idea is that deontological approaches invoke highly universalised arguments about people's responsibilities to care for others whether this is people, future generations, other creatures or the environment. Thus, it can be argued that ethical consumption contains elements of deontological understanding of moral obligation. In other words, the issues of human rights and workers' rights and the concept of perceived ethical obligation in the ethical consumption context draw on the deontological approach. On the contrary, theories that privilege the good outcomes of our actions are referred to as 'consequentialism' or 'teleology'. In contrast to deontological approaches, consequentialist approaches start from the outcome, independently of the right of what we ought to do in responding to ethical imperatives.

Nevertheless, both deontological and consequentialist approaches are subject to criticisms when applied to ethical consumption. Barnett *et al.* (2005) argued that both approaches present models of ethical conduct that appear to be far 'too stringent' in the demands they make on the capacities of ordinary people. Deontological approaches present an implausible picture of actors rationally judging the degree to which each of their actions conforms to a very abstract principle of universalisation. Consequentialist approaches assume that individuals collect, collate and calculate all sorts of information and chains of causality prior to or even after action. As a consequence, these two philosophical approaches represent models of ethical conduct that are highly abstract and inflexible. In addition, the complexities and ambivalences of ethical decision-making are not taken into account. For instance, although empirical evidence showed that social values (universalism) that fall into the social interest domain (e.g., world peace, protection of the environment) have a significant positive impact on ethical decision-making, the self-interest values (benefits for their own sake) are also related to the purchase of ethical products (e.g., Doran, 2010; Ng and Burke, 2010). For example, several studies found that health was the central motivation for buying organic products (e.g., Shaw, Grehan, Shiu, Hassan and Thomson, 2005; Arvola *et al.*, 2008; Tarkiainen and Sundqvist, 2009). Therefore, it seems that two people can believe in the same behaviour (e.g., organic consumption) but have different underlying belief systems (e.g., environmental responsibilities vs. health concerns). Hence, it should be acknowledged that concerns over the ethics of food production (e.g., organic production) are not simply motivated by abstract concerns for the environment or future generations (deontological approaches), but are bound up with the forms of care and concern that shape every social relation of domestic life (consequentialism) as well as health benefits (self-interest motives).

Although empirical findings within the consumer behaviour literature show that moral philosophy has played an important role in consumers' ethical decision-making processes (e.g., Shaw and Tomolillo, 2004; Ng and Burke, 2010), this study argues that considering only moral philosophy in evaluating ethical consumption is insufficient for understanding consumers' complex decision-making. It will become clear later that other factors are also relevant to ethical consumption in everyday situations.

## B1.4 INDIVIDUAL FACTORS AND ETHICAL CONSUMPTION

Apart from the moral philosophies guiding consumer ethical behaviour, individual factors are found to relate to ethical consumption (De Pelsmacker *et al.*, 2005; Shaw *et al.*, 2007; Doran, 2009, 2010). These individual differences, discussed in detail below, include demographic characteristics, attitudes and underlying personal values.

### B1.4.1 The Role of Demographics in Ethical Consumption

There have been a number of extensive studies on the demographic profiling of ethical consumers (e.g., Tucker, Dolich and Wilson, 1981; Dickson, 2001; Diamantopoulos, Schlegelmilch, Sinkovics and Bohlen, 2003; De Pelsmacker *et al.*, 2005). Indeed, demographics have been found to influence various consumer behaviours and ethical consumption in particular. In the ethical context, individuals with higher income, education and social status have been found to be concerned about environmental and social issues since they are well-informed (Samdahl and Robertson 1989; Strong, 1997; Maignan and Ferrell, 2001). Nevertheless, the role of other demographic characteristics in affecting ethical decision-making is unclear. With regard to gender, the findings are mixed, with recent literature reporting that ethical buying is not affected by gender (e.g., De Pelsmacker *et al.*, 2005; McGoldrick and Freestone, 2008). Studies reported a strong association between gender, lifestyle and ethnicity (e.g., Auger *et al.*, 2003), or found females to behave more ethically than males in certain situations (e.g., Cohen, Pant and Sharp, 2001). Furthermore, a review by Ford and Richardson (1994) regarding the effect of age on ethical decision-making reported that the majority of studies indicated that older respondents tend to be more ethical in decision-making than younger respondents (see also Loe, Ferrell and Mansfield, 2000).

In a cross-cultural context, research findings by Kalafatis *et al.* (1999) examining nationality revealed that British consumers had more public awareness about environmental issues than Greek consumers since British consumers were better informed. Al-Khatib, Vitell and Rawwas (1997) found that US consumers were more ethical than Egyptian consumers since Egyptian consumers were more accepting of unethical behaviour. Eckhardt, Devinney and Belk (2007) reported that

consumers from emerging markets (e.g., China, India, Turkey) were quite ignorant of unethical activities and saw the exploitation of workers as a normal part of every business.

Although various studies examined different nations, nationality and cultural contexts, overall socio-demographic factors appeared to influence ethical decision-making. To what extent this is so is still unclear, since a review of past research suggested mixed and inconsistent findings. The ethical decision-making processes may vary from individual to individual as well as from country to country due to different motivations and cultural backgrounds.

### B1.4.2 The Role of Attitudes in Ethical Consumption

Attitudes have long been an important subject matter in the consumer behaviour literature because of the assumed relationship between attitudes and behaviour. Many researchers are convinced that by influencing the cognitive and affective components of consumers' attitudes, purchase behaviour itself can also be influenced (e.g., Dean, Raats and Shepherd, 2008; Arvola *et al.*, 2008). In other words, if attitudes are causes of behaviours, then knowledge of attitudes allows prediction of behaviour. Additionally, if attitudes are causes of behaviour, then changing an attitude allows one to change and control behaviour.

Theoretically, attitudes direct behaviour and therefore the correlation between the two should be high. The low-involvement learning theory (Krugman, 1965) suggested, however, that individuals suspend their evaluation of brands until after purchase and use. Thus, the low-involvement learning concept does not support the attitude-behaviour sequence. Wicker (1969) even questioned whether attitudes are of any use at all in understanding behaviour. In addition, as Kahle and Berman (1979) pointed out, there might be four possible relationships between attitudes and behaviours: attitude generally causes behaviours (McGuire, 1976; Fishbein, 1967a), behaviours cause attitudes (Bem, 1972), reciprocal causation exists (Kelman, 1974), or the two are unrelated (Wicker, 1969).

Within the ethical research context, throughout the mid-1970s to 2010s, there have been a substantial number of papers related to consumers' ethical attitudes and their influences on behaviour (e.g., Maloney, Ward and Braucht, 1975; Balderjahn,

1988; Sparks and Shepherd, 1992; Sparks *et al.*, 1995; Shaw and Clark, 1999; Shaw *et al.*, 2000; Vitell *et al.*, 2001; Hartmann *et al.*, 2005; Nicholls and Lee, 2006; Callen-Marchione and Ownbey, 2008; Halepete *et al.*, 2009). During the 1990s, most studies investigated consumers' attitudes towards corporate social responsibility activities. A firm's corporate social responsibility was found to be an important consideration during consumers' purchase decision processes (e.g., Creyer and Ross, 1997; Brown and Dacin, 1997). By the late 1990s, ethical consumption research had turned its attention to consumers' own ethical concerns as predictors of attitudes and behaviour. Previous studies found that environmental and society welfare issues were a criterion influencing consumer purchase (Maignan and Ferrell, 2001; Stobbelaar *et al.*, 2007; Fraj and Martinez, 2007; Pickett-Baker and Ozaki, 2008; Giesen, 2008). Many studies reported the positive relationship between consumers' positive attitudes towards ethical companies and their willingness to reward a company's ethical behaviour (e.g., Creyer and Ross, 1997; Maignan and Ferrell, 2001; Auger *et al.*, 2003; De Pelsmacker *et al.*, 2005). In these studies, consumers were willing to pay higher prices for ethical products. In addition, the relationship between favourable attitude towards buying ethical products and consumers' intention to purchase ethically was found to be positive.

In reality, however, there seems to be a discrepancy between consumers' behavioural intention or expressed willingness to buy ethical products and ethical purchasing behaviour. Indeed, the topic of attitude-behaviour consistency has been the focus of attention of researchers not only in the ethical consumption domain but also across a range of disciplines (e.g., Fazio and Williams, 1986; Berger *et al.*, 1994; Cooke and Sheeran, 2004). This phenomenon whereby ethical attitudes do not translate into ethical consumption has been noted by several researchers and has been termed the 'ethical purchasing gap' (Nicholls and Lee, 2006), or the 'words/deeds inconsistency' (Shaw *et al.*, 2007). Bhattacharya and Sen (2004) argued that this gap arises from corporate social responsibility activities having an impact on consumers' internal outcomes (e.g., awareness, attitude and attribution) rather than external or visible outcomes such as ethical purchasing behaviour and/or positive word of mouth. Armitage and Christian (2003) argued that the attitude-behaviour inconsistency led to the examination of variables that either moderated or mediated the link between

attitude and behaviour (see also Fazio and Williams, 1986; Berger *et al.*, 1994; Cooke and Sheeran, 2004).

From the above, it can be argued that attitudes do not always predict behaviour and that attitudes alone might be a poor predictor of ethical buying behaviour (e.g., Auger *et al.*, 2003; De Pelsmacker *et al.*, 2005). In addition, the attitude-behaviour relationship is affected by a number of factors such as personal values and motives (e.g., Thøgersen and Grunert-Beckmann, 1997; Shim and Eastlick, 1998; Follows and Jobber, 2000; Joergens, 2006; Nicholls and Lee, 2006; Valor, 2007). In the following sub-section, personal values and motives are thus reviewed.

### B1.4.3 The Roles of Personal Values in Ethical Consumption

The main premise of the body of research reviewed here is that that there is a discrepancy between claimed ethical attitudes and ethical purchasing behaviour. It logically follows that attitude is not sufficient for the prediction of consumer ethical behaviour. Researchers have hence turned their attention to the role of personal values in influencing attitudes and guiding ethical behaviours (Dickson, 2000; Follows and Jobber, 2000; Shaw *et al.*, 2005; Doran, 2009, 2010). Within psychology, marketing and consumer behaviour disciplines, it is believed that personal values are general representations of the basic needs, motivations and goals that guide individual beliefs and behaviours (Homer and Kahle, 1988; Schwartz, 1992). As a consequence, this author argues that an examination of personal values will provide an overall picture of the central cognitive structure of the individual as well as a means of linking central beliefs to attitudes and to behaviour.

Besides the examination of personal values, this author also considers consumers' perceived value from the outcome of specific consumption behaviour (e.g., Sheth, Newman and Gross, 1991; Holbrook, 1996; Woodall, 2003; Sánchez-Fernandez and Iniesta-Bonillo, 2007). Before proceeding further, this author would like to take an opportunity to briefly clarify the distinction between values and value. 'Values' are *personal beliefs* or the implicit criteria that guide the behaviour of people (e.g., Rokeach, 1973; Schwartz, 1992), whereas perceived 'value' is *the outcome of an evaluative judgment* reflecting the preferred goal or desired end-states, an

interaction between the consumer and a product or service (e.g., Zeithml, 1988; Holbrook, 1996) (similar to the consequentialism discussed in Section A1.3). Researchers found that personal values are influencers of ethical purchase decision (e.g., Shaw *et al.*, 2005; Doran, 2009), and others found personal values to be a significant determinant of perceived consumer value (e.g., Schwartz and Bilsky, 1987; Sánchez-Fernández and Iniesta-Bonillo, 2007; Ledden, Kalafatis and Samouel, 2007). The next sub-sections discuss how personal values and perceived value can be categorised into social orientation and self-interest orientation values and motives, which are considered as a building block for consumer behaviour. The aim is to provide a better understanding of the concepts of socially-oriented and self-interest values and motives examined in this research.

***Social Orientation and Self-Interest Orientation Values***

With regard to the ethical and clothing context of the current study, this author argues that personal values as well as perceived consumption value can broadly be classified in two categories: (1) social orientation; and (2) self-interest orientation. Social orientation represents the values that are relevant to social concerns (e.g., protecting environment), an individual's concern with the out-group membership, whereas self-orientation embodies the values that are associated with an individual's motivation to enhance personal interest and pleasure as well as a concern with the in-group membership.

Within ethical consumption research, individuals' personal values appear to have a significant impact on their ethical consumption behaviour such as environmentally friendly buying, socially responsible buying and fair trade buying behaviour. For instance, Littrell and Dickson (1999) found that buyers of cultural fair-trade products attached more importance to altruism, equality, peace and a beautiful and environmentally secure world, and less importance to inner-directed values such as self-respect and inner harmony (see Appendix B for personal values definitions). Conversely, Doran (2010) found that in spite of the shared goals of universalism and benevolence values in promoting welfare of others rather than self, only universalism values had a significant influence on fair trade consumption. As expected, universalism values influence consumers' consumption of fair trade products because the motivational goal is to enhance the welfare of all people and conserve nature. The

underlying reason for the non-significant influence of benevolence values is that the underlying motivation is to enhance the sense of responsibility to one's own group, the in-group, and thus supporting people from the out-group (e.g., ethical producers) is not part of the equation. In the same vein, in Dickson's (2000) study of clothing purchase intention, two social interest dimensions of personal values were categorised into macro-societal (e.g., environmental security and a world at peace) and micro-societal values (e.g., family security). Whilst the former (i.e., conserve nature) predicted attitudes towards buying clothing from socially responsible businesses, the latter (i.e., welfare of the in-group) did not.

Leading from the above discussion, personal values that relate to the welfare of others (e.g., out-group members, community, country, planet, environment) fall into social interest orientation values. Conversely, personal values that sought for their own sake and for the sake of people from the in-group (e.g., family, friends, colleagues) as an end of consumption have a self-interest orientation (Schwartz, 1992; Holbrook, 1996). In other words, if the consequences of taking moral action benefit the self, such as meeting the need for approval or self-respect, these motives represent a self-interest orientation (Dickson, 2000; Doran, 2010).

Despite the acknowledgement of the importance which perceived consumption value plays in consumers' decision-making processes (Sheth *et al.*, 1991; Holbrook, 1996; Woodall, 2003), the extant ethical literature is limited in terms of the empirical investigation of such perceived value (outcome) of consumption. Motives can vary depending on the context-specific and on the category of product purchased. From the discussion in this section, it can be argued that the purchase of ethical clothing can benefit others and/or achieve goals for oneself (e.g., Jägel *et al.*, 2012). Hence, this author argues that in addition to social interest values, the empirical investigation of perceived consumption value and motives (i.e., the end of consumption associated with benefits to the self and people from the in-group) will provide insight into consumers' ethical decision-making processes, and perhaps explain the ethical purchasing gap.

As briefly discussed in Section A1.3, in addition to internal values and/or motivational conflicts, the reason why expressed environmental and social concerns do not translate into purchasing behaviour is that consumers are reluctant to forego the other attributes of the product. Within ethical consumption research, situational

factors have emerged as a reason for the lack of socially responsible behaviour. The next section discusses situational factors as barriers to purchasing ethical products.

## B1.5 SITUATIONAL FACTORS AND ETHICAL CONSUMPTION

In the ethical consumption context, situational factors are commonly referred to as external events that facilitate or prevent consumers' ethical purchasing behaviour. Lack of product information at point of purchase, limited availability and range of ethical alternatives, inconvenience, disbelief of ethical claims and inertia have been identified as actual barriers or perceived barriers that prevent consumers from being socially responsible and purchasing ethical products (Dickson, 2001; Vitell *et al.*, 2001; Auger *et al.*, 2003; De Pelsmacker *et al.*, 2005; Iwanow *et al.*, 2005; Joergens, 2006; Shaw *et al.*, 2006b; Chatzidakis *et al.*, 2006; Stobbelaar *et al.*, 2007; Bray, 2009; Bray *et al.*, 2011).

With regard to ethical clothing purchase, the three most common situational barriers are limited availability, style and price (Dickson, 2001; Iwanow *et al.*, 2005; Joergens, 2006; Shaw *et al.*, 2006b). Availability constraints include difficulties in accessing ethical clothing due to the lack of store outlets and the limited range offered by ethical retailers. Furthermore, most consumers do not perceive ethical clothing as stylish or fashionable (Joergens, 2006; Valor, 2007; Niinimäki, 2010). The premium price of ethical products is cited in most studies as the main reason for not buying ethical products. As a consequence, clothing retailers (e.g., H&M, 2012; Marks and Spencer, 2012) have begun to offer classic ethical garments such as t-shirts, socks and undergarments at a competitive price. Nevertheless, no scientific study into the effect of such initiative on consumer behaviour could be identified.

One of the reasons for consumers' apparent lack of commitment towards ethical clothing is the dearth of information on the working conditions of the producers (Iwanow *et al.*, 2005). Dickson (1999) suggested that providing more information, through the use of label, would be important in enabling consumers to make an ethical judgment. The results from the 1999 Marymount survey (Dickson, 1999) indicated that consumers prefer a label suggesting that a garment was manufactured under fair trade conditions (e.g., 'No Sweat' or 'Child Labour Free' labels). De Pelsmacker and Jassens (2007) suggested that a summary of high quality

information about the ethical virtues of a product could be useful to ethical consumers making purchase decisions. Nevertheless, Dickson's (2001) investigation into whether consumers would use the 'No Sweat' label as a purchase criterion when buying clothing found that only a very small group of respondents would be influenced by this label. Iwanow *et al.* (2005) argued that even though consumers have a high level of awareness pertaining to ethical issues, they still consider other clothing attributes as the dominant criteria when purchasing clothing.

In sum, although consumers express positive attitudes towards buying ethical products, they are not willing to sacrifice other product attributes. Consuming responsibly thus requires time, effort and some form of sacrifice. A number of approaches have been taken to explain consumer ethical decision-making. Most ethical theories recognise the role of consumers' cognition (attitudes and perceived behavioural control) as well as the influences of external factors in guiding consumers' decision. In the next chapter (Chapter B2), the most frequently cited models in the ethical context are discussed and compared.

# CHAPTER B2: ETHICAL THEORIES AND ETHICAL DECISION-MAKING MODELS

## B2.1 INTRODUCTION

Within the business ethics area, there have been a number of theoretical models of individual ethical decision-making within the organisation (e.g., Trevino, 1986; Jones, 1991). Consumer ethical decision-making processes have received comparatively little attention but three prominent theoretical approaches are commonly used to explain the role played by ethics in individual decision-making and behaviour. These approaches are:

- Various theoretical ethical models that draw on the Consumer Decision Model (originally developed by Engel, Kollat and Blackwell in 1968)
- Ajzen and Fishbein's (1980, 2000) Theory of Planned Behaviour
- Hunt and Vitell's (1986, 1993, 2006) General Theory of Marketing Ethics

Hunt and Vitell's General Theory of Marketing Ethics and ethical models that draw on the Consumer Decision Model were not adopted in this study. The limitation of Hunt and Vitell's theory is that an individual has to perceive a situation as having an ethical content, otherwise subsequent elements of the model do not apply. Thus, this theory is more suitable for business ethics and consumer ethics where the behaviour is related to unethical behaviour such as shoplifting or piracy behaviour. Given the fact that the purchase of clothing is not necessarily perceived by consumers as unethical behaviour, this model is not suitable for explaining consumer purchasing in the ethical clothing context.

Furthermore, the drawback of ethical models that adopt a similarly staged approach to that of the Consumer Decision Model is that they focus solely on ethical/altruistic elements of the decision process and do not embrace decision-making where ethical considerations may be secondary to other more important attributes (e.g., Trevino, 1986; Ferrell, Gresham and Fraedrich, 1989; Jones, 1991). Similarly to Hunt-Vitell's model, the first step of these ethical models suggests that individuals must first recognise that a situation engages a moral context (e.g., asking a refund for used clothing). As mentioned earlier, buying non-certified fair trade or

organic clothing does not necessarily mean unethical purchasing behaviour. As a consequence, these ethical models are appropriate for consumer ethics settings, and are not specifically aligned with consumer ethical decision-making processes.

## B2.2 THEORY OF PLANNED BEHAVIOUR AND ITS MODIFICATIONS

Ajzen developed the Theory of Planned Behaviour in 1985 as an extension of the Theory of Reasoned Action (Fishbein, 1967b) since the latter was criticised as having a major limitation, that is, the assumption that most actions of social relevance are *under volitional control.* To take into account both volitional and non-volitional behaviours, Ajzen (1985) introduced perceived behavioural control as another determinant of intention. According to the Theory of Planned Behaviour, consumer behaviour is deemed to be a direct function of intention (*I*). Intention is used as a proximal measure of behaviour, which in turn is a function of attitude (*A*), subjective norm (*SN*) and perceived behavioural control (*PBC*). The addition of the perceived behavioural control measure helps to ensure that the model can apply to behaviours that are not under volitional control. To the extent that consumers are realistic in their judgments of the difficulty of accomplishing a behaviour, a measure of perceived behavioural control can serve as a proxy of actual control and determine the prediction of the behaviour in question.

The validity and predictive ability of the Theory of Planned Behaviour model has been demonstrated across a range of consumer behaviour domains including technology adoption behaviour (e.g., Fusilier and Durlabhji, 2005; Baker *et al.*, 2007; Au and Yeung, 2007), health behaviour (e.g., Conner and McMillan, 1999; McMillan and Conner, 2003); soft drinks (e.g., Smith *et al.*, 2008) and food choices such as healthy eating and genetically modified food (e.g., Cook, Kerr and Moore, 2002; Louis, Davies, Smith and Terry, 2007), intentions to purchase from an Internet store (e.g., Wu, 2006), intentions to purchase celebrity merchandise (e.g., Chiou, Huang and Chuang, 2005) and luxury products such as watches and mobile phones (e.g., Mannetti, Pierro and Livi, 2002) and intentions to purchase environmentally friendly products (e.g., Kalafatis *et al.*, 1999).

Despite the fact that the Theory of Planned Behaviour is a very useful and well-supported model for predicting and understanding behaviour (Davies, Foxall and

Pallister, 2002), there is continuing evidence that other factors add predictive power over and above the measures formally incorporated in the Theory of Planned Behaviour. Ajzen (1991) himself suggested that the model is open to further elaboration if important proximal determinants are identified. A number of studies in an ethical context have modified the Theory of Planned Behaviour over the years to investigate pro-social behaviours or, by contrast, anti-social or dishonest behaviours or less socially desirable behaviours. These studies include ethical or pro-social behaviour such as blood donation (Giles and Cairns, 1995), ethical consumption (Sparks *et al.*, 1995; Shaw *et al.*, 2000) and volunteer decision-making (Warburton and Terry, 2000). Examples of unethical behaviour include the use of cannabis, alcohol and tobacco (e.g., Conner and McMillan, 1999; McMillan and Conner, 2003), retail employee theft (e.g., Bailey, 2006) and shoplifting behaviour (e.g., Tonglet, 2002). Below are some examples of three additional constructs that have been employed in the Theory of Planned Behaviour and have been found to strengthen the predictive power of behavioural intentions (e.g., Sparks *et al.*, 1995; Conner and McMillan, 1999; Shaw *et al.*, 2000; Warburton and Terry, 2000; Smith *et al.*, 2008). These three variables are ethical obligation, self-identity and past behaviour.

### *Modifications of Theory of Planned Behaviour*

#### *Ethical Obligation*

To sufficiently capture moral influences on behaviour, a number of studies adopting the Theory of Planned Behaviour have included a measure of ethical obligation (e.g., Beck and Ajzen, 1991; Sparks *et al.*, 1995; Shaw *et al.*, 2000). It is worth noting here that the concepts of ethical obligation, personal norm, moral norm and moral obligation have often been used interchangeably in the literature. The inclusion of ethical obligation as a proposed predictor of intentions has been justified on the basis that individuals are likely to regard some behaviour as inherently right or wrong. In line with the notion of deontological approach to moral philosophy as discussed in Section B1.3, ethical obligation refers to internalised norms and values of a person's own view of what is right or wrong (Barnett *et al.*, 2005). The consequences of upholding or violating this obligation are tied to the oneself concept. Therefore, ethical obligation should be reflected in intention to engage or not engage in a given behaviour regardless of any personal motivations for this behaviour.

There is strong evidence suggesting that ethical obligation is a key concept in explaining diverse behaviour in pro-social research (e.g., recycling, volunteering) or, by contrast, undesirable and dishonest behaviour (e.g., driving violations, lying and cheating), and the inclusion of ethical obligation increases the amount of behavioural variance explained in the Theory of Planned Behaviour model (see Beck and Ajzen, 1991; Manstead and Parker, 1995; Warburton and Terry, 2000; White *et al.*, 2009).

*Self-Identity*

Within the literature, the independent contribution of self-identity to the prediction of behavioural intention is illustrated empirically in the work of Sparks and Shepherd (1992) and Sparks *et al.* (1995) and a series of studies by Shaw and her colleagues (Shaw *et al.*, 2000, Shaw and Shiu, 2002b, 2003). Although some forms of self-identity may involve a moral component, previous studies argued that ethical obligation and ethical self-identity are conceptually distinct (e.g., Sparks and Guthrie, 1998; Sparks *et al.*, 1995; Shaw *et al.*, 2000). In ethical studies, the role of self-identity is found to be an important measure for predicting consumers' behavioural ethical intention. The rationale given by researchers is that when an ethical issue becomes central to an individual's self-identity, then their ethical behaviour is adjusted accordingly. For instance, Terry, Hogg and White (1999) suggested that people who regard the role of recycling as an important component of their self-identity are more motivated to engage in it than those who do not.

*Past Behaviour*

It is argued that many behaviours are determined by the individual's past behaviour or habit (behaviouralist perspectives) rather than cognition as proposed by the Theory of Planned Behaviour (Bagozzi, 1991; Norman and Smith, 1995). Sutton (1994) argued that the repeated performance of behaviour is held to lead to the behaviour becoming less influenced by controlled processes and more by automatic processes. Consumers have been shown to make less, and less rational, use of information even in high involvement situations due to the imperfect or limited information available to them. In low involvement circumstances, the consumer choice processes place an important emphasis on routine purchase, repeat buying habit and past experience rather than on the integration and evaluation of all the available

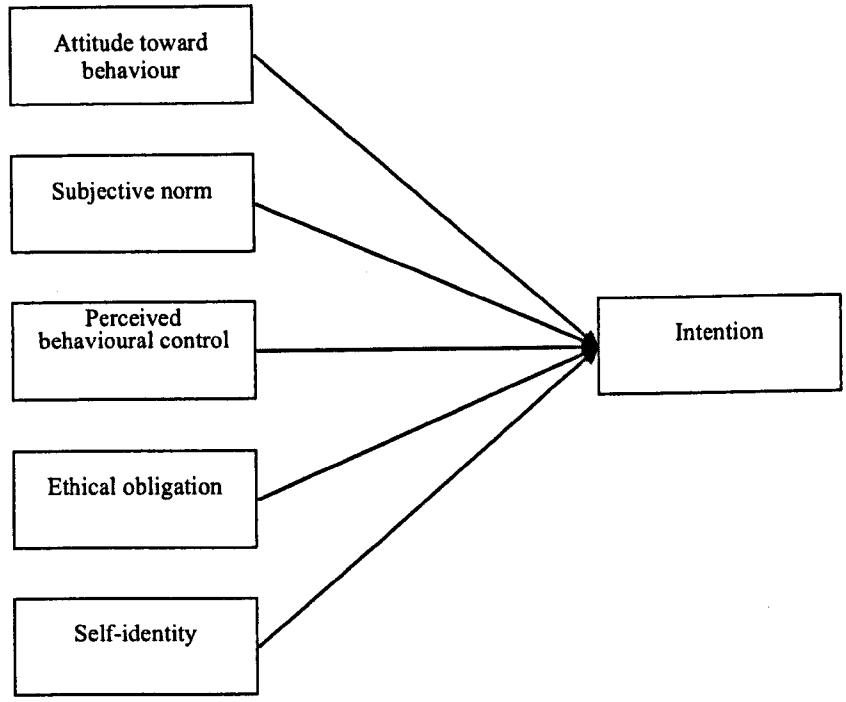
information provided. Researchers in health behaviour studies found that past behaviour is a useful addition to the Theory of Planned Behaviour (Conner and McMillan, 1999; Conner, Warren, Close and Sparks, 1999; Norman and Conner, 2006). They pointed out the importance of past behaviour (i.e., repeated performances) to predict intention and behaviour rather than infrequently performed behaviours. Hence, the role of past behaviour can be best applied to a consumer behaviour purchase decision that is repeated frequently.

### *Modifications of Theory of Planned Behaviour in Ethical Purchasing Settings*

Within ethical consumption literature, the ethical decision-making model based on the Theory of Planned Behaviour first appeared in studies by Sparks and colleagues, as depicted in Figure B2.1 (Sparks and Shepherd, 1992; Sparks *et al.*, 1995; Sparks and Guthrie, 1998), and then Shaw and colleagues (Shaw *et al.*, 2000; Shaw and Shiu, 2002a, 2002b, 2003; Ozcaglar-Toulouse *et al.*, 2006).

Given the increased importance placed on ethical issues in today's society, the works of Sparks and Shaw argued that the Theory of Planned Behaviour needed this modification to encompass the altruistic values; as a consequence, the constructs of ethical obligation and ethical self-identity were added to the Theory of Planned Behaviour model. Shaw and her colleagues found that ethical obligation and ethical self-identity have a significant effect on ethical behaviour (Shaw *et al.*, 2000; Shaw and Shiu, 2002a, 2002b, 2003). The contributions of ethical obligation and ethical self-identity have been found to be more significantly related to intention than the original constructs of attitude and subjective norm. Nevertheless, there are some limitations to Shaw and her colleagues' studies with regard to the sample used. Their samples were subscribers to *The Ethical Consumer* magazine, and hence they were already ethically oriented consumers. This is likely to have compromised the generalisability of the results to the general population.

**Figure B2.1** Modification of the Theory of Planned Behaviour Model
(Source: Adapted from Sparks, Shepherd and Frewer, 1995, p.278)




Although the above-mentioned studies supported the additional roles of ethical obligation and ethical self-identity, there has been some ambiguity surrounding the specific placement of ethical obligation and ethical self-identity in the Theory of Planned Behaviour framework. Using regression analysis, Shaw and Shiu (2002a) found ethical obligation and ethical self-identity served as the antecedents to attitude as well as intention. Conversely, Shaw and Shiu (2002b), using the Structural Equation Model, suggested that ethical obligation and self-identity are pertinent to the prediction of behavioural intention only, and do not additionally operate through attitude. Whereas the former case suggested that attitude is driven by perceived ethical obligation and sense of self-identity with ethical issues, the latter highlighted the importance of measures of ethical obligation and self-identity as predictors of behavioural intention within the ethical context of grocery purchases.

The Theory of Planned Behaviour is based on a cognitive decision-making approach. As will become clear later (Chapter B3), consumers also make purchase decisions based on affective evaluations and hedonistic impulses in addition to conscious thoughts (see also the self-interest orientation discussion in Section B1.3).

This phenomenon is arguably apparent in the clothing consumption context. The current study thus aims at an integration of both cognitive and motivational mechanisms in the theoretical frameworks. The integrative model is expected to contribute to a better prediction of consumer ethical clothing consumption. The next section discusses and critiques the existing models of ethics in clothing purchase behaviour within the ethical clothing literature.

## B2.3 ETHICAL MODELS IN CLOTHING PURCHASE BEHAVIOUR

Until the 2000s, limited attention had been given to the development of consumers' ethical clothing decision-making model because of the limited availability of ethical clothing products on the market. In the area of clothing consumption, reasons for ethical purchases generally revolve around social and environmental concerns. There are three studies that developed models by considering the role of social orientation values in consumers' ethical clothing consumption.

The first study was by Dickson (2000), who investigated consumers' decisions to purchase from socially responsible clothing businesses. Macro-societal concerns or concerns for society at large (e.g., a safe environment and a world at peace) had a direct effect on individuals' suspicions of business intention to engage in social responsibility initiatives (e.g., sincerity of the ethical claim). Dickson (2000) did not find that personal values had a role in the prediction of intention to purchase but did find that desire for fashionable and stylish jeans was significantly related to intention to purchase from socially responsible clothing businesses. Given that the data analysis method of Dickson's (2000) research was regression analysis, a limitation is that the links between personal values, beliefs, societal attitude and intention were separately tested. Although the link between the desire for fashionable clothing and intention was significant, the model accounted for only a small amount of variance in purchase intention ($R^2 = 0.07$).

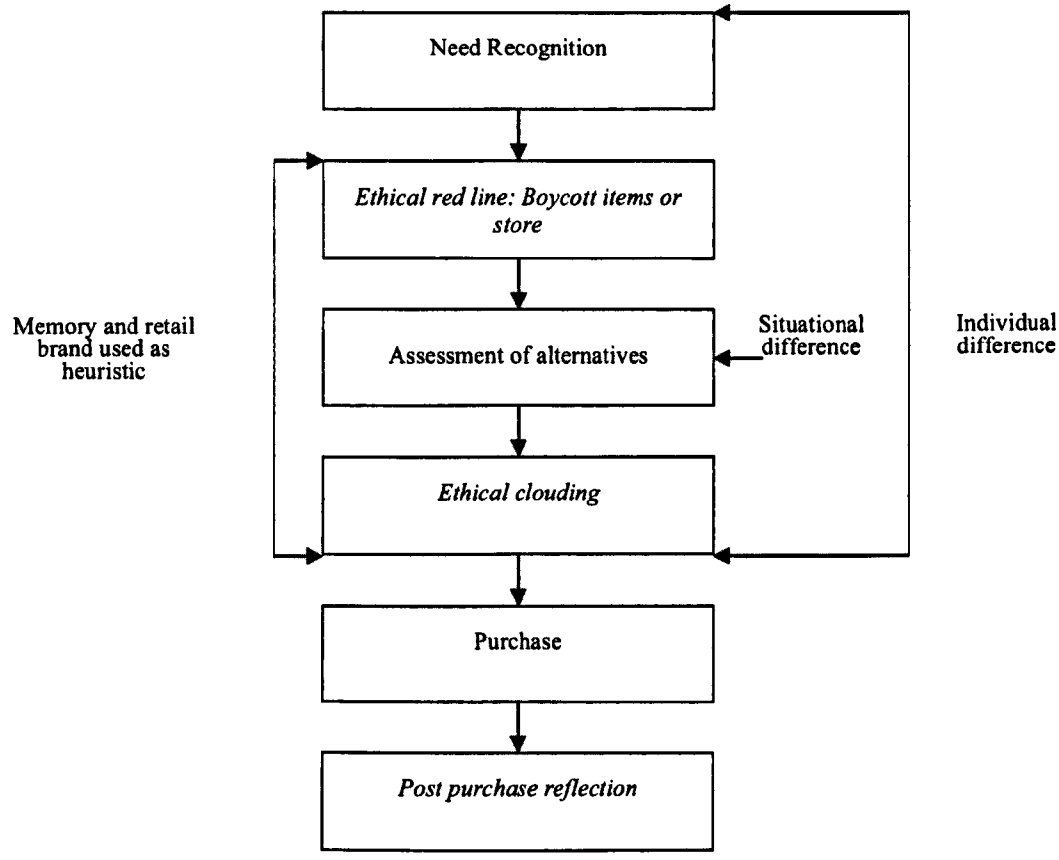
In contrast to Dickson's (2000) research, a series of studies by Shaw and her colleagues (e.g., Shaw *et al.*, 2000, 2006a; Shaw and Shiu; 2003) indicated that ethical obligation, not product specific attitude, had an effect on consumer choice in sweatshop avoidance. Studies by Shaw *et al.* (2000, 2006a; Shaw and Shiu; 2003) adopted and modified the Theory of Planned Behaviour by adding the construct of

socially-oriented concerns (ethical obligation and ethical self-identity). Shaw *et al.* (2006a), using the structural equation model, reported that perceived behavioural control was the strongest predictor of consumers' intention to avoid sweatshop clothing, followed by consumers' strong identification with ethical issues. The researchers concluded that there were obstacles in decision-making, and consumers arguably required self-identity with ethical issues in order to overcome such difficulties. Given the nature of the sample whereby subscribers to ethical magazine were used, it was not surprising that the respondents had a strong identification with ethical issues. This model, however, focused on social concerns and barriers to behaviour (perceived difficulties), but neglected the perceived consumption value that might facilitate or conflict with other factors in the model.

In addition, it is important to point out that subjective norm had no significant effect on consumers' intention in Shaw *et al.*'s (2006a) study. From an examination of the questionnaire, it appears that the operationalisation of subjective norm included only injunctive quality of social norm (perceptions of what significant others *approve* or *think*) and discarded descriptive norms (the perception of whether other people *perform* the behaviour in question). Ajzen (2002b, revised 2006) suggested that to alleviate the problem of low variability of subjective norm, the operationalisation of subjective norm should capture the injunctive and descriptive quality (see also Section C3.2.3). Hence, the operationalisation of subjective norm (include only injunctive quality of social norm) in Shaw *et al.*'s (2006a) study might account for the non-significant contribution of social pressure to avoid sweatshop clothing.

Finally, Bray (2009) proposed the modification of the Consumer Decision Model (Blackwell, Miniard and Engel, 2000). After analysis of focus group discussions about ethical issues and fashion purchasing, Bray (2009) added three additional ethical decision-making stages (shown in italics) to the original Consumer Decision Model as depicted in Figure B2.2. Although the methodology of this study adopted an inductive exploratory approach (interviews, focus groups and content analysis), the limitation of Bray's (2009) proposed model was not empirically tested.

**Figure B2.2** Model of Ethics in Clothing Purchase Behaviour (Source: Bray, 2009, p.8)




In 2011, Bray *et al.* developed a conceptual framework of factors impeding ethical consumption from the inductive analysis of focus group discussions. Results revealed factors preventing consumers from purchasing ethical goods. Barriers to ethical consumption included price sensitivity, personal experience of ethical purchasing, lack of ethical obligation, lack of information, perceived poorer quality of Fairtrade brand, loyalty to conventional brand and cynicism about retailers' ethical claims. The limitation of Bray *et al.*'s (2011) model of factors impeding ethical consumption was that it was not empirically tested. It can be argued that, because of the exploratory nature of both Bray's (2009) Model of Ethics in Clothing Purchase Behaviour and Bray *et al.*'s (2011) Model of Factors Impeding Ethical Consumption, these models are tentative and need further examination to confirm the predictive power of the proposed factors in these models.

To summarise, the majority of ethical decision-making models have paid attention to the role that ethics plays in individual purchasing behaviour but it is acknowledged that the majority of purchase decisions are mostly based on self-

interest. Although ethical aspects might have some influence on consumers buying clothing, other factors such as price and style are also found to be important (e.g., Dickson, 2000; Joergens, 2006; Valor, 2007). Several studies have identified 'tangible' or situational factors that might prevent consumers from purchasing ethical products (e.g., Carrigan and Attalla, 2001; Nicholls and Lee, 2006; Bray *et al.*, 2011). The models discussed in this section focus on ethical aspects and situational factors and do not embrace 'intangible' self-interest factors or motives that might intervene between consumers' attitudes and behavioural intention to purchase an ethical product. This study posits that the examination of self-interest factors will offer insights into the nature of consumers' ethical decision-making processes. Despite the acknowledgement of the roles of self-interest in explaining the gap between attitude and behaviour in ethical contexts, there is a lack of empirical examination of self-interest values and motives in the ethical decisions-making model. In the next chapter, the values and motives of clothing consumption are discussed in detail.

# CHAPTER B3: SELF-IDENTITY AS A MOTIVE IN ETHICAL AND CLOTHING CONSUMPTION

## B3.1 INTRODUCTION

The review of the literature in this chapter focuses on the concept of self-identity. Within the literature, a person's self-identity or self-concept has been viewed as an important influence on behaviour, particularly in both ethical and clothing consumption (e.g., Elliott and Wattanasuwan, 1998; Terry *et al.*, 1999; Shaw and Shiu, 2003). One could argue that self-identity in itself should not always be regarded as a self-interest motive. In fact, in an ethical context, some forms of self-identity may involve a moral component; for example, ethical self-identity (Sparks and Shepherd, 1992). Nevertheless, in a clothing context, some forms of self-identity (e.g., fashion identity or social identity) are made salient by an individual's particular socio-cultural context and immediate social experiences (e.g., buying the latest trend in order to conform to friends' preferences or buying new clothes for job interview) (Conner and Armitage, 1998; Elliott and Wattanasuwan, 1998).

As Conner and Armitage (1998) contended, it is reasonable to assume that there are certain behaviours for which self-identity is an important determinant of intentions. It can be argued that in the specific context of ethical clothing, there might be 'conflicting self-identities', which intimately relate to the attributes of the clothing product (Valor, 2007). As will become clear later in this chapter, in the process of construction and display of self-identity, the symbolic aspects of fashion clothing consumption are considered to be a self-interest orientation.

Papers examined as part of the literature review in this chapter are discussed in relation to the importance of social identity in consumer behaviour (e.g., Grubb and Grathwohl, 1967; O'Cass and McEwen, 2006) and the construction of social self in clothing consumption (e.g., Niinimäki, 2010). This chapter is structured into three sections: the role of self-identity in the consumer behaviour domain, the conceptualisation of self-identity and the discussion of the role of symbolic aspects in the domain of clothing consumption.

## B3.2 THE ROLE OF SELF-IDENTITY IN CONSUMER BEHAVIOUR

In marketing and consumer research, it is generally accepted that individuals consume products for their symbolic properties in order to communicate information about themselves, their personal values and their self-identity (Levy, 1959; Grubb and Grathwohl, 1967; Belk, Mayer and Bahn, 1982; Elliott and Wattanasuwan, 1998; Goldsmith, Moore and Beaudoin, 1999; Piacentini and Mailer, 2004; Roux and Korchia, 2006). An extensive body of empirical research has shown that consumers purchase products that match particular aspects of their self-identity in order to maintain and enhance certain aspects of their self-concept (Levy, 1959; Stern, Bush and Hair, 1977; Lee, 1990; Leigh and Gabel, 1992).

Products are significant consumption symbols with the ability to provide symbolic or value-expressing functions to the consumer (e.g., Sirgy, 1982; Shavitt, Lowrey and Han, 1992; Elliott and Wattanasuwan, 1998). Besides the functional motives to purchase, there are other underlying motives such as the self-expressive motives, the need to be associated with a certain social status, society conformity, or identity construction through product symbols and brands (e.g., Piacentini and Mailer, 2004; Roux and Korchia, 2006; O'Cass and McEwen, 2006). Hence, it is not surprising that the concept of self-identity has often been utilised by marketers as an aid towards better understanding of how consumers identify themselves with the brand or the product they purchase (Stern *et al.*, 1977).

### B3.2.1 Definitions and Conceptualisation of Self-Identity

It is worth noting here that in the literature the terms self-identity and self-concept are often used interchangeably. A broad definition of self-identity or self-concept is provided by Grubb and Grathwohl (1967). They argued that a range of abstract notions of self-identity include attitudes, feelings, perceptions and evaluations of oneself towards the self. Rokeach (1973) argued that some human values are more closely tied to self-identity. Hence, this leads to the notion of self-identity as values which serve to express the consumers' identity or self-concept. Finally, a widely accepted definition of self-identity is provided by Rosenberg (1979) as: '*the totality of the individual's thoughts and feelings having reference to himself as an object*' (p.7).

During the 1950s and 1960s, the literature on consumer behaviour focused on the interactions between consumers' self-concept and the image or symbol of the product/brand and the purchase behaviour. Researchers hypothesised that individuals who consume in a similar manner will also manifest a similar self-concept, which allows the prediction of consumer behaviour (e.g., Tucker; 1957; Levy, 1959; Stern *et al.*, 1977; Lee, 1990; Leigh and Gabel, 1992).

Grubb and Grathwohl (1967) provided four concrete definitions to clarify the systematic relationship between an individual's psychological construct of self-concept and the symbolic value of goods purchased.

(1) Self-concept is of *value* to the individual, and the individual's behaviour will be directed toward the protection and enhancement of self-concept.

(2) The individual's self-concept is formed through the *interaction process* with significant referent groups.

(3) The purchase, display and use of goods *communicate symbolic meaning* to the individual and to others.

(4) The consuming behaviour of an individual will be directed toward *enhancing self-concept* through the consumption of goods as symbols.

Following the above definitions, it can be argued that the concept of self-identity relates to dynamic social interactions reflecting the roles that a person occupies in the social structure (Grubb and Grathwohl, 1967; Stryker, 1968; Connolly and Shaw, 2006). Rather than viewing self-identity as a uni-dimensional construct, scholars have argued that self-concept should be constructed from a multi-dimensional perspective (e.g., Dolich, 1969; Green, Maheshwari and Vothala, 1969; Rosenberg, 1979; Lee, 1990).

Typically, self-concept has two dimensions which are an actual self and an ideal self (e.g., Dolich, 1969; Green *et al.*, 1969). The *actual* self refers to an individual's perception of what he/she is like, whereas the *ideal* self is defined as the image of an individual as he/she would like to be. Although an understanding of the two selves has broadened the concept of self, many researchers have extended the self-concept construct beyond its duality dimensions (e.g., Rosenberg, 1979; Schenk and Holman, 1980; Sirgy, 1982) to include *social*, *ideal/desired social* and *situational* self-concept.

The *social* self-concept refers to how one presents one's self to others. The *desired social self* denotes the image that one would like others to have of one. The *situational* self-concept is the meaning of self an individual wishes others to associate with him/her in certain situations.

According to these various conceptualisations of self-concept, it can be argued that self-concept has two levels of presentation in that *actual* and *ideal* self are privately held, whereas *social*, *ideal social* and *situational* selves are related to the perception of significant others and hence publicly expressed. As a consequence, the individual's self-choice of expression (of *actual, ideal, social* or *ideal social* self) depends on the specific characteristics of a given situation. Once the individual decides which image to express in the social situation, he/she will look for a way to express it.

To illustrate the above point, when the nature of the products is privately consumed (e.g., buying organic food), the motive is altruistic, aiming to express individuals' moral responsibility to the environment (Arvola *et al.*, 2008). On the other hand, when the product is publicly consumed, individuals' choices are more likely to be contingent upon the consumption choices of socially significant others. For example, Griskevicius, Tybur and Van den Bergh (2010) found that the purchase of a hybrid car offers consumers an opportunity not only to identify themselves as socially and environmentally conscious individuals but also to specify their social status since hybrid cars are more expensive than other small conventional cars. Griskevicius *et al.* (2010) suggested that hybrid car consumers are guided not only by a sense of ethical obligation to others and identification with ethical issues but also the prestige image from using expensive ethical products.

On the strength of the foregoing debate, it is argued that the consumption of clothing is public; consumers use clothing to express their *actual* self and (extended) desired self (i.e., *ideal, social, situational*) so as to create public image and fit in with a certain situation and society (Belk, 1989; Scofield and Schmidt, 2005). In sum, it can be argued that self-expressive and symbolic motives vary depending on the context, the situation and the nature of product consumption, and certain symbolic motives may become parts of consumers' self-identity that guide behaviour (Grubb and Grathwohl, 1967; Conner and Armitage, 1998).

### B3.2.2 Conflicting Identities

In the context of ethical clothing, this author argues that an individual's collection of selves consists of ethical identity, social identity and fashion identity (e.g., actual, ideal, social, situational). In some situations (e.g., publicly consumed products) these identities might be in conflict.

In ethical clothing research, Bray (2009) reported that although socially and environmentally conscious individuals want to buy ethical clothing to express their ethical identity, there are situational barriers preventing them from doing so. According to Valor (2007), this situation refers to '*cognitive ambivalence*', which means the conflict arises at the cognitive level when consumers cannot behave in accordance with their perceived ethical obligation. Although in the above situation consumers cannot fulfil their ethical identity, they do not experience any conflict of identity, since they are prevented from fulfilling their ethical behaviour not by another aspect of their identity (e.g., their fashion identity) but by a situational barrier. Indeed, these ethical consumers may also display high levels of indifference towards the meanings that clothing style conveys or may not perceive that buying ethical clothing endangers their own clothing style.

In contrast, a different kind of ambivalence may arise when one dimension of identity (e.g., ethical identity) conflicts with others (e.g., fashion or social identities). According to Valor (2007), this phenomenon is known as '*emotional ambivalence*'. For instance, consumers who perceive an ethical obligation *should* take ethical issues into account when purchasing clothing, but the conflicting fashion or social identities reinforce the problem of *wanting* other product features (e.g., the latest style or to conform to significant others) when buying clothes (see also Shaw and Tomolillo, 2004; Bray, 2009; Niinimäki, 2010).

The importance of specific product attributes varies depending on the items of clothing sought. In clothing research, criteria for clothing purchase decisions include design, price, fit, quality, colour and a need for new clothes. However, Bray (2009) pointed out that the ethical attribute of some items of clothing might directly influence consumers to purchase them (e.g., basic ethical clothing lines such as socks and undergarments), but for other items the ethical attribute might not be as influential as other attributes in terms of reaching decisions. It can be argued that in an ethical

clothing purchase situation consumers consider a range of ethical and self-interest concerns. Consumers then prioritise their concerns, motivations and identities or even trade-off or discard less pertinent ones (Valor, 2007; Bray *et al.*, 2011). Less ethically conscious consumers are hence less likely to consider ethical concerns as their first priority when purchasing clothing (Bray, 2009). Joergens (2006) did not find that ethical issues affected consumers' fashion behaviour. Even though the majority of respondents in her study showed favourable attitudes towards buying ethical fashion, they saw a potential for ethical clothing only if it was comparable in style and price to other mainstream brands.

As will become clearer later in Section B3.3, the desire to renew one's appearance according to changing fashions in order to conform to a recent social trend is in fact in contradiction with the idea of sustainable ethical clothing consumption (see also Section A1.4 for fast fashion strategy and sustainable ethical clothing consumption). The idea of ethical fashion is to curb fast fashion or rapidly changing trends or throwaway fashion. For fashion-involved consumers, buying ethical clothing may imply altering their own self or modifying other aspects of identity to be coherent with ethical identity, by either a change of brands or clothing style (Valor, 2007). As a consequence, harmonising fashion, social and ethical identities might pose a perceived cost for consumers. In the purchase of ethical clothing, the main perceived costs may be a higher price or the fear of compromising their own style and transforming their self-identity. The last psychological cost affects not only self-perception but also social image and public appearance.

## B3.3 CONSTRUCTION OF SELF-IDENTITY THROUGH CLOTHING AND FASHION

Fashion is a style that is accepted by a large group of people at a given time. Thus, fashion clothing consumption is better understood through a symbolic consumption perspective (Elliott, 1994; O'Cass and McEwen, 2006; Valor, 2007). According to Leigh and Gabel (1992), the symbolic consumption concept is based on the premise that individuals interact with society at large and with referent groups to determine how behaviour should be structured, and consumers purchase products based on the symbols attached to society (Solomon, 1983; McCracken and Roth, 1989; Lee, 1990). The symbolic consumption of clothing as a means of constructing and expressing self-identity has been recognised in the literature (Woodruffe-Burton, 1998; Banister and Hogg, 2004; Chattaraman and Lennon, 2008; Piamphongsant and Mandhachitara, 2008). Clothing is a prime example of symbolic meanings embedded in goods, brands and consumer behaviour since they express inner individual personalities and values by external marks and symbols. Since clothing is recognised as a mean to communicate something about an individual and as a form of nonverbal communication (Holman 1980; McCracken and Roth, 1989), the role of clothing is not confined to satisfying functional needs but also fulfils the need for identity construction and expression.

Apart from clothing's intimate connection with self-identity, it also affects our social identity or image (Gooch, 1999 as cited in Valor, 2007, p. 682). Consumers buy clothing products not only to create, develop and promote identity and self-image but also to impress others and to reflect affiliation or connection to a particular social group so as to reinforce the group membership of the wearer (Holman, 1980; McCracken and Roth, 1989; Goldsmith *et al.*, 1999; Wattanasuwan, 2005; Shaw *et al.*, 2006b). As mentioned earlier, the self is regarded as a collection of identities that reflects the roles that the individual occupies in the social structure (Stryker, 1968). Thus, social identity can be considered as an identity that emanates from what is accepted by society at large or by referent groups (Belk, 1989; Scofield and Schmidt, 2005).

Taking the view of self-identity as dynamic social interactions as mentioned in Section B3.2.1 (Grubb and Grathwohl, 1967; Stryker, 1968; Connolly and Shaw, 2006), this study argues that it is necessary to consider the self and the wider social

structure as being inextricably linked. Since consumers view themselves as part of a real or indeed imagined community, social interaction processes are essential in individual clothing choices. The individual is argued to experience the ongoing construction process of self (in order to bridge a gap between the real, ideal and social identity) thorough external feedback from significant others and through their own self-reflection (Valor, 2007; Niinimäki, 2010). The influence of significant others (e.g., friends and reference groups) on consumption or brand choice has been acknowledged in the consumer behaviour clothing literature (Schwer and Daneshvary, 1995; Hogg, Bruce and Hill, 1998; Banister and Hogg, 2004). As a consequence of social interaction processes, either with friends or reference groups, the individual constantly builds and rebuilds their own identity in accordance with '*the cultural meaning of fashion*' (see also Niinimäki, 2010). O'Cass (2001) pointed out that clothing and fashion are in constant flux as normal outcomes of a dynamic culture and common shifts in the style and taste of individuals and groups. Consequently, fashion and clothing are perceived to be public products necessary for constructing 'fashion' identity to impress and gain approval from others (Auty and Elliott, 1998; O'Cass, 2001, 2004).

Consequently, due to the fast-changing nature of the fashion industry, fashion-oriented consumers are also in a state of constant change to keep up with the current aesthetic concept of clothing (trends and style of the moment) (Niinimäki, 2010). Consumers thus create and express their identity within what is culturally acceptable (Boris, 2006). Clothing and fashion consumption hence converge strongly with ongoing construction of self (e.g., the real self and ideal self) or participation in social groups and class (e.g., fashion and social identity) in order to express own personality and/or conformity.

Apart from symbolic motives for using clothing as an expression of various selves (e.g., ethical, fashion and social identities), experiential aspects of consumption including hedonic, aesthetic and status also play an important role in symbolic interaction with consumers' purchase decisions (Kaiser, 1990; O'Cass, 2004; Michaelidou and Dibb, 2006; Jägel *et al.*, 2012). Fashion-oriented consumers, especially young female consumers, are motivated by fashion styles (Piacentini and Mailer, 2004; Littrell *et al.*, 2005; Park *et al.*, 2006) and use clothing as a symbolic device to indicate status and social standing (O'Cass, 2001; Klepp and Storm-

Mathisen, 2005; Phau and Leng, 2008). Valor (2007) pointed out that consumers who emphasise the symbolic value of clothing exhibit a higher involvement with the symbols conveyed by clothing style. Previous research suggested the associations between clothing involvement, fashion identity, social identity and material symbolism (e.g., McCracken, 1989; Browne and Kaldenberg, 1997; O'Cass, 2004). This study hence posits that in order to understand consumers' underlying ethical buying decisions better, it is important to draw not only on the self-identity and symbolic consumption literatures but also on the consumer involvement literature.

With regard to this study's context, involvement is argued to be an important construct for ethical clothing research since it represents an important symbolic consumption domain for consumers (O'Cass, 2000). According to O'Cass (2001), consumers with a greater level of enduring involvement with clothing place greater importance on appearance, clothing design and style of the moment. Clothing belongs to a category of high involvement products that consumers purchase to represent a style of life they aspire to (McCracken, 1989). Consumers who are motivated to fit into a particular group will need to be aware of the fashion cues of both desirable and less desirable groups. Many researchers argued that product involvement should be considered as the significant factor that helps researchers as well as practitioners to understand the psychological characteristics of consumers that facilitate their decision-making (Kapferer and Laurent, 1985, 1985/1986; Goldsmith *et al.*, 1999; O'Cass, 2000, 2001, 2004).

Involvement has been utilised to examine fashion clothing behaviour in several studies (e.g., Tigert *et al.*, 1976; Browne and Kaldenberg, 1997; Flynn and Goldsmith, 1993; O'Cass, 2004), so it is surprising that the role of clothing involvement has not been extensively studied in the context of ethical clothing consumption. Clothing involvement is linked to the need to involve oneself with the product; the clothing product itself represents a bridge to the desired identities. The exploration of identities that emanate from the extent of clothing involvement is important because it provides rich insight into consumers' psychological characteristics that influence subsequent behavioural intention (O'Cass, 2001). As a consequence, this study proposes to examine the role of (clothing) product involvement for better understanding of the motivational process that might facilitate or hinder the purchase of ethical clothing.

# CHAPTER B4: INVOLVEMENT

## B4.1 INTRODUCTION

Following the brief discussion of the importance of involvement in understanding consumers' underlying decision-making process in an ethical clothing consumption context (presented in Section B3.3), this chapter discusses the ways in which researchers categorise, conceptualise and operationalise the involvement construct. This author finds that the literature identifies three types of involvement (enduring, situation and response based involvement) and two dominant approaches to its conceptualisations. In the first, involvement is conceptualised as a uni-dimensional construct and in the second approach, it is treated as a multi-dimensional construct. Before moving on to discuss the type and dimensionality of involvement, this author must point out that it is not the intention of this chapter to debate the results or findings of the studies examined but rather to focus on how involvement has been treated by researchers. Accordingly, this chapter focuses on studies that constitute the core of the involvement literature, all of which are germane to the discussion regarding types of involvement and conceptualisation and operationalisation of involvement which, for the most part, offer an empirical examination of the involvement construct.

## B4.2 THE CONCEPTUALISATION OF INVOLVEMENT

The concept of involvement originates from the social psychology literature (Sherif and Sargent, 1947). At the general level, ego involvement is said to arise from the issues that arouse an intense attitude and have intrinsic importance and personal meaning (Sherif and Hovland, 1961; Sherif and Sherif, 1967). As a social psychology construct, the involvement concept is well rooted in the marketing and consumer behaviour literatures and is considered to have a significant effect on a wide range of consumer behaviours such as brand loyalty, repurchase loyalty, perception of advertising message, service consumption and compulsive buying (Gabbott and Hogg, 1999; Quester and Lim, 2003; Yurchisin and Johnson, 2004; Olsen, 2007 Harben and Kim, 2008).

Scholars emphasise the role of involvement as being at the heart of the person-object relationship (e.g., Zaichkowsky, 1985; O'Cass, 2004). The broad concept of person-object has resulted in a number of different aspects of behaviour and various attitude 'objects' such as product involvement (Bloch, 1981), purchase decision involvement (Mittal, 1989), advertising involvement (Zaichkowsky, 1994), felt involvement (Celsi and Olsen, 1988), service involvement (Edgett and Cullen, 1993), brand involvement (Kirmani, Sood and Bridges, 1999), leisure involvement (Kyle, Absher, Norman, Hammit and Jodice, 2007), fashion involvement (Tigert *et al.*, 1976, 1980; O'Cass, 2004) and consumption involvement (O'Cass, 2000). As a consequence, researchers have defined the concept of product involvement in several ways. The variation of new definitions, conceptualisations and measurements within the literature has aggravated the confusion about what really constitutes involvement.

Within the consumer behaviour literature, definitions of involvement have been seen as closely related to and overlapping with similar concepts such as centrality, commitment, importance and cognitive effort (e.g., Laaksonen, 1994; Coulter, Price and Feick, 2003). Despite the fact that there is no agreement on the exact definition of involvement or on how involvement should be measured there is still some common ground. Definitions of involvement are summarised in Table B4.1.

**Table B4.1** Summary of involvement definitions

| Author(s) | Definitions of Involvement |
|---|---|
| Day (1970) | The general level of ***interest*** in the attitude object, or the centrality of the object to the person's ego-structure |
| Rothschild (1979) | A motivational state of ***arousal*** and ***interest*** that is evoked by external factors such as the situation, the product or the communications and internal factors such as ego, central values and beliefs |
| Zaichkowsky (1985) | A person's ***perceived relevance*** of an object based on inherent needs, values and interests |
| Bloch and Richins (1983) and Richins and Bloch (1986) | Consumers' enduring concern for a product class, which arises from ***ongoing interest*** and its association with consumers' self-identity-related needs and values |
| Traylor and Joseph (1986) | A response that reflects an individual's ***sense of self or identity*** |
| Celsi and Olsen (1988) | A person's subjective experience or feelings of **personal relevance** |
| Higie and Feick (1989) | Individual difference variable representing an arousal potential of a product that causes **personal relevance** |
| Mittal and Lee (1989) and O'Cass (2001) | A goal-directed **arousal capacity**, which is influenced by a set of motives (e.g., utilitarian, self-expressive and hedonic motives) |

According to Table B4.1, there appears to be general agreement with regard to involvement as a motivational state. On the basis of the common elements between the definitions, this study defines involvement as '*a motivational state of on-going interest or arousal or a person's perceived relevance of the object that is influenced by the individual's needs, values, motives and sense of identity*'. For instance, a person is involved with the object when his/her needs, values and motives regarding that object are intrinsically significant and/or central to his/her self-identity.

### B4.2.1 Classification (types or forms) of involvement

Due to its abstract nature, researchers have attempted to categorise involvement into different types or forms (e.g., Houston and Rothschild, 1978; Laaksonen, 1994). Widely cited types or forms of involvement, as provided by Houston and Rothschild (1978), are enduring, situational and response involvement. The distinction between these types of involvement has been embraced by several researchers (e.g., Richins and Bloch, 1986; Laaksonen, 1994; Dholakia, 2001).

#### *Enduring Involvement*

The conceptualisation of enduring involvement stems from the notion of ego-involvement in social psychology, as previously discussed (Section B4.2). In the consumer behaviour domain, enduring involvement is conceptualised as the psychological connection between an individual and an object (Houston and Rothschild, 1978). All definitions of involvement as presented in Table B4.1 refer to enduring involvement. Based on the conceptual similarity of these definitions, enduring involvement thus represents a motivational state of interest or arousal or a person's perceived relevance of the object. The motivational state is influenced by an individual's needs, values, motives and a sense of identity. Since this study investigates the clothing category, enduring involvement thus refers to consumers' attachment and on-going interest with clothing products. Consumers are involved with or form attachment to clothing products because they are associated with their needs and values and because they can satisfy consumers' sense of identity (Zaichkowsky, 1985; Richins and Bloch, 1986; Celsi and Olson, 1988).

#### *Situational Involvement*

Bloch and Richins (1983) defined situational involvement as '*a temporary perception of product importance based on the consumer's desire to obtain particular extrinsic goals that may derive from the purchase and/or usage of the product*' (p.72). Richins and Bloch (1986) used the notion of time duration to specify the differences between enduring and situational involvement types. Consequently, situational involvement represents a short-term interest, arising from a specific situation,

typically a purchase occasion (Mitall, 1989). Once the purchase has been completed, the situational involvement diminishes.

Dholakia (2001) argued that situational involvement refers to a temporary concern with a product which appears to relate to perceived risks: psychological, functional or social risks. As a consequence, situational involvement may result in the detailed evaluation of product attributes (such as product cost or performance) as well as the social and psychological environment surrounding the purchase situation consumption (such as consideration of whether the product will be used in the presence of others). Consumers may experience a temporary involvement or concern with a product during its purchase when there are high stakes associated with the purchase outcome. The higher the stake (perceived risks), the higher will be the consumers' level of involvement. In this case, situational involvement is considered as purchase-dependent. Kapferer and Laurent (1985, 1985/1986) pinpointed the transitory nature of situational involvement, arguing that whilst enduring involvement can entail situational involvement, the reverse is not possible. The interpretation of the situational involvement definition implies that individual differences in terms of perceived risks have an effect on involvement level.

***Response Involvement***

Several scholars have suggested that enduring involvement and situational involvement together influence response involvement (e.g., Arora, 1982; Celsi and Olsen, 1988; Richins, Bolch and McQuarrie, 1992). According to Houston and Rothschild (1978), response involvement represents the complexity and extensiveness of consumer decision-making. The term 'response' denotes the cognitive and behavioural consequences that involve information acquisition in the attempt to arrive to the optimal choice.

Several researchers criticised the inappropriate conceptualisation of response involvement as behavioural consequences such as information search and acquisition, giving information and word-of-mouth because such behavioural consequences reflect possible outcomes of involvement rather than involvement *per se* (e.g., Cohen, 1983; Antil, 1984; Kapferer and Laurent, 1985, 1985/1986). Defining involvement as a behavioural process might need extra caution since there are other variables that are

likely to determine subsequent involvement-induced responses depending on the product and situation (Antil, 1984; O'Cass, 2004).

To conclude, on the strength of the discussion above, involvement is seen here as a separate construct from information acquisition since defining involvement as a behavioural process might be misleading (Mitchell, 1979; Antil, 1984). The conceptualisation of involvement as a behavioural process is controversial and many researchers favour the enduring and situational perspectives. Consequently, the current study focuses on enduring involvement with a clothing product category and situational involvement in terms of perceived risk from the purchase decision situation and the purchase outcome (e.g., the importance of making the right choice and concern with the outcome of the choice) (Kapferer and Laurent, 1985, 1985/1986; Mittal, 1989). Thus, response involvement is not investigated in this study.

## B4.3 DIMENSIONALITY AND MEASUREMENT OF INVOLVEMENT IN CONSUMER BEHAVIOUR RESEARCH

This section is concerned with the debate on the dimensionality and operationalisation of involvement in the consumer behaviour literature. In the extant literature, the operationalisation of involvement ranges from a single dimensional to a six-dimensional factor. The issue of whether the involvement construct should be conceptualised as a single dimension (e.g., Traylor and Joseph, 1984; Zaichkowsky, 1985) or several dimensions (e.g., Bloch, 1981; Kapferer and Laurent, 1985, 1985/1986) is still an object of contention.

### B4.3.1 Involvement as a Uni-Dimensional Construct

The uni-dimensional conceptualisation of involvement regards involvement as a single overall concept that is measured by a single item or by one set of multiple items. As shown in Table B4.2, 18 studies conceptualised involvement as a uni-dimensional construct.

**Table B4.2** Uni-dimensional approach to involvement

| Interest | Importance | Perceived relevance | Others |
|---|---|---|---|
| Vaughn (1980)<br>Slama and Tashchian (1985)<br>Olsen (2007) | Arora (1982)<br>Schneider and Rodgers (1996)<br>Tarkiainen and Sundqvist (2009) | Zaichkowsky (1985)<br>Wells (1986)<br>Ratchford (1987)<br>Kirmani, Sood and Bridges (1999)<br>De Wulf, Odekerken-Schroder and Iacobucci, (2001)<br>Chung and Zhao (2003)<br>O'Cass (2004)<br>Gam, Cao, Farr and Kang (2010) | Traylor and Joseph (1984; Self-identity)<br>Bloch (1986; Enthusiasm)<br>Venkatraman (1988; Lifestyle or Self-expression)<br>Zinkhan and Fornell (1986; Care about the 'object') |

As can be seen in Table B4.2, perceived relevance (eight studies), interest (three studies) and importance (four studies) are the dominant dimensions within the uni-dimensional approach. A further eight studies considered dimensions of involvement as diverse as self-expression, care and enthusiasm. Since researchers have adopted a variety of approaches to operationalising involvement, this author

argues that the uni-dimensional treatment of involvement is somewhat inconsistent, unclear and rather limited.

Indeed, several authors have addressed the insufficiency of treating involvement as a uni-dimensional factor and have argued that 'object' importance or relevance might not capture the richness of the involvement construct (e.g., Rothschild, 1979; Kapferer and Laurent, 1985, 1985/1986; Michaelidou and Dibb, 2006). The predominant view in consumer behaviour is that '*no single indicator could satisfactorily describe, explain or predict involvement*' (Rothschild, 1979 as cited in Laurent and Kapferer, 1985, p.41). In line with this notion, Laurent and Kapferer (1985) contended that involvement is a latent construct and cannot be measured directly and suggested researchers should '*stop thinking in terms of single indicator[s] of the involvement level and instead use an involvement profile to specify more fully the nature of the relationship between a consumer and a product category*' (p.41). The discussion thus turns next to the multi-dimensional conceptualisations of involvement.

### B4.3.2 Involvement as a Multi-Dimensional Construct

The principal focus of the multi-dimensional approach is the investigation of involvement's constituent parts, and thus the aim is to provide a more in-depth understanding of involvement than is offered by the simpler, one-dimensional measurement approach. Due to the abstract nature of involvement, researchers have focused on the conceptualisation and operationalisation of involvement by identifying the antecedents of involvement as well as the causal relationship of consumer involvement. Table B4.3 presents the empirical studies that conceptualised involvement as a multi-dimensional construct.

## Table B4.3 Multi-dimensional approach to involvement

| Year | Empirical studies | Type of Involvement | Number of dimensions | Dimensions |
|---|---|---|---|---|
| 1970-1979 | Tigert, Ring and King (1976, 1980) | Product involvement | 5 | Innovativeness; Interpersonal communication; Knowledgeability; Awareness; Interest |
| | Lastovicka and Gardner (1978) | Product involvement | 3 | Familiarity (knowledge); Commitment; Normative importance (importance) |
| | Tyebjee (1979) | Product and task involvement | 3 | Importance; Sensory experience; Cognitive experience |
| 1980-1989 | Bloch (1981) | Product involvement | 6 | Self-expression; Enjoy; Readiness to talk; Attachment; Interest in object; Interest in activities related to the object |
| | Kapferer and Laurent (1985) | Product involvement (Consumer Product Involvement: CIP) | 5 | Interest, Pleasure, Sign, Risk importance; Risk probability |
| | McQuarrie and Munson (1987) | Product involvement based on PII | 3 | Importance; pleasure; risk |
| | Celsi and Olsen (1988) | Felt involvement (Response involvement) | 2 | Situational sources of personal relevance and Intrinsic characteristics |
| | Mittal and Lee (1989) | Product/Brand involvement | 3 | Product-sign; Brand-sign; Product-hedonic; Brand-hedonic; Brand-risk; Product-utility |
| | Mittal (1989) | Purchase decision involvement | 4 | Care to choose; Perceived brand difference, Importance of right choice, Concerned with the outcome |
| | Jansen, Carlson and Tripp (1989) | Product involvement based on Lastovicka and Gardner (1978) | 4 | Importance, Knowledge, Brand preference; Commitment |
| | Higie and Feick (1989) | Enduring involvement | 2 | Hedonism; Self-expression |
| 1990-1999 | Jain and Srinivasan (1990) | Product involvement based on PII and CIP | 5 | Relevance; Pleasure; Sign; Risk importance; Risk probability |
| | McQuarrie and Munson (1992) | Product involvement Revised RPII | 2 | Importance; Interest |
| | Edgett and Cullen (1993) | Service involvement | 2 | Cognitive criterion; Affective criterion |
| | Rodgers and Schneider (1993) | Product involvement | 4 | Interest/Pleasure; Sign; Risk importance; Risk probability |
| | Knox, Walker and Marshall (1994) | Felt involvement | 6 | Product utility; Product sign; Brand sign; Product hedonic; Brand hedonic; Brand risk |
| | Zaichkowsky (1994) | Advertising involvement | 2 | Perceive relevance of cognitive criterion (Utility motive); Perceived relevance of affective criterion (Value-expression motive) |
| | Bergadaa, Faure and Perrien (1995) | Enduring involvement with shopping | 4 | Leisure; Economic; Social; Apathetic; |
| | Beharrell and Denison (1995) | Purchase involvement based on Mittal (1989) | 4 | Care about choice; Perceived brand difference; Importance of right choice; Concerned with the outcome of choice |

| Year | Empirical studies | Type of Involvement | Number of dimensions | Dimensions |
|---|---|---|---|---|
| 1990-1999 (Cont'd) | Van Trijp, Hoyer and Inman (1996) | Product involvement | 3 | Importance of product, Interest, Importance of right choice |
| | Houston and Walker (1996) | Situational involvement based on PII | 3 | End values; Outcome of choice; Attribute-level goals |
| 2000-2010 | O'Cass (2000) | Enduring involvement with fashion clothing | 4 | Perceived relevance of product; purchase decision; consumption and advertising |
| | Ganesh, Arnold and Reynolds (2000) | Service involvement (Ego and Purchase involvement) | 2 | Outcome of choice and Self-expression |
| | Grayson and Shulman (2000) | Involvement with possession (Materialism) | 4 | Temporal indexicality; Corporal indexicality; Psychic energy; Social visibility |
| | Michaelidou and Dibb (2006) | Product involvement | 2 | Interest; Importance |
| | Kyle, Absher, Norman, Hammit and Jodice (2007) | Enduring leisure involvement | 5 | Attraction; Centrality; Social bonding; Identity expression; Identity Affirmation |
| | Wilson (2010) | Product involvement | 4 | Interest; Pleasure; Sign; Risk importance |
| | Bezençon and Blili (2010) | Product involvement and *Ethical product decision* involvement | 2 and 3 | Hedonic; Utility<br>*Fair trade* risk; *Fair trade* adhesion; Hedonic |

Based on Table B4.3, the most commonly reported dimensions in the multi-dimensional literature can broadly be grouped into five themes; (1) Importance (e.g., Lastovicka and Gardner, 1978; Van Trijp, Hoyer and Inman, 1996); (2) Interest (e.g., Tigert *et al.*, 1976; Michaelidou and Dibb, 2006); (3) Hedonic (Mitall and Lee, 1989; Bezençon and Blili, 2010); (4) Sign value or Self-expression (e.g., Bloch, 1981; Higie and Feick, 1989; Ganesh, Arnold and Reynolds, 2000); (5) Perceived risk (e.g., McQuarrie and Munson, 1986; Kapferer and Laurent, 1993; Wilson, 2010). It can be argued that the multi-dimensional approach takes into account the psychological motives and perceived consumption value elements of involvement (e.g., perceived risk, hedonic and sign motives) in contrast to the uni-dimensional perspective that focuses on the perceived relevance, importance or interest of the 'object'. Therefore, the multi-dimensional approach responds to criticisms of the uni-dimensional perspective as being narrow and simplistic.

### B4.3.3 Operationalisation of Involvement

From the 1970s until the present, there have been several developments of involvement measures. Two of the most widely adopted measures of involvement were developed by Zaichkowsky (1985) and Kapferer and Laurent (1985). The former takes the uni-dimensional approach to the conceptualisation of involvement, the latter the multi-dimensional approach. Subsequent studies examining the dimensionality of involvement have focused on replicating and validating these two scales. This has resulted in numerous similar or almost identical versions of the original scales. The original involvement scales by Zaichkowsky (1985) and Kapferer and Laurent (1985) are discussed in detail below.

#### *Personal Involvement Inventory* (PII)

The twenty-item semantic differential scale of the Personal Involvement Inventory (PII) was proposed by Zaichkowsky (1985), who conceived involvement as a one-dimensional construct to identify the personal relevance of a particular product to the consumer. This scale has been further analysed, critiqued and refined by several researchers (e.g., Mittal, 1989; Jain and Srinivasan, 1990; Flynn and Goldsmith, 1993; McQuarrie and Munson, 1992; Mittal, 1995; Schneider and Rodgers, 1996). For instance, Mittal (1995) argued that the original PII actually contained four separate concepts of involvement which include (1) Importance/significance; (2) Relevance /essentialness; (3) Hedonic value; and (4) Attitude-like construct reflected in such items as useless/useful, valuable/worthless. They criticised that the attitude-like items contaminate the PII. Mittal (1989) contended that attitude and involvement are distinct constructs, so inclusion of the attitude-like item confounds the latter. Along these lines, McQuarrie and Munson (1987, 1992) proposed the revised PII (RPII and RRPII), which conceived involvement as a multi-dimensional construct.

#### *Consumer Involvement Profile* (CIP)

A second widely adopted involvement measure in marketing and consumer behaviour research is Kapferer and Laurent's (1985, 1985/1986, 1993) Consumer Involvement Profile (CIP). They conceptualised involvement as a multi-dimensional

construct. According to Kapferer-Laurent's CIP, involvement should be analysed along its five dimensions in order to explain the nature of the relationship between a consumer and a product category. All facets of the involvement profile must be considered simultaneously because different facets have different influences on selected aspects of consumer behaviour. According to Kapferer and Laurent (1985, 1985/1986), involvement is an arousal or motivational state that can stem from one or the combination of five antecedents: interest; pleasure; sign; risk importance; and risk probability. The five antecedents are briefly described as follows (Kapferer and Laurent, 1985, 1985/1986, 1993):

(1) *Interest:* The personal interest a person has in a product category, its personal meaning or importance.
(2) *Pleasure:* The hedonic value of the product, its ability to provide pleasure and enjoyment.
(3) *Sign:* The sign value of the product, the degree to which it expresses the person' s self.
(4) *Risk importance:* The perceived importance of the potential negative consequences associated with a poor choice of product.
(5) *Risk probability*: The perceived probability of making such a poor choice.

The CIP provides a mean to measure consumers' inherent involvement with various objects and is often used to segment consumers based on their varying degrees of involvement (Kapferer and Laurent, 1985, 1985/1986, 1993). Nevertheless, the application of CIP is not without criticism. Ratchford (1987) contended that Kapferer and Laurent's (1985, 1985/1986, 1993) approach opens up the possibility of defining almost everything as involvement by adding new possible antecedents, since involvement itself is not measured. Researchers suggested that the core of product involvement concerns the importance or relevance; as a consequence, the product involvement should be narrowly conceived, encompassing only the importance or centrality of the product to the consumer (e.g., Mittal and Lee, 1989; Schneider and Rodgers, 1996). Other facets can be linked to involvement without necessarily being involvement.

Mittal and Lee (1989) noted that the CIP did not separate antecedents or sources from the involvement proper. As a consequence, they proposed new

antecedents, namely utilitarian, sign and hedonic values (consumer goals) which stimulate consumers' interest in product (product involvement). In a similar way, Schneider and Rodgers (1996) argued that the CIP has no direct measure of personal relevance or importance, suggesting that the product importance is the product involvement and the CIP's facets are antecedents. They further pinpointed that interest and pleasure should be considered together as the hedonic antecedent of involvement since interest and pleasure facets seemed to merge into a single factor in previous studies (see also Jain and Srinivasan, 1990; Rodger and Schneider, 1993; Kapferer and Laurent; 1993). Mittal and Lee (1989) themselves revealed the high correlation of product involvement (perceived product importance) and product hedonic value and found that product involvement did not pass the discriminant validity test with the product utility for VCRs and jeans. Whether perceived product importance and hedonic value of products should merge into one construct and constitute another dimension of involvement in addition to product importance and/or other involvement antecedents is a matter of considerable debate.

Despite these criticisms, the CIP is the chosen scale to measure product involvement in this study. It can be argued that the PII contains the attitude-like items that misconceptualised the involvement concept (Mittal, 1995). Even though the involvement itself is not measured, the CIP measure provides a richer array of antecedents. Indeed, its antecedents seem to cover the common conceptual facets of product involvement as shown in Table B4.3 (e.g., pleasure, sign and concern about making the right choice). Moreover, the interest and pleasure facets represent factors of enduring involvement, whist the sign and perceived risk importance can apply to both enduring and situational involvement (see Section B4.2.1). For instance, a consumer may be uninvolved in clothing but he/she may be temporarily involved with clothing when going for a job interview in order to make an impression to the interviewer. This situation triggers involvement. Lastly, the risk probability largely induces situational involvement. Rather than measuring only product importance or relevance, the five facets of involvement provide rich insight into the psychological mechanism by which these motivational constructs influence subsequent behavioural responses (Dholakia, 2001).

Given that previous studies reported that pleasure and interest were often correlated as one single factor, this finding was not always the case. Kaperfer and

Laurent (1993) suggested that interest and pleasure should not constitute the same antecedent of involvement and should not be conceptually and empirically merged in a single subscale for two reasons: (1) they are not always confounded; and (2) the conceptual definitions of interest and pleasure are different. All in all, Kapferer and Laurent (1993) concluded that interest and pleasure often occur together, one might lead to another but they are not identical. Hence, they recommended using all five subscales. Despite Schneider and Rodgers's (1996) argument that the CIP does not have the measure of personal relevance or importance, items forming the interest facet such as '*I attach great importance to ... (clothing)*' clearly represent the product importance measure. Furthermore, the high correlations between the CIP and various consequences of involvement (i.e., brand commitment and reading articles) supported the CIP's nomological validity (Laurent and Kapferer, 1985).

In the next two sections, the applications of involvement in fashion and ethical research are discussed. Criticisms of the operationalisation of clothing involvement made by previous empirical studies are provided.

## B4.4 APPLICATION OF INVOLVEMENT IN ETHICAL CONSUMPTION RESEARCH

From the literature review, it can be argued that the involvement construct has a significant effect on a wide range of consumer behaviours and has a vital role in predicting clothing consumption (e.g., Tigert, King and Ring, 1980; Browne and Kaldenberg, 1997; Auty and Elliott, 1998; O'Cass, 2001, 2004). However, there is limited utilisation of the role of involvement in an ethical context, particularly ethical clothing consumption. To the best knowledge of this author only three articles empirically investigated the role of product involvement in an ethical context; two in the context of organic/fair trade grocery consumption (Tarkiainen and Sundqvist, 2009; Bezençon and Blili, 2010), and one in the context of eco-clothing (Gam, Cao, Farr and Kang, 2010).

### *Eco-Clothing Context*

A study by Gam *et al.* (2010) adopted Zaichkowsky's PII scale to measure participants' (mothers) involvement with children clothing and organic cotton clothing. Multiple regression was the chosen data analysis method to test the antecedents of *organic cotton clothing involvement.* The test revealed a significant relationship between environmental variables (environmental concerns, environmental purchasing behaviour and recycling behaviour) and involvement with organic cotton clothing. Furthermore, the authors also found a high correlation between the mothers' organic cotton clothing involvement and the willingness to purchase organic cotton clothing, but found low correlations between mothers' children clothing involvement with and willingness to purchase organic cotton clothing.

A limitation of Gam *et al.*'s (2010) study is that (children) clothing involvement is conceptualised as a single dimension construct. The consideration of only one facet of involvement (perceived importance facet) does not provide rich insight into the psychological mechanism of mothers' perceived consumption values and motives that influence the willingness to purchase organic cotton clothing (Dholakia, 2001). Moreover, the researchers only reported $R^2 = 0.31$ of organic cotton involvement but did not report $R^2$ for the willingness to purchase organic cotton

clothing. The $R^2$ of 0.31 is considered low since 69 percent of $R^2$ still remains unexplained.

***Grocery Context***

With regard to the other two studies in the ethical grocery context, the authors focused on consumers' choice between organic and conventional products. In the first study, Tarkiainen and Sundqvist (2009) investigated the moderating role of *purchase involvement* on the relationship between attitude toward buying organic food and buying frequency. They found a moderating effect of purchase involvement in bread and fruit categories, but not in coffee and flour categories. Types of moderating effect differ, however, between the bread and fruit categories; the former is quadratic, whereas the latter is linear. This means that as the level of purchase involvement increased, the effect of attitudes on frequency of buying bread increased at a growing rate, whereas the effect of attitudes on frequency of buying fruit gradually increased. In addition, Tarkiainen and Sundqvist (2009) also found that despite consumers having a positive attitude towards ethical products, they do not buy organic food regularly. They argued that one reason for the discrepancy between attitude and behaviour was that the context of grocery shopping involves habitual, low-involvement shopping activities where limited problem-solving is needed.

Although Tarkiainen and Sundqvist (2009) used the term product involvement as a broad title, their objective was to assess the concept of consumers' *felt involvement* (similar to response involvement) as proposed by Celsi and Olsen (1988). According to Celsi and Olsen (1988), the concept of felt involvement has two broad sources of perceived relevance: physical and social aspects of the immediate environment and intrinsic characteristics of the individual. However, the authors seem to focus on purchase involvement as proposed by Mittal (1995). Mittal's (1995) purchase involvement is concerned with situational involvement as a result of the degree of caring, perceived brand difference, the importance of making the right choice and concern with the outcome of the choice, which is different from felt involvement. Given the multi-dimensional concept of purchase involvement, only a one-item measure of purchase involvement was adopted. Based on Tarkiainen and Sundqvist's (2009) conceptualisation and operationalisation of involvement, the reliability and validity of involvement and of the model as a whole are questionable.

In the second study, Bezençon and Blili's (2010) study focused on consumer involvement in fair trade coffee. Following Mittal and Lee's (1989) approach, they investigated two types of involvement with the ethical product: that related to the *product class* and that related to its *ethical credential* (fair trade label). Following Mittal and Lee's (1989) approach to conceptualising involvement (as discussed in Section B4.3.3), Bezençon and Blili (2010) separated product involvement, as measured by perceived importance, from its antecedents, and further separated label-decision involvement from product involvement, which they categorised into two meta-brands: fair trade and conventional brands.

They proposed product involvement as the antecedent of ethical product decision involvement along with ethical product sign, hedonic and utility values. They also incorporated the ethical product risk and ethical product adhesion constructs as other antecedents of ethical product decision involvement. Similarly to the ethical obligation, ethical adhesion refers to the extent to which consumers buy ethical products because of their underlying ethical principles. Four behavioural effects (distribution channel preference, ethical product purchase proportion, product consumption frequency and ethical product information search) were chosen as dependent variables for product involvement and fair trade decision involvement.

They found that coffee utility and hedonic value were strong predictors of coffee involvement, whereas coffee sign value had no significant impact on coffee involvement. For label decision involvement, fair trade risk and fair trade adhesion were important predictors in explaining the involvement in the decision to choose/not choose fair trade or conventional coffee labels. Lastly, coffee involvement had no influence on label decision involvement.

Given the sample strategy of this study, only fair trade customers participated, it is not surprising that fair trade decision involvement is an important predictor for the chosen behavioural variables. Based on the discussion of types of involvement in Section B4.2.1, it can be argued that Bezençon and Blili's (2010) study investigated the influence of enduring involvement on situation involvement and response involvement of already concerned consumers. Hence, it would be interesting to investigate the moderating role of product involvement (as measured by both enduring and situational involvement) on the relationships between independent variables and behavioural intention of the general public who might or might not be

predisposed to buy ethical products. The attention now turns to the application of involvement in the context of clothing and fashion research.

## B4.5 APPLICATION OF INVOLVEMENT IN CLOTHING AND FASHION RESEARCH

The subject of consumer involvement with clothing has been an area of interest in consumer research and marketing for many years (e.g., Tigert *et al.*, 1976, 1980; Shim, Morris and Morgan, 1989; Auty and Elliott, 1998; O'Cass, 2000, 2004). Fashion clothing has been noted as a product category that induces high involvement (Kapferer and Laurent, 1985, 1985/1986; Goldsmith and Emmert, 1991).

Fashion researchers have extensively investigated the profile of high fashion-involved consumers such as opinion leaders and fashion innovators. Fashion opinion leaders and fashion innovators comprise a unique and important segment of the clothing market. Since opinion leaders and fashion innovators are amongst the first to purchase new styles when they appear on the market, they are seen as the drivers, the influencers and the leaders of the fashion adoption process (Goldsmith *et al.*, 1999). The reactions of opinion leaders to new styles may be crucial to the eventual success or failure of a fashion product (Goldsmith *et al.*, 1999). Dickson (2000) and O'Cass (2004) found females and younger consumers to be highly involved in fashion clothing and knowledgeable about fashion products. Fashion clothing knowledge affects consumer confidence in fashion purchase decisions. Furthermore, high clothing involvement consumers perceived hedonic and aesthetic value as more influential in purchase decision-making than the utility of a clothing product *per se* (e.g., O'Cass, 2004; Kim, 2005). In a similar line, Park *et al.* (2006) investigated consumers' fashion-oriented impulse-buying behaviour using consumers' fashion involvement and their motivations and needs. They found that young consumers tend to have high involvement with the latest fashion and shop for hedonic needs (see also Khare, Parveen and Mishra, 2012).

In terms of fashion consumption, O'Cass (2004) noted that fashion clothing means different things to different groups of consumers, who hence form different attachments (e.g., needs, values, motives) to it. As a consequence, fashion researchers have attempted to identify the cause of clothing attachments (e.g., functionality or aesthetic value), to specify various dimensions of involvement in the clothing context (e.g., Tigert *et al.*, 1976; O'Cass, 2000) and to determine the role involvement plays together with other variables in guiding consumers' decision-making and purchase

patterns (Tigert *et al.*, 1976; O'Cass, 2000, 2001; Park *et al.*, 2006; Goldsmith and Clark, 2008).

Within fashion research, two studies by Tigert *et al.* (1976) and O' Cass (2000) specifically developed scales to measure involvement in the context of fashion, as in style of the moment. A study by Tigert *et al.* (1976) suggested that an overall clothing involvement continuum can be defined on the basis of the aggregate effect of a variety of fashion behavioural activities. They specifically developed a scale to measure five dimensions of fashion involvement: (1) time of fashion adoption; (2) fashion interpersonal communication; (3) fashion interest; (4) fashion knowledgeability; and (5) fashion awareness, including the reaction to changing fashion trends. The sum scores of the five behavioural activities are computed for each consumer fashion involvement level. It can be argued that some of the dimensions are behavioural consequences of fashion involvement (e.g., interpersonal communication and knowledgeability) and not the involvement *per se*. Furthermore, time of adoption or fashion innovativeness is a separate distinct construct from fashion involvement. Fashion involvement and fashion innovativeness, although related, are not identical. Hence, this measure is not adopted in the present study.

On the other hand, O'Cass's (2000) measure maintains involvement as an enduring relationship between a consumer and fashion clothing, not a temporary or situational one. Thus, he viewed clothing involvement as a uni-dimensional construct which contains only a set of importance of clothing items. This seems to contradict his own theoretical proposition that consumers become involved in a particular object or stimulus when they perceive its potential for satisfying salient higher order psychological needs (p.552). Even though this author views O'Cass's measure of involvement as insufficient for capturing the rich nature of involvement (and as a consequence his measure is not adopted in this study), this author concurs with O'Cass's theoretical proposition that involvement is a higher order construct.

With clothing research, some scholars often use the term clothing involvement and fashion involvement interchangeably to indicate interest in the clothing product category (e.g., Kim, 2005; Park *et al.*, 2006). Although the terms fashion and clothing are used interchangeably in this study, only the term clothing involvement is used in this study. This author argues that the term fashion is subjective and should not be used in the operationalisation of involvement (see also Section C3.2.2). The term

fashion might confound the essential concept of the involvement with clothing product category.

### B4.5.1 Clothing Involvement as a Self-Interest Orientation Construct

An extensive review of literature illustrates that there is limited academic research focusing on the integration and empirical examination of ethical/social variables and other self-interest values and motives (e.g., value-expressive, self-expressive, sign and pleasure) in determining ethical decision-making processes. As discussed in this chapter as well as in Section B1.4 and Chapter B3, involvement is potentially an important goal-directed self-interest construct for studying ethical clothing decision-making processes. This is better explained by drawing on the symbolic consumption literature.

O'Cass (2001) postulated that consumers' clothing involvement is linked to materialism. These psychological concepts have been found to explain how consumers construct and display self-identity and social identity. The materialism concept refers to an individual's belief that possessions symbolise one's identity (Richins and Dawson, 1992). Materialists emphasise image and utilise material possessions such as clothing to portray images that display status and success. Social approval is an underlying motive for materialist choices in clothing. Browne and Kaldenberg (1997) and O'Cass (2001, 2004) examined the linkages between these two constructs, involvement and materialism, and found that materialism led to fashion involvement.

Due to the association of clothing involvement with materialism, self-monitoring and concerns for appearance and possession have the potential of making a purchase more or less involving and can have a significant impact on the consumer's evaluation criteria. In clothing research, a number of studies found linkages between materialism and clothing involvement and purchasing behaviour because both concepts are often linked to values and possessions that are central to consumers' life (e.g., Browne and Kaldenberg, 1997; O'Cass, 2004; Kim, 2005). Consumers who are materialist are more likely to be self-oriented, self-centred, self-enhancing and egotistic as opposed to altruistic (Belk, 1985; Schwartz and Bilsky, 1987; Fournier and Richins, 1991; Burroughs and Rindfleisch, 2002). Moreover, they

are less likely to have environmental beliefs and concerns (Kilbourne and Pickett, 2006) or to perform pro-environmental activities (Tilikidou and Delistavrou, 2004). Facets of product involvement are also regarded as self-interest values such as pleasure motives, where the acquisition of goods brings happiness (Richins and Dawson, 1992).

Leading from the above discussion, it is feasible that since materialism has a negative relationship with pro-social behaviour and is often contradictory to self-transcendence value orintation; promoting welfare of other (Schwartz and Bilsky, 1987, 1990; Banerjee and McKeage, 1994), product involvement will have a negative relationship with ethical behaviour as well. Consumers placing importance on possessions and appearance will have a high level of clothing involvement and possibly will discard the ethical criteria of the clothing product.

To conclude, clothing is an involving category because it satisfies various needs such as hedonism, self-expression, image and impression management (Kaiser, 1990; O'Cass, 2004; Michaelidou and Dibb, 2006; Jägel *et al.*, 2012). Consumers will become involved when the clothing is perceived as important in meeting *their own needs, goals, values and motives* (Mittal and Lee, 1989). Since perceived hedonic value and self-expression motives in the fashion setting are the underlying reasons for consumer involvement with clothing, it can be argued that involvement in the clothing context is a goal-directed self-interest construct. In other words, the end-goal of clothing involvement is in response to one's own benefit rather than any ethical imperative.

## B4.6 SUMMARY

Although previous research has often used consumer's level of involvement as a basis of market segmentation (e.g., Kim, 2005; Guthrie and Kim, 2009), researchers suggest that clothing consumers should be distributed across a broad spectrum from total attachment to clothing and related activities (high involvement) to complete detachment (low involvement) (Antil, 1984; O'Cass, 2000). This study adopted Kapferer and Laurent's (1985, 1985/1986, 1993) CIP scale to measure the level of clothing involvement because it is the most comprehensive measure that incorporates consumers' commonly reported psychological needs and motives (e.g., pleasure, sign, concern for making a right choice). In addition, the CIP scale includes both enduring and situational involvement, which are pertinent in determination of any decision-making processes.

It has been suggested that consumers with greater levels of fashion involvement place greater importance on the appearance and aesthetic features of the product (Richins, 1994; O'Cass, 2001; Michaelidou and Dibb, 2006). Moreover, consumers who perceive a greater need to impress others are likely to be involved with clothing product category (i.e., clothing functions as a form of nonverbal self-presentation and impression management) (Halepete *et al.*, 2009). Highly fashion-involved individuals are likely to follow trends, buy new fashion on the market (fast fashion) and tend to be self-indulgent (Beaudoin, Moore, Goldsmith, 1998, 2000). According to Niinimäki (2010), these characteristics are contradictory to the principle of ethical consumption (e.g., sustainability of ethical clothing). Consumers who are committed to both ethical and fashion issues may experience psychological conflicts. It can be argued that consumers with strong ethical obligation and ethical self-identity will ignore the influence of these self-interest motives and continue to behave according to their ethical concerns. Nevertheless, this group of consumers is still a niche market. The majority of consumers may be influenced by self-interest motives such as fashion involvement or exposed to distractions such as situational factors during their ethical decision-making processes.

A review of the literature indicates that there is no comprehensive model of consumers' ethical decision-making processes that incorporates both socially-oriented and self-interest constructs as determinants of consumers' intention to purchase

ethical products. There is limited research that simultaneously tests the relationship between consumers' socially-oriented and self-interest consumption values and motives and their influence on consumers' intention to purchase ethical products. Therefore, this study aims to provide a comprehensive model of consumers' ethical decision-making processes. The model incorporates both the constructs of social interest and self-interest in the modified Theory of Planned Behaviour in order to explain better the motivational state of the general public's intention to purchase ethical products.

# PART C: CONCEPTUAL FRAMEWORK AND RESEARCH METHODOLOGY

This part of the thesis is concerned with the theoretical underpinnings and conceptual framework of the research and presents a detailed discussion of specific methodological issues. The adopted research methodology, which is debated according to the research process and research design advocated by Sekaran and Bougie (2010), is discussed. Accordingly, this part of the thesis comprises four chapters and is structured as follows:

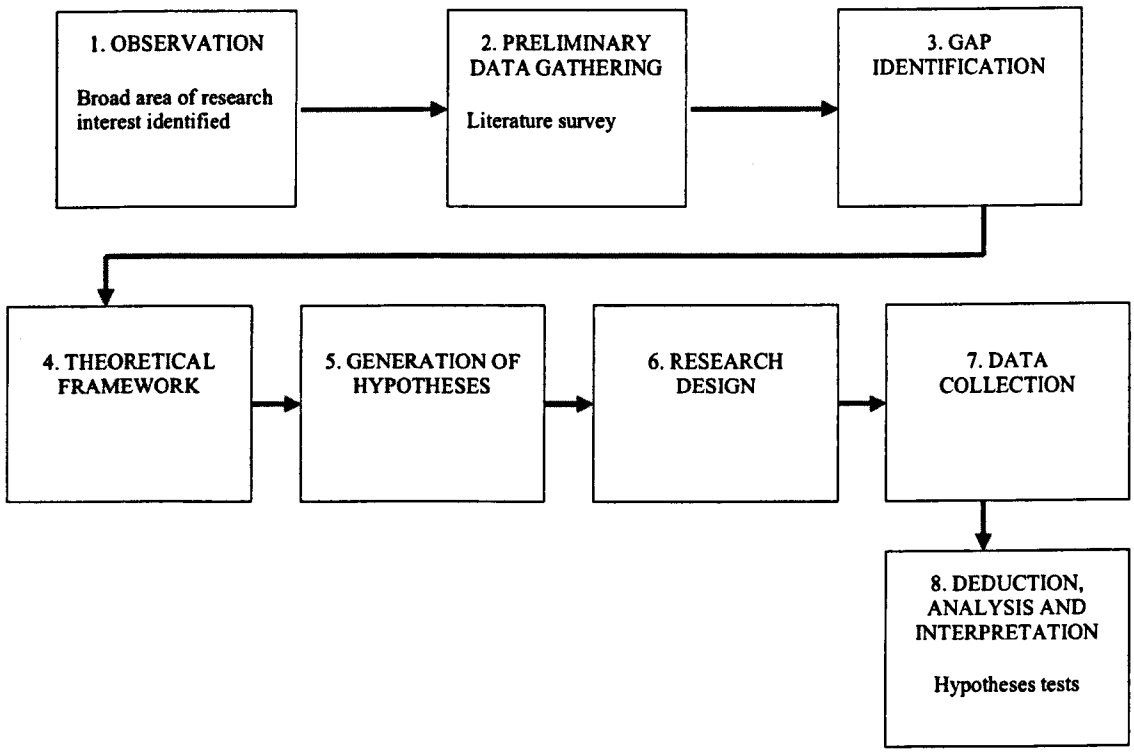
- Chapter C1 advances the conceptual framework for the research
- Chapter C2 offers a detailed discussion of research methodology, covers the research process and design; the underlying philosophical perspectives for this study; the purpose of the study; the type of investigation; the study setting; time horizon and the data collection methods employed in this study.
- Chapter C3 covers the measure and measurements as well as the chosen instrument employed in this research.
- Chapter C4 focuses on the sampling design process, the unit of analysis, the sampling method and the issues of error minimisation.
- Chapter C5 concludes Part C with the discussion of the data analysis strategy.

# CHAPTER C1: CONCEPTUAL FRAMEWORK

## C1.1 THE RESEARCH PROCESS

Before proceeding to deliberate the conceptual framework for this research, this author discusses the adopted research process. The research method broadly follows the research process proposed by Sekaran and Bougie (2010). A summary of the research process is presented in Figure C1.1 and is briefly discussed.

**Figure C1.1** The research process (Source: Adapted from Sekaran and Bougie, 2010, p.68)




After the broad area of the research interest was established (Step 1 – Part A), the research gap was then identified through the literature review (Part B). A comprehensive literature review (Step 2) enabled this author to obtain the in-depth knowledge of the subject matter and identify the gaps in the literature (Step 3). Accordingly, this chapter starts with the delineation of research problem (Step 3). The next step is to evolve a theoretical framework (Step 4) and derive testable hypotheses (Step 5), as guided by a comprehensive literature review. Research methodologies (Research design - Step 6 and Data collection methods - Step 7) are discussed in

Chapter C2. Lastly, results of data analysis and interpretation are provided in Part D and Part E (Step 8).

## C1.2 GAP IDENTIFICATION

Consumer researchers have extensively studied the link between consumer values, personality traits, attitudes, and the decision-making processes and purchase behaviours (e.g., Brody and Cunningham, 1968; Browne and Kaldenberg, 1997; Muzinich, Pecotich and Putrevu, 2003). In the context of ethical consumption, ethical consumers' decision-making processes are acknowledged as being driven by psychological characteristics such as ethical self-identity and ethical obligation (Shaw *et al.*, 2000; Shaw and Shiu, 2003). According to the existing ethical decision-making models, attitude, subjective norm, perceived behavioural control, ethical obligation and ethical self-identity directly affect consumer behavioural intention (e.g., Sparks *et al.*, 1995; Shaw *et al.*, 2000). Nevertheless, following the literature review, self-interest values and motives have emerged as reasons for the lack of socially responsible behaviour. In addition, common situational factors such as price, convenience, lack of availability and style often impede consumers to purchase ethical products (Dickson, 2001; Iwanow *et al.*, 2005; Memery *et al.*, 2005; Shaw *et al.*, 2006b; Wright and Heaton, 2006; De Pelsmacker and Janssens, 2007; Valor, 2008). As discussed in Section B3.2.2, it can be argued that consumers experience personal and social conflicts, since being ethically responsible demands efforts and sacrifices. As a consequence, there is a trade-off between social-motivated and self-motivated concerns (Valor, 2007).

This author argues that goal-directed self-interest values and motives, as measured by product involvement, will intervene in consumers' ethical decision-making processes since the pro-self motivational concerns underlying involvement construct are consumers' motivational state that shape their daily decisions, and clothing purchase decisions in particular. The focus of this study is to investigate the direct as well as the moderating roles of product involvement in ethical decision-making processes to better predict consumers' motivational state guiding their intention to purchase ethical clothing products.

## C1.3 THEORETICAL FRAMEWORK AND GENERATION OF HYPOTHESES

The current thesis builds on Ajzen's (1985) Theory of Planned behaviour. As discussed in Section A1.3 and Section B2.2, the Theory of Planned Behaviour has been widely adopted in the ethical context to explore the issues of ethical concerns, attitude and behavioural intention (e.g., Sparks and Shepherd, 1992; Kalafatis *et al.*, 1999; Shaw *et al.*, 2000; Tarkiainen and Sundqvist, 2005). The following sub-sections outline the roles of the original variables in the Theory of Planned Behaviour model as well as the roles of additional variables in the modification of the Theory of Planned Behaviour on ethical clothing purchase behaviour.

### C1.3.1 Theory of Planned Behaviour

***The roles of attitude toward the behaviour, subjective norm and perceived behavioural control***

According to the Theory of Planned Behaviour, attitude towards performing the behaviour is a person's overall evaluation of the behaviour. In this study, the target behaviour is the intention to buy ethical clothing, and attitude toward buying ethical clothing reflects an individual's overall evaluation of performing the behaviour. It is thus proposed that if consumers have an overall positive attitude toward purchasing ethical clothing, then they will have high intention to purchase ethical clothing. This leads to the following hypothesis:

**H1 = A positive attitude towards buying ethical clothing will have a direct and positive effect on intention to buy ethical clothing.**

In addition to attitudes, subjective norms are hypothesised to have an impact on behavioural intention (Ajzen and Fishbein, 1980; Ajzen, 1991). According to Ajzen (1991), subjective norm is a social factor that reflects an individual's perceived social pressure to perform or not to perform the behaviour. Previous research suggested that normative influences have important impact on less socially desirable behaviour such as the use of cannabis, alcohol and tobacco (Conner and McMillan, 1999; McMillan and Conner, 2003). Social norm has been highlighted in the literature

as being a possible antecedent to ethical consumption, for example, Kalafatis *et al.* (1999) reported that societal influences were significant motivators in the purchase behaviour of environmentally friendly product. On the contrary, Sheppard, Hartwick and Warshaw (1988) and Shaw *et al.* (2000) found subjective norms to be only marginally significant or to be a weak predictor of intention in the ethical consumption context. In spite of the above-mentioned conflicting evidence, this study follows the Theory of Planned Behaviour model's proposition (Section B2.2) and proposes that if consumers perceive social normative pressures with regard to ethical clothing purchasing, they will exhibit significant intention to purchase ethical clothing, leading the second hypothesis:

**H2 = Subjective norm will have a direct and positive effect on intention to buy ethical clothing.**

The third determinant of behavioural intention in the Theory of Planned Behaviour is perceived behavioural control. According to Ajzen (2002b, revised 2006), a direct measure of perceived behavioural control should capture two components: (1) perceived self-efficacy, which refers to a person's capabilities or ease/difficulty to performing the behaviour, and (2) perceived controllability, which refers to an individual's beliefs that they have control over the behaviour or his/her judgments about availability of resources and opportunities to perform behaviour.

As discussed earlier (Section B1.5), past research on ethical consumption has shown that situational variables such as price and availability of the ethical products are the main barriers to consumers behaving in a socially responsible manner. For instance, consumers have to trade off between social interests (i.e., purchasing ethical products) and personal interests (i.e., purchasing alternatives to save money or for personal pleasure). From the definitions of self-efficacy and controllability, it can be argued that the constraints of product availability and price premium are not under consumers' control (perceived controllability), whereas the lack of information and style of ethical product can be associated to both self-efficacy and controllability. It should be noted that whilst controllability and self-efficacy have been found to differ in their predictive validity (e.g., Conner and Armitage, 1998; Pavlou and Fygenson, 2006), there is limited evidence to support the view that controllability reflects beliefs about external factors, whereas self-efficacy reflects internal control (e.g., Ajzen,

2002a; Tarkiainen and Sundqvist, 2005; Pavlou and Fygenson, 2006). In the ethical clothing context, it is proposed that consumers' perceived level of controllability and self-efficacy will have a significant impact on intention to purchase ethical clothing. Hence the following hypothesis can be derived:

**H3 = Perceived behavioural control will have a direct and positive effect on intention to buy ethical clothing.**

***The roles of belief composites***

Beliefs play a central role in the Theory of Planned Behaviour since they are the building block of conscious thought. They are proposed to provide the foundations and are considered as the antecedents of attitudes, subjective norms and perceived behavioural control. Ajzen (1991, 2002b, revised 2006) argued that the beliefs affecting attitude, subjective norm and perceptions of behavioural control should be accessible and salient in order to gain insight into the underlying cognitive foundation.

Attitudes toward any objects can be predicted from knowledge of (1) the individual's beliefs about the object and (2) the individual's outcome evaluation of those beliefs. The belief strengths and outcome evaluations for different accessible beliefs provide information about the attitudinal considerations that guide people's decisions to engage or not to engage in the behaviour under consideration (Ajzen, 1991, 2002b, revised 2006).

Normative beliefs are assessments about what others might think of the behaviour and what people actually do. Thus, normative beliefs are the antecedents of subjective norm, and can be predicted from two measures (1) the likelihood that the referent holds the normative beliefs and (2) the motivation to comply with the view of the referent (Ajzen 2002b, revised 2006).

A set of control beliefs (perceived accessibility to the factor) and their perceived power to assist the action (perform the behaviour) determine perceived behavioural control (Ajzen, 1991, 2002b, revised 2006). An examination of control beliefs provides a picture of the factors that are viewed as facilitating or impeding performance of the behaviour. With regard to the above discussion about belief composites (see also Section A1.3), the following hypotheses can be derived:

**H4 = Behavioural beliefs will have a direct and positive effect on attitude toward buying ethical clothing.**

**H5 = Normative beliefs will have a direct and positive effect on subjective norm.**

**H6 = Control beliefs will have a direct and positive effect on perceived behavioural control.**

### C1.3.2 Modification of the Theory of Planned Behaviour

***The role of socially-motivated variables in determining ethical purchasing behaviour***

The Theory of Planned Behaviour links attitudes, subjective norms and perceived behavioural control and behavioural intention in a fixed causal sequence. Although the potential of the Theory of Planned Behaviour to predict behaviour has received considerable acceptance, many researchers have proposed a number of additional constructs, which might be useful addition to the models in various contexts (e.g., Mannetti *et al.*, 2002; Baker *et al.*, 2007; Louis *et al.*, 2007). Ajzen (1991) even suggested that the Theory of Planned Behaviour is open to further elaboration or expansion, if future predictors can be identified. As discussed in Section B2.2, three variables that have been found to add the predictive power to the Theory of Planned Behaviour model are ethical obligation (in the ethical context), self-identity and past behaviour (e.g., Sparks and Shepherd, 1992; Sparks *et al.*, 1995; Shaw *et al.*, 2000; Shaw and Shiu, 2003; Ozcaglar-Toulouse *et al.*, 2006). It is worth noting here that although many types of behaviour were found to be determined by the individual's past behaviour, routine purchase, repeat buying or habit (Bagozzi, 1991; Norman and Smith, 1995), the past behaviour construct was not included in the framework. Given the nature of the ethical clothing product and the sample for the current study, some participants might have limited experience with ethical clothing, if at all.

***Ethical obligation***

A recurrent criticism of the Theory of Planned Behaviour is that the model does not consider different types of normative influences. Consequently, a number of studies adopting Theory of Planned Behaviour included a measure of ethical obligation (e.g., Beck and Ajzen, 1991; Sparks *et al.*, 1995; Shaw *et al.*, 2000). The concepts of ethical obligation, moral norms and personal norms have been used interchangeably in the literature. Unlike subjective norms which are seen as socially shared rules of what one should do, moral norms refer to internalised values of what is right or wrong. (Ajzen, 1991; Arvola *et al.*, 2008). Ajzen (1991) agreed that a measure of perceived moral obligation can add the predictive power to the model but at least in a certain context. A number of research studies have included a measure of ethical obligation, particularly in the case of investigating moral or pro-social behaviours, or by contrast, anti-social or dishonest behaviours. Examples of ethical or pro-social behaviours include blood donation (Giles and Cairns, 1995) and volunteer decision-making (Warburton and Terry, 2000). Examples of unethical or dishonest behaviours include retail employee theft (Bailey, 2006) and shoplifting behaviour (Tonglet, 2002).

As discussed in Section B2.2, many studies provided substantial support for the addition of ethical obligation to improve the prediction of intentions in the ethical context (e.g., Raats, Shepherd and Sparks, 1995; Ozcaglar-Toulouse *et al.*, 2006). Conner and Armitage (1998) and Shaw and Shiu (2003) supported the role of ethical obligation as an important influence on ethical behaviour, working in parallel with attitudes, subjective norms and perceived behavioural control. However, as an exception, Sparks *et al.* (1995) found ethical obligation to be only a marginally significant independent predictor of behavioural intention. In previous studies, ethical obligation has been found to improve the prediction of intention (Sparks and Shepherd, 2002), and sometimes the prediction of attitude (Raats *et al.*, 1995), or both (Arvola *et al.*, 2008). However, the specific placement of ethical obligation within the Theory of Planned Behaviour is still unclear. A number of studies reported the contribution of ethical obligation to the prediction of attitudes (e.g., Ratts *et al.*, 1995; Sparks *et al.*, 1995; Shaw and Shiu, 2002a; Arvola *et al.*, 2008). Manstead (2000) argued that moral norm is assumed to be mediated through the measure of attitudes.

Unlike behavioural beliefs that lie at the heart of the Theory of Planned Behaviour, this study argues that consumers' moral values are assumed to represent consumers' ethical commitment that depart from rational cost-benefit analysis of behavioural choice (Manstead and Parker, 1995). In the current study, ethical obligation is viewed as an individual's values and beliefs of what is right or wrong and hence is considered as an antecedent of attitude, in conjunction with behavioural beliefs. In addition, since previous research found a significant contribution of ethical obligation to intention (e.g., Shaw *et al.*, 2000; Shaw and Shiu, 2002a, 2002b, 2003), ethical obligation is also hypothesised to have a direct effect on behavioural intention. This leads to the following hypotheses:

**H7 = Ethical obligation will have a direct and positive effect on attitude toward buying ethical clothing.**

**H8 = Ethical obligation will have a direct and positive effect on intention to buy ethical clothing.**

***Ethical self-identity***

In addition to ethical obligation, prior studies have also identified the useful addition of self-identity to the Theory of Planned Behaviour in predicting purchase intention within different contexts of consumer behaviour (e.g., Sparks and Shepherd, 1992; Sparks and Guthrie, 1998; Conner and Armitage, 1999; Michaelidou and Hassan, 2008; Smith *et al.*, 2008). The assumption is that self-identity is the salient part of an individual's self that relates to a particular behaviour and reflects the extent to which the individual sees himself/herself as fulfilling the criteria for any societal role. Shaw *et al.* (2000) pinpointed that as ethical issues have become central or important part of an individual's self-identity, then behavioural intention is accordingly adjusted. This argument is supported by Terry *et al.*'s (1999) study in the area of green consumerism, suggesting that consumers who regarded the role of recycling as an important component of their self-identity were more motivated to engage in recycling than those who do not.

Shaw and Shiu's (2002a) study, using multiple regression analysis, revealed that the relationship between behavioural beliefs and attitude were significantly strengthened when ethical obligation and ethical self-identity were included as

antecedents of attitude (see Section B2.2). However, in a series of studies using the Structural Equation Model, Shaw and colleagues (Shaw *et al.*, 2000, Shaw and Shiu, 2002b, 2003) provided empirical evidence that supports the role of ethical self-identity as an independent predictor of behavioural intention only and was not mediated through attitude. Conversely, Michaelidou and Hassan (2008) found ethical self-identity as a significant predictor of both attitude and intention to purchase organic food. Similar to the inconsistent placement of ethical obligation in the Theory of Planned Behaviour model, the specific placement of ethical self-identity is still inconclusive. Nevertheless, since previous research has found a significant independent contribution of ethical self-identity to both attitude and intention, the following hypotheses are formulated:

**H9 = Ethical self-identity will have a direct and positive effect on attitude toward buying ethical clothing.**

**H10 = Ethical self-identity will have a direct and positive effect on intention to buy ethical clothing.**

***The criticism of the modification of Theory of Planned Behaviour model in the ethical context***

The current study addresses the central criticism of the existing ethical models for the lack of attention given to self-interest values and motives (see Section A1.2 and Section A1.4). A series of studies by Shaw and her colleagues (e.g., Shaw *et al.*, 2000; Shaw and Shiu, 2003; Shaw *et al.*, 2006a) adopted the Theory of Planned Behaviour. Even though the coefficient determination of intention ($R^2$ = 0.47) in Shaw *et al.*'s (2006a) ethical consumers' decision-making model (including additional ethical obligation and ethical self-identity constructs) has much improved explanatory ability when compared to the original Theory of Planned Behaviour, approximately 50 percent of variance still remains unexplained (see also Section B2.3). Consumer decision-making process is complex. Apart from internal ethics, there are other self-interest values and motives influencing consumers' ethical decisions-making process. Individuals weigh up and prioritise these values and motives before a purchase is made (Bray, 2009). Thus, both socially-oriented and self-interest values and motives can be incorporated into the Theory of Planned Behaviour.

***The role of self-motivated variable in determining ethical purchasing behaviour***

As discussed in Chapter B, in the ethical consumption context, it is expected that socially-oriented values guide pro-social behaviour; on the contrary, some self-interest values and motives can be regarded as barriers stifling ethical behaviour (e.g., Schwartz and Bilsky, 1987, 1990; Banerjee and McKeage, 1994; Kollmuss and Agyeman, 2002). These internal barriers (self-interest values and motives) to ethical purchasing behaviour were found to be in conflict with socially-oriented values and concerns (Valor, 2007). Although consumers do not discard the ethical attribute of the product entirely, other self-interest values and motives are more influential (Bray, 2009). In previous consumer behaviour research, personal values were found to directly and indirectly influence consumers' behavioural intentions (e.g., Banerjee and Mckeage, 1994; Wijnen, Vermeir and Kenhove, 2007). Dickson (2000) argued that values along with beliefs and personal characteristics serve as a base for the formation of attitudes. On the other hand, the results from Wijnen *et al.*'s (2007) study investigating the relationship between values and traits and psychological characteristics revealed that values exercise an indirect influence on intention through involvement and that involvement is positively associated with intention. It has been acknowledged that although personal values and psychological traits generally have followed separate streams in consumer research, these concepts together play a pertinent role influencing individual behaviour. This study argues that involvement is potentially an important goal-directed self-interest value and motive in the ethical clothing decision-making processes (as discussed in Section B4.5.1). The influence of involvement on consumer clothing behaviour is better explained by drawing on the concept of self-identity and symbolic consumption literature.

Within the consumer behaviour literature, there is wide support for the notion that clothing is used as a symbolic device to express identity as well as to reinforce group membership (e.g., Holman, 1980; McCracken and Roth, 1989; Goldsmith *et al.*, 1999; Wattanasuwan, 2005; Shaw *et al.*, 2006b). In a specific context of ethical clothing consumption, an individual's collection of selves consists of ethical identity, social identity and fashion identity (as discussed in Section B3.2.1). The gap between attitude and behaviour might arise when the components of a consumer's self-identity are incongruent with one another. There is a wide divergence of findings on ethical clothing issues such as the importance of social and environmental concerns in

clothing purchase decisions, the need for fashionable designs and/or the need to renew one's appearance with clothing (e.g., Shaw and Tomolillo, 2004; Bray, 2009; Niinimäki, 2010). Therefore, ambivalence may arise when one dimension of identity (ethical identity) conflicts with others (e.g., fashion or social identities). Valor (2007) referred to this phenomenon as 'emotional ambivalence'. For instance, consumers who perceive an ethical obligation *should* take ethical issues into account when purchasing clothing, but the conflicting fashion or social identities reinforce the problem of *wanting* other product features when buying clothes (see also Section B3.2.2).

It can be argued that purchasing ethical clothing products has its own cost and benefit. Consumers consider and prioritise a range of ethical and self-interest concerns, motivations and identities or even trade-off or discard less pertinent ones (Valor, 2007; Bray, 2009). Even ethically concerned consumers do not always live up to their ethical standard when it comes to clothing purchase because ethical consumers who are also fashion-minded often perceive ethical clothing as unfashionable (e.g., Shaw and Tomolillo, 2004; Joergens, 2006).

Drawing on the literature on involvement with fashion clothing products (see also Section B4.5), the role of clothing involvement is expected to explain the attitude-behaviour inconsistency in ethical consumption since the concept of clothing involvement reflects another self-oriented motivational dimension for ethical product purchasing. Involvement is said to reflect the extent of personal relevance of the decision to the individual in terms of basic values, motives and self-identity. O'Cass (2001) found that consumers' clothing involvement is linked to materialism. Both psychological concepts of involvement and materialism have been found to explain how consumers construct and display self-identity and social identity (Browne and Kaldenberg, 1997; O'Cass, 2001). Since materialism was found to have a negative relationship with pro-social behaviour (Schwartz and Bilsky, 1987, 1990; Banerjee and McKeage, 1994), it is convincing that product involvement will have a negative relationship with ethical behaviour as well (as discussed in B4.5.1).

Clothing or fashion-involved consumers, regardless of their socially-oriented concerns, tend to focus on self-interest values and motives such as being fashionable, aesthetic, and the pleasurable aspects of clothing (Richins, 1994; O'Cass, 2001; Michaelidou and Dibb, 2006; Joergens, 2006). Of particular note is the point that the

attachment, commitment and involvement that consumers have with fashion clothing are considered as motivational barriers to consumers' ethical clothing purchase intention (Joergens, 2006). The idea of ethical fashion is to curb fast fashion or rapidly changing trends or throwaway fashion. For fashion-involved consumers, buying ethical clothing implies altering consumers' own self or modifying other aspects of identity to be coherent with ethical identity, either by changing brands or clothing style (Valor, 2007). As a consequence, harmonising fashion, social and ethical identities might pose perceived tangible and intangible costs for consumers (see also Section B3.3). To purchase ethical clothing, the main perceived costs are to pay a high price (tangible cost) and/or the fear to compromise their own style and/or transforming their self-identity (intangible cost). The latter psychological cost does not only affect their self-perception but also their social image and public appearance (Valor, 2007; Jägel *et al.*, 2012).

Involvement with the product category has been found to be an explanatory as well as a moderating variable with respect to consumer behaviour (e.g., Bloch, 1981; Dholakia, 2001; Tarkiainen and Sundqvist, 2009). This study hence incorporates clothing involvement into the ethical decision-making model as the predictor and the moderating variable for a better understanding of consumers' purchasing choices in the ethical clothing context. Based on discussion in Section B3.3 and Section B4.5.1, clothing is an involving category because it satisfies various needs such as hedonism, self-expression, image and impression management (Kaiser, 1990; O'Cass, 2004; Michaelidou and Dibb, 2006; Jägel *et al.*, 2012). Consumers will become involved when the clothing is perceived as important in meeting *their own needs, goals, values and motives* (Mittal and Lee, 1989). Since perceived hedonic value and self-expression motives in the fashion setting are the underlying reasons for consumer involvement with clothing, it can be argued that involvement in the clothing context is a goal-directed self-interest construct. In other words, the end-goal of clothing involvement is in response to one's own benefit rather than any ethical imperative. As a consequence, the following hypothesis is formulated:

**H11 = Clothing involvement will have a direct and negative effect on intention to buy ethical clothing.**

Apart from the assumption that clothing involvement will exert the direct on the intention to purchase ethical clothing, it is believed that clothing involvement will as well exert the moderating effects on the proposed ethical decision-making processes. According to Baron and Kenny (1986), a moderator can affect the form and strength of independent variables (e.g., attitudes, ethical obligation and ethical self-identity) and dependent variable (intention to purchase ethical clothing). Based on the discussion in Section B3.3 and Section B4.5.1, this study argues that clothing involvement is a motivational construct that may interfere with ethical decision-making processes. Previous studies found that highly involved clothing individuals tend to concerns for appearance and ethical clothing has been considered as unfashionable; therefore, it is hypothesised that an individual's attitudes towards buying ethical clothing will be lessened if that person is involved with clothing. This leads to the following hypothesis:

**$H12_a$ = Clothing involvement will moderate the relationship between attitude and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' attitude and intention to buy ethical clothing will be attenuated.**

This study also hypothesises that even though individuals perceive social influences to buy ethical clothing, the perceived social pressure will be lessened if individuals are involved with clothing. As discussed in Section B3.3, fashion and clothing are perceived to be public products necessary for constructing 'fashion' identity to impress and gain approval from others. Individuals might perceive social pressure to maintain their own identity in accordance with the cultural meaning of fashion. As a consequence, if the individuals are highly involved with clothing, perceived social pressure to buy ethical clothing (which has not considered fashionable nor stylish) might not be strong as social influences to buy (fashion) clothing products. Based on this assumption, it leads to the following hypothesis:

**$H12_b$ = Clothing involvement will moderate the relationship between subjective norm and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' subjective norm and intention to buy ethical clothing will be attenuated.**

As discussed in Section A1.4, the ethical purchasing gap is particularly evident in the case of ethical clothing. Consumers are restrained by a lack of availability and choice of ethical clothing products; and even ethical alternatives are available they have been considered as expensive. Thus, the hypothesis is formulated:

**$H12_c$ = Clothing involvement will moderate the relationship between perceived behavioural control and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' perceived behavioural control and intention to buy ethical clothing will be attenuated.**

Ethical concerns have often been outweighed by self-interest motives (Section B1.5). As discussed in Section B3.3 and B4.5, there is a wide range of motive behind clothing consumption. In other words, there is a complex mix of multiple self-interest end-goals such as self-expression, aesthetic satisfaction and group conformity. This study hence hypothesises that if individuals are highly involved with clothing, their ethical standards will be lessened. This leads to the following hypothesis:

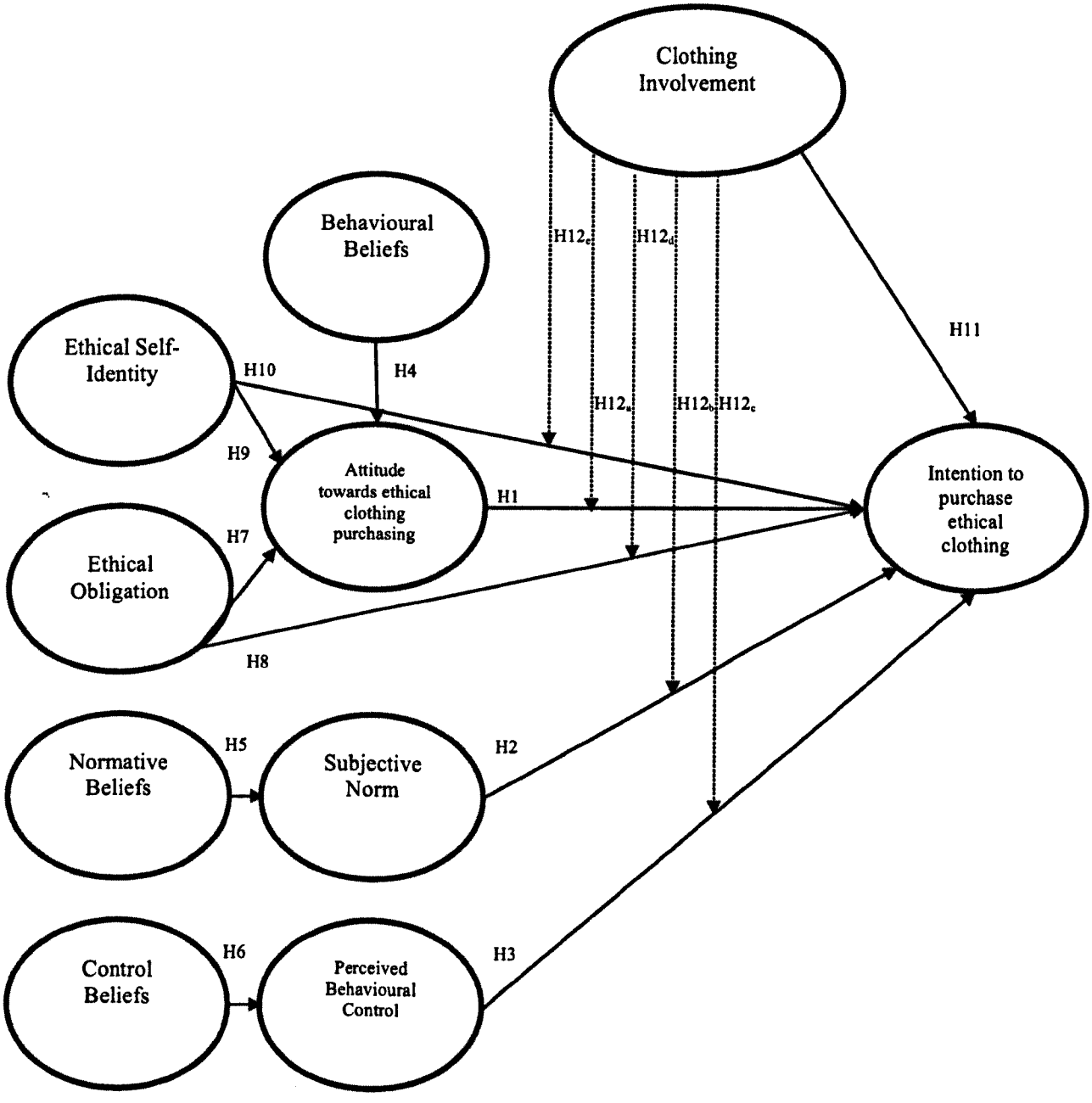
**$H12_d$ = Clothing involvement will moderate the relationship between ethical obligation and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' ethical obligation and intention to buy ethical clothing will be attenuated.**

In an ethical clothing purchase situation, consumers consider a range of ethical and self-interest concerns. Consumers then prioritise their concerns, motivations and identities or even trade-off or discard less pertinent ones (Valor, 2007; Bray *et al.*, 2011). Highly involved clothing individuals are hence likely to consider self-interest fashion aspects of clothing as their first priority when purchasing clothing. As discussed in Section B3.2.2, the idea of ethical fashion is to curb fast fashion or rapidly changing trends or throwaway fashion. For fashion-involved consumers, buying ethical clothing may imply altering their own self or modifying other aspects of identity to be coherent with ethical identity, by either a change of brands or clothing style (Valor, 2007). As a consequence, harmonising fashion, social and ethical identities might pose a perceived cost for consumers. Based on this discussion, it leads to the following hypothesis:

**$H12_e$ = Clothing involvement will moderate the relationship between ethical self-identity and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' ethical self-identity and intention to buy ethical clothing will be attenuated.**

Based on overall discussion in this section, the conceptual framework for the present study is advanced in Figure C1.2.

**Figure C1.2** The Conceptual Model



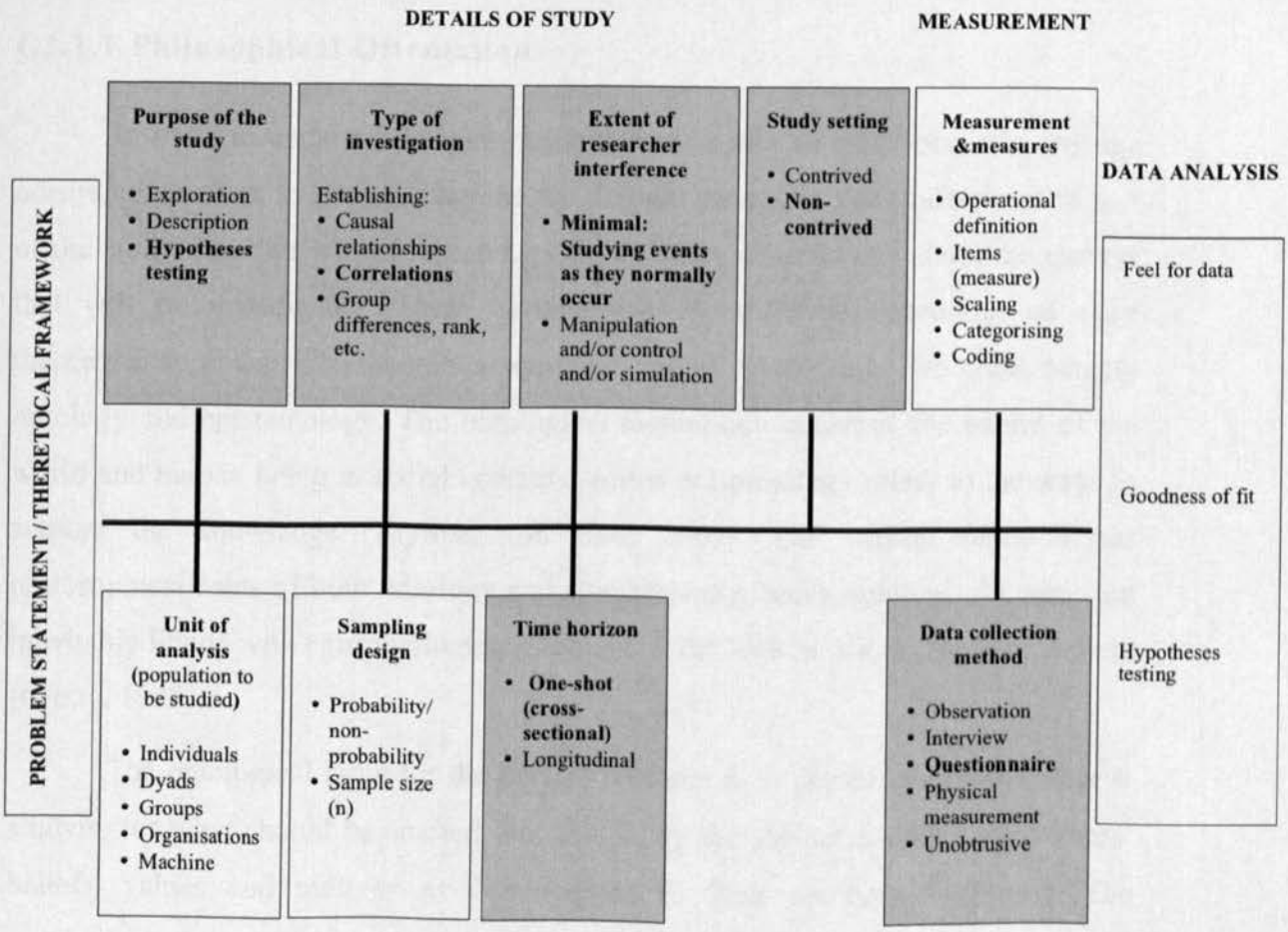

Note: Intercorrelation between exogenous constructs are omitted for clarity

# CHAPTER C2: RESEARCH DESIGN

## C2.1 INTRODUCTION

After the theoretical framework was proposed and hypotheses were generated, the next step (see Figure C1.1 the research process – Step 6) is to design the research in a way that the required data can be gathered and analysed to arrive at a solution (Sekaran and Bougie, 2010). This chapter of the thesis thus concerns the adopted research methodology, following the research design framework proposed by Sekaran and Bougie (2010) (as depicted in Figure C2.1). A research design is a detailed operational framework for conducting a research study. It is used as a guide to ensure that the specific research problem is answered by employing appropriate methods of data collection and analysis (Churchill and Iacobucci, 2005).

**Figure C2.1** The research design (Source: Adapted from Sekaran and Bougie, 2010, p.102)



Each cell represents a discrete, but interrelated, set of issues involved in research design. Although the interconnected nature of the research design elements means that they should be considered simultaneously, each aspect of the research design components is discussed in turn. This chapter focuses on the methodological considerations indicated by the shaded cells in Figure C2.1; and the chosen approaches are in bold. Foremost, the purpose of the study is discussed, followed by the type of investigation, the extent of researcher inference and study setting. A discussion of the time horizon and the choice of data collection methods are also included in this chapter.

Before proceeding further to discuss each methodological consideration in detail, this author points out the philosophical stance that guides decisions on research design (Churchill and Iacobucci, 2005; Jupp, 2006; Collis and Hussey, 2009). Thus, the next sub-section reviews the differences amongst philosophical paradigms and discusses the philosophical roots of this research study.

### C2.1.1 Philosophical Orientation

In order to understand social phenomena and how social sciences knowledge occurs, researchers must first examine the thought processes that underpin each part of the study. In other words, researchers firstly make assumptions about the matters that will be investigated. These assumptions are different depending on their theoretical approach. The theoretical approach can be divided into two areas, namely ontology and epistemology. The ontological assumption concerns the nature of the world and human being in social contexts, whilst epistemology refers to the ways to acquire the knowledge (Bryman and Bell, 2007). The current research has philosophical roots of both ontology and epistemology. Since ontological claims are inevitably linked with epistemological claims, it is difficult to discuss them separately (Crotty, 1998).

The ontological issue for the present research is to decide what this author is studying or what should be studied. For this study the subject matter is consumers' beliefs, values and motives as determinants of their purchase intentions. The ontological assumption in this study argues that realities are constructed by social actors or consumers. Additionally, the ontological assumption underlying this

research study is guided by the desire to investigate the differing values and motives that guide consumers' ethical consumption.

On the other hand, the epistemological issue underpinning this study is to evaluate claims about the way in which the world can be known to us (Hughes and Sharrock, 1997). The way consumers acquire knowledge is through comprehending the external environment such as various sources of information regarding ethical issues and ethical clothing in particular. Knowledge also comes from personal experiences with barriers (either actual or psychological barriers) that prevent consumers from purchasing ethical clothing. As a consequence, consumers' decision-making processes can be better modelled under the assumption of consumers' motivational conflicts and purchasing constraints such as limited information of ethical issues.

Social sciences research is dominated by a number of different philosophical perspectives. The two mostly adopted contrasting philosophical outlooks are positivism and interpretivism. Positivist or empiricist position employs inductive reasoning from observational data allowing the formulation of general law, which can be tested and verified through observation. On the other hand, interpretivism, or the so-called subjectivism, views reality as being socially constructed and interpreted (Lewis-Beck, Bryman and Liao, 2004); knowledge of the reality is therefore available only from the account that social actors can give it.

In social sciences, social survey research often adopts the positivist outlook where the strength and direction of association between variables is expressed. The application of the positivist social survey research is arguably more to do with the emphasis on the centrality of measurement and statistical testing than adherence to a philosophical doctrine (Jankowicz, 2005). A variable is an attribute of a phenomenon that can change and take different values, which are capable of being observed and/or measured. Since it is assumed that social phenomena can be observed and/or measured, positivism is associated with quantitative methods of analysis. Under positivism, theories provide the basis of explanations and permit the anticipation of phenomena (Collis and Hussey, 2009). As the current study provides a comprehensive theoretical framework to understand consumers' ethical choices, it is thus located broadly within the positivist paradigm. This decision is justified by the research objectives and expected outcomes of the research which place emphasis on specifying

and testing the structural model as well as investigating the relationships pathways amongst the variables in the theoretical framework.

## C2.2 PURPOSE OF THE STUDY

There are three types of research design: exploratory, descriptive and hypothesis testing (Sekaran and Bougie, 2010). The chosen approach depends on the objectives and is linked to the philosophical orientation of the study. A discussion of each type of research design and its relevance to the current study is treated in more detail as follows.

### C2.2.1 Exploratory Research

Exploratory research is generally appropriate for any research where little is known about the phenomena. The primary objective of exploratory research is to provide insights into and understanding of the phenomena. It enables the researcher to discover, become familiar with the research topic or research problem, clarify concepts and formulate research hypotheses (Churchill and Iacobucci, 2005). In this study, exploratory research was undertaken as follows: an extensive review of literature (Part B) enabled this author to obtain background information with regard to ethical consumption, product involvement and consumers' values, attitudes and behavioural intention, and consequently research direction is pursued. Evaluation of the literature led to a problem formulation for a more precise investigation, and the development of research aims and concept clarification. The conceptual model and related hypotheses were advanced (Section C1.3).

In addition to the literature review, the exploratory stage of this study also included a belief elicitation study. Following Ajzen's (2002b, revised 2006) Theory of Planned Behaviour procedures, qualitative research was undertaken to elicit salient behavioural, normative and control beliefs for the action of 'purchasing ethical clothing'.

### C2.2.2 Descriptive Research

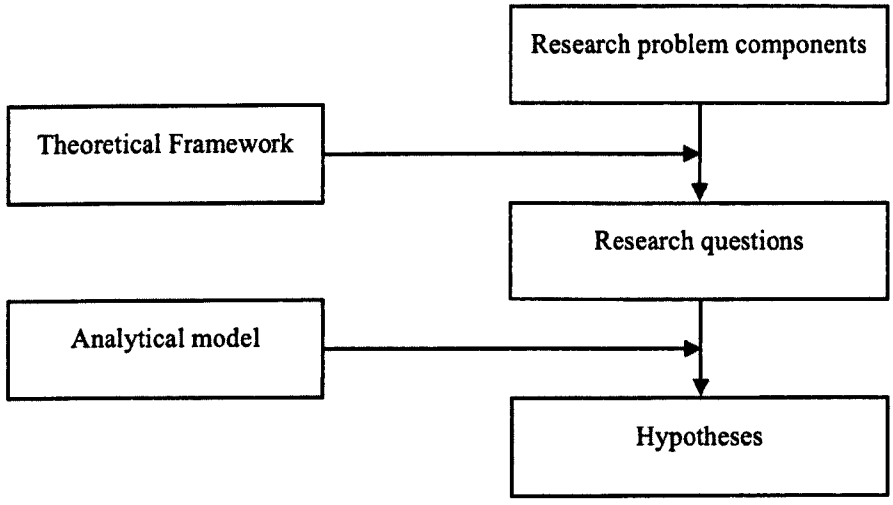
The major emphasis of descriptive research is to portray the characteristics of the subject of interest (Malhotra and Birks, 2003). This is the extension of exploratory research. Hence, the main difference between exploratory and descriptive research is that descriptive research is characterised by prior information of specific research questions and hypotheses. In this study, the main focus is on investigating the relationship between constructs in a structural model and testing the related hypotheses. The description of the subject of interest (consumer characteristics and estimate proportion of people who behave in a certain way) is a secondary objective to predict the phenomena. Hence, this study placed emphasis on sample selection by evaluating the practical issues related to the sampling design (Section C4.3), so that the samples are representative of the population of interest.

### C2.2.3 Hypothesis Testing

The aim of hypothesis testing is to test and examine relations between two or more variables as postulated in the theoretical framework (Churchill and Iacobucci, 2005). In contrast to the nature of interrogative research questions, hypotheses are declarative, and can be tested empirically (Malhotra and Birks, 2003). Hence, the latter provides an answer to the former. The development of research problems, research questions and hypotheses together with the influence of theoretical framework and analytical model are depicted in Figure C2.2.

As discussed in Section A1.3, the central focus of this study is to develop the conceptual model and to test hypotheses related to the relationship between constructs in the structural model. The framework of this study therefore is to test the hypotheses developed and underpinned by the theoretical background.

**Figure C2.2** Development of research questions and hypotheses
(Source: Malhotra and Birks, 2003, p.48)




## C2.3 TYPE OF INVESTIGATION

Sekaran and Bougie (2010) suggested that the researcher should determine whether a causal or correlational study is needed in order to answer the research questions. The causal study is mainly concerned with cause and effect relations, whilst the correlational study is concerned with identifying associations between variables. Malhotra and Birks (2003) pointed out that marketing phenomena are caused by multiple variables, and the relationship between cause and effect tends to be problematic. The researcher can only infer a cause-and-effect relationship, but cannot prove causality. Three conditions must be satisfied in order to make causal inferences: concomitant variation, time of occurrence of variables and elimination of other possible causal factors. Nevertheless, evidence of all three conditions still does not demonstrate conclusively that a causal relationship exists. Experimentation is typically employed to provide strong evidence on all three conditions. In this study controlled experiments were not undertaken, hence the conditions of causal inferences are not satisfied.

The aim of this study is to find the relationship and test the correlations amongst variables rather than proving a cause-and-effect-relationship. Thus, this author can only infer a cause-and-effect relationship of variables. As Jankowicz

(2005) pointed out, positivists maintain that although event A may precede event B in time, it does not guarantee that A brings B.

This study measures the nature and degree of association, and assesses the strength of relationship between pairs of variables as well as testing the moderating effect of product involvement. Using Partial Least Square Structural Equation Modelling (PLS-SEM), the theoretical model and related hypotheses can be tested statistically in a simultaneous analysis of the entire system of variables. This correlational study approach is similar and consistent with previous studies in the ethical consumption domain using multiple regression analysis and Covariance Based-Structural Equation Modelling (e.g., Dickson, 2000; Shaw and Shiu, 2003). Shaw and Shiu (2003) argued that the structural equation modelling procedure could explain the structure or pattern amongst a set of latent variables, factors and constructs, enabling the modelling of cognitive constructs (the beliefs-based construct) underpinning the model.

## C2.4 STUDY SETTING AND EXTENT OF RESEARCHER INTERFERENCE

According to Sekaran and Bougie (2010), a research study can be conducted in two settings, contrived and non-contrived, depending on whether the study is causal or correlational. The contrived settings deal with an artificial environment, where the purpose is to find a cause-and-effect relationship. For instance, lab experiments are the creation of an artificial, contrived environment in which extraneous factors are strictly controlled by researchers. On the other hand, in the field research or non-contrived settings, research takes place in the natural environment where the subjects under investigation proceed normally with minimal to moderate researcher interference. For the present research, data are collected from the respondents in their normal environment with no control over any factors, hence, the setting of this study is non-contrived (see Section C2.6.2 for data collection method), and the extent of interference by the researcher is minimal to none. However, it should be noted that the researcher intervention is unavoidably inherent to research with human subjects (Malhotra and Birks, 2003). For instance, respondents tend to give socially desirable answers in the presence of the researcher or over-report the extent to which they behave ethically (Harrison, Newholm and Shaw 2005). This is

the case for the interviewing method employed in the belief elicitation study (also discussed in Section C2.6). To make sure the interventions of the researchers were minimal, the questionnaire was carefully designed to prevent social desirability bias and to avoid leading questions and value-laden questions that suggest a 'correct' answer (Collis and Hussey, 2009).

## C2.5 TIME HORIZON

In terms of time horizon of the research, two types of studies may be undertaken: longitudinal and cross-sectional studies. In longitudinal research, data are collected at two or more points in time, whereas cross-sectional research provides a snapshot of the variables of interest at a single point in time (Churchill and Iacobucci, 2005). The focus of this study is to investigate the determinants of consumers' intention to purchase ethical clothing, and the direct and moderating effects of clothing involvement. Hence, a cross-sectional study was undertaken to measure the motivational stage of decision-making, values, motives and behavioural intention at a single point in time, rather than adopt a longitudinal approach to study value change over time or change in consumers' attitudes and their actual behaviour.

Even though a cross-sectional approach cannot detect consumers' values and attitude changes nor their actual purchase behaviour over a period of time, it allows cohort analysis of data such as age and gender cohorts, which serve as the basic comparison unit of analysis (Churchill and Iacobucci, 2005). A cross-sectional study has an advantage over a longitudinal in terms of representativeness of the sample and low response bias (Malhotra and Birks, 2003). In term of non-representativeness, a longitudinal study may experience a sample of respondents refusing to cooperate. They may also give biased responses due to boredom and incomplete entries (Malhotra and Birks, 2003).

## C2.6 DATA COLLECTION METHODS

After justifying the purpose of the study, type of investigation, study setting and time horizon of the current research, the discussion now turns to data collection methods. Research data can be categorised into two groups: primary and secondary data. Primary data are original data collected by the researcher for the research project being undertaken, whereas secondary data are data that have been collected and published from the existing source for some other purpose (Collis and Hussey, 2009). Secondary data in the form of academic publications, including literature in hard copy and on the Internet and textbooks, were extensively reviewed in the exploratory stage of the research (Section C2.2.1). From the literature review, the need for the research was discussed (Section A1.2) as well as the conceptual model, hypotheses (Section C1.3), and operational definitions of the research constructs (Section C3.2) were identified. To reflect the philosophical assumptions of the research paradigm (Section C2.1.1) and research objectives (Section A1.3), primary data were collected for the current study. In this section, the available methods for collecting primary data are briefly discussed, followed by a discussion of the methods employed for this study.

### C2.6.1 Primary Data Collection Methods

A research paradigm is not just a philosophical framework, but also guides how the research should be conducted. Choosing a methodology should hence reflect the philosophical assumption of the paradigm (see Section C2.1.1). Several scholars broadly categorise research methodologies into quantitative and qualitative research design which correspond to two main research paradigms, positivism and interpretivism, respectively (e.g., Saunder, Lewis and Thornhill 2003; Bryman and Bell, 2007; Collis and Hussey, 2009).

Although Bryman and Bell (2007) and Saunders *et al.* (2003) noted that a distinction between quantitative and qualitative can be problematic and ambiguous, they suggested that the significant distinction is a helpful means of classifying research strategy, research method and data analysis approaches. Saunders *et al.* (2003) pointed out three fundamental differences between quantitative and qualitative approach in terms of *data*. Similarly, Bryman and Bell (2007) also distinguished quantitative and qualitative in terms of *the research strategy* or the general orientation

to the conduct of business research. Table C2.1 outlines the differences between quantitative and qualitative research in terms of principle orientation to the role of theory in relation to research and data collection. Generally, the emphasis of quantitative methods is on deductive reasoning and theory testing, whilst the focus of qualitative is on induction and theory generation (Bryman and Bell, 2007).

**Table C2.1** Fundamental differences between quantitative and qualitative strategies and data (Source: Adapted from Saunder, Lewis and Thornhill, 2003, p. 378 and Bryman and Bell, 2007, p.28)

| | **Quantitative (Positivism)** | **Qualitative (Interpretivism)** |
|---|---|---|
| **Principle orientation to the role of theory in relation to research** | Deductive; testing of theory | Inductive; generation of theory |
| **Data** | Based on meanings derived from numbers;<br><br>Collection results in numerical and standardised data;<br><br>Analysis conducted through the use of diagrams and statistics | Based on meanings expressed through words;<br><br>Collection results in non standardised data requiring classification into categories;<br><br>Analysis conducted through the use of conceptualisation |

Collis and Hussey (2009) contended that positivism and interpretivism paradigms represent the extremities on the continuum. Associated methodologies and methods under each research paradigm may represent an overlapping of some of the philosophical assumptions as indicated in Table C2.2. Quantitative and qualitative research designs have their own merits and demerits, which are widely discussed in the research methods literature (e.g., Saunders *et al.*, 2003; Bryman and Bell, 2007). Whist the debate is not provided here, the advantages and disadvantages of each data collection method employed in this study are discussed. The focus of this study is to ensure that the data collection choices broadly represent the core assumptions, reflecting the coherent research strategy and methods. The following section discusses the specific data collection methods employed in the present study.

**Table C2.2** Methodologies associated with the main research paradigms
(Source: Adapted from Collis and Hussey, 2009, p.58)

| Positivism (Quantitative research design) | Interpretivism (Qualitative research design) |
|---|---|
| Experimental studies<br>Survey (using primary or secondary data)<br>Cross-sectional studies<br>Longitudinal studies | Hermeneutics<br>Ethnography<br>Participative enquiry<br>Action research<br>Case studies<br>Grounded theory<br>Feminist, gender and ethnicity studies |

### C2.6.2 Primary Data Collection Methods for the Exploratory Research

Before research hypotheses can be formulated, researchers need to discover and understand the subject matter being examined (Section C2.2.2). In a belief elicitation study, qualitative research was undertaken. A semi-structured interview format was employed in the early stages of the research to obtain specific information from a sample of population. The 21 participants in this stage of the research were asked a set of pre-determined open-ended questions designed to uncover their salient beliefs (behavioural outcomes, referents and restricting/facilitating factors) associated with the purchase of ethical clothing. The advantages of a face-to-face semi-structured interview format were that it provided a range of insights on respondents' opinions about ethical issues. In addition, the participants felt less intrusive since the semi-structured interview encourages two-way communication. The detailed discussion of semi-structured interview method employed in this study is provided in Section C2.6.4.

### C2.6.3 Primary Data Collection Methods for the Non-Contrived Main Study

Consistent with the present research positivist orientation (Section C2.1.1), the objectives to investigate the relationships amongst variables (Section A1.3) and the chosen analytical technique (Section C5.2), a quantitative approach was adopted for the main study. Particularly, a survey methodology in the form of a self-completion questionnaire was employed to determine the relative effect of socially-oriented and self-interest values and motivations on ethical purchasing intentions.

The questionnaire is one of the most used survey data collection techniques, where each respondent is asked to respond to the same set of questions in a predetermined ordered (Saunders *et al.*, 2003). The advantages and disadvantages of the survey method in comparison to other methods have been widely debated (e.g., Hakim, 1987; Churchill, 1991; Saunders *et al.*, 2003; Bryman and Bell, 2007; Hustvedt and Dickson, 2009). The relevant advantages and disadvantages of self-completion questionnaires for the present research are summarised as follows.

The primary advantage of the survey method was that it allowed this author to obtain information in a systematic way about variables that are not easy to observe such as attitudes and intentions. Secondly, a structured questionnaire employed standardised measurement that is consistent across all respondents, and the responses could be analysed on a comparable basis. Thirdly, questionnaires could be distributed in very large quantities at the same time and could be sent to geographically widely dispersed areas. Fourthly, a questionnaire was convenient for respondents because they could complete it in their own time. Furthermore, questionnaires are commonly regarded as reliable methods for reducing interview bias and socially desirable answers due to respondent's anonymity. Lastly, in terms of research findings, a questionnaire provided quantitative or numerical descriptions of relevant characteristics of the study population. As a result, the researcher could generalise or made claims about a population (Fowler, 2002).

In spite of the advantages of the questionnaire, some disadvantages were taken into consideration. The vital limitations of questionnaires are the possibility of measurement error and response bias as well as the difficulty of getting adequate response. To minimise these biases, this author placed emphasis on a methodological rigour relating to a construct measurement (i.e., careful development of items and choice of scales) (see also Section C3.2). The initial questionnaire was pilot-tested prior to the final administration. It should be noted that data collected by survey methods usually obtain a low response rate and a lesser depth and quality of information than a depth interview since there is no opportunity for investigators to probe beyond a given answer or to clarify vague questions. As discussed later, given the mode of survey administration (Section C2.6.4), low response rate was not a problem to this study.

### C2.6.4 Mode of Survey Administration

*The Belief Elicitation Study*

There are various survey administration methods such as mail, email or web-administered, face-to-face and telephone (Collis and Hussey, 2009). As already discussed in Section C2.6.2, the face-to-face semi-structured interview was employed in the exploratory stages of the research. The advantages of a face-to-face semi-structured interview format were that the researcher could probe the answer by asking 'Anything else?' to eliciting in-depth information on the topic (East *et al.*, 2008). Additionally, the researcher could also clarify doubts and ensure that the participants properly understood the questions. During the interviews, the researcher made written notes to avoid bias from recalling information from memory. The interviews were not recorded on tape since some participants were uncomfortable being taped. Moreover, taped interviews might bias the responses of respondents because they aware that their answers were being recorded and that their anonymity was not preserved in full (Sekaran and Bougie, 2010).

*The Pilot*

A combination of distribution methods was employed for the pilot study, in order to avoid the possibility of low response rates. The mixing mode method enabled the researcher to reach people who were inaccessible via a single mode. For this study, self-administered questionnaires were distributed face-to-face and online. For face-to-face administration, questionnaires were presented to respondents and personally administered by this author. The main advantage of the face-to-face distribution was that it allowed this author to clarify the purpose of the research and to answer any queries about the questionnaire, thus minimising the risk of missing data. The responses rate was fairly high (see the discussion on response rate in Section C5.2.1). In addition to face-to-face data collection method, the alternative method of administration employed by this author was online administration. An email containing a cover letter and a hyperlink to a web-based questionnaire (hosted by Qualtrics) was sent to selected respondents at the convenience of this author (please see Chapter C4 for sampling design method).

*The Main Study*

With regard to the data collection for the main study, the UK market research company Maximiles was hired; thanks to funds provided by Kingston Business School. Maximiles sent an email containing a cover letter and a hyperlink to a web-based questionnaire (hosted by Qualtrics) to their online panel members who have already expressed their readiness to participate in online surveys. Nevertheless, one of the possible biases of this data collection method was that some of Maximiles' online members might be "professional respondents" who value receiving reward points incentives from completing the questionnaire (see also Section E1.6 for limitation of using database from a market research company). It is possible that some of the respondents filled in the questionnaire as quickly as possible without thoughtful considerations. As a consequence, this author had to pay careful attention to each subject's responses in order to detect any invalid or meaningless patterns of questionnaire answering. Despite the drawback, one of the greatest advantages of distributing an online survey to a market research company database is that it provides the quickest turnaround. This data collection method enabled the researcher to eliminate the difficulty in sourcing and selecting a random sample of clothing shoppers as well as the complexity in reaching clothing consumers in a diverse geographical area. Furthermore, the chosen data collection method provided the control over sample selection (Churchill and Iacobucci, 2005). Maximiles sent questionnaire to their online panel members who had expressed their interest and readiness to participate in online surveys (see also Chapter C4 for sampling design method). In other words, this method enabled the researcher to direct the questionnaire to a designated target population, and to get the desired cooperation from those respondents in a short period of time.

### C2.6.5 Communication Method

In this study, both paper-based (for pilot studies only) and web-based questionnaires (for pilot-studies and main study) were administered through a structured-undisguised communication method, which is the most frequently used method in marketing research (Iacobucci and Churchill, 2010; depicted in Figure C2.3).

In term of the degree of standardisation, respondents were presented a highly structured series of questions and predetermined responses using 7-point scale measurement (Saunders *et al.*, 2003). The purpose of the study was not disguised. This author argues that if the targets of the research are clear, the respondents are likely to provide truthful and reliable answers. Thus, respondents were informed of the purpose and legitimacy of the search in the cover letter.

**Table C2.3** Structure and disguise in communication methods
(Source: Iacobucci and Churchill, 2010, p.190)

| | **Structured** | **Unstructured** |
|---|---|---|
| **Undisguised** | *Typical Questionnaire* | Interviews<br>Open-ended questions |
| **Disguised** | (least used) | Motivation research<br>Word association<br>Sentence completion<br>Storytelling |

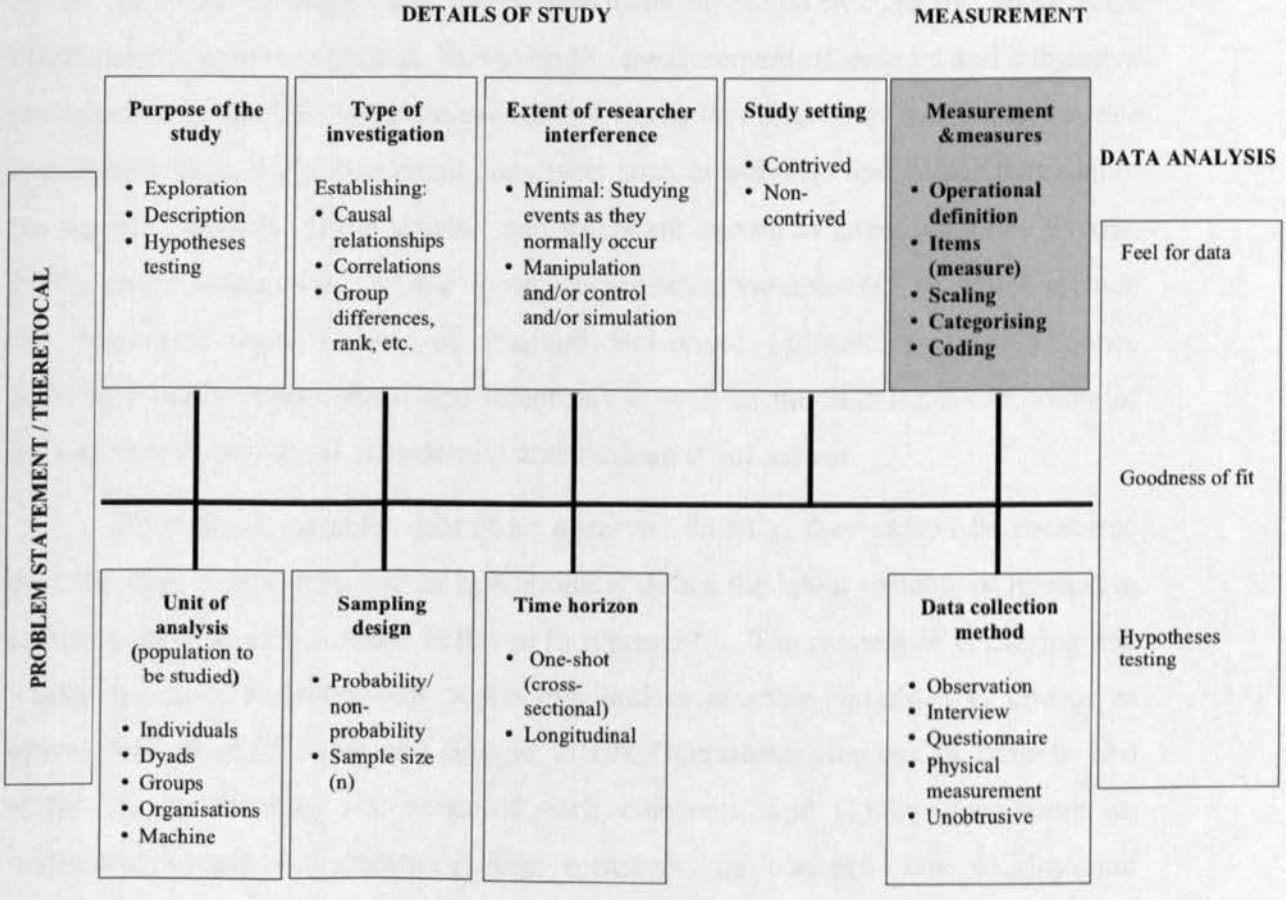
The attachment of the cover letter and Kingston Business School logo embedded on the online survey pages emphasised the importance of the study and reinforced the credibility of the study. The details in the cover letter included: (1) the purpose of the study; (2) the importance of the respondents' replies; (3) the confidentiality in the sense that only the researcher has access to the data and the results would be used for academic purposes only; (4) the length of time it would take to complete each questionnaire; and (5) the contact details of the researcher in the event that respondents have any inquiries or concerns with regard to the research. The measure and measurement employed in this study together with the research instrument are discussed in the next chapter (Chapter C3). In Chapter C4, sampling method and procedures are discussed.

# CHAPTER C3: MEASUREMENT OF VARIABLES

## C3.1 INTRODUCTION

This chapter focuses on the issue of measurement of variables in the research design process, as illustrated by the shaded cells in Figure C3.1. The measure and measurement employed for the present study, including the operational definition and conceptualisation of the research constructs, are discussed, followed by the discussion of questionnaire design.

**Figure C3.1** The research design for Section C3.1
(Source: Adapted from Sekaran and Bougie, 2010, p. 126)



## C3.2 MEASUREMENTS AND MEASURES

Measurement of the variables in the theoretical framework is an integral part of research and an important aspect of research design (Sekaran and Bougie, 2010). In this section, the operational definition and the conceptualisation of the research constructs as either formative or reflective measurement model are discussed. This section ends with a discussion of how each construct was measured and operationalised.

### C3.2.1 Operational Definition

Measurement is the assignment of the numbers or other symbols to objects in a way that it reflects the quantity of the attribute of that object (Sekaran and Bougie, 2010). Attributes of objects that can be physically measured by objective and precise measurement pose no problem. However, the measurement of abstract and subjective attributes is difficult. Research in consumer behaviour, behavioural and social science researchers often study theoretical constructs such as attitudes and values that cannot be observed directly. These abstract constructs are known as latent variables (Byrne, 2001). In the present study all the constructs are latent variables (LVs), which include the constructs from Theory of Planned Behaviour (attitude, subjective norm, perceived behavioural control and intention) as well as the additional constructs of ethical obligation, ethical self-identity and clothing involvement.

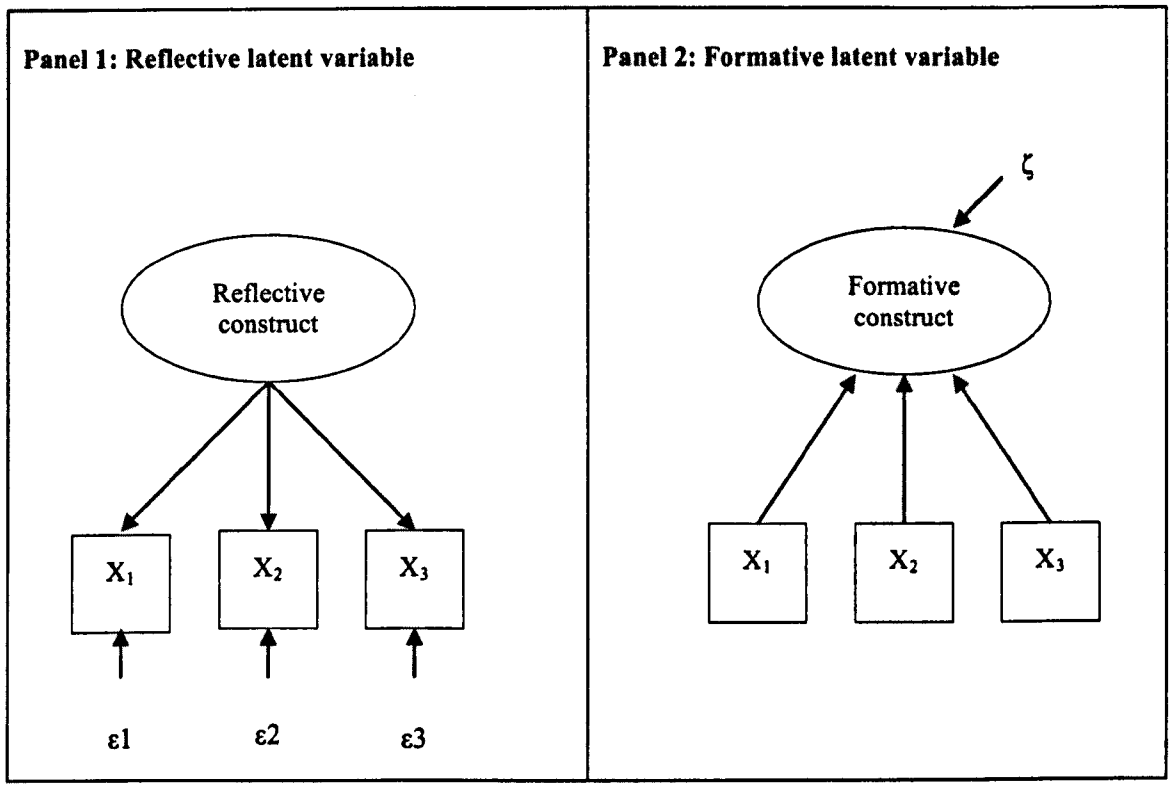
Since latent variables cannot be observed directly, they cannot be measured directly. Hence, researchers must operationally define the latent variable of interest in terms of reaction or behaviour believed to represent it. The process of clarifying and rendering latent variables into observable and measurable variables is known as operationalisation (Sekaran and Bougie, 2010). Operationalising can be done in two steps: (1) by defining a concept of each construct; and (2) by developing an instrument (items and questions) that measures the concept. The validity and reliability of the measurement scale are then assessed. The discussion of how each construct was defined, operationalised and measured is presented in the following section.

### C3.2.2 Conceptualisation of the Research Constructs

Before turning focus on scale development, the potential specification of conceptualisation of latent variables in theory development and testing are discussed in this section. As mentioned earlier (Section C3.2.1), latent variables are phenomena of theoretical interest which cannot be observed directly and have to be assessed by manifest measures that are observable. This author therefore needed to be careful of the issues of measurement model misspecification. This issue concerned the distinction between formative and reflective indicator constructs and the incorrect adoption of reflective indicators where formative indicators would be more appropriate and vice versa (Jarvis, MacKenzie and Podsakoff, 2003; Diamantopoulos, Riefler and Roth, 2008). According to Diamantopoulos *et al.* (2008), a measurement model describes relationships between a construct and its measures, whereas a structural model specifies relationships between different constructs. Hence, a proper specification of the measurement model is necessary before meaning can be assigned to the analysis of the structural model. In this study, all constructs in the conceptual model are latent variables and cannot be directly observed, the correct specification of the constructs are thus critical.

Two types of latent construct are reflective and formative latent variables. Measures, also called indicators or scale items, can be distinguished as either ones that are influenced by (reflect) or influence (form) latent variables (Bollen and Lennox, 1991; Diamantopoulos *et al.*, 2008). In a reflective measurement model, the indicators are caused by the underlying latent construct, whereas in formative measurement model, the indicators cause the latent construct. In this respect, the direction of the relationship is either from the construct to the measures (reflective measurement) or from the measures to the construct (formative measurement). The direction of the relationship between latent constructs and measures are illustrated in Figure C3.2.

**Figure C3.2** Two types of measurement models
(Source: Diamantopoulos, Riefler and Roth, 2008, p.1205)




The specification of a reflective latent variable and its measures is displayed in Panel 1, where the indicators denote effects (or manifestations) of an underlying latent construct. A change in the underlying latent construct causes changes in all indicators simultaneously. All measures are expected to be positively correlated. In addition, the indicators are subjected to errors of measurement ($\varepsilon_i$) in the reflective model. Due to the high correlations between the indicators, the indicators are also interchangeable and dropping an indicator should not alter the conceptual meaning of the construct (Jarvis *et al.*, 2003).

In Panel 2, formative construct is often termed as a combination variable (MacCallum and Browne, 1993) or composite variable (MacKenzie, Podsakoff and Jarvis, 2005), implying that the measures cause the construct and that the construct is fully derived by its measurement. Unlike reflective measurement model, the measurement error ($\zeta$) is at the construct level rather than at the individual indicators. Due to the direction of causality with formative models, high correlation between the indicators is not expected, required, nor is a cause for concern. However, dropping an

indicator should not be done since each indicator captures a specific aspect of the construct's domain, and the omission will alter the nature of the construct (Bollen and Lennox, 1991). Based on Diamantopoulos *et al.* (2008), a summary of differences between the two models is shown in Table C3.1.

**Table C3.1** Summary of differences between the reflective and formative measurement models (Source: Adapted from Diamantopoulos, Riefler and Roth, 2008)

| Concept | Reflective | Formative |
|---|---|---|
| Regression equation | Simple | Multiple |
| Causal Priority | The indicators are the dependent variables; and the latent construct is the explanatory variable | The indicators are explanatory variables; and the latent variable is the dependent variable |
| Intercorrelations between the indicators | All indicators must be positively intercorrelated | No specific expectations about patterns of intercorrelations: indicators can be positively or negatively correlated or no correlation |
| Measurement error | Assumed to be independent and unrelated to the latent variable | No individual measurement error terms, that is, they are assumed to be error-free in a conventional sense |
| Error term | At the indicator level | A disturbance at a construct level |
| Measurement Interchangeability | Removal of an indicator does not change the essential nature of the underlying construct | The indicators characterise a set of distinct causes which are not interchangeable, hence, removing an indicator potentially alters the nature of the construct |
| Estimation | A reflective measurement model with three or more indicators is identified and can be estimated | A formative measurement model, in isolation, is underidentified and, thus, cannot be estimated |

Jarvis *et al.* (2003) contended that a construct can be conceptually and empirically uni-dimensional or multi-dimensional, depending on the level of abstraction used to define the construct. From a conceptual point of view, Law, Wong and Mobley (1998) explained that a construct is multi-dimensional '*when it consists of a number of interrelated attributes or dimensions and exists in multidimensional domains*' (p.741). In contrast to a set of interrelated uni-dimensional constructs, the dimensions of a multi-dimensional construct can be conceptualised under an overall abstraction, and it is theoretically meaningful and parsimonious to use this overall abstraction as a representation of the dimensions. When dealing with multi-dimensional constructs, it is crucial to distinguish between (at least two) levels of analysis. This means that a single multi-dimensional construct might have one type of measurement model relating its indicators to its first-order dimensions, and a different measurement model relating its components to the underlying second-order components (Jarvis *et al.*, 2003).

Jarvis *et al.* (2003) identified four types of second-order models, which derived from the fact that: (a) a first-order construct can have either formative or reflective indicators, and (b) those first-order constructs can, themselves, be either formative or reflective indicators of an underlying second-order construct. The combination of these possibilities produces four types of multi-dimensional constructs are as follows:

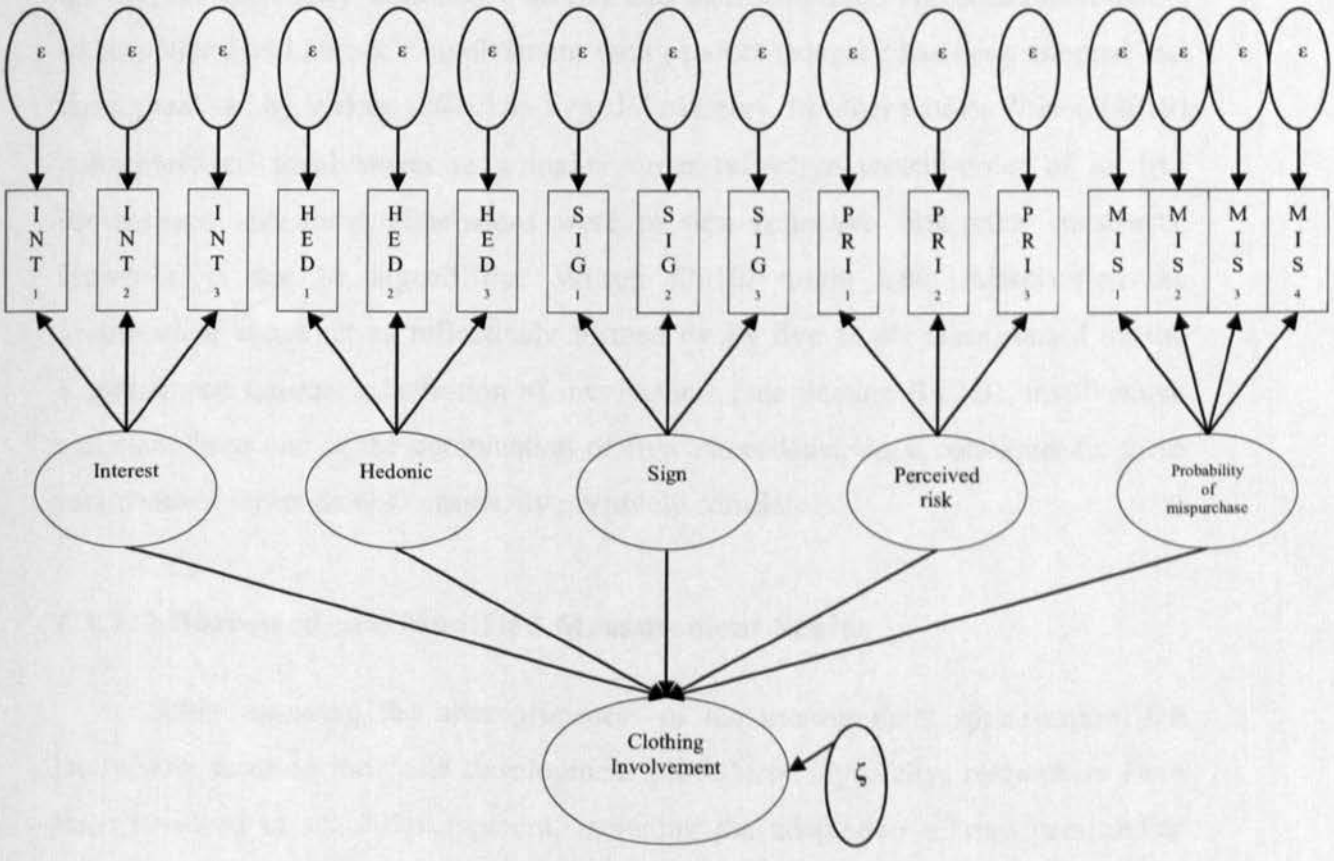
- Type I: formative first-order and formative second-order;
- Type II: reflective first-order and formative second-order;
- Type III: formative first-order and reflective second-order;
- Type IV: reflective first-order and reflective second-order.

The measurement models employed in the current study are a combination of uni-dimensional reflective constructs as well as one multi-dimensional formative construct. The conceptual definition of constructs of the present study is specified at the abstract level, which includes multiple reflective first-order constructs and one formative second-order construct (see Section B4.3.3 for the discussion of involvement dimensions). Attitude, Subjective Norm, Perceived Behavioural Control, Behavioural Beliefs, Normative Beliefs, Control Beliefs, Ethical Obligation and

Ethical Self-identity are all conceptualised as reflective latent variables; which means each construct has reflective indicators (Figure C3.2: Panel 1).

Clothing involvement is the only construct that is conceptualised as multi-dimensional formative construct, which has a higher level of abstraction, and thus fall into Type II category, determined by the guidelines from Jarvis *et al.* (2003), MacKenzie *et al.* (2005) and Diamantopoulos *et al.* (2008). Type II represents a second-order construct with first-order formative dimensions which are themselves measured by several reflective manifest items.

**Figure C3.3** Clothing involvement measurement model (Type II: formative second-order construct with reflective first-order dimensions)



Type II second-order measurement model (illustrated in Figure C3.3)

- Clothing involvement is a higher order formative second-order of its five dimensions: Interest, Pleasure, Sign, Risk importance and Risk probability (Kapferer and Laurent, 1993).
- Interest, Pleasure, Sign, Risk importance and Risk probability are in turn conceptualised as reflective first-order.

Recent studies provided empirical examples of second-order measurement model application (e.g., Lin, Sher and Shih, 2005; Ruiz, Gremler, Washburn and Carrión, 2008, 2010; Wilson, 2010). For instance, Ruiz *et al.* (2008) conceptualised the construct of service value as a second-order factor which was formed by three reflectively and one formatively specified first-order dimensions, namely, service quality, service equity, confidence service and sacrifice index. The abstraction nature of Kapferer and Laurent's involvement with product category has been adopted and conceptualised by Wilson (2010) as Type IV category. In other words, Wilson (2010) conceptualised involvement as a higher order reflective second-order of its five dimensions; and these dimensions were in turn reflective first-order constructs. However, it can be argued that Wilson (2010) might have misspecified the involvement construct as reflectively formed by its five facets since, based on the Kapferer and Laurent's definition of involvement (see Section B4.3.3), involvement can stem from one or the combination of five antecedents. As a consequence, these involvement facets do not necessarily positively correlate.

### C3.2.3 Borrowed and Modified Measurement Scales

After assessing the appropriateness of the measurement specification, the study now turns to the scale development procedures. Typically, researchers have been involved in scale development, including the adaptation of measures and/or borrowing from other disciplines or contexts, as well as the creation of new measurement scales specifically for the research. The measures employed for this study were adopted from previous literature, with necessary modifications to the ethical context. There has been widespread use of existing scales borrowed from different contexts. The main advantages of using existing measures are that the validity of the measures has been tested (Kervin, 1992), and the results can be verified

and compared with prior studies based on the same construct (Collis and Hussey, 2009).

Although in many studies the practice of borrowing scales appears to work well, a close examination of borrowed scales must be taken in order to ensure accurate psychometric properties. Scholars suggested the common practice of borrowing scales (Flynn and Pearcy, 2001; Douglas and Nijssen, 2003; Kalafatis, Sarpong and Sharif, 2005; Sekaran and Bougie, 2010). Following their suggestions regarding borrowing scales, this author examined the content validity and stability of the original scales as well as their relevance and construct equivalence in other contexts. Gilmore and McMullan (2009) pointed out that borrowing scales, which have been developed in a different context at a different time might pose a problem. Thus, this author considered the currency of the available scales to see whether they have been widely adopted in recent peer-reviewed academic journal articles or not. More consideration was given to the context-specific nature of this research and its objectives, so that the response of the adopted scales provided information needed to answer the research problems. Through an extensive literature review, this author defined the domain of each construct, and then assessed the relevance of each construct (equivalence in meaning and salience of a construct) and its operationalisation in the present context. Moreover, modification of items of the scales has evolved from the exploratory stage (extensive literature review), paying specific attention to ensure their compatibility with the existing scales. Although the validity of the borrowed scales from peer-reviewed academic journals has been tested, the preliminary tests of psychometric properties and measurement accuracy of the adapted scales were conducted in the pilot stage in order to assess the appropriateness of the modifications.

For the following sub-sections, the specification and operationalisation of the constructs and borrowed scales are discussed. A summary of variables used in this study is shown in Table C3.2 and a list of all questionnaire items in relation to each construct is presented in Table C3.5 in Appendix C1. The questionnaire was developed to measure the components of the modified Theory of Planned Behaviour. Therefore, the items of measurement included the components of Ajzen's Theory of Planned Behaviour model. All scales followed Ajzen's guidelines (2002b, revised 2006) for designing a Theory of Planned Behaviour survey (i.e., intention, attitude,

subjective norm, perceived behavioural control, behavioural beliefs, normative beliefs and control beliefs). The scales of ethical obligation and ethical self-identity were a modified version used by Shaw *et al.* (2000) in their study of fair trade grocery shopping. The facets of involvement (i.e., interest, pleasure, sign, risk importance and risk probability) items were adopted from Kapferer and Laurent (1993). These published measures were well-validated and performed well in terms of reliability and empirical usefulness. The final section of the questionnaire included demographic items such as age, gender, education level and income.

### *Ethical Obligation*

A measure of ethical obligation or moral norm represents an individual's internalised ethical rules, which reflect his/her personal beliefs about rightness or wrongness (Shaw *et al.*, 2000). Ethical obligation, representing moral evaluation and feeling ethically obliged, was measured with a scale development by Shaw *et al.* (2000) with a modification for the ethical clothing context. All items were measured with a 7-point Likert scale, anchored at strongly agree to strongly disagree.

### *Ethical Self-Identity*

The self-identity concept refers to the extent to which performing behaviour is an important component of a person's self-concept (Sparks and Shepherd, 1992). With regard to the ethical context, an individual makes ethical consumption choices because ethical issues have become central to their self-identity, and then behavioural intention is accordingly adjusted (Shaw *et al.*, 2000). The ethical self-identity construct was adopted from the format suggested by Sparks and Shepherd (1992) and Shaw *et al.* (2000). The ethical self-identity measure contains three items to measure the identification with ethical consumption. Items were measured with a 7-point Likert scale, anchored at strongly agree to strongly disagree.

**Table C3.2** Summary of variables used in the study

| Construct | Description | Number of items | Scores | Source |
|---|---|---|---|---|
| Ethical obligation | An individual's internalised ethical values or rules, which reflect one's own personal beliefs about rightness or wrongness<br>e.g., *I feel that it would be morally right for me to buy ethical clothing* | 3 | 7-point Likert (1-7) | Shaw, Shiu and Clarke (2000) |
| Ethical self-identity | The extent to which performing the behaviour is an important component of a person's self-concept<br>e.g., *I think of myself as an ethical consumer* | 3 | 7-point Likert (1-7) | Shaw, Shiu and Clarke (2000) |
| Clothing involvement | An individual differences variable representing a goal-directed arousal of interest, perceived relevance and importance that is directed by one's own needs, values and motives | 16 | 7-point Likert (1-7) | Kapferer and Laurent (1993) |
| *Interest* | The personal interest a person has in a product category, its personal meaning or importance<br>e.g., *I attach great importance to clothing* | *3* | | |
| *Pleasure* | The hedonic value of the product, its ability to provide pleasure and enjoyment<br>e.g., *It gives pleasure to purchase clothing* | *3* | | |
| *Sign* | The sign value of the product, the degree to which it expresses the person' s self<br>e.g., *The clothing I buy says something about me* | *3* | | |
| *Risk importance* | The perceived importance of the potential negative consequences associated with a poor choice of the product<br>e.g., *When I choose clothing, it is a big deal if I make mistake* | *3* | | |
| *Risk probability* | The perceived probability of making such a poor choice<br>e.g., *When I buy clothing, I am never certain of my choice* | *4* | | |
| Intention | Strength of intention to buy ethical clothing<br>e.g., *I intend to buy ethical clothing* | 3 | 7-point Likert (1-7) | Ajzen (2002b, revised 2006) |

| Construct | Description | Number of items | Scores | Source |
|---|---|---|---|---|
| Attitude | Overall attitude towards buying ethical clothing<br>e.g., *For me, buying ethical clothing the next time I shop for clothing is...* | 7 | Semantic (1-7) | Ajzen (2002b, revised 2006) |
| *Overall attitude* | *Good/Bad* | *1* | | |
| *Cognitive* | The perceived cost and benefits of performing behaviour<br>e.g., *Useful/useless* | *3* | | |
| *Affective* | Feelings or emotions that people have in relation to the attitude object<br>e.g., *Nice/Awful* | *3* | | |
| Subjective norm | The perceived social pressure to perform or not to perform the behaviour | 6 | 7-point Likert (1-7) | Ajzen (2002b, revised 2006) |
| *Injunctive norm* | Perceptions of what one ought to do, essentially the same construct as subjective norm<br>e.g., *Most people who are important to me think that I should buy ethical clothing* | *3* | | |
| *Descriptive norm* | Perceptions of what others do<br>e.g., *The people in my life whose opinions I value buy ethical clothing* | *3* | | |
| Perceived behavioural control | An individual's perception of how easy or difficult it would be to carry out the behaviour | 7 | 7-point Likert (1-7) | Ajzen (2002b, revised 2006) and Pavlou and Fygenson (2006) |
| *Overall perceived behavioural control* | Ease/difficulty of buying ethical clothing<br>e.g., *Please rate how easy it is for you to purchase ethical clothing for the next time you shop for clothing* | *1* | | |
| *Perceived efficacy* | An individual's judgments of one's own capabilities to perform the behaviour<br>e.g., *If I wanted to, I would be able to buy ethical clothing* | *3* | | |
| *Perceived controllability* | An individual's judgments about the availability of resources and opportunities to perform the behaviour<br>e.g., *Event outside my control could prevent me from buying ethical clothing* | *3* | | |

| Construct | Description | Number of items | Scores | Source |
|---|---|---|---|---|
| Attitudinal belief | An individual's behavioural beliefs (beliefs about the likely consequences of the behaviour) and one's own evaluations of that behaviour e.g., (Beliefs) *If I buy ethical clothing the next time I shop for clothing, I will support ethical businesses and producers;* (Evaluation) *Supporting ethical businesses and producers is Extremely good/Extremely bad* | 22 | 7-point Likert (1-7 for beliefs and +3/-3 for outcome evaluation) | Ajzen (2002b, revised 2006) |
| Normative belief | An individual's normative beliefs (beliefs about important others think a person should perform or not to perform the behaviour as well as beliefs about important others perform that behaviour or not) and a person's motivation to comply with the important others e.g., (Beliefs) *Thinking about the next time you shop for clothing, how likely is it that the following individuals/groups (i.e., friends, family) think you should buy ethical clothing?*; (Motivation to comply) *When it comes to shopping for clothing in general, how important is it to you what the following individuals/groups/organisations think you should do?* | 10 | 7-point Likert (1-7 for both beliefs and motivation to comply) | Ajzen (2002b, revised 2006) and Shaw, Shiu and Clarke (2000) |
| Control belief | Control belief strength (beliefs about the presence of factors that may facilitate or hinder performance of the behaviour) and the degree (control belief power) to which each control belief inhibit or facilitate the performance of the behaviour e.g., (Beliefs) *I expect that ethical clothing will be more expensive than regular clothing*; (Control power) *The more expensive price of ethical clothing than regular clothing would make it Much easier/Much more difficult for me to buy ethical clothing* | 5 | 7-point Likert (1-7 for both beliefs and control power) | Ajzen (2002b, revised 2006) |

***Clothing Involvement***

Although involvement has been conceptualised by a plethora of definitions, researchers seem to agree that involvement reflects the level of ongoing interest in a product class and vary widely across individuals (Rothschild, 1984; Zaichkowsky, 1985; Flynn and Goldsmith, 1993; O'Cass 2000; Bloch, Commuri and Arnold, 2009). Based on the discussion in Section B4.2, product involvement is a motivational state of interest or arousal, or the perceived relevance of an object influenced by individuals' needs, values, motives and a sense of identity. Additionally, the product involvement construct focuses on pre-purchase setting and its impact on consumer behaviour on an enduring as well as on situational basis (Bloch, 1981; Dholakia, 2001). Relevant to this study is the view that clothing involvement may be understood as the relationships between consumers and their clothing attachments. High clothing involvement is therefore associated with the awareness of fashion cues and the feeling of interest, enthusiasm and excitement consumers may have with clothing (Browne and Kaldenberg, 1997; Auty and Elliot, 1998).

As discussed in Section B4.3, a number of scales are available to measure consumer involvement with the product category such as Consumer Individual Profile (Kapferer and Laurent, 1985), Personal Involvement Inventory (Zaichkowsky, 1985) and fashion clothing product involvement (O'Cass, 2000). Over the years, all scales have been applied to the clothing context and have been found to be a reliable and valid measure of the clothing involvement construct (e.g., Flynn and Goldsmith, 1993; Browne and Kaldenberg, 1997; O'Cass, 2004). For this study, the Consumer Involvement Profiles (CIP) measure developed by Kapferer and Laurent (1985) was chosen because product involvement has been conceptualised by these authors as a multi-dimensional construct. Furthermore, the five-faceted CIP measure is one of the most well-known and robustly tested. It has been found to have sound psychometric properties across multiple disciplines such as social psychology, marketing and consumer behaviour in particular (e.g., Rodgers and Schneider, 1993; Browne and Kaldenberg, 1997; Kim, 2005; Kyle *et al.*, 2007).

The CIP measure is composed of 16 Likert-type statements, scored on a 7-point basis. The responses were anchored at strongly agree to strongly disagree. Three items are used in the CIP scale to measure each of the four-facet: interest factor;

pleasure factor; sign factor; and risk importance factor. Risk probability is measured with four items.

***Intention***

Strength of respondents' intentions to purchase ethical clothing was assessed with three items as suggested by Ajzen (2002b, revised 2006). All items were rated on a 7-point Likert scale ranging from extremely likely to extremely unlikely.

***Attitude***

The operationalisation of attitude has been criticised for insufficient consideration of affective aspects of attitude (e.g., Bagozzi, 1988; Arvola *et al.*, 2008). The affective component refers to feelings or emotions that people have in relation to the attitude object. In addition to the perceived cost and benefits of performing behaviour (cognitive component), the beliefs about positive and negative feelings derived from the behaviour should be included.

Although Ajzen and Driver (1991) and Manstead and Parker (1995) reported the convergent and discriminant validities of evaluative and affective measures of beliefs and attitudes, using separate measures of attitude was not found to significantly improve prediction of leisure intentions in Ajzen and Driver's (1991) study. Arvola *et al.* (2008) reported that the measurement models for attitudes for two-component model provide a greater significant fit than the one-component model. Although the results from the Structural Equation Modelling analysis indicated affective attitude items had higher loadings on attitude towards organic food buying than cognitive in Arvola *et al.*'s (2008) study, the confirmatory factor analysis suggested one attitude component instead of two separate components for cognitive and affective attitudes towards purchasing organic food.

It can be argued that the distinction of affective and evaluative judgments depends on the type of behaviour in question. The measure of attitudes followed the format suggested by Ajzen (2002b, revised 2006). Semantic differential scaling was employed to assess global measure of attitude since it appears as the most frequently used attitude measure in the Theory of Planned Behaviour application (Sparks and Shepherd, 1992). The 7 bipolar adjectives selected for the scale included both

instrumental and experiential quality (cognitive and affective) components of attitude (as discussed in Section B2.2).

***Subjective Norm***

Subjective norm refers to the perceived social pressure to perform or not to perform the behaviour (Ajzen, 1991). In the light of the relatively weak relationship between subjective norm and behavioural intention in some of previous research (discussed in Section C1.3.1), the operationalisation of subjective norm is criticised as not accurately reflecting the social influences on behavioural decision-making (e.g., Warburton and Terry, 2000; McMillan and Conner, 2003). The construct of subjective norm only includes the individual's perception of social pressure to perform or not to perform. This represents an injunctive quality of subjective norm, which reflects perceptions of what significant others think one should do (Cialdini *et al.*, 1990). To alleviate the restricted concept of subjective norm, Ajzen (2002b, revised 2006) agreed with Cialdini *et al.*'s (1990) reconceptualisation of normative component and suggested the inclusion of descriptive norm. Descriptive norm refers to whether important others themselves perform or not perform the behaviour in question.

Previous studies reported that descriptive norm is distinct from subjective norm. Descriptive norm was found to have a considerable role in predicting undesirable behaviour and pro-social behaviour such as smoking, drinking and drug use behaviour and household recycling, respectively (Grube and Morgan, 1990; White *et al.*, 2009). However, Warburton and Terry (2000) revealed that both injunctive and descriptive norms significantly impact intention to engage in volunteering. Furthermore, Thøgersen (2008) provided the empirical test with regard to the relationships between social norms and cooperation in social dilemmas. Social dilemmas refers to situations where acting to the benefit of society conflicts with one's own self-interest. Injunctive and descriptive social norms were found to be strongly positively correlated. This correlation suggested that the requirement for people to hold both types of normative beliefs may be important for everyday social dilemmas. It is worth noting that injunctive and descriptive norms have clear and distinct meanings, still, the strong correlation in the social dilemmas context can make it difficult to analytically separate the effects of the two constructs. So far the findings

on the effects of injunctive and descriptive norms on social dilemmas or pro-social behaviour are inconclusive.

Thus, this study followed Ajzen's (2002b, revised 2006) conceptual considerations of subjective norm. Injunctive and descriptive norms are used to measure subjective norm due to their high internal inconsistency. This study obtained subjective norms scores from both injunctive (3 items) and descriptive norms items (3 items), as suggested by Ajzen (2002b, revised 2006). All items were rated on a 7-point Likert scale ranging from strongly agree to strongly disagree.

***Perceived Behavioural Control***

Perceived behavioural control is defined as an individual's perception of how easy or difficult it would be to carry out the behaviour (Ajzen, 1991). To differentiate perceived behavioural control from attitude, Ajzen (2002b, revised 2006) emphasised that perceived behavioural control indicates the perceived/subjective degree of control over the performance/behaviour, *not* the perceived likelihood that performing the behaviour will produce a given outcome (attitude).

According to Ajzen (2002b, revised 2006), perceived behavioural control can be divided into 2 dimensions: perceived self-efficacy and perceived controllability. Perceived efficacy refers to an individual's judgments of a person's capabilities to perform a behaviour, whereas perceived controllability refers to an individual's judgments about the availability of resources and opportunities to perform the behaviour. The measure of perceived behavioural control was adopted from Ajzen (2002b, revised 2006) and Pavlou and Fygenson (2006), and was modified for the ethical clothing purchase behaviour context. One item was employed to assess perceptions of the ease/difficulty of purchasing ethical clothing on a 7-point Likert scale ranging from easy to difficult. Six items assessing controllability and self-efficacy were measured with a 7-point Likert scale ranging from possible to impossible, complete control to no control and strongly agree to strongly disagree.

***Belief Composites***

From the exploratory stage in this study, beliefs composites contained 22 salient attitudinal, 11 normative and 7 control beliefs associated with ethical clothing purchase behaviour. These beliefs items were derived from both content analyses of

respondents' salient beliefs about ethical clothing as well as from extensive literature review on ethical clothing consumption (Shaw *et al.*, 2000; Banister and Hogg, 2004; Littrell *et al.*, 2005; Carey, Shaw and Shiu, 2008; Hustvedt and Dickson, 2009).

With regard to the elicitation study (see also Section C2.6.2 and Section C4.2), the responses from a semi-structure interview were content-analysed. The selection of the items for belief composite measures was based on a frequency of elicitation procedure. This means that the beliefs most frequent mentioned were grouped as modal salient beliefs. The responses with similar themes were grouped under one topic. For instance, '*no discrimination*' and '*no labour exploitation*' were combined under 'fair treatment beliefs'. However, one limitation of the free elicitation method of identifying salient beliefs is that it is unclear where to place the cutoff point in the sequence of elicitation (Ajzen, Nichols and Driver, 1995). Selecting many beliefs as salient may result in problems of descriptive validity for the model (Conner and Armitage, 1998). Thus, the beliefs that exceeded a 20 percent frequency cutoff were chosen and were included in the survey for the main study (as recommended by Ajzen and Fishbein, 1980; Sutton *et al.*, 2003). The questions for eliciting salient beliefs and frequency of elicitation beliefs are depicted in Table C3.3 and C3.4, respectively.

**Table C3.3** Questions for eliciting salient beliefs

| Salient Belief | Questions |
|---|---|
| Attitudinal beliefs | 1) What do you believe are the advantages of buying ethical clothing?<br>2) What do you believe are the disadvantages of buying ethical clothing?<br>3) Anything else you associate with ethical clothing purchasing? |
| Normative beliefs | 4) Are there any individuals or group who would approve of your ethical clothing purchasing?<br>5) Are there any individuals or group who would disapprove of your ethical clothing purchasing?<br>6) Are there any other individuals or groups who come to mind when you think about ethical clothing? |
| Control beliefs | 7) What factors or circumstances would enable you to purchase ethical clothing the next time you shop for clothing?<br>8) What factors or circumstances would make it difficult for you to purchase ethical clothing the next time you shop for clothing?<br>9) Are there any other issues (either barriers or facilitating conditions) that come to your mind when you think about ethical clothing purchasing? |

**Table C3.4** A list of the 9 most commonly held salient beliefs
(The three beliefs in each category that exceeded a 20 percent frequency cutoff)
(n=21)

| Attitudinal beliefs | Frequency (%) | Normative beliefs | Frequency (%) | Control beliefs | Frequency (%) |
|---|---|---|---|---|---|
| Fair treatment | 16 (76%) | Ethical organisations | 11 (52%) | High price | 14 (67%) |
| Expensive product | 15 (71%) | Ethical producers | 10 (48%) | Limited availability of ethical clothing | 10 (48%) |
| Child labour | 11 (52%) | High street fashion retailers | 6 (29%) | Limited information at point of purchase | 8 (38%) |

The belief-based measures followed the format suggested by Ajzen (2002b, revised 2006). Behavioural belief strength, control beliefs strength and control power were assessed with a 7-point Likert scale, ranging from extremely likely to extremely unlikely and strongly agree to strongly disagree. Outcome evaluation (extremely good to extremely bad) was assessed with a 7-point Likert scale, with the score from +3 to -3. Scales to measure normative beliefs and motivation to comply were structured in accordance to Shaw *et al.* (2000) and Ajzen (2002b, revised 2006), measuring with a 7-point Likert scale, ranging from extremely likely to extremely unlikely for normative beliefs, and extremely important to extremely unimportant for motivation to comply. In the next section, the issue of scaling is discussed in detail.

## C3.3 SCALING

The types of measurement used in marketing research include nominal, ordinal, interval and ratio scales (Malhotra and Birks (2003). For the current study, nominal and interval scales were used. The scaling technique commonly employed in marketing research is multiple-item scales: Thurstone scales, Likert scales, semantic-differential scales and staple scales (Aaker, Kumar and Day, 2007). For this study, all constructs, except attitude, were measured by a 7-point Likert scale. Although the Likert items were equally spaced (interval-level), we cannot be sure that the intervals between the values were equal, for instance, 'strongly agree', 'agree', 'neutral', 'disagree' and 'strongly disagree'. In this respect, the Likert items can be interpreted as being ordinal. However, whether Likert scales are treated as interval or ordinal is

the subject of considerable discussion. In this study, Likert items were considered as interval because they were equally spaced.

With regard to attitude measures, the direct measure of attitude was assessed with semantic differential scales bounded at each end by polar adjectives. Semantic-differential scales, developed by Osgood, Suci and Tannenbaum (1957), are used to describe the set of beliefs that comprise a person's perception of a product or behaviour (Ajzen, 1991; Aaker *et al.*, 2007). Each item in semantic differential scales was assigned a numerical score, ranging +3 to -3 (good-bad). Hence, semantic scales are interval. Furthermore, nominal and interval scales were used in the demographic questions and respondents' clothing behaviour (e.g., educational qualification, annual income, place that shop most often, etc.).

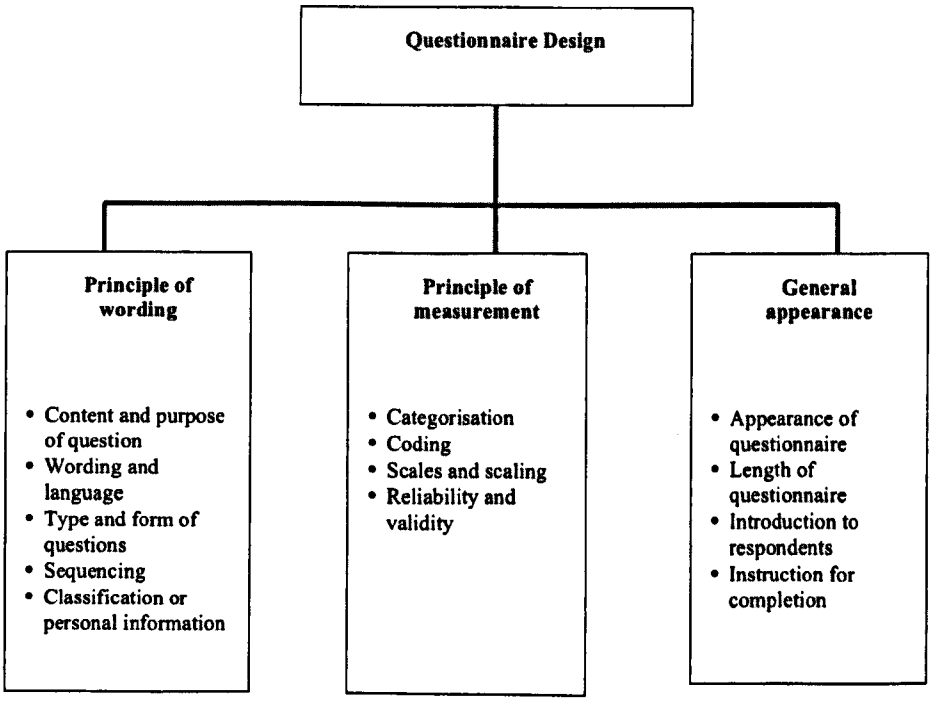
This author's decision to use 1-7 and +3 to -3 scaling systems was based on suggestions from Ajzen (1991) and East *et al.* (2008). In accordance with Ajzen and Fishbein's (1980) expectancy value formulation, beliefs-based measures consist of two parts, the item part and the evaluative part. Although bipolar scales are normally used for evaluation, it is still arguable whether scaling for belief strength and the measures relating to referent and control beliefs are appropriate (East *et al.*, 2008). In order to identify the best approach for scaling, Ajzen (1991) suggested adopting optimal scaling (adding a constant to each scale) or comparison method (1-7 and +3 to -3) to measure the strongest correlation between the belief composite and the global measure. Nevertheless, Ajzen and Fishbein (2008) argued that bipolar scales are superior to unipolar scales when measuring the correlations between the belief-based measure and the attitude measure. However, they suggested that the application of bipolar or unipolar scales depend on the behaviour under investigation, nature of outcome and empirical solutions.

For the present study, after testing the correlations between the belief composites and the global measures, bipolar scoring (+3 to -3) was employed for outcome evaluation and normative beliefs strength, with positive numbers representing favourable evaluations and high probability, whereas negative numbers reflected unfavourable evaluations and low probability, respectively. Unipolar scoring was employed for behavioural beliefs, motivation to comply, control belief strength and control belief power.

## C3.4 RESEARCH INSTRUMENT

The discussion turns to the design of the research instrument. The questionnaire design is briefly discussed according to the good practice outlined by Oppenheim (1992) and Churchill and Iacobucci (2005). This author focused on three broad areas when designing the questionnaire which included: (1) the wording of the questions; (2) the planning of issues with regard to how the variables will be categorised, scaled and coded; and (3) general appearance of the questionnaire. The questionnaire design used in the main study (as depicted in Figure C3.4) followed the framework suggested by Sekaran and Bougie (2010).

**Figure C3.4** Questionnaire Design
(Adapted from Sekaran and Bougie, 2010, p.199)




Firstly, principle of wording refers to issues such as the content and purpose of question, wording, type of question and sequence. All variables in this study are subjective. Hence, the purpose and content of each question was carefully designed to tap the dimensions and elements of each construct, so that all variables were accurately measured. Validation of the questionnaire in pilot-testing stage was conducted to ensure wording of each question was not ambiguous, but simple and easy to understand, minimising danger of being interpreted differently by different

respondents. Double-barrel, leading and loaded questions were avoided. Particularly, with regard to ethical consumption context, carefully worded questions were employed so as to avoid socially desirable answers. The type of questions was closed where respondents had to make choices amongst the set of alternative answers given by the researcher. Closed questions are convenient and easy for respondents to answer. Closed questions are also convenient for the researchers since the range of potential answers can be coded in advance for statistical analysis (Collis and Hussey, 2009). Furthermore, the funnel approach was used where the sequence of questions in the questionnaire led respondents from questions that they feel ease and comfortable to answer (e.g., general clothing buying behaviour) to those questions that are progressively difficult (e.g., their underlying values).

Secondly, the form of response to each question was determined. A unified approach was adopted in the employed measurements, which were based on 7-point Likert scales for all constructs, with an exception for the attitude construct which employed a semantic differential scale, and for the demographic questions and clothing behaviours.

Lastly, the physical characteristic of questionnaire was determined. The issues with regard to a good introduction, instruction and organisation of questionnaire as well as good alignment were taken into consideration. The questionnaire ended with sincere appreciations to the respondents.

To improve the face and internal validity of questionnaire, the questionnaire was pilot-tested. The purpose of pilot testing was to ensure the appropriateness of questions and items and that they contained no ambiguity and problems with the wording. The questionnaire was first pretested with a convenience sample of 30 respondents. The questions wording were amended according to the responses from the participants. 50 students at Kingston University participated in a second pilot-test. As discussed in Section C2.6.4, the researcher employed mixed modes to collect data (face to face and online). This method enabled to reach people who were inaccessible via a single mode. When the questionnaires were distributed face-to-face, time taken to complete the questionnaire was recorded. The time to complete the questionnaire was under 15 minutes and this was deemed to be reasonable. After the second pilot-testing, there were some final changes to question and item wordings and the order of the questions. Some items from beliefs constructs were removed due to redundancy.

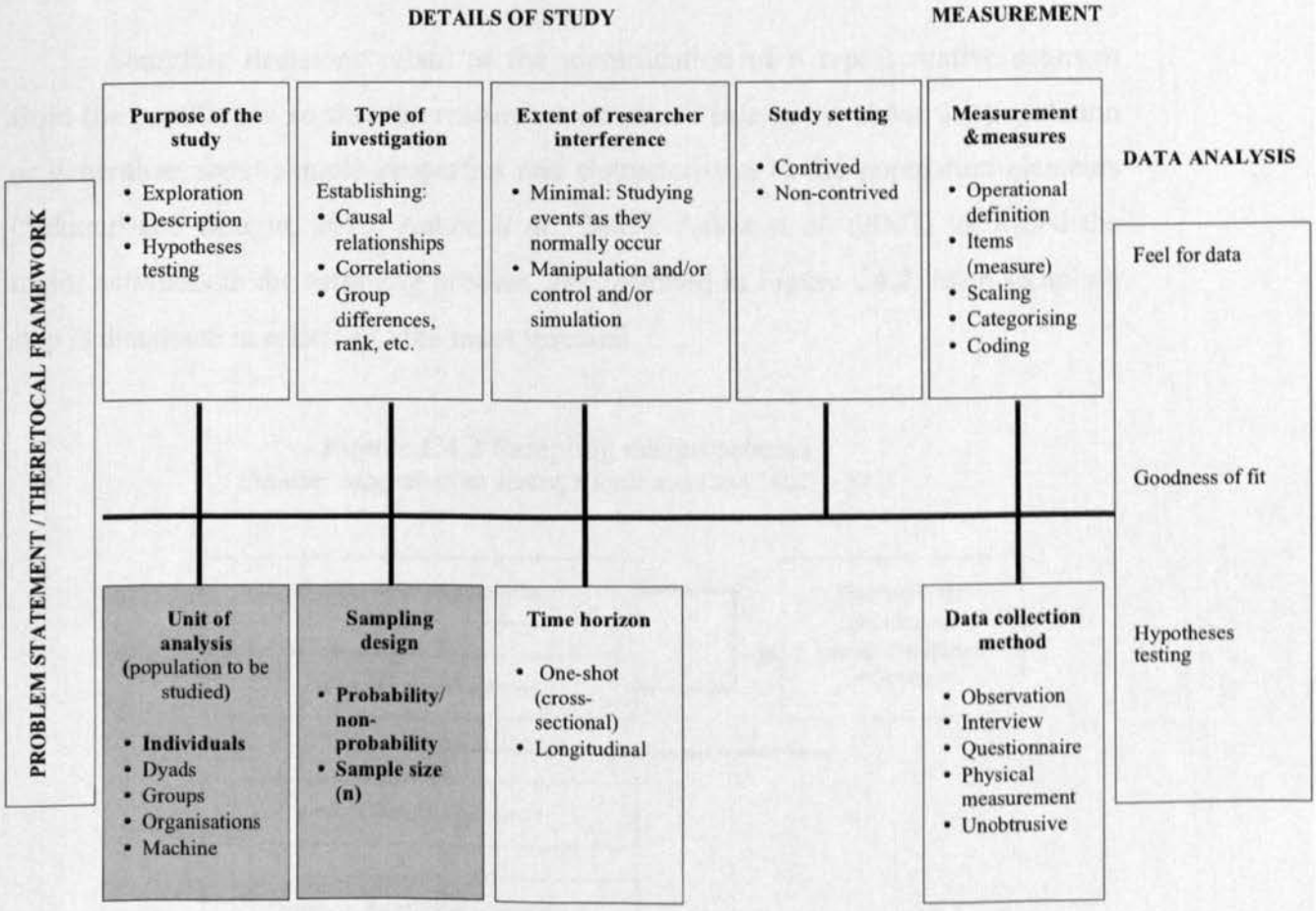
After the necessarily amendments, 19 behavioural beliefs, 10 normative beliefs and 5 control beliefs items were retained. The final questionnaire is presented in Appendix C2.

# CHAPTER C4: SAMPLING DESIGN

## C4.1 INTRODUCTION

Once the appropriate research design, measures and data collection instruments were clarified, the next step was to select a sample from which to collect the information. This chapter focuses on the issue of sampling in the research process design as depicted by the shaded cells in Figure C4.1. The unit of analysis and sampling design for the present study are discussed.

**Figure C4.1** The research design for Section C4.1
(Source: Adapted from Sekaran and Bougie, 2010, p.126)



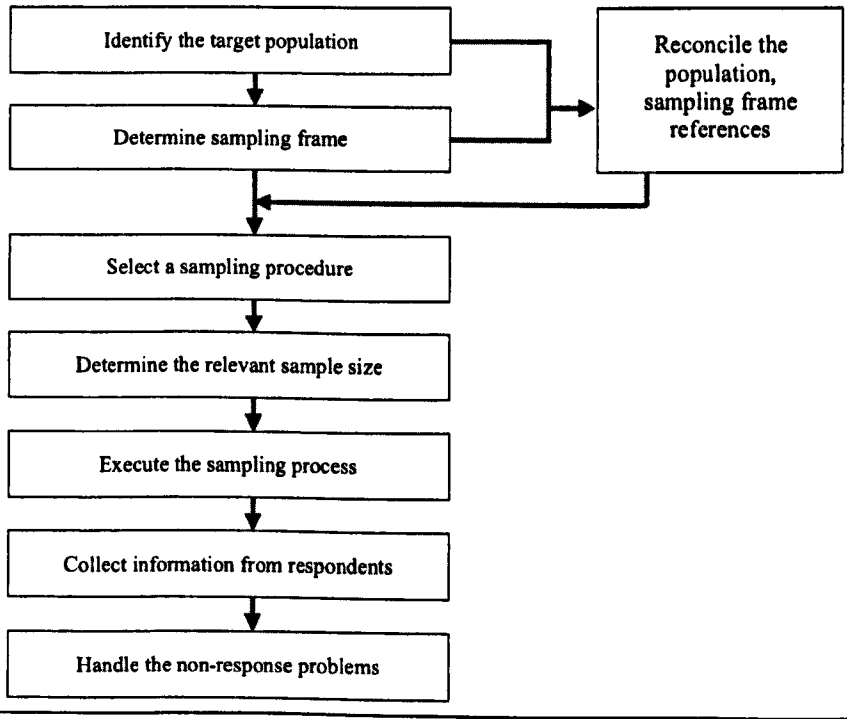
## C4.2 UNIT OF ANALYSIS

Unit of analysis refers to the level of aggregation of the data collected during data analysis (Sekaran and Bougie, 2010). In other words, unit of analysis refers to the population of interest to be studied that may contain individuals, dyads, groups, organisations, events, machines or objects, etc. The choice of the appropriate unit of analysis was driven by the objectives of the research. The investigation of consumers' clothing involvement and intention to purchase ethical products focuses on an individual's underlying values and motives, hence, the unit of analysis in the present study is the individual who has experience with clothing purchase.

## C4.3 THE SAMPLING PROCESS

Sampling decisions relate to the identification of a representative segment from the population, so that the researcher can make inferences about the population or generalise about sample properties and characteristics to the population elements (Sekaran and Bougie, 2010; Aaker *et al.*, 2007). Aaker *et al.* (2007) identified the major activities in the sampling process, as illustrated in Figure C4.2. Each sampling step is discussed in relation to the main research.

**Figure C4.2** Sampling design process
(Source: Adapted from Aaker, Kumar and Day, 2007, p.374)



Before proceeding further to discuss the sampling process of the main research, this author would like to discuss about sampling technique in the exploratory stage of research. With regard to the elicitation study, a convenience sample of 21 participants was recruited. The participants are purposively chosen to proportionately represent both male and female consumers. The convenience sampling method was chosen because it is quick and less expensive. With regard to pilot studies, a convenience sample of 30 participants was recruited for the first pilot test study and 50 participants for the second pilot test study. The responses from these participants were used for the pre-testing of research instrument, the proposed means of distributing the questionnaire, the Internet-based administration (Qualtrics), as well as testing the feasibility of data analysis method. Furthermore, the sampling decisions also involved a judgment sampling in order to obtain expert opinions on the scale development. A panel of experts, consisting of members of the Kingston Business School's academic staffs with extensive knowledge of the Theory of Planned Behaviour model and its applications was consulted by this author.

The discussion now turns to the sampling design for the main research. Due to the nature of research problem and objectives of this study, consumers' underlying values, motives, attitudes and intention to purchase ethical products were investigated. Rather than investigating the *committed ethical consumers* who already claim to be concerned about ethical issues (e.g., subscribers of ethical magazine), this study investigates the *general consumers*' ethical decision-making processes. The investigation of general consumers' ethical decision-making processes is argued to provide greater insight into underlying values and motives that influence ethical purchasing decisions (socially-oriented versus self-interest motives).

The sampling process began with identifying the subset of the target population. The population is the total elements from which the sample is drawn in order to meet the objective of research. Based on the objectives and the context (ethical clothing) of this research, the focus of this study was on British consumers' intentions to purchase ethical clothing since both academic sources and television reflect that British consumers have a high level of awareness about ethical issues (e.g., Kalafatis *et al.*, 1999; BBC Thread, 2008). For the purpose of this study, the definition of a target population was thus defined in terms of sampling elements, sampling units, geographical boundaries and time.

- Sampling element: Individual consumers
- Sampling unit: Clothing customer aged over 18
- Geographical boundary: Based in the UK
- Time: May 2011

The second step in the sampling design process was to identify the sampling frame. The sampling frame is the list of population members used to obtain a sample (Aaker *et al.*, 2007). As discussed in Section C2.6.4, in order to eliminate the difficulty in sourcing a random sample of clothing consumers and to reduce the complexity in finding respondents from the geographically dispersed areas in a short period of time, the market research company Maximiles was hired to distribute the questionnaire to their online panel members. As a consequence, the sampling frame is the list of over one million online panel members in the United Kingdom. The general demographic characteristics of Maximiles database are presented in Table C4.1.

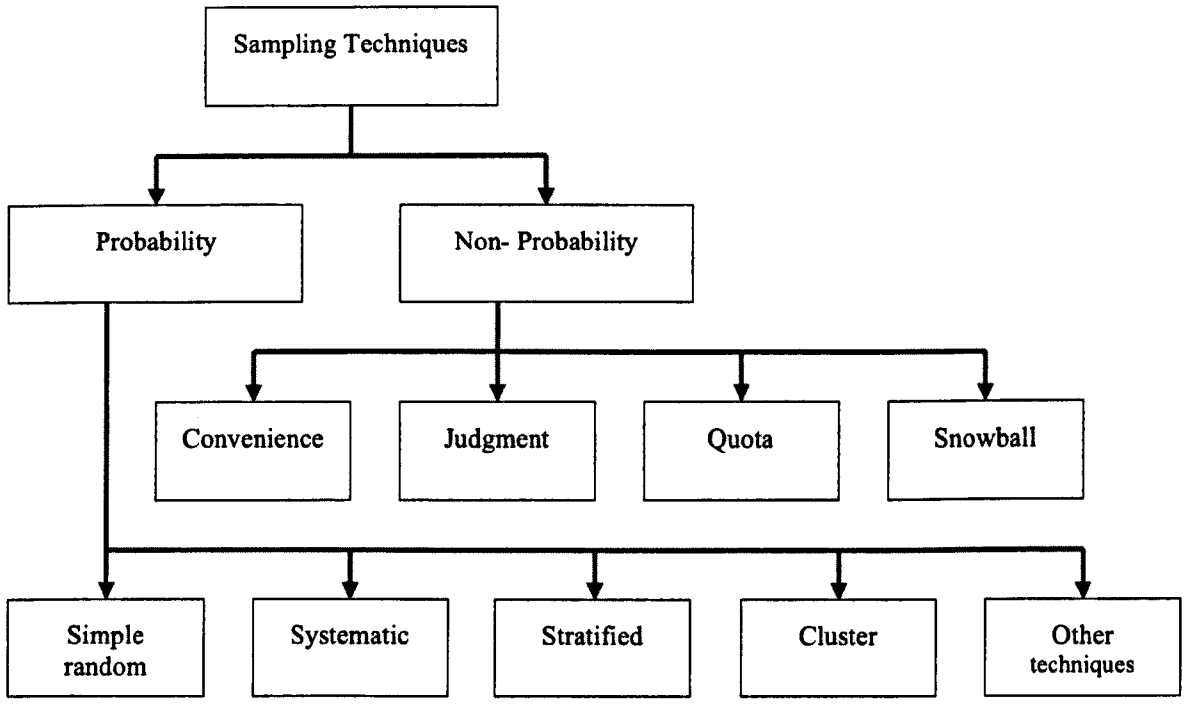
Specifically, the sampling frame is the list of Maximiles' British online members across the country, aged over 18. However, it is worth noting here that the generalisation should be done with caution since the sample was enlisted from a database from a market research company (Internet users). This author acknowledged that since it was impossible for every element in the population to have a chance of being selected, the list might be incomplete that some elements (e.g., non-internet users) were not included. To ensure the sampling frame is valid and reliable, this author compared the characteristics of Maximiles' online panel members with the characteristics of the UK population. Based on Figure C4.4a and C4.4b in Appendix C3, the UK population pyramid, the distributions of gender and age of the online members were quite similar to the general UK population (U.S. Census Bureau International Data Base, 2010; Office for National Statistics, 2011).

**Table C4.1** The general demographic characteristics of Maximiles online members (one million members)

| Demographic variables | Total respondents (%) |
|---|---|
| Gender | |
| Male | 46 |
| Female | 54 |
| Age | |
| 18-24 | 22 |
| 25-34 | 30 |
| 35-49 | 31 |
| 50-64 | 13 |
| 65+ | 4 |
| Education | |
| No school or degree | 15 |
| GCSE | 18 |
| A-Levels | 33 |
| Graduate or above | 35 |
| Employment | |
| Employed-Full time | 76 |
| Employed-Part time | 4 |
| Self employed | 5 |
| Unemployed | 4 |
| Student | 5 |
| Pensioner (over 65s) | 6 |
| Region panel | |
| East Anglia | 6 |
| London | 8 |
| Midlands | 18 |
| North East | 9 |
| Northern Ireland | 2 |
| North West | 11 |
| Scotland | 8 |
| South East | 23 |
| South West | 10 |
| Wales | 4 |

The third step is to select the sampling procedure. Two major types of sampling design are probability and non-probability. A classification of sampling techniques is depicted in Figure C4.3.

**Figure C4.3** A Classification of sampling techniques
(Source: Malhotra and Birks, 2003, p.363)




The sampling techniques are extensively discussed in relevant sources (e.g., Saunders *et al.*, 2003; Malhotra and Birks, 2003; Churchill and Iacobucci, 2005; Sekaran and Bougie, 2010). In probability sampling, all population members have a known probability of being in the sample. In non-probability sampling, the elements do not have a known or predetermined chance of being selected as subjects. Probability sampling has some advantages over non-probability sampling. Probability sampling permits the researcher to demonstrate the sample's representativeness (Aaker *et al.*, 2007). Unlike probability sampling, non-probability samples do not allow the construction of the sampling distribution of the statistic in question.

Following Sekaran and Bougie's (2010) criteria in terms of relevant target population, sampling frame, cost and time in determining the choice of sampling procedure, random sampling was the chosen technique due to its appropriateness and usefulness for the present study's specific goal. Typically, to draw a simple random sample, a researcher first compiles a sampling frame in which each element is assigned a unique identification number, and then random numbers are generated to determine which elements to include in the sample. Specific to this study, a sample was randomly selected from Maximiles's online panel member database who were

identified by their account number. This meant that each online panel member was selected independently of every other element, and the sample was drawn by a random procedure from a sampling frame. The advantage of this sampling technique is that it offers the most generalisability (Malhotra and Birks, 2003; Sekaran and Bougie, 2010). Despite its statistical inference merit, this technique can suffer from a false account of the target population if the sample size is too small. To alleviate this problem, a suitable sample size must be specified as discussed below.

In the fourth step, the sample size was determined. The sample size is the actual number of subjects that must be studied in order to represent the population characteristics. According to Aaker *et al.* (2007), the sample size can be determined by using statistical techniques or through some ad hoc methods. This study employed an ad hoc method. Ad hoc methods are used when a person knows from experience what sample size to adopt (prior studies) or when there are some constraints such as budget constraints. Several factors were taken into consideration when determining the sample size for the current study. These factors included: (1) the nature of research; (2) the proposed analytical technique; (3) the rules of thumb for determining sample size; (4) the number of variable; (5) the sample sizes used in similar studies; (5) the cost and time of data collection processes; and (6) the accuracy of the results (Aaker *et al.*, 2007; Chin, 2010; Sakaran and Bougie, 2010).

The general recommendation provided by Kristensen and Eskildsen (2010) state that a sample size around 250 is in general sufficient for research studies that employ the Partial Least Square method. Since the current study focuses on theory and hypotheses testing by using Partial Least Squares method (see Section C4.5.3), Hair, Ringle and Sarstedt (2011, p.144) suggested that a minimum sample size should be equal to the larger of the following: (1) 10 times the largest number of formative indicators used to measure one construct; or (2) 10 times the largest number of structural paths directed at a particular latent construct in the structural model. As a rule of thumb, Chin (1998) suggested that a researcher uses 10 cases, or more, per predictor in the study.

In consideration of the above recommendations, since this study has 10 variables, therefore the minimum number of the sample size should be 100. Additionally, the average size of samples in prior studies was 250. With these numbers in mind and the notion that the larger the sample size the lower the error in

generalising the population, the sample size is hence set at n=300. Consequently, Maximiles was instructed to obtain 300 valid responses from their online panel members. Maximiles have a selection tool which performs a random selection of their database. A random sample of 2650 panel members were invited to participate in the survey (a web-based questionnaire hosted by Qualitrics). The number of 2650 was based on the assumptions of a similar response rate as that achieved by Maximiles in similar previous surveys. The company claimed that this number would generate 300 valid responses.

Normally, once the sample size is met, the hyperlink to an online questionnaire is cancelled and the questionnaire is deactivated. However, when this author executed consistency checks of the replies, some completed questionnaires were subject to biased responses because some participants answered the same value throughout the questionnaire and completed the questionnaire in under 6 minutes when it should have taken them about 15 minutes. As a consequence, the quota of 300 replies was extended in order to replace the responses that this author considered as biased responses. Although the initial sample size was set at 300, eventually the total number of replies was 440, and after the exclusion of biased questionnaires the final sample size was 381 (see Section C5.2.1 for missing cases and response rate).

### C4.3.1 Sample Characteristics for the Main Field Research

The respondents consisted of 59 percent females and 41 percent males. Almost 45 percent of the respondents were 25 to 44 years of age; 64 percent of the respondents were married or living with partner, and the average educational level was at GCSC and A-level (Table C4.2). Around 41 percent of the respondents had bought ethical clothing in the past.

Based on the UK population pyramid (Figure C4.4a and C4.4b in Appendix C3), the distributions of gender and age sub-groups were similar to the general UK population (U.S. Census Bereau International Data Base, 2010; Office for National Statistics, 2011), thus the representativeness of the sample was not problematic. Nevertheless, as mentioned earlier (Section C4.3), generalisations of the findings should be made with due caution since the sample frame was from the market

research company's database and not from the entire population (discussed in Section E1.6 for the limitations of this study).

**Table C4.2** The socio-demographic characteristics of the sample (n=381)

| Demographic variables | Total respondents (%) |
|---|---|
| Gender | |
| Male | 41 |
| Female | 59 |
| Age | |
| 18-24 (Generation Y) | 7 |
| 25-44 (Generation X) | 45 |
| 45-64 (Baby boomer) | 41 |
| 65+ (Swing) | 7 |
| Marital status | |
| Single | 30 |
| Married/Living with partner | 64 |
| Other | 6 |
| Education | |
| GCSE | 26 |
| A-Levels | 24 |
| Undergraduate degree | 17 |
| Postgraduate degree | 11 |
| Professional qualification | 17 |
| Other | 5 |
| Annual gross personal income before tax | |
| Below £10000 | 26 |
| £10001 - £16000 | 21 |
| £16000 - £25000 | 26 |
| £25001 - £46000 | 19 |
| More than £46000 | 8 |

The majority of the sample bought most of their clothing from High street retailers. The clothing purchase behaviour of the age and gender sub-samples is presented in Table C4.3 in Appendix C3. With regard to age and gender sub-groups, almost 60 percent of young respondents purchased clothing once a month or more, whist the majority of older respondents shopped less often than younger people. The majority of female and younger sub-groups spent more on clothing per month, and read more fashion magazines than male and older sub-groups. These statistics are in line with previous studies that reported that differences in age and gender are likely to

affect different clothing purchase behaviour (e.g., reading magazine and clothing expenditure). Although responses from the questionnaire show that half of each sub-groups reported that they have bought ethical clothing in the past, some of the respondents were unlikely to identify an ethical clothing brand in the market. These results imply that respondents were not really sure which clothing brands are ethically produced, but assumed that clothes they bought in the past were ethical clothing.

## C4.4 CLASSIFICATION AND ASSESSMENT OF ERROR

The discussion now turns to the quality of information obtained in the research with regard to error and bias, and about ways of minimising these. The general purpose of any research study is to design the research in a manner that ensures the findings are as close to reality as possible, so that we can place reliance or confidence in the results. Nevertheless, measurement errors are bound to introduce an element of bias or error in our findings. Hence, error minimisation is important so as to obtain the quality of information for the research.

The total error is the variation between the true mean value in the population of the variable of interest and the observed mean value obtained in the research study. The total error has two components: non-random (systematic) error and random error. Non-random error affects the measurement in a constant way, in that the observed score is affected by a stable factor every time the measurement is made. Random error is not systematic due to transient aspects such as changes or differences amongst respondents or in situations being measured (Churchill and Iacobucci, 2005; Sekaran and Bougie, 2010). The true score model equation when measuring an observed variable (e.g., ethical obligation) taking into account both random and non-random errors is written as follows (Malhotra and Birks, 2003, p.356):

$$X_o = X_T + X_{NR} + X_R$$

Where; $X_o$ = the observed scored

$X_T$ = the true score of the characteristic being measured

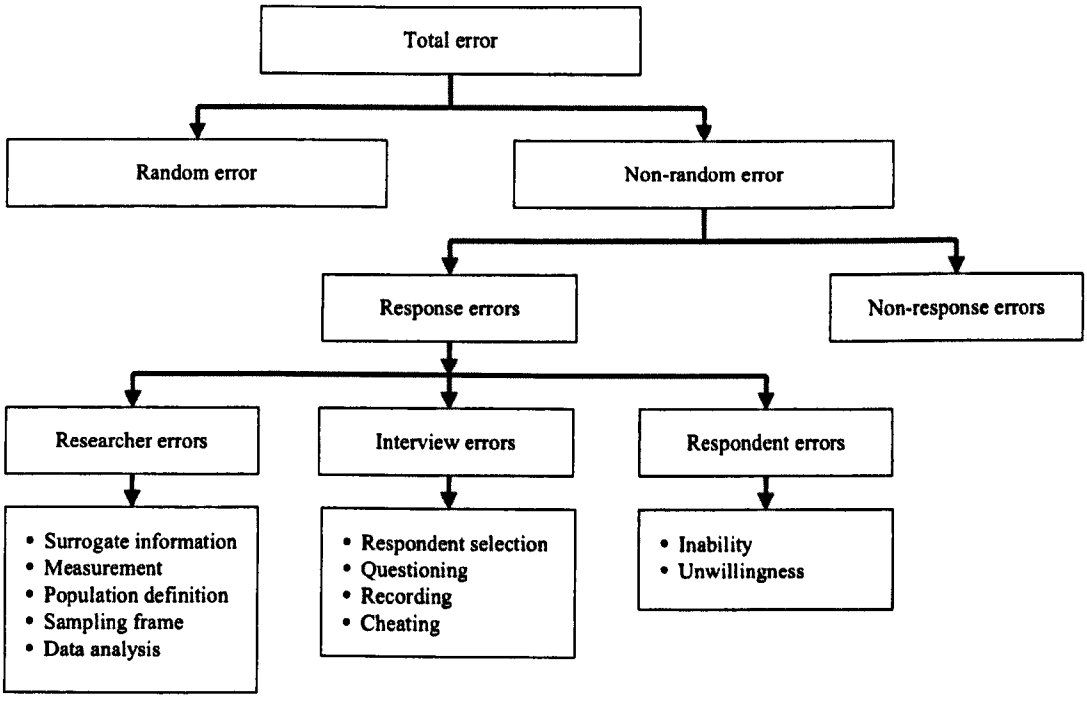
$X_{NR}$ = non-random error

$X_R$ = random error

For accuracy of the model, the researcher's goal is to develop a measure in which the observed score (e.g., ethical obligation) represents the true score of the object on the characteristics the researcher is attempting to measure. When there is no error, the measure is valid (validity is discussed in Section D1.3).

In order to present a coherent discussion of the total error, the remainder of this section is discussed in relation to Malhotra and Birks's (2003) classification of errors as depicted in Figure C4.5.

**Figure C4.5** Potential sources of error in research design
(Adapted from: Malhotra and Birks, 2003, p.74)




Firstly, random error refers to random sampling error. Random sampling error occurs because the particular sample selected does not represent the population of interest. In statistics it can be defined as the variation between the true mean value for the population and the true mean value for the original sample (Malhotra and Birks, 2003). Hence to alleviate this problem, the suitable sample must be determined; the larger the sample size the lower the random sampling error (discussed in previous section).

Secondly, non-random errors occur from any deviations that are not a part of the systematic sampling error. Such errors include errors in problem definition, scales and questionnaire design, data collection methods and data preparation and data analysis (Malhotra and Birks, 2003). Non-random errors can broadly be categorised into response errors and non-response errors.

- Non-response error arises when some members of a sample provide an incomplete or no response to the questionnaire. Since this study employed a web-based questionnaire, it has a built-in function where the respondents cannot proceed further if the question is not answered. Moreover, the respondents were assured of the importance of their responses in both written (the cover letter) as well as verbal (for the exploratory stage), thereby non-response error was between minimal to none.

- Response error can be further categorised into three groups: errors made by researchers; errors made by respondents and interview errors. In order to provide a systematic discussion of response errors, the remainder of this section is debated in relation to the possibility of error occurred at each stage of the research.

*The elicitation study in the exploratory stage*

In the elicitation study, errors can occur from respondent selection, questioning, recording and interference errors.

- *Respondent selection errors* take place when interviewers select respondents other than those specified by the sampling design. The researcher adopted convenience sampling; hence the participants were appropriately chosen consistently with the sampling design (Section C4.3).

- *Questioning errors* are errors made in asking questions of the respondents or in not probing, when information is needed. When collecting data for beliefs elicitation study, the researcher had the list of questions at hands to ensure the participants were being asked the questions exactly as designed. Moreover, the researcher asked a probing question 'Anything else' to get more information from the participants.

- *Recording errors* arise from improperly recording the respondent's answers, which is due to errors in hearing, interpreting and recording the response. To avoid such errors, the researcher carefully wrote down the answers, or when in doubt, the respondents were asked to clarify the answer.
- *Interference errors* occur when the interviewer fabricates answers to a part or the whole of the interview. The researcher followed the planned interview process while collecting the data, and neither interfered nor filled in with any respondent's answers based on personal assessment.

*The main study*

In the main study, errors can be made by the researcher and by the respondents. *Errors made by researchers* include surrogate information, measurement, population definition, sampling frame and data analysis errors.

- *Surrogate information errors* can be defined as the variation between the information needed by the researcher to answer the research problem and the information sought by the researcher. To eliminate these errors, an extensive literature review was carried out to verify the conceptualisation of the constructs and ensure the research problem is clearly stated.
- *Measurement errors* are the information generated by a particular measurement procedure employed by the researcher. Measurement errors can occur at any stage of the measurement process, from the development of an instrument to data analysis and interpretation stage. Common method biases are one of the main sources of measurement error. Common method variance refers to variance that is attributable to the measurement method rather than to the constructs the measures are supposed to represent (Podsakoff, Mackenzie and Podsakoff, 2012).

  In order to avoid measurement model errors, the procedural remedies involve the accurate specification of the latent variables in theory development so that the variables are appropriately operationalised (discussed in Section C3.2.2 and C3.2.3). For instrument errors, rigorous design (in terms of reducing

social desirability bias in item wording and balancing positive and negative items) was conducted to ensure the measurement errors were eliminated.

Since this study used a single method (survey) to collect all variables poses the threat of common method bias. Hence, in addition to procedural remedies to measurement error, this author also considered statistical remedies to control common variance method. For examining the extent to which common method is present in the data, most commonly used method is Harman's single-factor test (Padsakoff, Mackenzie, Lee and Podsakoff, 2003). A principal component factor analysis with varimax rotation was performed. According to this technique, if a single factor emerges from the factor analysis or if all indicators load on one factor that accounts for more than 50% of the variance, common method bias is of concern. A 16-factor structure, none of which represented loading from all the indicators, was produced. Further, the most important factor only accounted for 25% of total variance explained. Our data integrity is also supported by other elements; the high composite reliability of the construct (ranging from 0.88 to 0.97; see Table D1.4 in Section D1.2) as well as satisfactory discriminant validity (Table D1.7 in Appendix D).

With regard to data analysis and interpret errors, this author carefully coded, edited, analysed and interpreted the data based on the literature. This author paid due care and attention to make sure that the data have the correct coding and used the appropriate statistical analysis procedure to obtain the reliable results. Data collected from the Internet-based administration (Qualtrics) enabled responses to be saved as SAV format for SPSS that can be further saved as CSV format for SmartPLS software (see Chapter C5 for data analysis strategy). Hence, the possibility of input errors was removed.

- *Population definition error* occurs when there is a divergence between the actual population relevant to the problem at hand and the population as defined by the researcher. Due to careful consideration in determining the population of interest, the sample was appropriately specified and chosen correctly, thereby population definition error was not a source of concern. Likewise, *sampling frame error*, that arises when the sample is drawn from inaccurate or inappropriate sampling frame, was not a source of concern

because Maximile's database represents the general population of British consumers who have bought clothes at least once in their life (see also Section C4.3 and C4.3.1 for the sampling process).

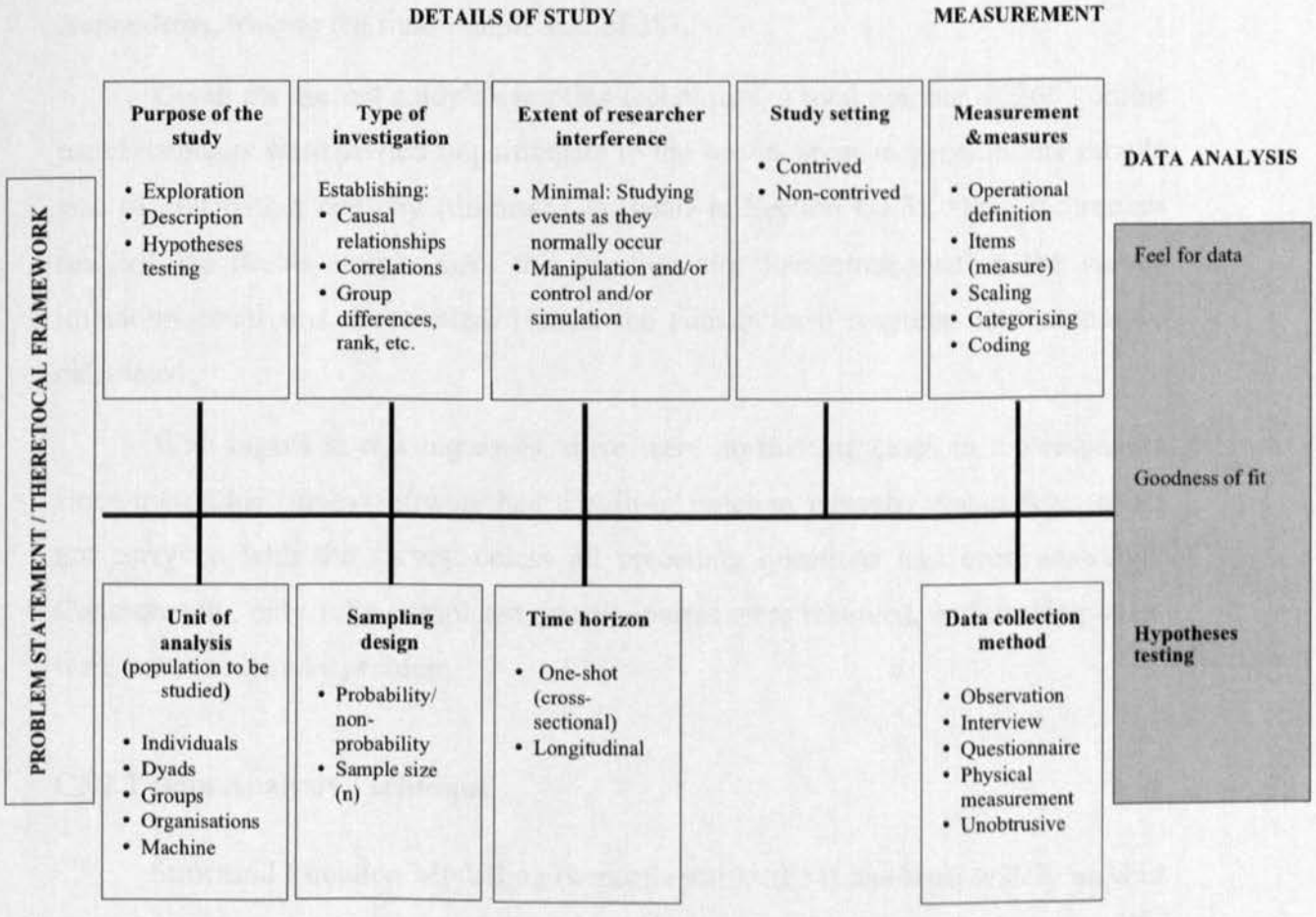
Furthermore, errors can be made by respondents in the data collection stage. Errors arise when some respondents are unwilling to answer specific questions, or unable to some questions, so that they provide answers that differ from what is actually true (Malhotra and Birks, 2003; Churchill and Iacobucci, 2005). These data errors might be due to the questions that are hard to comprehend or are easily misinterpreted, or it may be due to the respondent's boredom, fatigue, or faulty recall. For the present study, to reduce such errors, a rigorous approach to designing the questionnaire was taken. The questionnaire was designed to engage the respondents' cognitive processing to arrive at an answer. For instance, the respondents were asked to think about the next time they shop for clothing. This instruction encouraged the participants to give salient and accessible beliefs that resulted from their mental processing. The questionnaire was also designed to ensure that the questions were not complicated or ambiguous and were readable and easy to answer.

# CHAPTER C5: DATA ANALYSIS STRATEGY

## C5.1 INTRODUCTION

This final chapter in Part C discusses the analysis method of the data collected for the present research as depicted by the shaded cells in Figure C5.1. Data cleaning, the response rate and missing cases are discussed in Section C5.2.1, whilst the data analysis technique and approach to analysis of the moderating effects employed in this research are discussed in Sections C5.2.2 and C5.2.3, respectively.

**Figure C5.1** The research design for Section C5.1
(Source: Adapted from Sekaran and Bougie, 2010, p.126)



## C5.2 DATA ANALYSIS STRATEGY

### C5.2.1 Response Rate and Missing Cases

Before analysis can be carried out, consideration must be given to data cleaning. Data cleaning includes consistency checks and treatment of missing responses (Malhotra and Birks, 2003). Consistency checks identify responses that are out of range, or are logically inconsistent, or have extreme values. As discussed earlier (Section C4.3), when this author executed consistency checks of the replies, some completed questionnaires were subject to biased responses. Indeed, the consistency checks revealed that 59 respondents ticked one value throughout the questionnaire, and completed the survey in under 6 minutes, whilst it should have taken them about 15 minutes. Therefore, the decision was to remove those 59 respondents, leaving the final sample size of 381.

Given the current study's sampling techniques, a total number of 2650 online panel members were invited to participate to the survey so as to generate the sample size of 300 within one day (discussed in detail in Section C4.3). Once the replies reached the desire sample size, the questionnaire link embedded in the survey invitation email was deactivated. Hence, the conventional response rate cannot be calculated.

With regard to missing cases, there were no missing cases in the responses since the online survey software had a built-in function whereby respondents could not carry on with the survey unless all preceding questions had been answered. Consequently, only fully completed questionnaires were received, and missing cases were not considered a problem.

### C5.2.2 Data Analysis Technique

Structural Equation Modelling (henceforward, SEM) has been widely used in recent years to test the hypothesised relationships between variables or constructs that are supported, or are grounded in theory (Hair, Ringle and Sarstedt, 2011). Unlike other multivariate techniques, SEM allows the simultaneous investigation of the relationships between multiple latent variables; hence enabling a holistic investigation of complex phenomena. Furthermore, SEM takes account of the measurement error.

SEM is useful not only for testing hypothesised relationships but also confirming a set of relationships that are founded in theory (Hair *et al.*, 2011). Considering the above benefits, SEM has been chosen as an appropriate analytical tool to test the research model.

Many researchers carry out Covariance Based-Structural Equation Modelling (CB-SEM) analyses using specialised software packages such as Amos or LISREL (e.g., Dholakia, 2001; Shaw *et al.*, 2006a; Tarkiainen and Sundqvist, 2009). An alternative approach to CB-SEM is the Partial Least Squares-SEM (PLS-SEM) (Chin, 1998; Hair *et al*, 2011). Whilst the objective of CB-SEM is to reproduce the theoretical covariance matrix based on a specified set of structural equations, PLS-SEM aims to maximise the explained variance of the dependent latent constructs. PLS-SEM has been increasingly applied in the marketing discipline because of its ability to incorporate both formative and reflective indicators (e.g., Diamantopoulos *et al.*, 2008; Püschel, Afonso-Mazzon and Hernandez, 2010; Chin, 2010; Wilson, 2010). Consequently, as the research model in this study includes both reflective and formative latent variables (as discussed in Section C3.2.2), PLS-SEM approach was adopted. Indeed, many researchers argued the strengths of PLS-SEM approach over the more popular CB-SEM, as discussed in the following paragraphs (e.g., Chin, 2010; Hair *et al.*, 2011).

The CB-SEM model estimation requires a set of assumptions to be fulfilled, for example, the normality of data and minimum sample size (Pallant, 2007). As a consequence, if CB-SEM assumptions cannot be met, then PLS-SEM is the preferred method because of its ability to model latent variables under non-normality conditions and provide more robust estimations of the structural model, with small and medium sized samples (Chin, 1998; Hair *et al.*, 2011). Furthermore, PLS-SEM is the preferred method when the theoretical knowledge is limited and there are no sufficiently robust and well-structured theories to justify the proposed relationships between constructs. Therefore, PLS-SEM is appropriate for exploratory studies when the research objective is theory development and prediction. As pointed out by Chin (2010), researchers can begin with a well-established baseline model where theory and measures have been rigorously developed. As an incremental study, a new conceptual model builds on prior model by developing either new measures or structural paths. Moreover, the default of CB-SEM analysis assumption is that the indicators used to

measure a latent variable are reflective in nature. Jarvis *et al.* (2003) pointed out that a common and serious mistake of measurement model misspecification committed by researchers is to model formative indicator constructs in a CB-SEM analysis. PLS-SEM is therefore a preferred technique when formative constructs are part of structural model. It can also handle a model with a higher level of abstraction, such as a formative second-order construct, which cannot be used in CB-SEM.

In sum, given the current study's aim is theory development, PLS-SEM approach is an appropriate method for investigating and predicting the structural paths of clothing involvement in the ethical decision-making model. Moreover, on the basis of the features described above, PLS-SEM approach also has the ability to consider the simultaneous influences of all independent variables on respondents' intentions to purchase ethical clothing, and the ability to incorporate formative and reflective latent variables within the model. Since the research model in this study included both reflective and formative latent variables (see Section C3.2.2) and in consideration of PLS-SEM's advantages, PLS-SEM approach was considered the most suitable data analysis method.

### C5.2.3 Approaches for Analysis of Moderating Effects using PLS Path Modelling

A moderating effect (also termed interaction effect) involves a moderator variable, which can be qualitative (e.g., gender and categorisation of age) or quantitative (e.g., level of reward and level of involvement), that influences the strength and/or the direction of a relationship between an independent and a dependent variable (Baron and Kenny, 1986). Clothing involvement is proposed as a moderator variable in the theoretical framework of this study. As such, it is hypothesised as influencing the other main effects' strengths in the model. There are two main approaches of including moderating effects within PLS-SEM path analysis.

The first approach for testing moderating effects in PLS-SEM is *multi-group analysis*, which is especially useful for discrete moderator variables (categorical variable such as gender and age groups). This approach also can create two or more groups artificially from continuous variables (Sauer and Dick, 1993). The effect of categorical moderator variables is tested by means of group comparisons in PLS-SEM (Eberl, 2010). A discrete moderator variable can be interpreted as dividing the data

into groups of sub-samples. The same PLS path model can be estimated in each of the distinct sub-samples. The path coefficients between two groups are then compared.

According to Chin (2000), the multi-group approach requires that (1) every model considered is acceptable in terms of goodness-of fit (not necessarily equal goodness of fit); (2) the items should not be too non-normal (a Kurtosis and Skewness value of +1 to -1 is considered very good, but +2 to -2 is also usually acceptable); and (3) there should be measurement invariance (i.e., use same survey instrument) (Chin, 2000: http://disc-nt.cba.uh.edu/chin/plsfaq.htm). This approach uses the bootstrapping procedures to estimate the standard errors of the structural path coefficients in two samples under consideration. Differences between path coefficients are tested for significance with a pairwise *t*-test. However, the *t*-test computation is not available in SmartPLS software. The t-statistic can be computed manually using the following formula (Chin, 2000).

$$t = \frac{Path_{sample1} - Path_{sample2}}{S_p * \sqrt{\frac{1}{m} + \frac{1}{n}}}$$

$$S_p = \sqrt{\frac{(m-1)^2}{(m+n-2)} * S.E.^2 sample1 + \frac{(n-1)^2}{(m+n-2)} * S.E.^2 sample2}$$

Where;

$Path_{sample1/2}$ = original sample estimate for the standardized path coefficient in both subsamples respectively

$m$ = number of cases in sample 1

$n$ = number of cases in sample 2

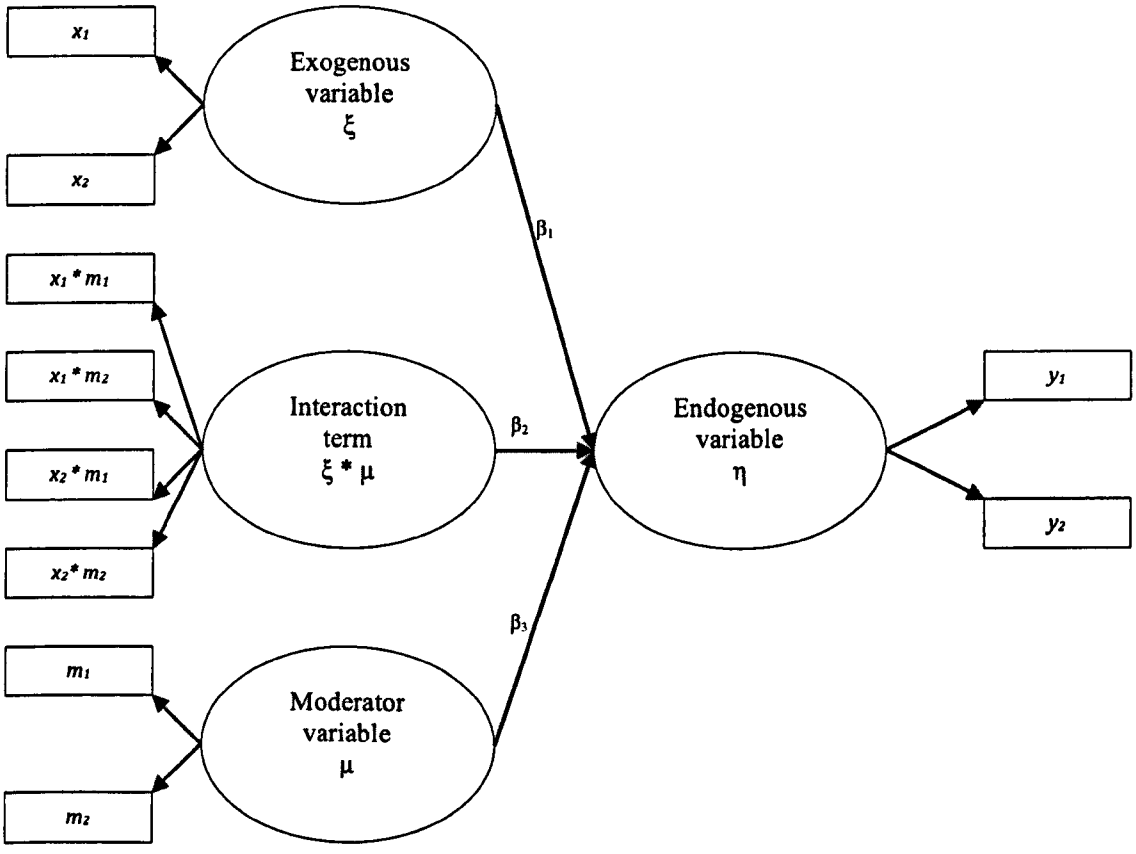
$S_p$ = a pooled estimator for the variance of two samples

$S.E._{sample1/2}$ = standard error of the path coefficient in both subsamples respectively

$m + n - 2$ = degrees of freedom

The second more powerful approach to the analysis of moderating effects in path models is the *product-indicator*, also called *interaction terms approach* (Chin, Marcolin and Newsted, 2003). Figure C5.2 illustrates a simple example of the product-indicator approach.

**Figure C5.2** The interaction terms approach




When all variables in the model are reflective, Chin *et al.* (2003) suggested creating product terms, so called product indicators or interaction terms, using indicators of the latent independent variable and the indicators of the latent moderator variable. These product terms serve as indicators of the interaction term in the structural model. The product indicators ($x_i * m_j$), that is all possible pairwise products of the centred indicators of the exogenous variable ($x_i$) and of the moderator variable ($m_j$), become the indicators of the latent interaction variable (exogenous variable * moderator variable).

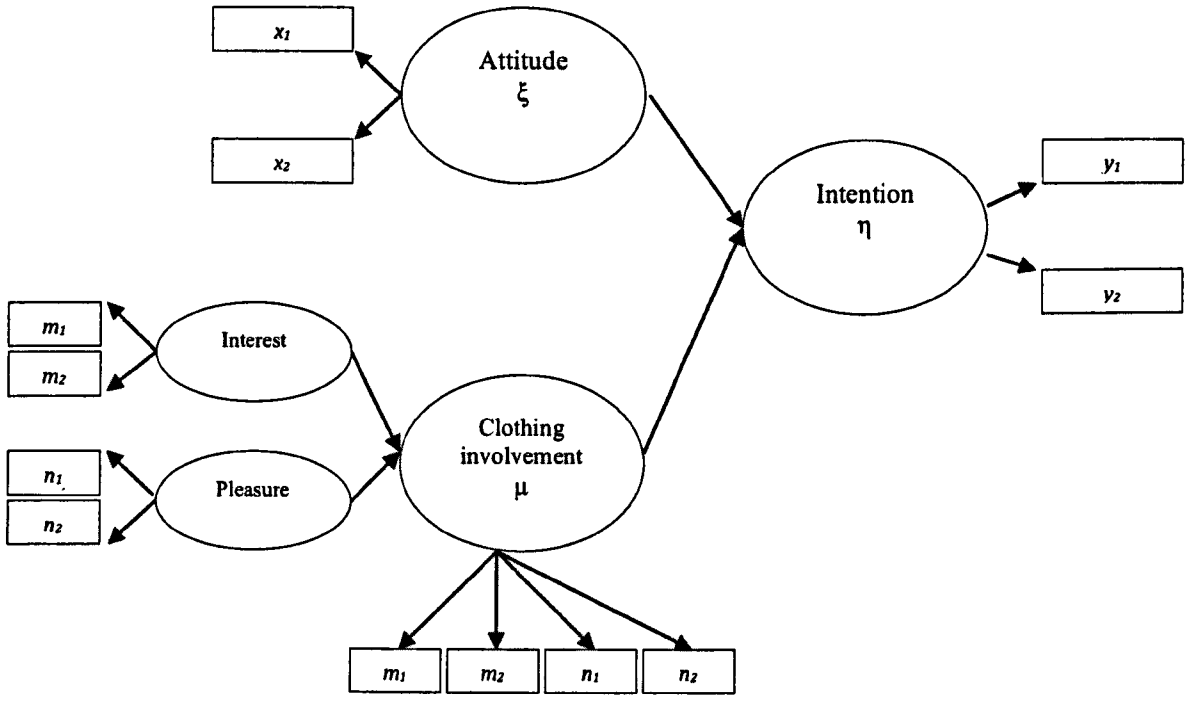
However, when both the exogenous variable and the moderator variable are (or either one of them is) formative, the pairwise multiplication of indicators is not feasible. As pointed out by Chin *et al.* (2003: p.11 in supplementary material), '*since formative indicators are not assumed to reflect the same underlying construct, the product indicators between two sets of formative indicators will not necessarily tap into the same underlying interaction effect*'. Since the clothing involvement construct is conceptualised as formative second-order construct (see Section C3.2.2 and Section D2.3), instead of using the product-indicator approach, a *two-stage PLS approach* was adopted in this study in order to analyse the moderating effects, as recommended by Henseler and Chin (2010). This approach was chosen because of its ability to handle formative measurement model. The present research follows the two stages approach (see Figure C5.3 for the simple illustration of the two-step approach) and a *repeated indicator approach* (discussed later). It is worth noting that the repeated indicator approach was employed to analyse the product involvement construct because in this study clothing involvement is conceptualised as a second-order formative model.

**Stage 1**: The main effect PLS path model (without the moderating effect of clothing involvement) is run to obtain estimates for the new latent variables scores. These latent variable scores are calculated by the PLS analysis and saved for further analysis. The new latent variable scores for each construct are transferred to Excel in order to calculate the interaction effects and then saved and transferred back to SmartPLS for Stage 2.

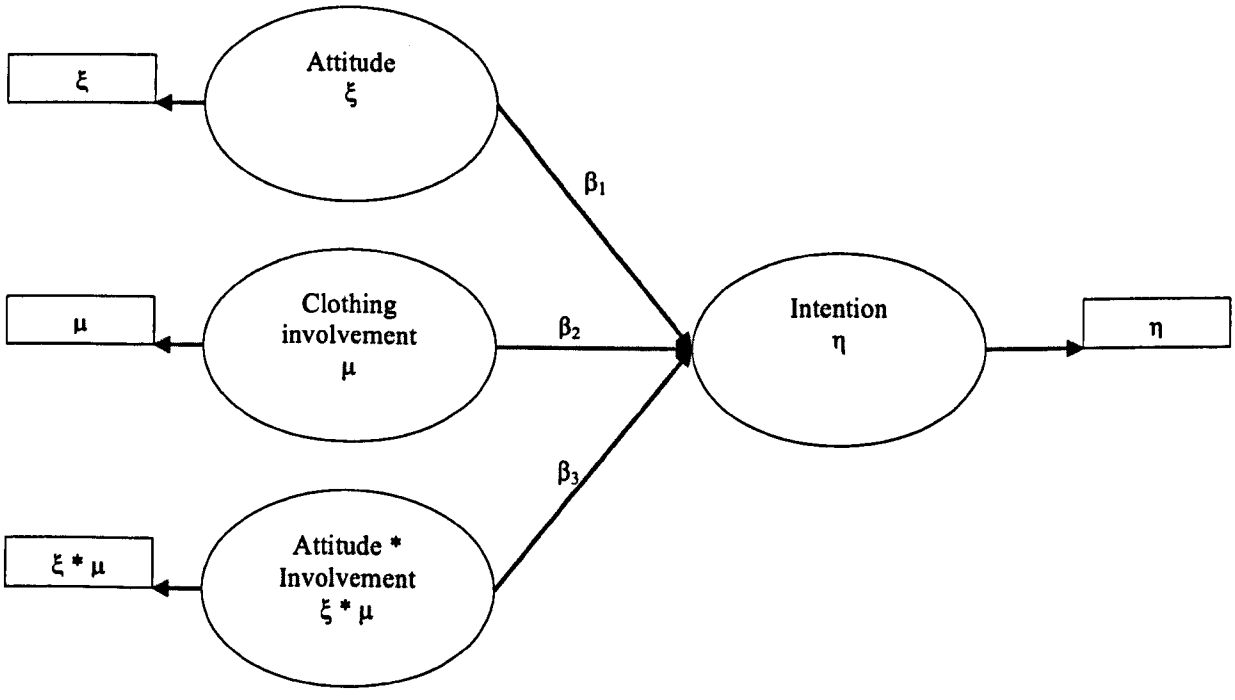
**Stage 2**: The interaction term $\xi * \mu$ is built up as the element-wise product of the new latent variable scores (generated by the PLS analysis in Stage 1) of exogenous variable $\xi$ (e.g., Attitudes) and the moderator variable $\mu$ (e.g., Clothing involvement). This interaction term as well as the new latent variable scores of $\xi$ and $\mu$ are used as independent variables in a multiple linear regression on the latent variable score of the endogenous variable $\eta$ (e.g., Intention). The second stage can be implemented within PLS path modelling by means of single-indicator measure measurement model.

**Figure C5.3** The two-stage approach

**Stage 1**: Main effect model




**Stage 2**: Interaction model



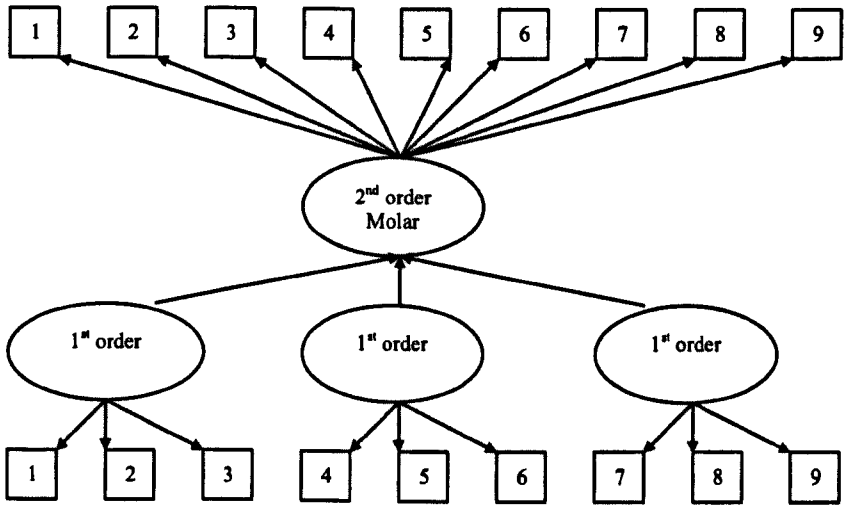
Statistical significance of loading, weights and path coefficients in Stage 1 and Stage 2 of the analysis is assessed by bootstrapping methods with estimates based on 5000 sub-samples, as suggested by Hair *et al.* (2011). The bootstrapping procedure approximates the sampling distribution of an estimator by resampling with replacement from the original sample. Thereby, bootstrapping is used to assess the significance of parameter estimates. Using Student *t*-value tables with *n*-1 degrees of freedom (where *n* is the number of sub-samples) results in one-tailed critical values of 0.05, 0.01, and 0.001, and the levels of significance at 1.65, 2.33, and 3.09, respectively.

Although the moderating effect of clothing involvement can be tested by utilising the multi-group analysis, this study employed the interaction terms approach. In this study, clothing involvement was measured as a continuous moderator variable, although it could be rescaled as a discrete by medians-split method. Chin *et al.* (2003) advised against the utilisation of multi-group analysis when the moderator variables are continuous as it could result in inadequate power to detect the moderator/interaction effect. Along the same line, Stone-Romero and Anderson (1994) also argued that if the continuous moderator variable is grouped into sub-samples for low and high level of the moderator variable based on median split, the median value may contain a material number of the values which results in lost power. Furthermore, Bagozzi, Baumgartner and Yi (1992) contended that a multiplicative interaction terms approach is preferable to model the moderated variable effects in several ways since: (1) it maintains original scores on a moderator variable and avoids loss of information resulting from transformation of a continuous variable to a qualitative (discrete) one; (2) multi-group analyses have lower statistical power and may confound group variance differences with true moderator effects; (3) a median split into groups may create groups which do not exist; and (4) the observed relationships can sometimes be very sensitive to cutoff points used to form groups, especially when there is no natural cutoff point.

### *Repeated Indicator Approach*

As the research involves exploring relationships at a higher level of abstraction (see Section C3.2 and Figure C3.3), the second order measurement model was estimated using the repeated indicators approach, also known as the hierarchical components model suggested by Wold (1982) (see also in Chin *et al.*, 2003). Reinartz, Krafft and Hoyer (2004) pointed out that a second order factor (i.e., clothing involvement) is directly measured by the observed variables for all the first order factors (i.e., 5 dimensions of clothing). While this approach repeats the number of manifest variables used, the model can be estimated by the standard PLS algorithm. The manifest indicators are repeated to also represent the higher order construct. This type of higher order construct is termed molar higher construct (Figure C5.4).

**Figure C5.4** Second order molar model in PLS
(Source: Adapted from Chin, 2010, p.665)




Other researchers used the PLS repeated indicators approach in order to test their higher order constructs in the literature (e.g., Ruiz *et al.*, 2010; Wilson, 2010). In a recent study, Wilson (2010) conceptualised involvement as molecular (reflective) higher order construct. In contrast to a second order molar (formative) model as depicted above, a second order molecular model would have the arrow in the opposite direction going from the higher second order construct (i.e., clothing involvement) to the first order constructs (i.e., 5 dimensions of clothing involvement). However, this author argues that based on the Kapferer and Laurent's definition of involvement (see

Section B4.3.3), involvement can stem from one or the combination of five antecedents. Hence, five facets of clothing involvement do not necessarily correlate (as discussed in Section C3.2.2). As a consequence, in this study clothing involvement is conceptualised as Type II reflective first-order and formative second-order (molar second order construct).

Standardised latent scores (representing the first-order constructs) were computed by the PLS analysis and were copied to the PLS data file for further analysis. These new latent variable scores become the observed variables representing the first-order constructs in the structural model. According to Chin *et al.* (2003), due to the fact that the derived construct scores are standardised by the PLS algorithm, this helps avoid computational errors by lowering the correlation between individual components (multicollinearity).

To summarise, the interaction terms approach is argued to be the best approach in testing the continuous moderated variable since it has more powerful statistical power, and it retains full information of the continuous variable. Specifically, the two-stage PLS approach and the repeated indicator approach (for clothing involvement construct) were employed in this study. The choices to use the two-stage PLS approach were based on the fact that the proposed theoretical framework includes a large complexity in its variable and relations, and the model aims not only to confirm the theory but also to predict future ethical behaviour. In addition, this method can handle formative measurement models, and use the multiplication interaction terms to test the effects of the moderating variable. Finally, the software employed was the SmartPLS 2.0 M3 (Ringle, Wende and Will, 2005). A detailed discussion of the data analysis is presented in Part D.

# PART D: DATA ANALYSIS

This part of the thesis focuses on the analysis of the data collected. PLS-SEM assessment typically follows a two-step process to analysis that involves separate assessment of the measurement model and the structural model. The methods of evaluation of measurement models and the structural model recommended by Hair *et al.* (2011) were adopted. The first evaluation phase focuses on how well the measures relate to each construct. Reflective measurement models (see Section C3.2.2 regarding the conceptualisation of the constructs) are assessed with regard to their reliability and validity (specifically, internal reliability, convergent and discriminant validity). The first chapter in this part of the thesis focuses on testing the psychometric properties of the measurement models.

- Chapter D1 assesses the reliability and the validity of the reflective measurement model.

For the formative measurement model, the traditional reliability and validity assessments are inappropriate because its dimensions are not necessarily correlated (MacKenzie *et al.*, 2005). Accordingly, Chapter D2 is dedicated to assessing the accuracy of clothing involvement measurement model by assessing potential multicollinearity issues among formative latent variables.

- Chapter D2 tests the multicollinearity of the formative latent variables.

The second phase of evaluation focuses on an assessment of the structural model. The third chapter concerns the analysis of whether the hypothesised relationships are empirically supported.

- Chapter D3 tests the structural model.

# CHAPTER D1: MEASUREMENT MODEL ANALYSIS

## D1.1 FACTOR ANALYSIS

Before conducting a confirmatory factor analysis in PLS-SEM, an exploratory factor analysis of the beliefs statements deriving from content analyses of respondents' salient beliefs about ethical clothing as well as from extensive literature review on ethical clothing consumption (Shaw *et al.*, 2000; Banister and Hogg, 2004; Littrell *et al.*, 2005; Carey *et al.*, 2008; Hustvedt and Dickson, 2009) were performed. Exploratory factor analysis followed by confirmatory analysis is an appropriate sequence in social science research (Goh, Ang, Lee and Lee, 2010). Exploratory factor analysis is considered appropriate when the researcher does not have a strong theoretical or empirical basis upon which assumptions could be made about the specific variables within the factor (Fabrigar, Wegener, MacCallum and Strahan, 1999).

In the first phase of the analysis, 19 behavioural beliefs, 10 normative beliefs and 5 control beliefs items derived from the content-analysis and relevant literature were subjected to factor analysis. The goal of the factor analysis is to identify the nature of the constructs underlying responses (Child, 1990) and to decrease the number of beliefs statements into a comprehensible, smaller set of variables. Therefore, principal component analysis was the preferred method for this study. A summary of the names of the sub-factors of the beliefs structures is presented in Table D1.1.

**Table D1.1** Summary of the names of the sub-factors of the beliefs structures

| Belief structure | Sub-factor name |
|---|---|
| Behavioural beliefs | Social-interest beliefs<br>Self-interest beliefs |
| Normative beliefs | Family and friends<br>Ethical group<br>Fashion group |
| Control beliefs | Situational barriers |

The 19 behavioural beliefs items were subjected to principle component analysis with varimax rotation (presented in Table D1.1a in Appendix D), resulting in

a Kaiser-Meyer-Olkin Measure of Sampling Adequacy value of 0.96 and a two-factor solution (namely, Social-interest beliefs and Self-interest beliefs). Since Bartlett's test was significant and KMO-value exceeded the value of 0.6 recommend by Kaiser, 1974), the two-factor solution was supported. The 'social-interest beliefs' construct includes items that relate to social concerns such as '*support the ethical businesses and producers*' and '*ensure a fair price is paid to clothing producer*'. On the other hand, the 'self-interest beliefs' construct includes items relating to outcome expectancies from buying ethical clothing such as '*buying a product that is comfortable to wear*' and '*buying a quality product*' as well as the social image implications such as '*expressing who I am*' and '*buying a product that is fashionable*'.

Similarly, normative beliefs and control beliefs were subjected to principle component analysis with varimax rotation (presented in Table D1.2 and Table D1.3 in Appendix D respectively). The above resulted in a KMO-value of 0.85 and a three-factor (namely, Family and friends; Ethical group; and Fashion group) and a KMO-value of 0.80 and a one-factor solution (namely, Situational barriers). As the name suggested, the 'ethical group' construct includes ethical producers/retailers and ethical organisation, whilst the 'fashion group' represents fashion leader, fashion retailers and media. Although the indicators used to measure control beliefs contain five consumers' perceived barriers items, the results from the principle component analysis suggested that that the control beliefs construct is uni-dimensional.

Consequently, the confirmatory factor analysis in PLS-SEM was used to ascertain the reliability and validity of the newly constructed variables. Furthermore, in Section D1.2 and Section D1.3, this author assesses and reports individual item reliability, factor loadings, internal consistency, *t*-value and discriminant validity of other measures as well as underlying beliefs constructs.

## D1.2 ASSESSING RELIABILITY OF THE REFLECTIVE LATENT VARIABLES

Reliability relates to the extent to which the measure is error-free and the consistency of a scale's ability to produce consistent results across time if repeated measurements are taken. Hence, the reliability of a measure is an indication of the stability and consistency with which the instrument measures the concept and helps to assess the goodness of a measure (Sekaran and Bougie, 2010). A measure should not only be reliable but also valid, and vice versa. As Sekaran and Bougie (2010) pointed out, '*validity is a necessary, but not sufficient condition of the test of goodness of a measure*' (p.161). The various approaches to test stability and consistency of the measures are briefly discussed in the following sections.

### D1.2.1 Stability of Measures

The reliability coefficient obtained by repetition of the same measure on a second occasion is called *test-retest reliability*. However, a number of problems associated with this test are noted by Churchill (1979) and Malhotra and Birks (2003). Respondents tend to reply to a second administration in much the same way as they did the first one. Hence, responses at two times might correlate well even if the construct was poorly conceptualised in the first instance. Moreover, results may be affected by temporal sensitivity (i.e., the longer the length of interval between the testing, the less reliable the test-retest results). Due to this debate, test-retest was not undertaken in this study.

### D1.2.2 Internal Consistency Measures

One of the measures of internal consistency is *split-half reliability*. The items constituting the scale are divided into halves and the resulting half scorings are correlated. However, the problem with this test is that the results will depend on how the scale items are split. Hence, *inter-item consistency reliability* (Cronbach's alpha) is usually employed to overcome this problem.

The Cronbach's alpha technique calculates the average of all possible split-half coefficients resulting from different ways of splitting the scale (Malhotra and

Birks, 2003). Nevertheless, Cronbach's alpha also has its shortcomings. It only tests the inter-item correlations and does not account for the item-to-construct correlations. Chin (2010) argued that Cronbach's alpha tends to provide a lower bound estimate of reliability test. The *Composite reliability* method is thereby more robust than Cronbach's alpha because it does not assume that each scale item contributes equally to the overall measure.

For this study, internal consistency was assessed using two measures: Cronbach's alpha and composite reliability. Cronbach's alpha values are presented in this study only because in academic research it is the most commonly used reliability coefficient test. Construct reliability assessment focuses on composite reliability as an estimate of a construct's internal consistency. Unlike Cronbach's alpha, composite reliability does not assume that all indicators are equally reliable, making it more suitable for PLS-SEM, which prioritises indicators according to their reliability during the model estimation (Hair *et al.*, 2011). In addition, each indicator's absolute standardised loading should also be taken into account when assessing construct's reliability. The loadings (correlations) of the items with their respective construct assess individual reflective-item reliability.

### D1.2.3 Results of Reliability of the Reflective Latent Variables

Nunnally and Bernstein (1994) suggested Cronbach's alpha and composite reliability values above 0.7 should be regarded as satisfactory. Table D1.4 shows the assessment of reflective constructs' reliability and Table D1.5 in Appendix D shows the descriptive statistics of variables.

**Table D1.4** Reliability and validity results

| | Composite Reliability | Cronbach's Alpha | Average Variance Extracted |
|---|---|---|---|
| Attitude | 0.961 | 0.953 | 0.780 |
| Ethical obligation | 0.963 | 0.942 | 0.896 |
| Ethical self-identity | 0.945 | 0.913 | 0.851 |
| Ethical group | 0.921 | 0.874 | 0.795 |
| Friends and Family | 0.970 | 0.939 | 0.942 |
| Fashion group | 0.941 | 0.921 | 0.761 |
| Pleasure | 0.959 | 0.936 | 0.887 |
| Intention | 0.975 | 0.962 | 0.929 |
| Interest | 0.948 | 0.918 | 0.859 |
| Perceived behavioural control | 0.898 | 0.873 | 0.564 |
| Risk importance | 0.881 | 0.797 | 0.714 |
| Risk probability | 0.933 | 0.906 | 0.778 |
| Sign | 0.931 | 0.889 | 0.820 |
| Subjective norm | 0.958 | 0.945 | 0.792 |
| Self-interest | 0.912 | 0.885 | 0.635 |
| Situational barriers | 0.890 | 0.847 | 0.621 |
| Social-interest | 0.972 | 0.968 | 0.727 |

The composite reliability for each reflective construct is over the recommended acceptable 0.7 level (Hair *et al.*, 2011). The individual reflective-item reliabilities – in terms of standardised loadings - are over the acceptable cut-off level of 0.7, implying that more than 50% of variance is shared between the construct and its measure. However, there is one item from the situational barrier construct that has composite reliability below 0.7 (CB_CP3 = 0.65; see Table D1.6 in Appendix D). When deciding to retain or to remove this indicator, this author referred to Hair *et al.* (2011) and Hulland (1999). Hulland (1999) stated that items below 0.4 or 0.5 should be dropped. Hair *et al.* (2011) further suggested that an indicator with loadings between 0.4 and 0.7 should be considered for removal from the scale only if deleting

it results in an increase in composite reliability above the threshold value. Keeping this in mind, this author decided to retain the indicator below 0.7 on the basis that;

(1) The value is marginally below the benchmark;

(2) This indicator is well above 0.5;

(3) Composite reliability value for the situational barriers constructs is already considerably higher than 0.7 threshold.

Table D1.6 in Appendix D shows the absolute standardised loading of each indicator. The significance of the loadings was checked with a bootstrapping re-sampling procedure (5000 sub-samples as suggested by Hair *et al.*, 2011) for obtaining *t*-statistic values. Using Student t-value tables with n-1 degrees of freedom (where *n* is the number of samples) results in one-tail critical values of 0.05, 0.01 and 0.001 and levels of significance at 1.65, 2.33 and 3.09 respectively. The individual reflective-items are all significant ($p < 0.001$), except Item RProb2 is significant at $p< 0.01$. These reliabilities provide evidence of uni-dimensionality and illustrate that all constructs including the newly constructed beliefs variables in this study were suitable for further analysis.

## D1.3 ASSESSING VALIDITY OF THE REFLECTIVE LATENT VARIABLES

Validity is the test of how well an instrument measures the particular concept it is intended to measure and not something else (Sekaran and Bougie, 2010). Three main types of validity tests are used to test the goodness of measures, as briefly discussed below alongside relevant test results where appropriate.

### D1.3.1 Criterion Validity

Criterion validity is established when the measure performs as expected in relation to other selected variables (criterion variables) as meaningful criteria (Malhotra and Birks, 2003). The criterion validity can be assessed by establishing concurrent validity or predictive validity. *Concurrent validity* is assessed when the scale being evaluated (e.g., interest facet of clothing involvement) and the criterion variables (e.g., fashion magazine readership) are collected at the same time and the results are compared. *Predictive validity* is used to assess the usefulness of the measure as a predictor of some other characteristics of the individual (Churchill and Iacobucci, 2005). For example, intention to purchase ethical clothing could be used to predict future purchases. The predicted and actual purchases would be compared to assess the predictive validity of the attitudinal scale. Formal test for predictive validity was not carried out since the present study adopted scales from well-established Theory of Planned Behaviour measures which have been successfully applied in prior studies in various domains and provide predictive validity.

### D1.3.2 Content Validity

Content validity ensures that a measure includes an adequate and representative set of items that tap the concept (Malhotra and Birks, 2003). According to Churchill and Iacobucci (2005), content validity is difficult to guarantee as its assessment is partly a matter of a panel of judges or researchers' subjective interpretation of the domain of the phenomena being measured. Hence, a critical factor in creating content validity is to establish the conceptual definition of the domain construct. In this study, in line with prior studies, content validity was established through a thorough review of relevant literature, which enabled the

definitions and operationalisations of the research constructs to be aligned with previous empirical and conceptual research in the filed.

Face validity of scale to measure the constructs (i.e., beliefs constructs) was determined by a panel of marketing academics at Kingston University Business School. In this process, items that the expert judges commented as being not representative of the domain were removed.

### D1.3.3 Construct Validity

Construct validity test is an approach to validating a measure by determining what construct or concept the instrument is in fact measuring (Churchill and Iacobucci, 2005). Construct validity can be assessed through nomological, convergent and discriminant validity. *Nomological validity* assesses the relationship between theoretical constructs. It seeks to confirm significant correlations between the constructs as predicted by a theory (how a scale is correlated with different but related concepts within the theoretical framework). Given that the theoretical model in the present study was grounded in a thorough review of the literature and the conceptual model of this study drew upon on Theory of Planned Behaviour, nomological validity was considered to be confirmed.

### D1.3.4. Results of Validity of the Reflective Latent Variables

Reflective measurement model's validity assessment for PLS analysis focuses on convergent validity and discriminant validity. *Convergent validity* assesses the degree to which two or more measures of the same construct share variation. In other words, it refers to the extent to which items correlate positively with other items in the same scale. The method used to assess convergent validity is Fornell and Larcker's (1981) test of average variance extracted (AVE). It is important that the items share more variance with their measures than with other constructs in a given model. The AVE values for all reflective measurement models, reported in Table D1.4, range between 0.564 and 0.942 and exceed the 0.5 benchmark, meaning that the latent variable explains more than half of its indicators' variance. Convergent validity was therefore satisfied.

*Discriminant validity* assesses the extent to which a measure does not correlate with other constructs from which it is supposed to differ. For the assessment of discriminant validity, two approaches are available to employ, the Fornell-Larcker criterion and cross loadings. The Fornell-Larcker criterion (Fornell and Larcker, 1981) postulates that a latent constructs should share more variance with its assigned indicators than with another latent variable in the structural model. In statistical terms, based on Chin (1998), discriminant validity was assessed by comparing the square root of the AVE with the correlations among constructs. Table D1.7 in Appendix D demonstrates that the square root of the AVE for each construct is greater than inter-construct correlations, indicating that all constructs share more variance with their measures than with other constructs.

The second and more detailed set of information to assess discriminant validity is to check how each item relates to each construct. Not only should each measure be strongly related to the construct it attempts to reflect, but it should not have a stronger connection with another construct. The cross-loading results are displayed in Appendix D (Table D1.8– D1.10). The cross-loading tables compare correlations of each item to its intended construct (i.e., loadings) and to all other associated constructs (i.e., cross-loadings). The results demonstrate that all items load more highly on their own construct than on other constructs. According to both test results, the discriminant validities of the multi-item constructs of the model were therefore satisfied.

# CHAPTER D2: ASSESSING MULTICOLLINEARITY OF THE FORMATIVE LATENT VARIABLES

## D2.1 INTRODUCTION

As discussed in Section C3.2.2, according to Kapferer and Laurent (1993), clothing involvement is conceptualised and measured as a multi-dimensional construct, formed by the following components: Interest, Pleasure, Sign, Risk importance and Risk probability. Kapferer and Laurent (1993) pointed out that it is appropriate to measure clothing involvement along its five facets since changes in any of these dimensions will cause a change in the clothing involvement. In addition, a change in one of the observed dimensions is not necessarily accompanied by changes in any of the other observed dimensions. Thus, clothing involvement is conceptualised as a second higher order formative second-order of its five dimensions: Interest, Pleasure, Sign, Risk importance and Risk probability (Kapferer and Laurent, 1993). Interest, Pleasure, Sign, Risk importance and Risk probability are in turn conceptualised as reflective first-order.

Tests for reliability and validity, specifically internal reliability and convergent and discriminant validity, are only relevant to reflective latent variables (Hair *et al.*, 2011). Hence, in the case of formative latent variables, the aforementioned tests are not appropriate because their underlying measures are not necessarily correlated. Accordingly, measurement accuracy of the formative measurement variables is determined by assessing multicollinearity. Hence, it is necessary to test multicollinearity prior to running PLS analysis.

## D2.2 COLLINEARITY TESTING AND RESULTS

In consideration of the above debate, multicollinearity analysis was performed on clothing involvement dimensions. The analysis involved regressing 5 formative constructs against an appropriate dependent variable, in this case intention, then examining collinearity diagnostics against the following benchmark values.

The first two measures to test the multicollinearity are the tolerance value and the variance inflation factor. The tolerance value is the amount of variance in the selected independent variable that is not explained by the other independent variables. Conversely, the variance inflation factor (VIF) is measured as the inverse of tolerance. Thereby, a high degree of multicollinearity is indicated by lower tolerance values and higher VIF values. Table D2.1 in Appendix D presents collinearity test of clothing involvement dimensions. The results show minimal collinearity among the five components, with the variance inflation factor (VIF) ranging between 1.1 and 3.3, far below the common cut-off threshold of 5 to 10 (Hair, Black, Babin, Anderson and Tatham, 2006). Therefore, the five clothing involvement components are independent from one another.

Secondly, the condition index and the variance proportion matrix were investigated. The condition index, representing the collinearity of the combination of variables in the data set, is examined in conjunction with the variance proportion matrix, which shows the proportion of variance for each variable that is assigned to each condition index. The two-step procedure first involves identifying variables with condition index above 30, and then identifying variables with variance proportion above 0.9. Collinearity is indicated when two or more variance proportion above the 0.9 threshold (Hair *et al.*, 2006). All five dimensions of involvement were below 0.9. In sum, the results suggest no evidence of multicollinearity were found, and that all five components are salient contributors to clothing involvement.

## D2.3 TESTING SECOND-ORDER STRUCTURE OF CLOTHING INVOLVEMENT

Before proceeding to an assessment of the research model and test the hypothesised structural relationships, the proposed second-order structure of clothing involvement was tested.

The reliability and validity tests of five reflective first-order constructs of clothing involvement (see Chapter D1) provide support for the quality of the measurement model of the five clothing involvement components. Additionally, of interests are the weights of the five clothing involvement components. All path coefficients between the first order and second order constructs were inspected and the significance was assessed via 5000 bootstrapped iterations using the SmartPLS software. The reader is reminded that the critical values reported throughout this study are 0.05, 0.01 and 0.001 and levels of significance at 1.65, 2.33 and 3.09, respectively. Path coefficients results and significance levels are represented in Table D2.3. None of the clothing involvement constructs has a weight below 0.1 and as a consequence there is no need to remove the five facets from the involvement construct (Baumgartner and Homburg, 1996). Hence, clothing involvement is found to be molar higher order construct (Type II: reflective first-order and formative second in this study.

**Table D2.3** Clothing involvement weights

| Clothing involvement | Path coefficients (T-statistic) |
|---|---|
| Interest | 0.339 (37.96)*** |
| Pleasure | 0.349 (42.11)*** |
| Sign | 0.275 (32.67)*** |
| Risk importance | 0.178 (25.24)*** |
| Risk probability | 0.176 (26.94)*** |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

Having established the quality of the reflective measurement model as well as obtained stable solution for the molar higher order construct of clothing involvement (as discussed in Section C5.2.2), the next chapter goes on to test the overall fit of the proposed model.

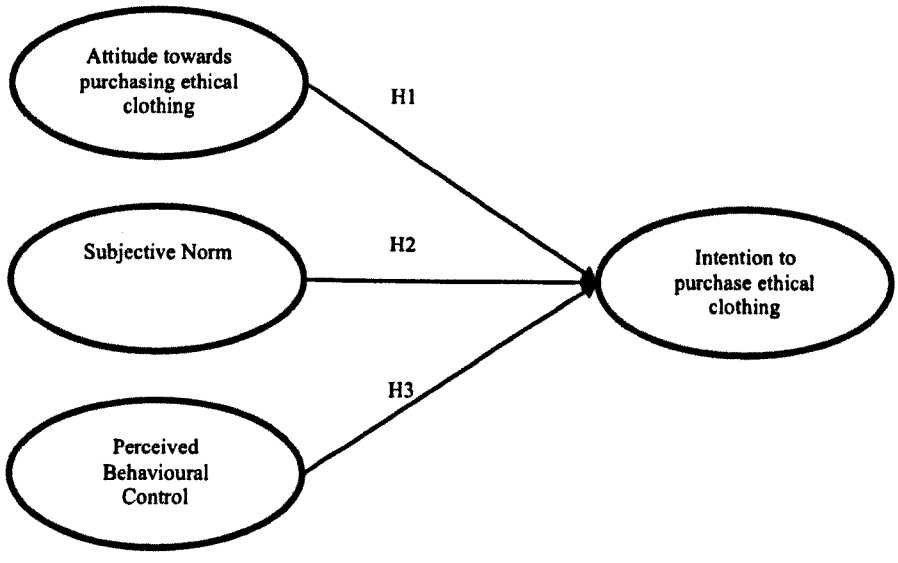
# CHAPTER D3: STRUCTURAL MODEL ANALYSIS

## D3.1 STRUCTURAL MODEL ANALYSIS

As discussed in Section C5.2, PLS-SEM makes no assumptions about the distribution of the data, and hence traditional parametric-based approaches cannot be employed. Instead, the primary evaluation criteria for the structural model are the squared multiple correlations ($R^2$) of the main dependent variable and the level and significance of the path coefficients (Chin *et al.*, 2003). According to Hair *et al.* (2011), as a rule of thumb in marketing research $R^2$ values of 0.75, 0.50, or 0.25 for endogenous latent variables in the structural model can be regarded as substantial, moderate, or weak, respectively.

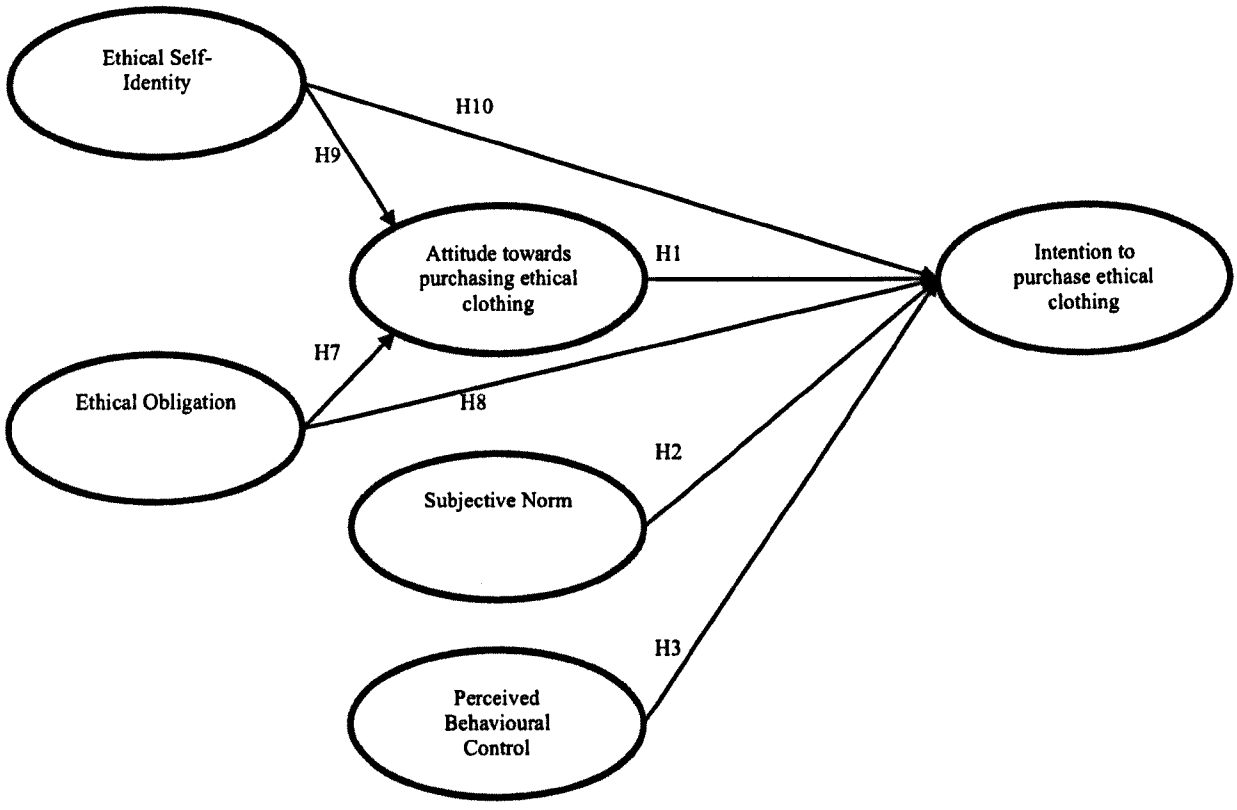
In order to test the moderating effect of clothing involvement, this author followed an approach proposed by Chin *et al.*, (2003, p.211). Following the theoretical underpinnings discussed in Part B and Part C, four structural models were constructed, and the $R^2$ values of the models were then compared to assess the differential predictive power for intention to purchase ethical clothing.

- Model A: Theory of Planned Behaviour model



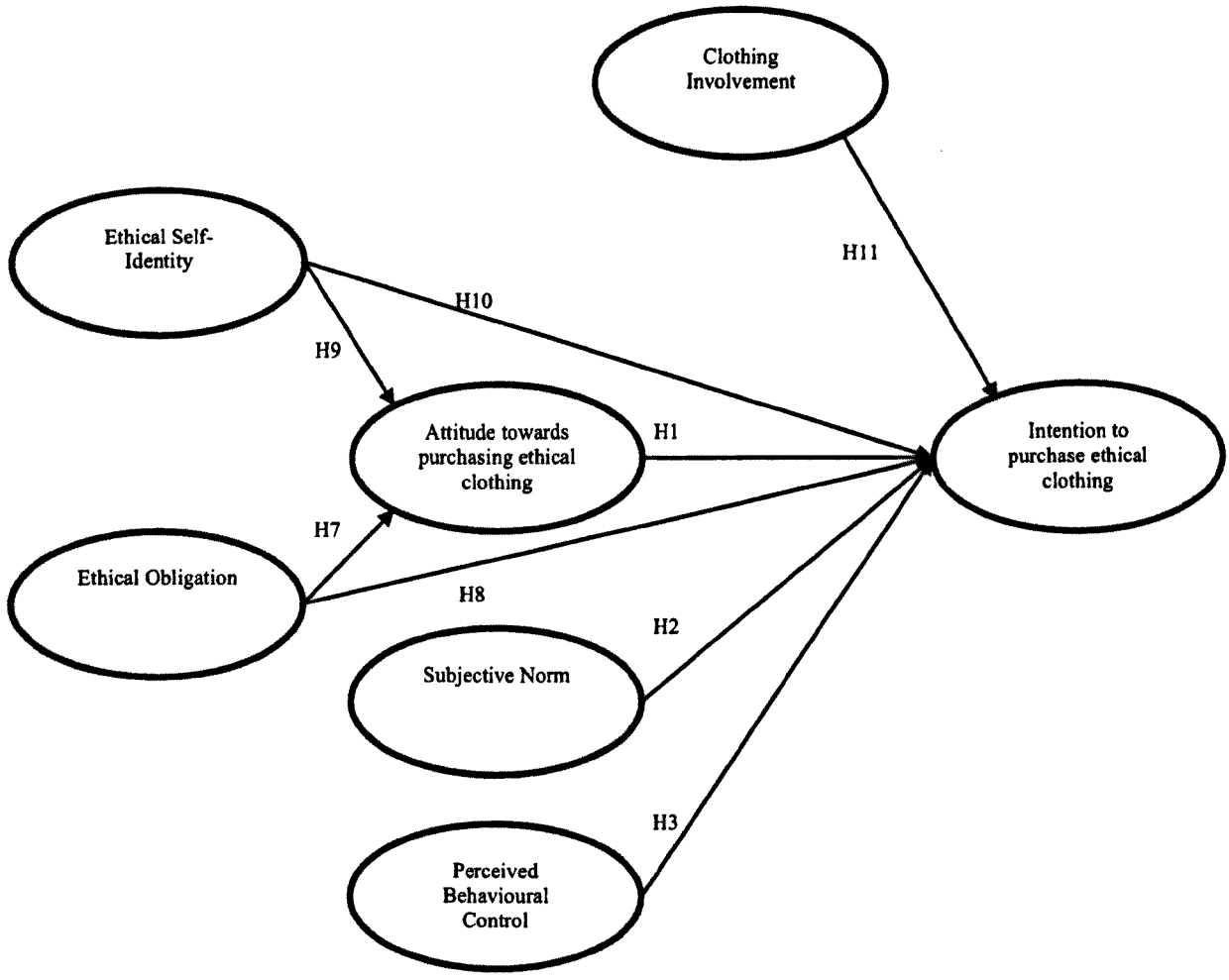

Note: Underlying beliefs constructs are omitted for clarity

- Model B: Ethical decision-making model (Theory of Planned Behaviour model + Ethical obligation + Ethical self-identity)



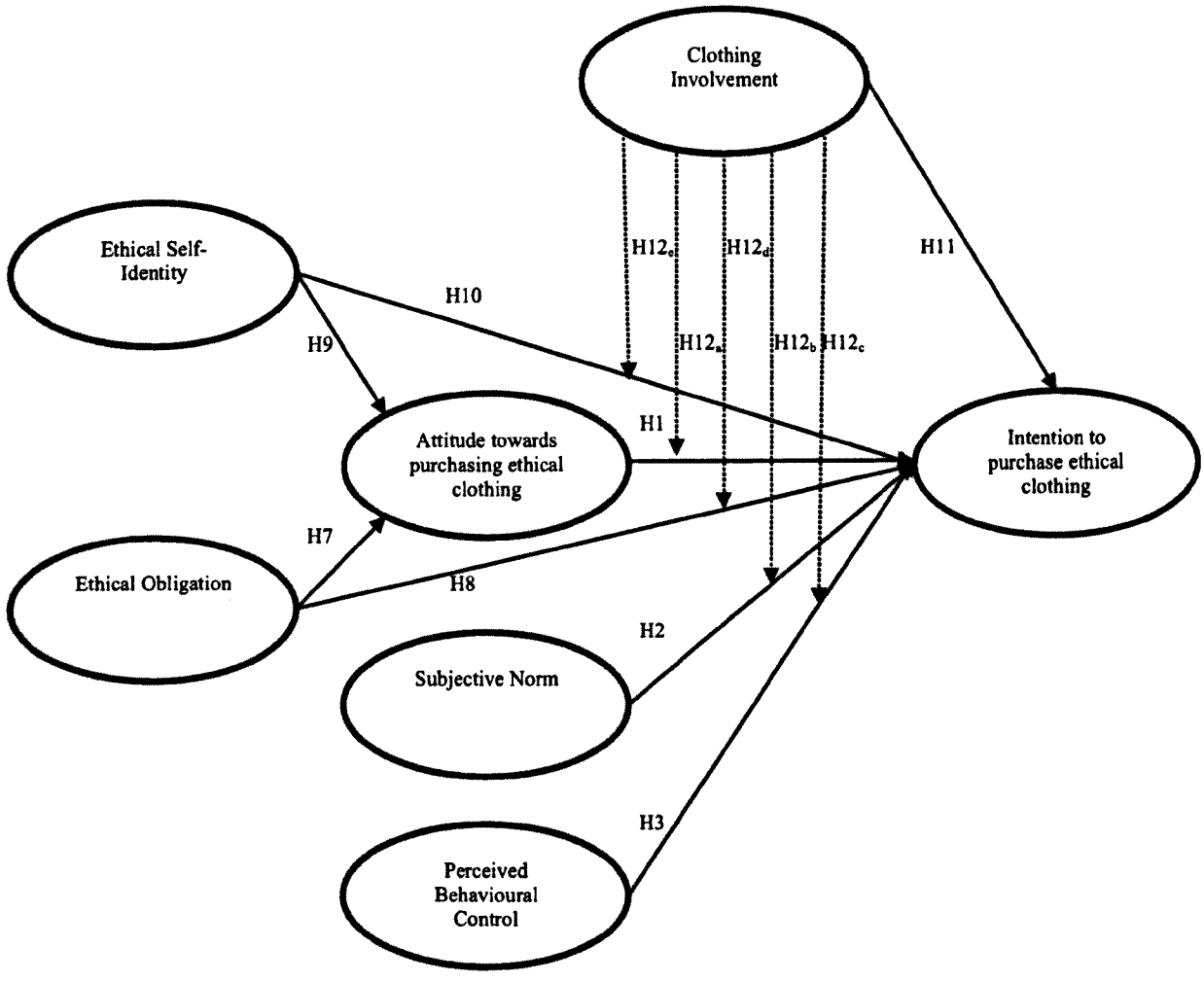

Note: Underlying beliefs constructs are omitted for clarity

- Model C: Main effects model (Model B + direct effect of clothing involvement)




Note: Underlying beliefs constructs are omitted for clarity

- Model D: Conceptual model (Model C + moderating effect of clothing involvement: Interaction model)




Note: Underlying beliefs constructs are omitted for clarity

Table D3.1 presents the results of the four models. The four models are deemed to have an appropriate predictive power for the dependent variables, since the $R^2$ for endogenous constructs are well above the required amount in consumer behaviour discipline (Hair *et al.*, 2011). The $R^2$ value of the conceptual model (Model D: interaction model) is the highest at 0.66, amongst other three models. The structural model for the present study can be regarded as moderate to high. In addition the $R^2$ value of the conceptual model for the current study is considerably higher than

Shaw and Shiu (2003) and Shaw *et al.* (2006a)'s research results which could explain no more than 28% and 47%, respectively, of the variance in ethical purchasing context.

**Table D3.1** Path coefficients and the $R^2$ results of the four models

| Structural pathways | Theory of Planned Behaviour model | Ethical model | Main effect (Ethical model + Clothing involvement) | Conceptual model |
|---|---|---|---|---|
| Attitude -> Intention | 0.233 (5.87)*** | 0.006 (0.12) | 0.007 (0.14) | 0.013 (0.15) |
| Subjective norm -> Intention | 0.450 (10.36)*** | 0.259 (5.00)*** | 0.263 (5.21)*** | 0.265 (5.48)*** |
| Perceived behavioural control -> Intention | 0.248 (6.12)*** | 0.190 (5.70)*** | 0.191 (5.42)*** | 0.183 (5.20)*** |
| Social-interest beliefs -> Attitude | 0.674 (24.40)*** | 0.401 (11.03)*** | 0.401 (9.02)*** | 0.401 (8.22)*** |
| Self-interest beliefs -> Attitude | -0.053 (0.12) | -0.050 (0.11) | -0.053 (0.15) | -0.048 (0.12) |
| Self-interest beliefs -> Perceived behavioural control | 0.419 (10.28)*** | 0.407 (10.11)*** | 0.407 (9.87)*** | 0.407 (9.85)*** |
| Situational barriers -> Perceived behavioural control | 0.439 (12.03)*** | 0.430 (9.56)*** | 0.430 (11.55)*** | 0.430 (11.28)*** |
| Ethical group -> Subjective norm | 0.100 (2.46)** | 0.120 (2.47)** | 0.120 (2.48)** | 0.120 (2.41)** |
| Family and friends -> Subjective norm | 0.627 (17.57)*** | 0.612 (17.18)*** | 0.612 (14.84)*** | 0.612 (15.21)*** |
| Fashion group -> Subjective norm | 0.151 (4.31)*** | 0.135 (4.33)*** | 0.135 (3.52)*** | 0.135 (3.44)*** |
| Ethical obligation -> Attitude | | 0.245 (9.06)*** | 0.245 (3.51)*** | 0.245 (3.44)*** |
| Ethical obligation -> Intention | | 0.175 (2.63)** | 0.178 (2.53)** | 0.168 (2.54)** |
| Ethical self-identity -> Attitude | | 0.187 (3.11)*** | 0.187 (3.21)*** | 0.187 (3.33)*** |
| Ethical self-identity -> Intention | | 0.348 (5.17)*** | 0.348 (5.18)*** | 0.354 (3.33)*** |
| Clothing involvement -> Intention | | | -0.017 (0.38) | -0.024 (0.49) |
| Clothing involvement * Attitude -> Intention | | | | 0.026 (0.52) |
| Clothing involvement * Subjective norm -> Intention | | | | -0.048 (1.55)[a] |
| Clothing involvement * Perceived behavioural control -> Intention | | | | -0.048 (1.75)* |
| Clothing involvement * Ethical obligation -> Intention | | | | -0.134 (1.80)* |
| Clothing involvement * Ethical self-identity -> Intention | | | | 0.162 (2.27)* |
| $R^2$ | **0.544** | **0.644** | **0.644** | **0.656** |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05; [a]=p<0.10

As suggested by Chin *et al.* (2003), the moderating effect can be assessed also by comparing the proportion of variance explained of two models. In other words, the $R^2$ of the conceptual model (with the moderating effect) acts as a reference point. The $R^2$ of the conceptual model is compared to the $R^2$ for Model A: the Theory of Planned Behaviour; Model B: the ethical model (ethical decision-making process model); and Model C: the main effect model (ethical decision-making process model + clothing involvement, which exclude the interaction terms) (See $R^2$ values in Table D3.1). The change in the determination coefficient shows whether an independent latent variable has a substantial influence on the dependent latent variable. Hence, the difference in $R^2$ was used to assess to overall effect size $f^2$ for the interaction in the conceptual model. The $f^2$ values of 0.02, 0.15 and 0.35 can be interpreted as small, medium and large effect, respectively (Chin *et al.*, 2003).

The effect size $f^2$ is defined as follows:

$$\text{Effect size } f^2 = \frac{R^2_{include} - R^2_{exclude}}{1 - R^2_{include}}$$

For instance, the change in the dependent variable's determination coefficients is calculated by estimating the structural model twice, i.e., once with moderating effect (Model D) and once without the moderating effect (Model C)( $R^2_{include}$ and $R^2_{exclude}$ ). Table D3.2 presents the effect size $f^2$ for the interaction effects when compared with other models.

**Table D3.2** The $R^2$ value of four constructed models and the effect size $f^2$ values of the interaction effect model when compared to other models

| **Reference model: The $R^2$ of the interaction effect model (0.656)** | $f^2$ |
|---|---|
| Theory of Planned Behaviour (0.544) | 0.33 |
| Ethical model (0.644) | 0.06 |
| Main effect model (0.644) | 0.06 |

The conceptual model ($R^2 = 0.656$), in which clothing involvement is proposed to moderate the ethical decision-making process model, possesses a higher explanatory power than the traditional Theory of Planned Behaviour model ($R^2$ =

0.544). The effect size $f^2$ for the interaction effects model is 0.33. Thus, the inclusion of social-interest constructs and clothing involvement has medium to high effect size.

Furthermore, the conceptual model also possesses a higher explanatory power than the ethical model (Model B; $R^2 = 0.644$) as well as the main effects model (Model C: the ethical model + clothing involvement; $R^2 = 0.644$). The effect size $f^2$ for the interaction effects model when compared to each model is 0.06. Moderating effects with effect sizes $f^2$ of 0.06 may be regarded as small to medium. However, Chin *et al.* (2003) argued that a low effect size ($f^2$) doesn't necessarily imply that the underlying moderator effect is negligible: '*Even small interaction effect can be meaningful under extreme moderating conditions, if the resulting beta changes are meaningful, then it is important to take these conditions into account*' (Chin *et al.*, 2003, p.211).

In consideration of the above evidence, Model D: the conceptual model offers the most comprehensive results on the basis that: (1) it has the highest $R^2$, and (2) the effect size ($f^2$) of the moderating effect of clothing involvement could not be negligible.

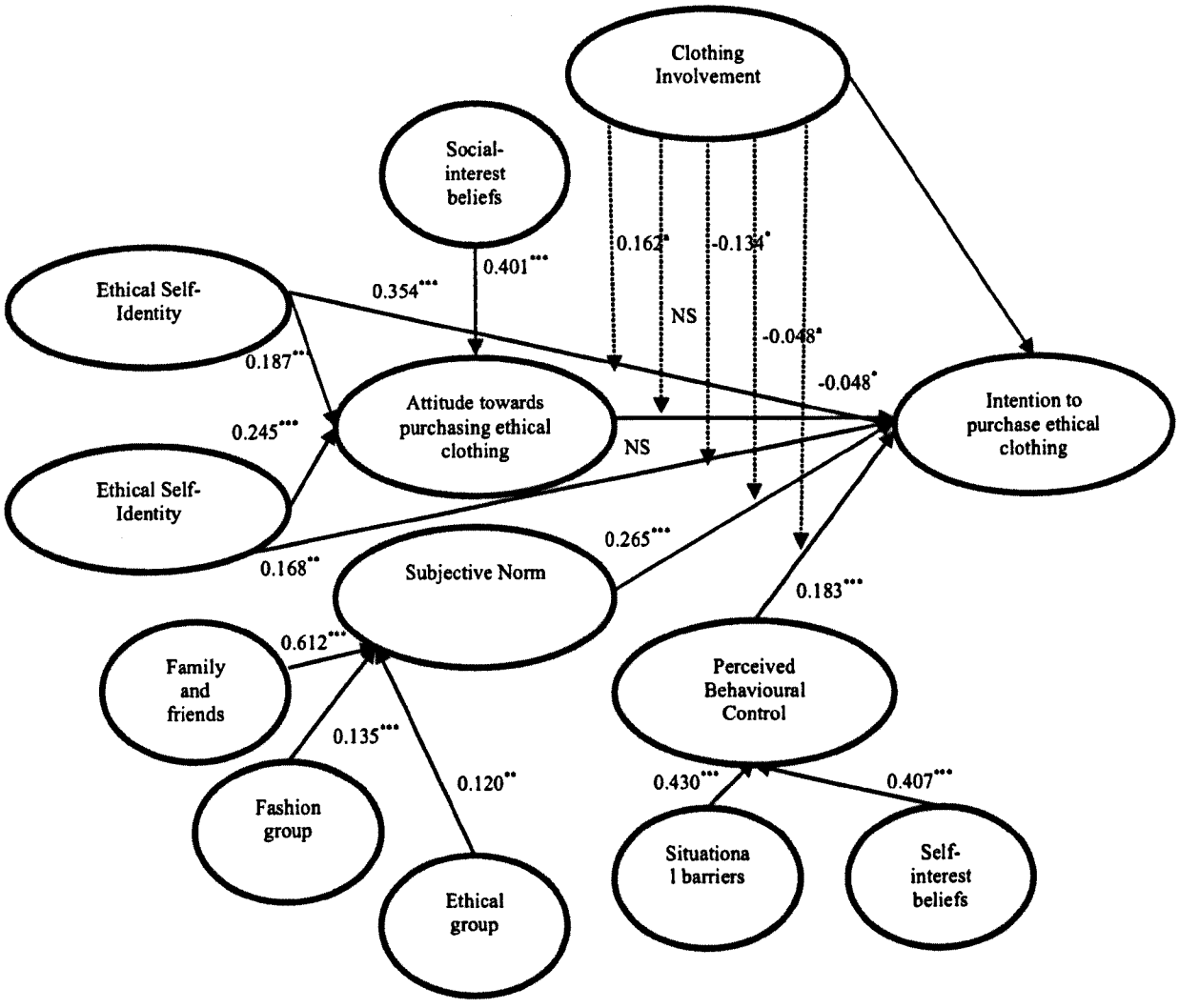
However, before proceeding further to discuss the results of the structural paths of the research model, this author points out the non-significant role of self-interest behavioural beliefs construct on attitude as well as the non-significant contribution of attitude in the conceptual model. Table D3.3 and Figure D3.1 illustrate the results of the path coefficients of the research model.

**Table D3.3** Path coefficients of the research model

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Attitude -> Intention | 0.013 (0.15) |
| Subjective norm -> Intention | 0.265 (5.48)*** |
| Perceived behavioural control -> Intention | 0.183 (5.20)*** |
| Social-interest beliefs -> Attitude | 0.401 (8.22)*** |
| Social-interest beliefs -> Attitude | -0.048 (0.12) |
| Self-interest beliefs -> Perceived behavioural control | 0.407 (9.85)*** |
| Situational barriers -> Perceived behavioural control | 0.430 (11.28)*** |
| Ethical group -> Subjective norm | 0.120 (2.41)** |
| Family and friends -> Subjective norm | 0.612 (15.21)*** |
| Fashion group -> Subjective norm | 0.135 (3.44)*** |
| Ethical obligation -> Attitude | 0.245 (3.62)*** |
| Ethical obligation -> Intention | 0.168 (2.53)** |
| Ethical self-identity -> Attitude | 0.187 (3.33)*** |
| Ethical self-identity -> Intention | 0.354 (3.33)*** |
| Clothing involvement -> Intention | -0.024 (0.49) |
| Clothing involvement * Attitude -> Intention | 0.026 (0.52) |
| Clothing involvement * Subjective norm -> Intention | -0.048 (1.55)[a] |
| Clothing involvement * Perceived behavioural control -> Intention | -0.048 (1.75)* |
| Clothing involvement * Ethical obligation -> Intention | -0.134 (1.80)* |
| Clothing involvement * Ethical self-identity -> Intention | 0.162 (2.27)* |
| $R^2$ | **0.656** |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05; [a]=p<0.10;

**Figure D3.1** Results of the conceptual model




Note: Five facets of clothing involvement are omitted for clarity

T-Statistics are significant as follows: $^{***}$= p <0.001; $^{**}$ = p <0.01; $^{*}$= p <0.05; $^{a}$=p<0.10; $^{ns}$=Non-significant

The reader is reminded, (see the discussion in Section C1.3 and Section D1.1) that in the Theory of Planned Behaviour, behavioural beliefs are antecedents of attitudes. Therefore, in this study the 19 behavioural beliefs items were subjected to exploratory factor analysis, and a two-factor solution was revealed (Social-interest beliefs and Self-interest beliefs). According to an investigation of path analysis, the self-interest construct has no significant impact on attitude, but it has a significant impact onto perceived behavioural control ($\beta = 0.407$, $t = 9.85$, $p < 0.001$). The self-

interest construct has increased $R^2$ value of perceived behavioural control from 0.15 to 0.31. The $f^2$ values of 0.23, indicating the self-interest construct has a medium to large effect size on the perceived behavioural construct.

An inspection of Table D3.3 reveals that although social interest beliefs, ethical obligation and ethical self-identity constructs have a significant impact on attitude ($\beta = 0.401$, $p < 0.001$, $\beta = 0.245$, $p < 0.001$ and $\beta = 0.187$, $p < 0.001$, respectively), attitude in turn does not have an impact on intention to purchase ethical clothing. For clarity the above results are reproduced in Table D3.4 below.

**Table D3.4** Summary of top three significant pathways to attitude and non-significant pathway from attitude and intention

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Social interest -> Attitude | 0.401 (8.22)*** |
| Ethical obligation -> Attitude | 0.245 (3.62)*** |
| Ethical self-identity ->Attitude | 0.187 (3.33)*** |
| Attitude -> Intention | 0.013 (0.15) |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

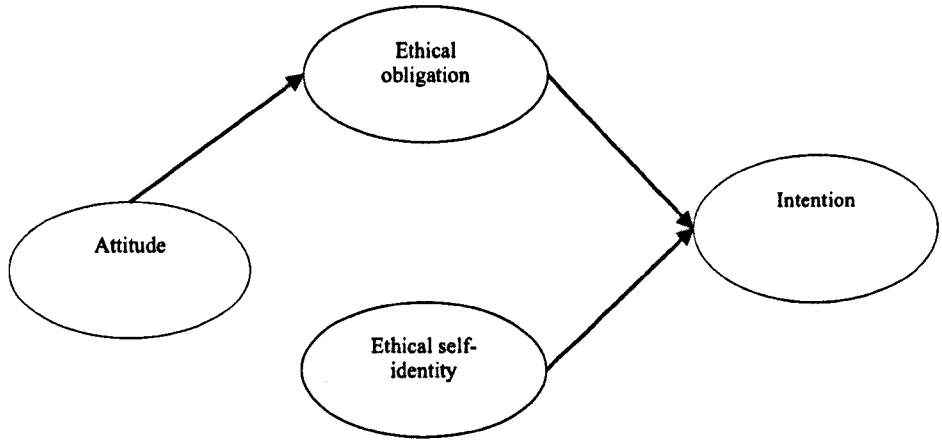
Prior research especially in the ethical consumption field (e.g., Spark *et al.*, 1995; Shaw *et al.*, 2000) found that the contribution of attitudes to intention was reduced when other context specific variables were included into the model. Within the literature, it is still inconclusive whether ethical obligation and ethical self-identity should be placed as the antecedent of attitude, or intention, or both (e.g., Shaw *et al.*, 2000; Shaw and Shiu, 2002a, 2002b; Michaelidou and Hassan, 2008; Arvola *et al.*, 2008; Dean *et al.*, 2008). Nevertheless, there is substantial evidence suggesting that self-identity is an independent predictor of intention (e.g., Sparks and Shepherd, 1992; Sparks and Guthrie, 1998; Conner and Armitage, 1998; Conner and McMillan, 1999; Terry *et al.*, 1999; Sparks and Shepherd, 2002; Smith *et al.*, 2008). As a consequence, further analyses were performed to investigate the specific role of ethical obligation in the modified Theory of Planned Behaviour. Specifically, the mediating role of ethical obligation between attitude and intention to purchase ethical clothing and the role of

ethical self-identity as the independent predictor of intention were investigated as illustrated in Figure D3.2. The additional hypotheses are derived as follows:

**H13: Attitude will have a direct and positive effect on ethical obligation.**

**H14: Attitude will have an indirect effect on intention to buy ethical clothing.**

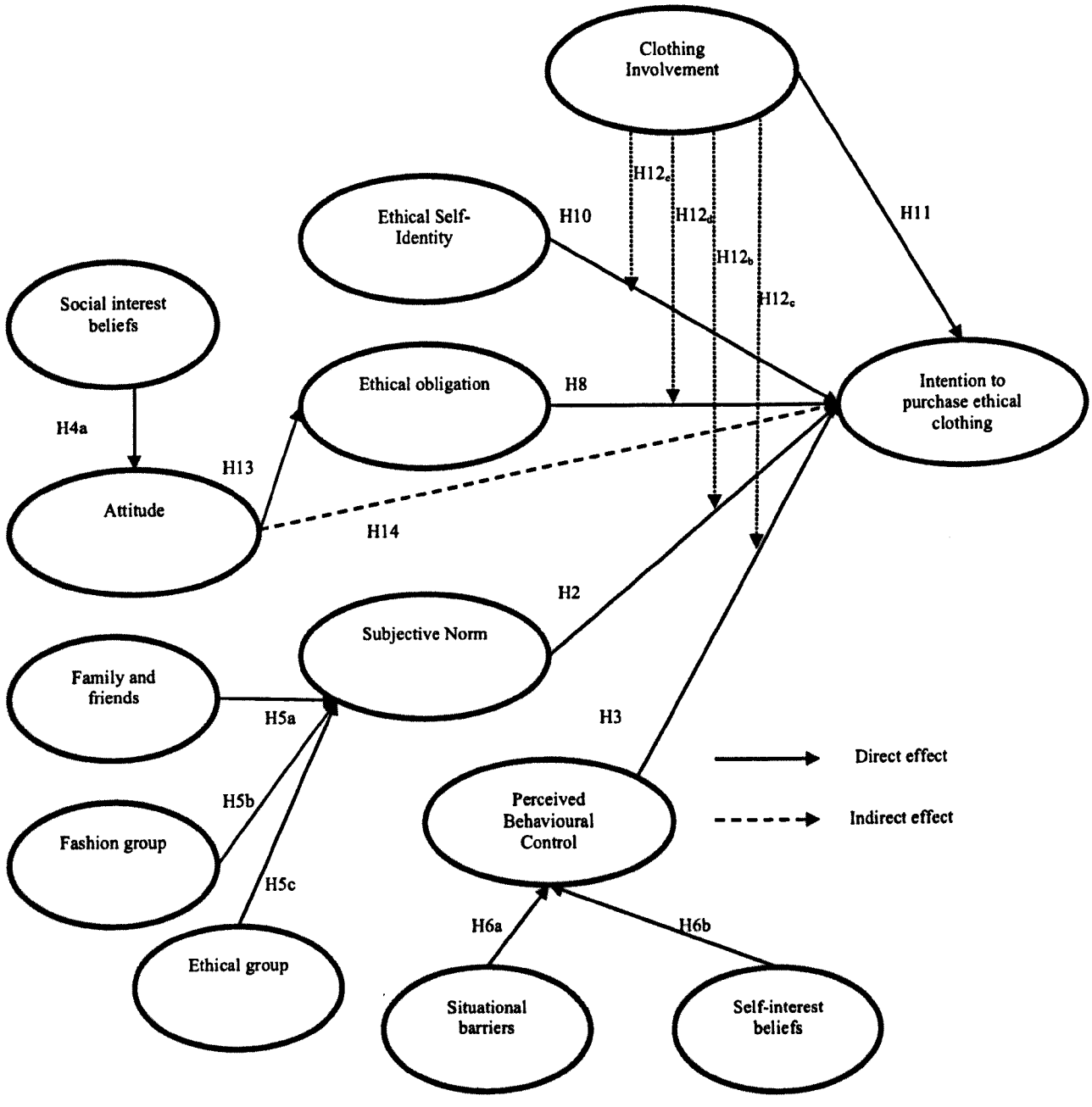
**Figure D3.2** The mediating role of ethical obligation




While a full discussion of the roles of ethical obligation as well as ethical self-identity within the modified Theory of Planned Behaviour is provided in Part E (Section E1.2.7 and Section E1.2.10), the next section discusses the overall fit of the alternative research model, followed by results of the hypothesised relationships amongst variables in the model.

## D3.2 THE ALTERNATIVE RESEARCH MODEL

**Figure D3.3** The alternative research model




Note: Five facets of clothing involvement are omitted for clarity

The alternative research model is presented in Figure D3.3. Having confidence in the quality of the measurement models (the reliability and validity tests as reported in Section D1.2 and Section D1.3), the structural pathways of the alternative model are ready for further investigation. The overall fit of the model is discussed first (Section D3.2.1) and then followed by the results of the structural path coefficients. In order to present a coherent discussion of the data analysis, the results of structural path coefficients of the underlying beliefs constructs as well as the structural path coefficients of the clothing involvement antecedents were discussed in Section D3.2.2 (Path coefficients of the outer model). The structural pathways of the alternative model (the direct determinants of intention) are discussed in Section D3.2.3 (Path coefficients of the inner model).

### D3.2.1 The Overall Fit of the Alternative Research Model

The common evaluation criteria for the structural model includes the squared multiple correlations ($R^2$) of the main dependent variable and Stone-Geisser's $Q^2$ test of the predictive relevance of the dependent variable. The $R^2$ value of the alternative research model is 0.66. In addition to $R^2$, a measure used to assess the structural model's predictive power is the Stone-Geisser's $Q^2$ test (Stone, 1974; Geisser, 1974). In social science research, the $Q^2$ statistic is the predominant measure of predictive relevance for the endogenous construct to assess the predictive validity of the models (Chin, 2010). The Stone-Geisser's $Q^2$ test does not require any assumption about the distribution of residuals, involving omitting or 'blindfolding' one case at a time, re-estimating the model parameters based on the remaining cases, and predicting the omitted case values on the basis of the remaining parameters (Ruiz *et al.*, 2010). This study used the $Q^2$ values from the construct cross-validated redundancy index, because it measures the quality of both the structural model for each endogenous latent variable and the measurement models for data prediction; thereby suitably fits the PLS-SEM approach.

For PLS-SEM analysis using SmartPLS software, the $Q^2$ value is obtained by using the blindfolding procedure, a re-sampling technique that omits every $d^{th}$ data point part and uses the resulting estimates to predict the omitted part. This procedure is repeated with a different set of data points as dictated by the blindfold omission number until all sets have been processed (Chin, 2010). The omission distance $d$ must

be chosen so that the number of valid observations divided by $d$ is not an integer otherwise the blindfolding procedure cannot be carried out. As suggested by Hair *et al.* (2011), $d$ values between 5 and 10 are advantageous for the computation. Since the total number of respondent is 381, 7 was chosen as the $d$ value since the number of cases in the data (381) is not a multiple integer number of 7 (the omission distance). It is important to note that the blindfolding procedure is only applied to endogenous latent constructs that have a reflective measurement model specification.

As a rule of thumb, a positive $Q^2$ value of an endogenous latent variable demonstrates predictive relevance of explanatory latent constructs (Hair *et al.*, 2011). As presented in Table D3.5, the $Q^2$ value of each endogenous variable in the structural model is larger than zero. These findings confirm that the alternative research model has satisfactory predictive relevance.

**Table D3.5** The predictive relevance of the alternative research model

| Endogenous latent construct | $Q^2$ Construct cross validated redundancy |
|---|---|
| Intention | 0.657 |
| Ethical obligation | 0.435 |
| Attitude | 0.453 |
| Subjective norm | 0.600 |
| Perceived behavioural control | 0.315 |

As mentioned earlier (Section D3.1), in order to test the moderating effect of clothing involvement, different structural models were constructed to compare the proportion of variance explained in these models (Chin *et al.*, 2003): one without the direct effect and the moderating effect of clothing involvement (Model 1), one that introduces the direct effect of clothing involvement only (Model 2), and one that includes both the direct effect and the moderating effect of clothing involvement (the alternative research model). The $R^2$ of Model 1 (without the direct effect and the moderating effect of clothing involvement) acted as a reference point. Then, the $R^2$ of Model 1 was compared to the $R^2$ of Model 2 (with the direct effect of clothing involvement) to see the increased in variance explained by calculating the effect size

$f^2$. Furthermore, the $R^2$ of Model 2 was then compared with the $R^2$ of Model 3 (the alternative research model; with both direct effect and moderating effect of clothing involvement). The difference in $R^2$ was used to assess to overall effect size $f^2$ for the interaction effect in the alternative research model.

**Table D3.6** The $R^2$ value of the three models and the $f^2$ value of Model 2 and the alternative research model

| $R^2$ | $f^2$ |
|---|---|
| Reference Model: Model 1 Ethical Model (0.644) | |
| Model 2 Ethical Model + Direct Effect of Involvement (0.644) | 0.00 |
| Alternative Research Model (0.654) | 0.03 |

According to Table D3.6, the effect size $f^2$ of Model 2 (when compared to Model 1) is zero. The result shows that the inclusion of the direct effect of clothing involvement has no effect on the modified Theory of Planned Behaviour (with ethical obligation and ethical self-identity). However, the effect size $f^2$ of the alternative research model (when compared to Model 2) is 0.03; meaning that the inclusion of the moderating effect of clothing involvement has a small effect size. Even though the effect size of the moderating effect is small, Chin *et al.* (2003) suggested that this effect is not trivial (see page 172).

In consideration of the evaluations of the alternative model (e.g., the $R^2$, the $f^2$ and the $Q^2$ values), the alternative research model is deemed satisfactory and the path coefficients in the structural model are suitable for further analysis. The individual path coefficients of the PLS structural model can be interpreted as standardised beta coefficients of ordinary least squares regressions. Each path coefficient's significance was assessed by the bootstrapping procedure just as with the indicators' weights and loadings. As recommended by Hair *et al.* (2011), bootstrapping with 5000 sub-samples was performed to test the statistical significance of each path coefficient using *t*-tests.

### D3.2.2 The Path Coefficients of the Outer Model

***The path coefficients of the underlying beliefs on attitude, subjective norm and perceived behavioural control***

Firstly, the structural pathway of behavioural beliefs on attitude is presented in Table D3.7. Similar to the results of the research model (discussed earlier in Section D3.1), the self-interest beliefs construct is found to be non-significant predictor of attitude, but it has a significant impact on perceived behavioural control. Thus, social interest beliefs construct is the only antecedent of attitude ($\beta = 0.676$, $p < 0.001$).

**Table D3.7** Significant pathway between behavioural beliefs on attitude

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Social interest -> Attitude | 0.676 (22.70)*** |
| $R^2$ | 0.47 |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

Secondly, the focus is on the hypothesised determinants of subjective norm (Table D3.8). Family and friends are found to have the highest impact on subjective norm ($\beta = 0.612$, $p < 0.001$), followed by fashion group and ethical group ($\beta = 0.135$, $p < 0.001$ and $\beta = 0.120$, $p < 0.01$, respectively).

Thirdly, with reference to Table D3.9, both situational barriers and the self-interest constructs have significant impact on perceived behavioural control ($\beta = 0.430$, $p < 0.001$ and $\beta = 0.407$, $p < 0.001$, respectively). The inclusion of the self-interest construct has increased $R^2$ value of perceived behavioural control from 0.15 to 0.31. The $f^2$ values of 0.23, indicating that the self-interest construct has a large effect size on perceived behavioural control.

**Table D3.8** Significant pathways between normative beliefs on subjective norm

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Family and friends -> Subjective norm | 0.612 (15.06)*** |
| Fashion group -> Subjective norm | 0.135 (3.66)*** |
| Ethical group -> Subjective norm | 0.120 (2.50)** |
| $R^2$ | **0.60** |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

**Table D3.9** Significant pathways between control beliefs on perceived behavioural control

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Situational barrier -> Perceived behavioural control | 0.430 (11.14)*** |
| Self-interest -> Perceived behavioural control | 0.407 (10.04)*** |
| $R^2$ | **0.31** |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

***The path coefficients of the determinants of clothing involvement***

Lastly, results reported in Table D3.10 indicate that amongst the five dimensions of clothing involvement, pleasure has the highest influence on clothing involvement ($\beta = 0.349$, $p < 0.001$), followed closely by interest ($\beta = 0.339$, $p < 0.001$) and sign ($\beta = 0.275$, $p < 0.001$). Risk importance and risk probability have a low path coefficient, although significant, when compared to the other dimensions ($\beta = 0.178$, $p < 0.001$ and $\beta = 0.176$, $p < 0.001$, respectively).

**Table D3.10** Significant pathways between five facets of clothing involvement and clothing involvement

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Pleasure -> Clothing involvement | 0.349 (40.46)*** |
| Interest -> Clothing involvement | 0.339 (37.21)*** |
| Sign -> Clothing involvement | 0.275 (33.94)*** |
| Risk importance -> Clothing involvement | 0.178 (35.98)*** |
| Risk probability -> Clothing involvement | 0.176 (26.61)*** |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

### D3.2.3 The Path Coefficients of the Inner Model

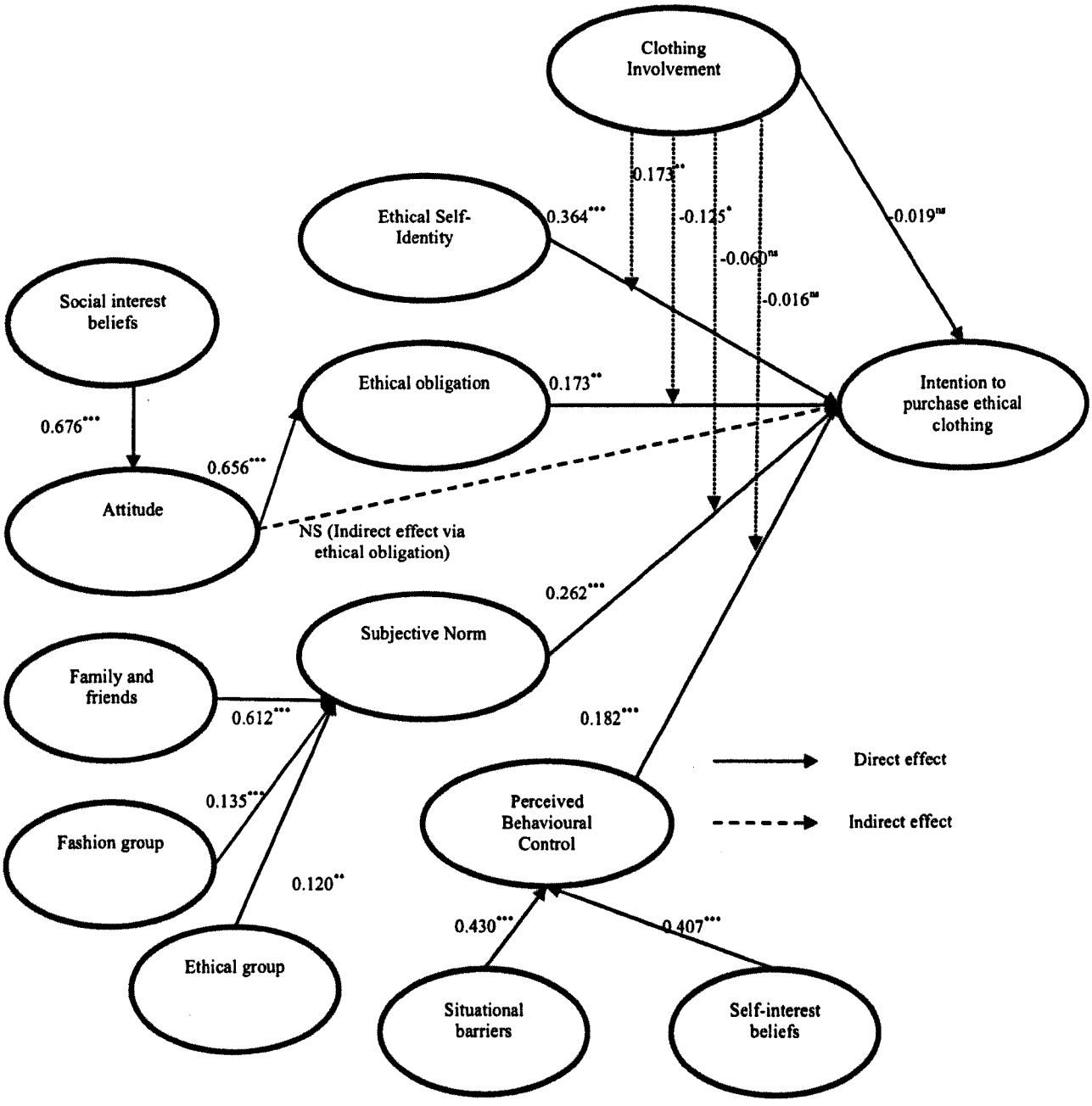
The discussion now turns to the hypothesised determinants of intention. Table D3.11 and Figure D3.4 depict the path coefficients for the model and the significance levels of the alternative model.

**Table D3.11** Path coefficients between the independent variables and intention

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Ethical self-identity -> Intention | 0.364 (5.91)*** |
| Subjective norm -> Intention | 0.262 (5.04)*** |
| Perceived behavioural control -> Intention | 0.182 (5.21)*** |
| Ethical obligation -> Intention | 0.173 (2.76)** |
| Clothing involvement -> Intention | -0.019 (0.54) |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

**Figure D3.4** Results of the alternative research model




Note: Five facets of clothing involvement are omitted for clarity

T-Statistics are significant as follows: $^{***}$= p <0.001; $^{**}$ = p <0.01; $^{*}$= p <0.05; $^{ns}$=Non-significant

In order to ease the flow of finding reports, the results are presented within three sub-headings: direct effects, moderating effect and mediating effect. In this section, the pathway coefficients of the direct effect of the independent variables on intention are presented first. Next, the moderating effect of clothing involvement on the relationship between independent variables and intention is discussed. Finally, the mediating effect of ethical obligation on the relationship between attitude and intention is discussed at the end of this section.

***Direct effects of independent variables on intention***

Ethical self-identity is found to have an independent effect on intention. Specifically, ethical self-identity has the largest influence on intention to purchase ethical clothing, $\beta = 0.364, p < 0.001$ (as reported in Table D3.11), which is consistent with previous studies on ethical consumption (e.g., Sparks and Shepherd, 1992; Shaw and Shiu, 2002a, 2002b). Subjective norm has the second largest impact on intention ($\beta = 0.265, p < 0.001$), followed by perceived behavioural control ($\beta = 0.183, p < 0.001$) and ethical obligation ($\beta = 0.173, p < 0.01$).

Subjective norm has the second largest impact on behavioural intention, greater than ethical obligation and perceived behavioural control. The high contribution of subjective norm in this study contradicts previous research that found subjective norm to be the weakest predictor of intention in the Theory of Planned Behaviour (e.g., Conner and McMillan, 1999; Fusilier and Durlabhji, 2005).

Clothing involvement has no impact on behavioural intention. However, this result raises a question about the impact of clothing involvement on the intention to purchase ethical clothing of the most *highly fashion-involved.* As mentioned in Section B3.3, within clothing research, female consumers have been found to be highly involved with fashion and clothing (Dickson, 2000; O'Cass, 2004; Khare *et al.*, 2012). In this study, 73 percent of high clothing involvement respondents were young female. Thus, this finding is consistent with prior studies. As a consequence, this author conducted a post-hoc analysis (using PLS) on female sub-sample. The measurement model was evaluated using females aged between 18 and 44 sub-sample ($N$=133). The reliability and validity of all measurement models for this sub-group deemed to be satisfactory (see Table D3.19 in Appendix D) and thus the structural

model paths can be further analysed (presented in Table D3.12). The findings from the post-hoc analysis using young female adult sub-sample reveal that clothing involvement has a direct, negative effect on intention to purchase ethical clothing ($\beta$ = -0.144, $p < 0.01$). If young female adult consumers are involved with the clothing product category, they are less likely to express an intention to purchase ethical clothing.

**Table D3.12** Path coefficients and significance results for female aged between 18 and 44 sub-sample (n=133)

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Clothing involvement -> Intention | **-0.144 (2.40)**** |
| Subjective norm -> Intention | 0.317 (4.97)*** |
| Perceived behavioural control -> Intention | 0.316 (4.28)*** |
| Ethical self-identity -> Intention | 0.315 (2.99)** |
| Ethical obligation -> Intention | 0.111 (0.96) |
| $R^2$ | **0.67** |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

***Moderating effect of clothing involvement***

The results of the moderating effects of clothing involvement are shown in Table D3.13. The latent variables representing the interaction of clothing involvement and ethical self-identity has a positive significant impact on consumers' intention to purchase ethical clothing ($\beta$ = 0.173, $p < 0.01$), whilst the interaction of clothing involvement and ethical obligation has a negative impact ($\beta$ = -0.125, $p < 0.05$).

According to the strength of moderating effects, the path coefficient of the interaction term indicates to which extent the independent variables influence on the dependent variable (intention) changes depending on the moderating variables (Henseler and Fasscott, 2010). Thus, the results imply that one standard deviation increase in clothing involvement would decrease the impact of ethical obligation to intention from 0.173 to 0.048. On the contrary, one standard deviation increase in

clothing involvement would increase the impact of ethical self-identity to intention from 0.364 to 0.537. These empirical findings provide new insight into the ethical consumption. The detailed discussion of these results is provided in Chapter E1.2.8.

**Table D3.13** Path coefficients between the interaction effects and intention

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Clothing involvement * Ethical self-identity -> Intention | 0.173 (2.69)** |
| Clothing involvement * Ethical obligation -> Intention | -0.125 (1.84)* |
| Clothing involvement * Subjective norm -> Intention | -0.060 (0.81) |
| Clothing involvement * Perceived behavioural control -> Intention | -0.016 (0.43) |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

***Mediating effect of ethical obligation***

The attention now turns to the mediating effect of ethical obligation. With regard to Hypothesis 13, this author investigated the effect of attitude towards buying ethical clothing on ethical obligation.

**Table D3.14** The mediating effect of ethical obligation on the relationship between attitude and intention

| Structural pathways | Path coefficients (T-statistic) |
|---|---|
| Attitude -> Ethical obligation | 0.656 (22.48)*** |
| Ethical obligation -> Intention | 0.173 (2.76)** |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05

According to Table D3.14 (see also Figure D3.3), the result shows that attitude has a significant positive effect on ethical obligation ($\beta = 0.656$, $p < 0.001$); in turn, ethical obligation has a significant positive impact on intention to purchase ethical clothing ($\beta = 0.173$, $p < 0.01$). Furthermore, this author finds the independent effect of ethical self-identity on intention as reported in Table D3.11 ($\beta = 0.364$, $t = 5.91$, $p$

< 0.001). In order to test the sufficiency of ethical obligation as a mediator of effect from attitude, the additional test was performed to test the link between attitude and intention. The direct path from attitude to intention was not significant. In sum, ethical obligation fully mediates the effect of attitude on intention (Hypothesis 14).

## D3.3 SUMMARY

Before moving on to the full Discussion and Conclusions in Chapter E, this author uses the final section in Part D to summarise and compare the findings from the data analysis. In Part D, the two-stage approach was employed as an approach to data analysis to test the moderating effect of clothing involvement. The descriptions of the relevant Tables are summarised and presented in Table D3.15.

**Table D3.15** Summary of data analysis approach

| Table or Figure number | Table description | Test |
|---|---|---|
| Table D1.4 | Reliability and Validity tests for the reflective measurement models | Construct reliability; factor loadings; convergent validity (AVE) and discriminant validity (square root of AVE) |
| Table D2.1 | Testing second-order measurement model of clothing involvement | Testing the weights of interest, pleasure, sign, risk importance and risk probability on clothing involvement and their significance |
| Table D3.3 and Figure D3.1 | The path coefficients results of the conceptual model | Testing the significance of path coefficients |
| Table D3.7 to D3.12 and Figure D3.3 | The path coefficients results of the alternative research model | Testing the significance of path coefficients |

First and foremost, the reliability and validity tests show the quality of the reflective measurement model (Table D1.4).

Secondly, using repeated indicator approach for testing the second-order structure of clothing involvement, this study confirms that involvement is a molar higher order construct and comprises five distinct dimensions (Table D2.1).

Thirdly, using a two-stage approach for testing the moderating effect of clothing involvement for the conceptual model, clothing involvement negatively moderates: the relationship between ethical obligation and intention; the relationship between subjective norm and intention; and the relationship between perceived

behavioural control and intention, but positively moderates the relationship between ethical self-identity and intention (Table D3.3).

Finally, for the alternative research model, using a two-stage approach for testing the mediating effect of ethical obligation on the relationship between attitude and intention, this study demonstrates that ethical obligation fully mediates the relationship between attitude and intention. In addition, clothing involvement negatively moderates the relationship between ethical obligation and intention but positively moderates the relationship between ethical self-identity and intention (Table D3.12).

Table D3.16 and Table D3.17 present a comparison of the pathways of the conceptual model and the alternative research model. Table D3.18 presents a summary of the mediating effect of ethical obligation in the alternative research model. The conceptual model and the alternative model reveal the same results on the following paths:

- Ethical self-identity has the largest impact on intention to purchase ethical clothing.
- Subjective norm has the second largest influence on intention.
- Clothing involvement has no direct impact on intention.
- Clothing involvement positively moderates the relationship between ethical self-identity and intention, whilst negatively moderates the relationship between ethical obligation and intention to purchase ethical clothing. This means that the structural pathway from ethical self-identity to intention is strengthened by clothing involvement. On the contrary the relationship between ethical obligation and intention is weakened by clothing involvement.
- With regard to the dimensions of clothing involvement construct, pleasure has the largest influence on clothing involvement, followed closely by interest dimension. Sign dimension has the third strongest impact on clothing involvement, whereas risk importance and risk probability have the least weight on clothing involvement.

- With regard to the impact of underlying beliefs on attitude, social interest beliefs is the only construct that has significant impact on attitude. The structural pathway from family and friends to subjective norm is the strongest, followed by fashion group. Ethical group has the weakest impact on subjective norm. Last but not least, both situational barriers and self-interest constructs have significant impact on intention to purchase ethical clothing.

**Table D3.16** Comparison of the conceptual and alternative models (n=381)

| Hypotheses | Conceptual model | | Alternative model | |
|---|---|---|---|---|
| H1 Attitude → Intention | NS | Not supported | N/A | N/A |
| H2 Subjective → Intention | 0.265 (5.48)*** | Supported | 0.262 (5.04)*** | Supported |
| H3 Perceived behavioural control → Intention | 0.183 (5.20)*** | Supported | 0.182 (5.21)*** | Supported |
| H4 Behavioural belief → Attitude | | | | |
| *H4a Social interest → Attitude* | 0.401 (8.22)*** | Supported | 0.676 (22.78)*** | Supported |
| *H4b Self-interest → Attitude* | *NS* | Not supported | *NS* | Not supported |
| H5 Normative belief → Subjective norm | | | | |
| *H5a Family and Friends* | 0.612 (15.21)*** | Supported | 0.612 (15.06)*** | Supported |
| *H5b Fashion group* | 0.135 (3.44)*** | Supported | 0.135 (3.66)*** | Supported |
| *H5c Ethical group* | 0.120 (2.41)*** | Supported | 0.120 (2.50)*** | Supported |
| H6 Control belief → Perceived behavioural control | | | | |
| *H6a Situational barriers → Perceived behavioural control* | 0.430 (11.28)*** | Supported | 0.430 (11.14)*** | Supported |
| *H6b Self-interest → Perceived behavioural control* | 0.407 (9.85)*** | Supported | 0.407 (10.04)*** | Supported |
| H7 Ethical obligation → Attitude | 0.245 (3.62)*** | Supported | N/A | N/A |
| H8 Ethical obligation → Intention | 0.168 (2.53)*** | Supported | 0.173 (2.76)** | Supported |
| H9 Ethical self-identity → Attitude | 0.187 (3.33)*** | Supported | N/A | N/A |
| H10 Ethical self-identity → Intention | 0.354 (3.33)*** | Supported | 0.364 (5.91)*** | Supported |
| H11 Clothing involvement → Intention | NS | Not supported | NS | Not supported |
| $R^2$ | **0.66** | | **0.65** | |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05; ns=Non-significant

**Table D3.17** Comparison of the moderating effect of clothing involvement in the conceptual and alternative models (n=381)

| Pathways for moderating effect | Conceptual model | | Alternative model | |
|---|---|---|---|---|
| H12a Clothing involvement * Attitude → Intention | NS | Not supported | N/A | N/A |
| H12b Clothing involvement * Subjective norm → Intention | -0.048 (1.55)[a] | Supported | NS | Not supported |
| H12c Clothing involvement * Perceived behavioural control → Intention | -0.048 (1.75)* | Supported | NS | Not supported |
| H12d Clothing involvement * Ethical obligation → Intention | -0.134 (1.80)* | Supported | -0.125 (1.84)* | Supported |
| H12e Clothing involvement * Ethical self-identity → Intention | 0.162 (2.27)* | Not supported | 0.173 (2.69)** | Not supported |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05; [a]=p<0.10; [ns]=Non-significant

**Table D3.18** Summary of hypothesis testing: Mediating effect (n=381)

| The mediating effect | Alternative model | |
|---|---|---|
| H13 Attitude → Ethical obligation | 0.656 (22.48)*** | Supported |
| H14 Ethical obligation → Intention | 0.173 (2.76)** | Supported |
| And Attitude → Intention | NS | Hence, full moderated meditation |

T-Statistics are significant as follows: *** = p <0.001; ** = p <0.01; * = p <0.05; [ns]=Non-significant

In the next part of the thesis (Part E), the research findings are discussed with reference to the extant literature. The limitations and the contributions to knowledge and practice of this study are also discussed.

# PART E: DISCUSSION AND CONCLUSIONS

The final part of the thesis comprises a single chapter, Chapter E1, which starts by restating the research aim and objectives. Next, the research hypotheses are discussed in relation to extant literature. The chapter concludes by delineating the contributions of this research to theory, implications for managerial practice, the research limitations and directions for further research.

# CHAPTER E1: DISCUSSION AND CONCLUSIONS

## E1.1 INTRODUCTION

Before proceeding to the discussion of research findings, the rationale, aim, and objectives of this study are recapitulated. The discussions in Chapter B1 and Chapter B3 highlighted the attitude-behaviour gap in ethical consumption and in the ethical clothing domain. In Chapter B2 it was pointed out that the existing ethical models tend to emphasise social-interest values to predict ethical behaviour and disregard any self-interest values and motives guiding consumers' purchase decision-making. Hence, a research gap in the literature was identified which led to an examination of the role of underlying self-interest values and motives in determining ethical decision-making processes (in Chapter B4).

The literature in Chapter B2 revealed that to predict consumers' behavioural intention, scholars often draw on multi-attribute attitude models. The Theory of Planned behaviour is the most commonly used theoretical framework to examine consumer behaviour in the ethical domain. The theoretical foundation of the Theory of Planned Behaviour is that behaviour is motivated by intention, which in turn is predicted by attitude, subjective norm and perceived behavioural control. Intention is widely considered to be a close approximation of behaviour (Fishbein and Ajzen, 1975; 1980; Ajzen and Fishbein, 2000). Since the focus of this research was to examine the antecedents of intention in order to better understand consumers' motives, actual behaviour was not investigated. The Theory of Planned Behaviour provides the theoretical underpinnings for the current study due to its parsimony, nomological validity and predictive ability.

Furthermore, the literature review revealed the conflicts between consumers' motives and identities when making ethical decisions. Even ethically motivated consumers do not always live up to their standards when it comes to purchasing ethical clothing. Other factors (e.g., price, trends) are often a priority for consumers when making clothing purchases, and ethical factors become secondary concerns. In clothing research, clothing involvement is an important construct that explains consumer clothing behaviour. Despite the important role of involvement in consumer behaviour literature, the examination of clothing involvement in ethical clothing research is limited. Following Kapferer and Laurent (1993), a growing body of

research has conceptualised consumer involvement as a multi-dimensional construct comprising five components: interest, pleasure, sign, risk importance and risk probability (see also Kim, 2005; Kyle *et al.*, 2007; Wilson, 2010). This author concurs with the multi-dimensional perspective of involvement and argues that all five (aforementioned) facets represent consumers' self-interest values and motives when making clothing purchases. Consequently, the rationale for the research emerged, which was to gain an understanding of how clothing involvement predicts ethical behaviour or moderates the ethical decision-making processes. Thus, the aim of this study was to empirically examine the role of clothing involvement in predicting consumers' intention to purchase ethical clothing, as well as the role of clothing involvement in moderating the relationships between the independent variables (attitude, subjective norm, perceived behavioural control, ethical self-identity, ethical obligation) and intention to purchase ethical clothing.

In order to fulfil the research aim, two main objectives were identified. The first objective was to propose a theoretically-grounded conceptual model for understanding ethical clothing buying behaviour that depicts: (a) the direct effect of self-interest values and motives on behavioural intention, and (b) the moderation effect of clothing involvement on the predictors-intention relationships within the modified Theory of Planned Behaviour. Adopting the Theory of Planned Behaviour, a conceptual model was advanced in Chapter C1 in which attitude, subjective norm, perceived behavioural control, ethical obligation and ethical self-identity and clothing involvement were hypothesised as determinants of intention. Additionally, clothing involvement was also hypothesised to predict as well as to moderate the relationship between the predictors and intention.

The second objective was to investigate the factors that influence the ethical decision-making processes not only of the consumers who are ethically concerned but also of the larger segment of consumers who may or may not be predisposed to purchasing socially responsible products.

The results of the data analysis in relation to the extant literature are discussed in the following sections.

## E1.2 DISCUSSION OF THE RESEARCH HYPOTHESES

This section discusses the testing of the hypothesised relationships between research constructs in the alternative research model, but follows the order of the hypotheses proposed in Section C1.3. Nevertheless, the hypothesis test results of the alternative research model are discussed in relation to the conceptual model where appropriate. Table E1.1 summarises the results for the hypotheses in the conceptual model as well as in the alternative research model.

**Table E1.1** Summary of hypothesis supported in the conceptual model and the alternative model (Note: ✔supported; ✖ not supported; N/A= not applicable)

| Hypotheses | Conceptual model | Alternative model |
|---|---|---|
| **H1** Attitude → Intention | ✖ | N/A |
| **H2** Subjective → Intention | ✔ | ✔ |
| **H3** Perceived behavioural control → Intention | ✔ | ✔ |
| **H4** Behavioural belief → Attitude<br>*H4a Social interest → Attitude*<br>*H4b Self-interest → Attitude* | <br>✔<br>✖ | <br>✔<br>✖ |
| **H5** Normative belief → Subjective norm<br>*H5a Family and Friends → Subjective norm*<br>*H5b Fashion group → Subjective norm*<br>*H5c Ethical group → Subjective norm* | <br>✔<br>✔<br>✔ | <br>✔<br>✔<br>✔ |
| **H6** Control belief → Perceived behavioural control<br>*H6a Situational barriers → Perceived behavioural control*<br>*H6b Self-interest → Perceived behavioural control* | <br>✔<br><br>✔ | <br>✔<br><br>✔ |
| **H7** Ethical obligation → Attitude | ✔ | N/A |
| **H8** Ethical obligation → Intention | ✔ | ✔ |
| **H9** Ethical self-identity → Attitude | ✔ | N/A |
| **H10** Ethical self-identity → Intention | ✔ | ✔ |
| H11 Clothing involvement → Intention | ✖ | ✖ |
| H12a Clothing involvement * Attitude → Intention | ✖ | N/A |
| H12b Clothing involvement * Subjective norm → Intention | ✔ | ✖ |
| H12c Clothing involvement * Perceived behavioural control → Intention | ✔ | ✖ |
| H12d Clothing involvement * Ethical obligation → Intention | ✔ | ✔ |
| H12e Clothing involvement * Ethical self-identity → Intention | ✖ | ✖ |
| H13 Attitude → Ethical obligation | N/A | ✔ |
| H14 Attitude → Ethical obligation → Intention | N/A | ✔ |
| $R^2$ | 0.65 | 0.66 |

It is important to note that the value in the alternative research model ($R^2$= 0.65) is slightly lower than that in the conceptual model ($R^2$= 0.66). This author considers that the alternative research model is better suited to this study because it provides an insight into the roles of attitude and ethical obligation and ethical self-identity in the modified Theory of Planned Behaviour, especially in the ethical context (see also Section D3.1 and Section D3.2).

### E1.2.1 Attitude and Intention

**H1 = A positive attitude towards buying ethical clothing will have a direct and positive effect on intention to buy ethical clothing.**

This hypothesis is not supported. The finding is consistent with prior studies, especially in the field of ethical consumption, which found that the contribution of attitudes to intention was often reduced when context specific variables (ethical obligation and ethical self-identity) were included into the Theory of Planned behaviour (e.g., Spark *et al.*, 1995; Shaw *et al.*, 2000; Shaw *et al.*, 2006a). The contribution of attitude to the conceptual model reduces to non-significance in this study. The possible explanations for the non-significant contribution of attitude in the current study might be explained as follows.

Firstly, other factors in the model are more central to ethical decision-making processes. It can be argued that in the ethical context, ethical obligation and ethical self-identity are more central to ethical decision-making processes than attitude towards engaging in ethical behaviour (Shaw and Shiu, 2003).

Secondly, although the assumption of multicollinearity was not violated in this study, the moderate to high correlations between attitude and ethical obligation ($r$= .678) and ethical self-identity ($r$= .635) might indicate a possible non-significant contribution of attitude. The collinearity test was conducted between attitude and other variables in the model. The results show minimal collinearity amongst them, with the variance inflation factor (VIF) ranging between 1.8 and 3.0 (see Table E1.3 in Appendix E), far below the common cut-off threshold of 5 to 10 (Hair *et al.*, 2006). Therefore, attitude, ethical obligation and ethical self-identity are independent of one another (see also the discussion in Section D2.2).

Finally, the non-significant contribution of attitude to intention raises doubts about the conceptualisation and operationalisation of attitude and its role in the Theory of Planned Behaviour. In order to find the underlying reasons for this result, further examination of the statistical testing of attitude was undertaken.

- This author investigated the variation in attitude responses by checking the coefficient of variation (the ratio of the standard deviation to the mean). The result suggests a small variation of responses (24.44%). Extreme positive/negative responses and outliers were also checked, and it was found that extreme scores did not have a strong influence on the mean (by comparing the mean and 5% trimmed mean). Hence, there is no variation in attitude responses that could cause the non-significant contribution of attitude.

- In keeping with the Theory of Planned Behaviour (Ajzen, 2002b, revised 2006), semantic differential scales were employed to measure consumers' attitude towards ethical clothing purchase. It can be argued that consumers' general attitude towards ethical purchasing as operationalised by bipolar adjectives (e.g., good/bad, useful/worthless) are insufficient for determining behaviour in the ethical context. Specifically, the operationalisation of general attitude as arising from cognitive and affective quality (see Section C3.2.1) might not be sufficient for predicting consumers' intention to purchase ethical clothing (Arvola *et al.*, 2008). The operationalisation of attitude from a consideration of underlying behavioural beliefs (social beliefs) and outcome evaluation (Sparks *et al.*, 1995) with regard to ethical clothing purchase might be a better predictor of consumers' intention to purchase ethical products.

As a consequence, further analysis was performed to investigate the impact of attitude as operationalised by the multiplication of behavioural beliefs (social beliefs) and outcome evaluation (Ajzen, 1991) on intention to purchase ethical clothing. Although social interest has a significant impact on attitude ($\beta$ = 0.401, t = 8.22, $p < 0.001$), an initial investigation revealed a non-significant relationship between social interest and intention to purchase ethical clothing.

With regard to the non-significant relationship between behavioural beliefs and intention, it can be argued that behavioural beliefs and outcome evaluation

of those beliefs are not sufficient for predicting consumers' intention to purchase ethical clothing either. A possible explanation is that some social/ethical consequences of consumers' ethical actions deal with more remote elements (Doran, 2010), for instance, ensuring a fair price is paid to clothing producers and reducing global warming. Although social beliefs are the building blocks of positive attitudes towards ethical clothing purchase, consumers might not consider these ethical consequences of their clothing buying in the proximal time of the purchase (i.e., intention).

In sum, the statistical tests of attitude are found to be satisfactory. Thus, other possible explanations for the non-significant contribution of attitude in the current study might be related to the conceptualisation and operationalisation of global attitude as arising from the positive/negative evaluations of the behaviour under investigation.

### E1.2.2 Subjective Norm and Intention

**H2 = Subjective norm will have a direct and positive effect on intention to buy ethical clothing.**

This hypothesis is supported. Subjective norm has a significant impact on intention. The degree of influence of subjective norm on behavioural intention is stronger than ethical obligation. The high contribution of subjective norm in this study contradicts previous research in other contexts (e.g., Conner and McMillan, 1999; Fusilier and Durlabhji, 2005) and in the ethical context in particular (e.g., Shaw *et al.*, 2000) that found subjective norm to be the weakest predictor of intention in the Theory of Planned Behaviour. A possible explanation of why the intention to purchase ethical clothing is significantly influenced by subjective norm might be in the nature of the product under investigation. As discussed in Section B3.3, depending on the context, the situation, and the nature of product, the motives to buy vary. It can be argued logically that when buying publicly consumed products like clothing, altruistic values (i.e., ethical obligation) are not as influential as self-interest values and motives such as buying to conform to significant others (i.e., an individual's identification with fashion or with important others).

The conspicuousness of a product has been found to relate to its susceptibility to reference group influence (Park *et al.*, 2006; Park, Rabolt and Jeon, 2008; Khare *et al.*, 2012). Since clothing is a publicly consumed product with symbolic meanings, group/social conformity might possibly be an important decision factor to buyers (Elliott and Wattanasuwan, 1998). To illustrate this point, this author draws on previous research examining ethical purchasing behaviour in another context. Griskevicius *et al.* (2010) reported that consumers bought a hybrid car because other people in the society perceived it to be an environmentally friendly but expensive product. Thus, the purchase of a hybrid car was used to portray both consumers' ethical concerns as well as their high social status (i.e., prestige motive).

It can be argued that there is a wide divergence of opinions on conspicuous 'ethical' products such as the importance of social and environmental concerns in purchase decisions, identity construction through product symbols and brands, as well as the need to be associated or even dissociated with a particular social status (e.g., Piacentini and Mailer, 2004; Roux and Korchia, 2006; O'Cass and McEwen, 2006). Specific to this study, consumers' intention to purchase ethical clothing (a publicly consumed product) is found to be greatly influenced by their motive to conform to the opinions and behaviour of the referent groups.

### E1.2.3 Perceived Behavioural Control and Intention

**H3 = Perceived behavioural control will have a direct and positive effect on intention to buy ethical clothing.**

This hypothesis is supported. This finding is consistent with literature that posits the existence of the obstacles in ethical decision-making (e.g., Sparks and Shepherd, 1992; Shaw *et al.*, 2000). The finding of this study reveals that, although significant, perceived behavioural control has the weakest influence on behavioural intention. The small positive relationship between perceived behavioural control and intention indicates that consumers perceive that they have little control over the purchase of ethical clothing. This means that even though consumers want to buy ethical clothing, they have little confidence in their capabilities to do so (self-efficacy). In addition, they also believe that whether or not they buy ethical clothing is not entirely up to them (controllability). Events outside their control could prevent

them from buying ethical clothing. The internal and external factors that consumers perceive to be obstacles to purchasing ethical clothing are discussed later (H6).

### E1.2.4 Behavioural Beliefs and Attitude

**H4 = Behavioural beliefs will have a direct and positive effect on attitude toward buying ethical clothing.**

This hypothesis is partially supported. Of the two behavioural beliefs (see factor analysis in Section D1.1), only the social interest belief construct has a significant impact on attitude toward ethical clothing purchase, whilst the self-interest construct has no significant impact on attitude. The division of attitude into two distinct groupings (i.e., social interest and self-interest constructs) is not novel, indeed Shaw and Shiu (2003) in a study exploring ethical consumers' intention to purchase fair trade grocery products suggested that attitude consists of attitude that related to the focus of the study (i.e., fair trade) and attitude that reflected behavioural control issues.

*Social interest construct*

Previous studies in the ethical consumption area only reported significant correlations between behavioural beliefs and attitude (e.g., Sparks *et al.*, 1995; Shaw *et al.*, 2000). This study, however, confirms the relationship between social interest and attitude toward ethical buying. The significant relationship between social interest and attitude suggests that when consumers have greater ethical concerns, they will have a more positive attitude towards buying ethical clothing. These ethical concerns include: supporting ethical businesses and producers; supporting sustainable production throughout the supply chain; supporting the growth of organic farming, ensuring a fair price is paid to clothing producers; supporting fair treatment for workers, preventing child labour; supporting animal welfare, etc. It is important to note that although social interest beliefs lead to positive attitudes towards buying ethical clothing, these ethical beliefs and concerns do not impact consumers' intention to purchase ethical clothing.

As discussed earlier (H1), the additional test of the link between social interest and intention reveals that social interest has no impact on intention. This result suggests that although consumers' beliefs about the ethical consequences of their ethical clothing purchase (mentioned above) influence their attitude towards ethical clothing purchase, these ethical beliefs do not have any influence on the ethical clothing purchase behaviour. A possible explanation for the non-significant relationship between social interest and intention constructs might be the nature of this particular context. This author contends that some of consumers' underlying beliefs about the consequences of their ethical clothing purchase (e.g., supporting sustainable production throughout the supply chain, reducing global warming and supporting the growth of organic farming) are issues that are too remote from consumers' daily lives. Therefore, these ethical issues do not come to mind when consumers make product purchase decisions.

In addition, it can be argued that beliefs about ethical clothing purchase ensuring a fair price is paid to producers or supporting fair treatment for workers are concerns that relate to the out-group, i.e., people in other areas of the country or in the developing world (i.e., fair trade or organic producers). Consequently, at the point of purchase the overriding sense of conformity to friends' suggestions or behaviours (i.e., the in-group) prevents consumers from empathising with ethical producers and eventually buying ethical products. In an ethical context, Doran (2010) found a non-significant influence of benevolence values (i.e., values that focus on promoting the interest and welfare of others as opposed to the self) on fair trade consumption. Although the goal of benevolence value is to promote social interest, the underlying motivation of benevolence value is to enhance the sense of responsibility to one's own group (e.g., family and friends) - the in-group. Therefore, supporting people from the out-group (e.g., ethical producers) is not influential in ethical decision-making processes. Thereby, it can be argued that, in the ethical context, conceptualising indirect attitude as arising from the advantages and disadvantages of purchasing ethical clothing is not sufficient to predict intention to purchase ethical products.

According to the findings of this research, consumers' intention to buy ethical products is less likely to be the outcome of behavioural beliefs and outcome evaluations as the Theory of Planned Behaviour suggests (e.g., cost-benefit analysis of buying ethical clothing). Consumers' intention to buy ethical clothing is based on

norms such as subjective norms, personal norms and other-identity related factors. Hence, consumers' ethical considerations (social interest) are not as influential as other factors in influencing the likelihood of purchasing ethical clothing.

*Self-interest construct*

It is also worth noting that the self-interest belief construct has no significant impact on attitude toward buying ethical clothing. The findings from further analysis reveal that the self-interest construct has a significant impact on perceived behavioural control construct and explains additional variance in perceived behavioural control, indicating a better model fit of perceived behavioural control (see also Section D3.1). According to factor analysis, the self-interest construct is distinct from the perceived behavioural control construct; both constructs form cohesive groupings in their own right.

The significant result of self-interest beliefs on perceived behavioural control suggests that these two variables relate to similar concepts although they are conceptually distinct constructs. The broad concept of both self-interest and perceived behavioural control constructs can be regarded as *outcome expectancies* or expectations of success and failure from purchasing decisions that constitute reasons for buying or not buying ethical clothing (e.g., Bagozzi, Gurhan-Canli and Priester, 2002). This means that if consumers feel in control or confident that buying ethical clothing will bring personal *self-interest outcome expectancies*, they are more likely to buy ethical clothing next time they shop for clothing. The possible explanation for the significant relationship between self-interest and perceived behavioural is discussed in detail in Section E1.2.6.

### E1.2.5 Normative Beliefs and Subjective Norm

**H5 = Normative beliefs will have a direct and positive effect on subjective norm.**

This hypothesis is supported. All three components of normative beliefs have significant impact on subjective norm (see Section D1.1). The friends and family construct has the strongest influence on purchasing ethical clothing, whilst ethical group construct (e.g., ethical organisations, activists, ethical producers) has the least

influence. These findings are partially consistent with Shaw and Shiu (2003), who found a strong relationship between subjective norm and friends and family, but a negative relationship between subjective norms and context related normative others, relating specifically to groups associated with fair trade. In this study, apart from friends and family, consumers are also influenced by information from the media and people who are related to the fashion industry, such as fashion designers, celebrities and fashion retailers.

These results suggest that consumers' intention to purchase ethical clothing is prompted by perceived pressure to act in line with the views of friends and family in terms of whether they should buy ethical clothing. Additionally, consumers' intention to purchase ethical clothing is also stimulated by perceived pressure to do just as their friends and family do with regard to ethical clothing purchase behaviour (i.e., motivation to conform to the in-group). It can be argued that consumers are constantly absorbing information about clothing from interpersonal interactions with friends and family as well as from credible media and people in the fashion industry. They then use these sources of information to establish what they believe is 'correct' behaviour (Muzinich *et al.*, 2003).

### E1.2.6 Control Beliefs and Perceived Behavioural Control

**H6 = Control beliefs will have a direct and positive effect on perceived behavioural control.**

*Situational barriers construct*

This hypothesis is supported. The situational barriers construct has a positive impact on perceived behavioural control. This construct reflects consumers' 'perceptions' of factors that facilitate or impede the purchase of ethical clothing. These factors include the availability of ethical clothing on the high street, the limited range and design of ethical clothing, the unfashionable or unstylish characteristics of ethical clothing, the more expensive price and limited information about which clothes are ethically produced. It can be argued that these factors may be consumers' own perception than reality. However, these perceptions are often derived from consumers' personal experience of ethical purchasing (Bray *et al.*, 2011).

As illustrated by the descriptive data of the perceived behavioural control construct (Table D1.5 in Appendix D), it is apparent that the mean score of the population ($M$=9.03) is lower than the mean of the possible score ($M$=25). This suggests that consumers do not feel confident or perceive that they have less control over purchasing ethical clothing. There are some 'internal' barriers (as mentioned above) that still impede consumers from buying ethical clothing.

It can be argued that consumers' perceptions of the style of ethical clothing might vary considerably (fashionable-unfashionable continuum), and it might be difficult to change their perceptions. Nevertheless, consumers are found to make ethical decisions if they are fully informed, especially in terms of having information about unethical products or companies (Bray *et al.*, 2011). Thus, prominent communications about ethical issues or negative publicity relating to unethical products or brands lead to a greater sense of control on the part of consumers and the possibility that they will avoid those products or brands.

*Self-interest construct*

As mentioned in the discussions in H1 and H4, the self-interest construct has an impact on perceived behavioural control. The possible explanation of the significant relationship between the self-interest construct and the perceived behavioural construct is that the operationalisations of these two variables are fairly similar although they are conceptually distinct constructs. The self-interest construct represents the self-interest consequences or personal concerns relating to buying ethical clothing. The self-interest items include '*buying a product that is good value for money*', '*buying a quality product*' and '*buying a product that is comfortable to wear*'. It can be argued that the measure of the self-interest construct relates to an individual's attitudes about difficulties/failures of achieving expectancies of successful outcomes (i.e., buying an ethical clothing that is comfortable to wear is difficult) (Bagozzi *et al.*, 2002; Shaw and Shiu, 2003) and may be closely related to the concept of the perceived behavioural control construct (i.e., perceptions of the actual difficulties). It is argued that the operationalisation of the self-interest construct is closely related to consumers' *confidence* (self-efficacy component of perceived behavioural control) that buying ethical clothing will bring personal consequences that benefit them (e.g., ethical clothing is comfortable to wear). Consumers might also

*feel in control* (controllability of self-interest consequence perspectives on ethical clothing purchase) when buying ethical clothing in terms of '*knowing the source of clothing they buy*', '*country of origin*', '*buying clothing from retailers whose ethical claims they can trust*' and '*buying clothing that match their self-identity and express who they are*'. From the findings, this author infers that if consumers perceive that ethical clothing can satisfy their underlying self-interest needs (e.g., expectancies of utilitarian and self-expressive functions), then they tend to feel confident and in control of their purchase of ethical clothing.

### E1.2.7 Ethics, Attitude and Intention

The discussion in this section concerns the hypotheses relating to the impact of ethical obligation and ethical self-identity on attitude and intention.

**H7 = Ethical obligation will have a direct and positive effect on attitude toward buying ethical clothing.**

**H8 = Ethical obligation will have a direct and positive effect on intention to buy ethical clothing.**

**H9 = Ethical self-identity will have a direct and positive effect on attitude toward buying ethical clothing.**

**H10 = Ethical self-identity will have a direct and positive effect on intention to buy ethical clothing.**

Hypotheses from H7 to H10 are supported in relation to the conceptual model. For the alternative research model, hypotheses H8 and H10 are supported (hypotheses H7 and H9 are not applicable in this model). The findings relating to significant paths in the conceptual model are discussed here, together with the paths in the alternative research model to enable comparison of the results of both models. For both models, ethical self-identity has the strongest influence on consumers' intention to purchase ethical clothing. In addition, the feeling of being ethically obliged influences consumers' intention to purchase ethical clothing, though not as strongly as ethical self-identity and subjective norm. The additional hypotheses relating to the mediating role of ethical obligation are discussed later in this chapter (H13 and H14).

For the conceptual model, ethical obligation and ethical self-identity influence both attitude and intention. These findings are in line with previous research that established the contribution(s) of ethical obligation and/or ethical self-identity to both attitude and intention (e.g., Shaw and Shiu, 2002a; Arvola *et al.*, 2008; Michaelidou and Hassan, 2008). However, attitude yielded no impact on intention in this study. Ethical obligation and ethical self-identity made a contribution to the prediction of intention over and above that made by the attitude construct. These findings are consistent with the well-documented literature on ethical consumption as to the effects of internalised ethical constructs on consumers' decision-making yielding a reduced contribution of attitude (e.g., Sparks and Shepherd, 1992; Conner and McMillan, 1999; Shaw *et al.*, 2000, 2006a; Dean *et al.*, 2008).

The proposed explanation for the above results is that in a specific ethical context that is, ethical purchase behaviour, variables that relate to consumers' internal ethics are more important than attitude in influencing ethical behaviour (Shaw and Shiu, 2003). A favourable attitude towards ethical behaviour is not sufficiently intense to impact consumers' ethical decisions. It can be argued that ethical obligation reflects consumers' ethical commitment in a way that departs from attitude (rational cost-benefit analysis of ethical behavioural choice) (Manstead and Parker, 1995). Unlike cost-benefit analysis of the consequence of purchasing ethical clothing (i.e., the cognitive component of attitude), ethical obligation reflects the intense feeling of what is right or wrong (i.e., the affective/emotive component of attitude). In the context of organic food purchase, Arvola *et al.* (2008) found that a positive moral attitude (e.g., a feeling of self-administered rewards) arises from adhering to one's own moral principles and arouses a positive feeling of doing the right thing. As a consequence, the responsive feeling of ethical issues affects on consumers' intention to purchase ethical products.

Moreover, if self-identification with ethical issues is important to individuals, then the creation, affirmation, or bolstering of that identity through ethical purchases is carried out (Sparks and Shepherd, 1992). It is possible that the repeated behaviour of buying ethical products becomes salient to their self-concept and thus becomes a way to express their identity as ethical consumers. Therefore, consumers' ethical self-identity and their perceived ethical obligation are salient influencers in ethical

decision-making processes. The role of ethical obligation and ethical self-identity in the alternative research model will be discussed later in H13 and H14.

### E1.2.8 Clothing Involvement and Intention

**H11 = Clothing involvement will have a direct and negative effect on intention to buy ethical clothing.**

This hypothesis is not supported. Clothing involvement has no direct effect on intention to buy ethical clothing. Therefore, self-interest values and motives, as represented by the five-facets of clothing involvement, neither predict nor have a negative effect on consumers' intention to purchase ethical clothing.

However, this result raises a question about the impact of clothing involvement on the intention to purchase ethical clothing of the most *highly fashion-involved.* As discussed in Section D3.2.3, the finding of this study reveals that young female respondents in this study are highly involved with clothing. This result is consistent with that prior research on clothing (Dickson, 2000; O'Cass, 2004; Khare *et al.*, 2012; see also Section D3.3). As a consequence, a post-hoc analysis on a sub-sample of females aged between 18 and 44 was conducted. Though the effect of demographic variables were not included in the research hypotheses, testing for the direct effect of clothing involvement reveals the existence of a direct *negative* effect on intention to purchase ethical clothing amongst young female adults. This means that if young female adults are involved with clothing products, they are less likely to express an intention to purchase ethical clothing.

A possible explanation for the lack of intention to purchase ethical clothing amongst young female adults (who are usually highly involved with clothing) is that they tend to be fashion innovators who value excitement as well as being fashionable and are often drawn to what is new on the market and keeping up with trends (e.g., Tigert *et al.*, 1976; Goldsmith *et al.*, 1999; Beaudoin *et al.*, 1998, 2000; Muzinich *et al.*, 2003; O'Cass, 2004). Although there is an increase in ethical fashion brands available on the market, the range of ethical clothing is perceived to be somewhat limited and expensive. The idea of ethical clothing is to promote sustainable consumption; hence, the products offered are classic in design and are durable (see also Chapter A1.1). O'Cass (2004) reported that shopping for clothes involves

consumers' interests and values in order to reflect their appearance, aesthetic and materialism. Consumers who are highly involved with fashion tend to keep clothing for a shorter period of time before disposing them than do others (Morgan and Birtwistle, 2009). As a consequence of fast fashion turnover, the clothing consumption behaviour of this group of consumers thus contradicts the principle of sustainable consumption. Furthermore, some young female opinion seekers might be more price-sensitive than other young female opinion leaders (Goldsmith, Kim, Flynn and Kim, 2005). Due to the generally higher price of ethical fashion products, price sensitive consumers might buy affordable fast fashion clothing.

In sum, it can be argued that young female consumers who value trends and fashionableness are more concerned with their own self-interest in order to maintain their social-identity and/or fashion identity and are less concerned with social and environmental issues. Therefore, female consumers' clothing involvement hinders intention to purchase ethical clothing.

Before moving on to the discussion of the moderating effect of clothing involvement, it is important to discuss the findings relating to the multi-faceted concept of clothing involvement in order to elaborate on the general findings from the testing of H11 on the general consumer sample and female sub-sample. Table E1.2 summarises the significant pathways of clothing involvement and its dimensions among full sample and young female sub-sample.

**Table E1.2** Summary of the significant pathways of clothing involvement and its dimensions (Note: ✔= supported; ✖ = not supported; (-) = negative effect)

| Pathways | Full sample | Young female |
|---|---|---|
| **H11** Clothing involvement → Intention | ✖ | (-) |
| Interest → Clothing involvement | ✔ | ✔ |
| Pleasure→ Clothing involvement | ✔ | ✔ |
| Sign→ Clothing involvement | ✔ | ✔ |
| Perceived importance→ Clothing involvement | ✔ | ✔ |
| Perceived risk probability → Clothing involvement | ✔ | ✔ |

***Five dimensions of clothing involvement***

As discussed in Section B4.3, there is an ongoing debate as to whether the clothing involvement construct should be conceptualised as a single dimension (e.g., Traylor and Joseph, 1984, Zaichkowsky, 1985; O'Cass, 2004; Tarkiainen and Sundqvist, 2009) or as several dimensions (e.g., Bloch, 1981; Kapferer and Laurent, 1985, 1985/1986; Michaelidou and Dibb, 2006). In this study, the multi-dimensional approach is adopted on the basis that the uni-dimensional view of involvement is too narrow, whereas the multi-dimensional view of involvement takes into account the psychological motives and perceived consumption value elements of involvement, providing a more in-depth understanding of involvement (e.g., perceived risk, hedonic and sign motives). Thus, following Kapferer and Laurent (1985, 1985/1986, 1993), clothing involvement arises from the influence of five self-interest facets of values and motives (interest, pleasure, sign, risk importance and risk probability).

The findings of this research demonstrate that clothing involvement is a molar higher order construct (Type II: reflective first-order and formative second-order) and all five dimensions have a direct and positive impact on clothing involvement, but with varying levels of influence. The findings are consistent with prior empirical studies that supported the notion of the multi-dimensions of involvement (e.g., Tigert *et al.*, 1976; Lastovicka and Gardner, 1978; Van Trijp *et al.*, 1996; Michaelidou and Dibb, 2006). However, the confirmation of involvement as Type II second-order measurement model contradicts to Wilson's (2010) conceptualisation of involvement as molecular higher order construct (Type IV: reflective first-order and reflective second-order, as discussed in Section C3.2.2). This author argues that Wilson has misspecified involvement since the construct should follow its originally developed conceptualisation (Javis *et al.*, 2003). Based on the Kapferer and Laurent's definition of involvement (see Section B4.3.3), involvement can stem from one or the combination of five antecedents. Hence, five facets of clothing involvement do not necessarily correlate. Indeed, Wilson (2010) reported that risk probability dimension did not predict involvement so it was removed from the final analysis. The non-significant contribution of risk probability in Wilson's (2010) study might due to the misspecification of Kapferer and Laurent's (1993) involvement.

In this study, the pleasure motive has the highest influence on clothing involvement, marginally higher than the interest dimension. This finding is in line prior studies (e.g., Rodgers and Scheider, 1993; Kim, 2005; Michaelidou and Dibb, 2006). The most important reason why consumers are involved with clothing is that they perceive pleasurable rewards from clothing consumption (e.g., '*whenever I buy clothing, it is like giving myself a present*'). The findings indicate that the feelings of enjoyment together with a personal interest in clothing (e.g., '*I attach great importance to clothing*') are good predictors of clothing involvement. The sign or self-expressive motive is the third element that has an impact on consumers' clothing involvement. Consumers are attached to clothing because it helps them to express their self-identity and self-image.

As discussed in B4.5, pleasure, interest and sign are regarded as intrinsic and as self-interest consumption values and motives. This means that the perceived consequences of clothing consumption are valued by consumers because they have an effect on oneself (e.g., pleasure and self-expressive values and motives). From the findings in this research, the three fundamental self-interest values and motives governing consumers' enduring clothing involvement are: aesthetic pleasure, interest in clothing and self-expressiveness. In effect, for consumer interest in clothes, there is much emotional anticipation about wearing the clothes, which may give rise to self-actualisation and individual independence and character (Diaz-Meneses, 2010). More importantly, the aesthetic pleasure derived from clothing entails motives of self-actualisation or self-esteem regarding fashion, and the associated emotion will be positively pleasurable (Workman and Studak, 2007; Workman and Lee, 2011). Furthermore, sign value guides the importance of the product to the self. Clothing consumption can create symbolic feelings that link to a certain lifestyle or expression of personal identity. Thus, consumers use clothing to satisfy their symbolic self-interest values and motive so as to express their various selves.

In addition, risk importance and risk probability (the risk dimension), although significant, have the least influence on clothing involvement. These results are not surprising and are in line with prior studies which found that the perceived risk dimension (comprising of risk importance and risk probability facets) has the lowest mean score amongst other involvement dimensions (e.g., Kim, 2005) or the lowest path coefficient (e.g., Browne and Kaldenberg, 1997; Wilson, 2010). Other studies

discarded the perceived risk dimension due to the fact that this construct has been seen as a distinct concept and should be measured separately (e.g., Michaelidou and Dibb, 2006), or it has been seen as a consequence of enduring involvement rather than an antecedent (e.g., Dholakia, 2001). A possible explanation of why risk dimensions have the least impact on clothing involvement is discussed below.

The perceived risk dimensions of involvement deal with the perception of making a poor choice and the level of consumers' uncertainty in terms of whether the judgment is correct or is the best one (e.g., '*When I purchase clothing, I am never certain whether I have made the right choice*' and '*When I choose clothing, it is a big deal if I make a mistake*'). Thus, the weak influence of the risk dimension on clothing involvement suggests that consumers tend to have confidence in their clothing choices, particularly in the female sub-sample. Since young female consumers are argued to be fashion involved, as a consequence they will have higher degree of fashion knowledge, familiarity, experience and expertise. This notion is supported by O'Cass (2004) who found that fashion clothing knowledge has a significant effect on female consumers' confidence in making decisions about clothing.

### E1.2.9 The Moderating Effect of Clothing Involvement

The focus now turns to the results of testing the interaction effect between clothing involvement and the predictor variables (attitude, subjective norm, perceived behavioural control, ethical obligation and ethical self-identity) on intention to purchase ethical clothing. The relevant hypotheses are listed below. Please see Table E1.1 for the summary of the hypothesis test results.

**$H12_a$ = Clothing involvement will moderate the relationship between attitude and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' attitude and intention to buy ethical clothing will be attenuated.**

**$H12_b$ = Clothing involvement will moderate the relationship between subjective norm and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' subjective norm and intention to buy ethical clothing will be attenuated.**

**$H12_c$ = Clothing involvement will moderate the relationship between perceived behavioural control and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' perceived behavioural control and intention to buy ethical clothing will be attenuated.**

**$H12_d$ = Clothing involvement will moderate the relationship between ethical obligation and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' ethical obligation and intention to buy ethical clothing will be attenuated.**

**$H12_e$ = Clothing involvement will moderate the relationship between ethical self-identity and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' ethical self-identity and intention to buy ethical clothing will be attenuated.**

In relation to the conceptual model, Hypotheses $H12_b$ to $H12_d$ are supported. Hypothesis $H12_a$ and $H12_e$ are not supported. Clothing involvement does not moderate the relationship between attitude and intention. Although $H12_e$ is not supported, clothing involvement does moderate the relationship between ethical self-identity and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' ethical self-identity and intention to buy ethical clothing is strengthened, instead of being attenuated as hypothesised.

In terms of the alternative research model, only Hypotheses $H12_b$ to $H12_e$ are proposed. Hypotheses $H12_b$ and $H12_c$ are not supported. Clothing involvement does not moderate the relationship between subjective norm and intention or between perceived behavioural control and intention. Similar to results for the conceptual model, Hypothesis $H12_d$ is supported, whilst Hypothesis $H12_e$ is not supported. Clothing involvement moderates the relationship between ethical obligation and intention to buy ethical clothing. With greater clothing involvement, the positive relationship between consumers' ethical obligation and intention to buy ethical clothing is *attenuated.* In contrast, with greater clothing involvement, the positive relationship between consumers' ethical self-identity and intention to buy ethical clothing is *strengthened.* These findings are contrary to expectations. An explanation for the different moderating roles of clothing involvement on ethical obligation and ethical self-identity and intention is provided below.

The results imply that if consumers are involved with clothing, the feeling that buying ethical clothing is the right thing to do are lessened; as a consequence consumers' intention to purchase ethical clothing is also decreased. From this finding, involvement with clothing is thus a factor that interferes with consumers' ethical obligation. A possible explanation is that the underlying motives for clothing involvement, self-actualisation derived from aesthetic pleasure, interest and self-expressive motives (as discussed earlier), interfere with consumers' commitment towards ethical behaviour and buying decisions. As discussed in Section B3.2.2, consumers' *emotional ambivalence* arises when consumers experience conflicting motivational states (socially-oriented values versus self-interest values and motives). For instance, consumers who feel an ethical obligation know that they *should* take ethical issues into account when purchasing clothing, but conflicting fashion-related motives (e.g., the pleasure and self-expressive motives) reinforce the problem of *wanting* other product features (e.g., the latest style to conform with significant others) when buying clothes (see also Shaw and Tomolillo, 2004; Valor, 2007; Bray, 2009; Niinimäki, 2010). The results of this study confirm the previous qualitative (i.e., exploratory) studies with regard to self-interest values and factors impeding ethical consumption (e.g., Joergens, 2006; Valor, 2007; Bray *et al.*, 2011).

Interestingly, the significant finding in this study is that clothing involvement strengthens the relationship between ethical self-identity and consumers' intention to purchase ethical clothing. In other words, ethical self-identity will have a stronger impact on intention to purchase ethical clothing amongst those who are involved with clothing. A proposed explanation for this finding follows the symbolic consumption literature, specifically self-image/product image congruency (e.g., Grubb and Grathwohl, 1967; Elliott, 1994; Hogg, Cox and Keeling, 2000; O'Cass, 2004). The main idea is that symbolic consumption involves shared meanings for social-symbolism (social identity and/or fashion identity) and individual meaning of self-symbolism (ethical self-identity), and consumers hence try to balance these symbolisms (fashion identity and ethical identity) to achieve self-worth. In other words, if consumers' ethical commitment is high and their commitment to clothing is also high, then they attempt to balance their ideology (inner ethical values) and their appearance (aesthetic and hedonic values).

The hypothesis of image congruence relates to a product being used as instrument in improving and enhancing one's self-concept through transferring socially attributed meanings of the product to oneself (Grubb and Grathwohl, 1967; Elliott, 1994). Fashion clothing is perceived to be a public necessity where significant others or reference group influence brand choice (Hogg *et al.*, 1998). Hence, consumers purchase fashion products for what they signify, based on the symbols attached to society. Hogg *et al.* (2000) argued that the motivational drivers of self-enhancement and maintenance of self-esteem are linked with social-identity in terms of value-expressive and social adjustment. As discussed in Section B3.2.1, these two sub-functions of social identity are associated with (1) the range of possible selves, namely private self, public self and collective self (e.g., Rosenberg, 1979; Schenk and Holman, 1980; Sirgy, 1982), and (2) possible audiences associated with these selves (e.g., in-group and out-group) (e.g., Dholakia and Bagozzi, 2001; Bagozzi and Lee, 2002; Doran, 2010). Consumers feel self-worth with their *private self* if the product that they buy meets their internalised standards (self-symbolism: ethical self-identity). Strategies to attain self-worth in the *public self* are also achieved by striving to meet internalised standards as well as by securing positive evaluations from significant others (social symbolism: fashion identity). Additionally, the strategy of gaining self-worth in the *collective self* is achieved by meeting the goal of fitting in with important reference groups (also social symbolism: social identity) (Belk, 1989; Scofield and Schmidt, 2005).

From the results of this study, clothing involvement strengthens the relationship between ethical self-identity and intention to purchase ethical clothing. This implies that a higher level of congruence between the self-image of the consumer (e.g., *public self*: fashion identity; and/or *collective self*: social identity) and the image of the ethical product (*private self*: ethical self-identity) leads to a higher intention on the part of the consumer to purchase ethical clothing.

## *ADDITIONAL HYPOTHESES RELATING TO THE ALTERNATIVE RESEARCH MODEL:*

### E1.2.10 The Mediating Role of Ethical Obligation

Due to the non-significant contribution of attitude to intention, the alternative research model is proposed. Within the literature, whether ethical obligation and ethical self-identity should be placed as the antecedent of attitude, or intention, or both it is still a matter of debate (e.g., Shaw *et al.*, 2000; Shaw and Shiu, 2002a, 2002b; Sparks and Shepherd, 2002; Michaelidou and Hassan, 2008; Arvola *et al.*, 2008; Dean *et al.*, 2008). Nevertheless, there is substantial evidence suggesting that self-identity is an independent predictor of intention (e.g., Sparks and Shepherd, 1992; Sparks and Guthrie, 1998; Conner and Armitage, 1998; Conner and McMillan, 1999; Terry *et al.*, 1999; Smith *et al.*, 2008). Drawing on social identity and social categorisation theories, Bagozzi *et al.* (2002) hypothesised that social identity influences intention. Their rationale was that a person achieves a social identity through self-awareness of membership in a group and the emotional and evaluative significance of this membership. Previous studies have found that social identity instigates behaviours for the benefit of in-group members or in-group favouritism (Dholakia and Bagozzi, 2001; Bagozzi and Lee, 2002). In the ethical context, it can be argued that ethical self-identity prescribes the behaviour for the benefit of out-group membership. Thus, this author hypothesises that ethical self-identity might predict intention to ethical buying independently of attitude. Please see also H10 in Section C1.3.2 and E1.2.7.

Furthermore, a seminal work by Bagozzi and colleagues suggested that desire acts as a key mediator between attitude, subjective norm, and perceived behavioural control and intention (Bagozzi, 1992; Bagozzi and Edwards, 1998; Bagozzi and Dholakia, 1999; Perugini and Bagozzi, 2001). They found that desire fully mediates the effect of attitude on intention, meaning that attitude does not directly impact intention but rather requires the motivational stage of desire. Thus, this study argues that attitude towards ethical clothing purchase works through ethical obligation en route to influencing intention. Ethical obligation is regarded as consumers' personal social interest motivation to act in relation to out-group membership (e.g., fair trade

producers and organic farmers). Hence, the additional hypotheses are as follows and the results of both hypotheses are discussed together (see Table E1.1):

**H13: Attitude towards buying ethical clothing will have a direct and positive effect on ethical obligation.**

**H14: Attitude will have an indirect effect on intention to buy ethical clothing.**

Both hypotheses are supported. Attitude has a significant impact on ethical obligation. Ethical obligation, in turn, has a positive impact on intention to purchase ethical clothing. In order to investigate whether ethical obligation partially or fully mediates between attitude and intention, further analysis of the relationship between attitude and intention was undertaken. Attitude was not found to be a predictor of intention in this model, suggesting ethical obligation fully mediates the relationship between attitude and intention.

According to these results, favourable attitudes toward ethical behaviour are a generative force behind ethical obligation. Consumers' attitude does not directly impact intention but rather requires feeling of ethical obligation. It can be argued that in order to carry out ethical behaviour, consumers must commit to their ethical stance over and above any positive or negative attitudes they may hold towards that particular ethical behaviour. Although a seminal work by Bagozzi and his colleagues suggested that desire acts as a key mediator between attitude, subjective norm, and perceived behavioural control and intention (Bagozzi, 1992, Bagozzi and Edwards, 1998; Bagozzi and Dholakia, 1999; Perugini and Bagozzi, 2001; Bagozzi, *et al.*, 2002), this research finding is new in the ethical consumption context because, as far as this author is aware, there is no study that has investigated the mediating role of ethical obligation in the modified Theory of Planned Behaviour.

Notwithstanding the above, a study by Shaw *et al.* (2007) investigated the motivational stage of intention within the modified Theory of Planned Behaviour in the ethical context (namely, avoiding sweatshop clothing). Shaw *et al.* (2007) found desire fully mediated the effect of attitude on intention. Shaw *et al.* (2007) claimed that desire is a reflective or a personal motivation to act and can be energised by emotive feelings surrounding the issue, resulting in a desire to act. Following Perugini and Bagozzi (2004), Shaw *et al.* (2007) conceptualised desire as 'a state of mind

whereby an agent has a personal motivation to perform an action or to achieve a goal' (p.32). Their operationalisation of desire included a range of items, for instance, '*I want to avoid purchasing sweatshop apparel*' and '*I have a strong desire to avoid purchasing sweatshop apparel*'. From Shaw *et al.*'s (2007) definition of desire, it can be argued that ethical obligation in this study might be regarded as 'affective commitment' surrounding the ethical issues that 'induces' the intention to purchase ethical clothing. In this study the operationalisation of ethical obligation includes '*I feel that I should buy ethical clothing*', '*My conscience would dictate that I should buy ethical clothing*' and '*I feel that it would be morally right for me to buy ethical clothing*'. In order to achieve a goal, consumers must have intense feeling of being ethically obliged or have a strong commitment to their ethical stance.

In sum, this study finds that attitude towards ethical clothing purchase operates through ethical obligation en route to influencing intention. Ethical obligation is regarded as consumers' ethical commitment and personal social interest motivation to act in relation to out-group membership (e.g., desire and commitment to support fair trade producers and organic farmers). Nevertheless, the relationship between ethical obligation and intention to purchase ethical clothing is lessened by goal-directed self-interest motivational content (e.g., perceived aesthetic pleasure, interest in clothing, self-expressiveness and perceived risks).

## E1.3 OVERALL CONCLUSIONS

The aim of this study was to empirically examine the determinants of ethical clothing purchase, specifically the role of clothing involvement in predicting consumers' intention to purchase ethical clothing, as well as the moderating role of clothing involvement in the ethical decision-making model. In addition, the post-hoc aim was to empirically examine the mediating role of ethical obligation on the relationship between attitude and intention. The overall findings are briefly summarised as follows:

*Determinants of Intention to Purchase Ethical Clothing*

With regard to the conceptual model, all hypothesised determinants of intention were found to be significant, with the exception of attitude and clothing involvement. As a consequence, the alternative research model was proposed to investigate the role of attitude and internal ethics (ethical obligation and ethical self-identity); thus modifying the Theory of Planned Behaviour in the ethical context. With regard to the alternative research model, all hypothesised determinants of intention were found to be significant, with the exception of clothing involvement. In order of importance, ethical self-identity, subjective norm, perceived behavioural control and ethical obligation are the significant predictors of consumers' intention to purchase ethical clothing.

*Negative Influence of Clothing Involvement on Ethical Clothing Buying amongst Young Female Adults*

In terms of the focal interest of this study, the predictor role of clothing involvement on intention to purchase ethical clothing is not supported for the full sample. However, clothing involvement is found to have a negative direct effect on intention to purchase ethical clothing amongst the sub-sample of young female adults. All five antecedents of clothing involvement were found to be significant but to a different degree. Pleasure motive and consumption value derived from clothing purchase was the most important factor in terms of influencing consumers' clothing consumption.

*Importance of Ethical Self-Identity to Predict Ethical Buying*

There is substantial evidence suggesting that ethical self-identity is an independent predictor of intention. Consumers' self-identity as an ethical consumer is the strongest influence on intention to purchase ethical clothing. If the individuals' ethical self-identity is important to them, then it leads to the creation, affirmation, or bolstering of that identity through ethical purchases is carried out.

*High Impact of Significant Others on Ethical Clothing Buying*

In contrast to other studies with respect to the impact of subjective norm on intention, this study finds subjective norm to be a significant predictor of intention to purchase ethical clothing over and above ethical obligation and perceived behavioural control. Since clothing is a publicly consumed product, the susceptibility to reference group influence highly impacts consumers' ethical clothing purchase. Friends and family are a key influence on consumers' ethical purchase. In addition, messages and information from the media and people from the fashion industry are also found to have an impact on intention to purchase ethical clothing over and above the influence of ethical groups.

*Diminished Influence of Ethical Obligation to Ethical Clothing Buying*

Although ethical obligation was found to have a significant impact on consumers' intention to purchase ethical clothing, it has the least influence when compared to the impact of ethical self-identity and subjective norm on intention. It can be argued that in the ethical clothing context, consumers' feeling of being ethically obliged (i.e. commitment to support the out-group membership) is not as influential as ethical self-identity and the susceptibility to significant others in terms of impacting consumers' ethical decisions.

*Moderating Role of Clothing Involvement in Ethical Decision-Making Model*

*Ethical Obligation → Intention*

The finding confirms that clothing involvement weakens the relationship between ethical obligation and intention. This study establishes that emotional ambivalence arises when consumers are involved with clothing (Valor, 2007). Consumers who perceive an ethical obligation feel that they *should take* ethical issues

into account and *commit* to ethical concerns when purchasing clothing, but conflicting fashion or social identities (Clothing Involvement) reinforces the problem of *wanting* other product features (e.g., the latest style to conform to significant others) when buying clothes.

In sum, self-interest values and motives as represented by clothing involvement interfere with consumers' ethical clothing decision-making processes. It can be inferred that consumers experience conflicting social-interest and self-interest motivational states, and as a result they discard the ethical stance when making clothing decisions.

*Ethical Self-Identity → Intention*

In contrast, clothing involvement strengthens the pathway from ethical identity to the intention to purchase ethical clothing. This study suggests that a higher level of congruence between the self-image of the consumer (e.g., *public self*: fashion identity; and/or *collective self*: social identity) and the image of the ethical product (*private self*: ethical self-identity) leads to a higher intention on the part of the consumer to purchase ethical clothing. It can be inferred that if individuals are highly involved with clothing and also strongly identify themselves as an ethical consumer, they will endeavour to find a way to balance their ideology (inner ethical values) and their appearance (aesthetic and hedonic values and motives).

In sum, this study shows compelling evidence of the moderating effect of clothing involvement on consumers' ethical decision-making processes.

*Mediating Role of Ethical Obligation in Ethical Decision-Making Model*

Finally, from the alternative research model, the results provide considerable evidence that ethical obligation fully mediates the relationship between attitude and intention to purchase ethical clothing. In other words, attitude towards ethical clothing purchase operates through ethical obligation en route to influencing intention. Consumers' attitude does not directly impact intention but rather requires the (affective) ethical commitment surrounding the ethical issues that induces intention to purchase ethical clothing. Nevertheless, the relationship between ethical obligation and intention to purchase ethical clothing is weakened by goal-directed self-interest

motivational content (e.g., perceived aesthetic pleasure, interest in clothing, self-expressiveness and perceived risks).

To conclude, this study provides empirical evidence indicating the importance of self-identity in the modified Theory of Planned behaviour. This finding is consistent with the literature as discussed in Section B2.2. Taking all findings into consideration, this study suggests the need to account self-interest values and motives and identity-related symbolic outcomes from ethical clothing consumption choice (i.e., ethical-identity, social-identity and fashion-identity). The aforementioned identities are considered to be important constructs to predict consumer ethical behaviour.

In the next sections, the contributions of this research to theory as well as the implications for business practice are discussed.

## E1.4 CONTRIBUTIONS TO THEORY

In the context of ethical purchase behaviour, ethical consumers' decision-making processes are often driven by social interest values (Shaw *et al.*, 2000; Shaw and Shiu, 2003). However, on the basis of this study, this author argues that existing ethical decision-making process models fail to account for the psychological realities or personality traits of consumers who consistently behave in ways that apparently contradict their expressed ethical concerns. So far little effort has been made to incorporate self-interest values and motives in the ethical decision-making model. In order to examine the role of self-interest values and motives in an ethical clothing context, a theoretically grounded model was developed and tested (see also the research objectives in Section A1.3). The explanatory power of the proposed model is confirmed. The examination of the hypothesised relationships reveals patterns that have not been reported in the extant literature. Therefore, this study makes a number of contributions to theory related to ethical consumer behaviour as discussed below.

*The Theoretical Framework Reflects Current Developments in Contemporary Research*

The formulation of the conceptual model incorporating self-interest values and motives contributes to the advancement of the existing ethical decision-making model to predict consumer intention to purchase ethical buying. Consequently, the conceptual model is a useful framework for predicting any 'high-involvement' or 'low-involvement' ethical products decision-making as well as identity-related product categories.

*Significant Evidence for the Direct and Moderating Effects of Clothing Involvement to Predict Intention to Ethical Clothing Buying*

So far little effort has been made to incorporate the direct and moderating roles of clothing involvement in the field of ethical clothing consumption research. To the best knowledge of this author, so far only three studies (Tarkianinen and Sundqvist, 2009; Bezençon and Blili, 2010; Gam *et al.*, 2010) have examined the linkage between the involvement construct and ethical consumption (see discussion in Section B4.4). The findings in this study add to knowledge on the above aspect of ethical buying behaviour.

Although clothing involvement has no direct impact on intention to purchase ethical clothing in the full sample, this study provides evidence of a direct negative effect of clothing involvement on young female adults' intention to purchase ethical clothing. This study also provides empirical support for the moderating role of clothing involvement on the relationships between ethical obligation and intention and ethical self-identity and intention. The examination of consumer self-interest values and motives demonstrate that clothing involvement influences consumers' ethical decision-making processes in this research setting. Specifically, as hypothesised, the interaction effect between clothing involvement and ethical obligation weakens behavioural intention to purchase ethical clothing. In contrast, the interaction effect between clothing involvement and ethical self-identity strengthens behavioural intention to purchase ethical clothing. In other words, ethical self-identity will have a stronger impact on intention to purchase ethical clothing amongst those who are involved with clothing.

Following from the above, the multi-dimensional conceptualisation of the involvement construct adopted on this study has been empirically confirmed (see the debate with regard to the dimensionality of involvement in Section B4.3). Specifically, the type II model measurement (reflective first-order, formative second-order) is demonstrated, indicating that clothing involvement is a second-order molar (formative) construct. This leads to the recommendation that future studies should treat clothing involvement as a higher-order formative construct of its five dimensions: interest, pleasure, sign, risk importance and risk probability (Kapferer and Laurent, 1993). Interest, pleasure, sign, risk importance and risk probability are in turn conceptualised as reflective first-order construct.

*Evidence for the Mediating Role of Ethical Obligation within the Modified Theory of Planned Behaviour Model*

This study establishes that ethical self-identity contributes to the prediction of behavioural intention independently of attitude and ethical obligation in the modified Theory of Planned Behaviour model. There is compelling evidence suggesting that ethical obligation acts as a key mediator between attitude and intention. Attitude towards ethical clothing purchase indirectly influences intention via ethical obligation. Unlike behavioural beliefs and attitudes that lie at the heart of the Theory of Planned Behaviour, consumers' moral values are assumed to represent affective

ethical commitment that departs from consumers' rational cost-benefit analysis of behavioural choice (Manstead and Parker, 1995). A positive attitude, deriving from the advantages and disadvantages of ethical clothing purchase, is thereby insufficient for predicting consumers' intention to purchase ethical clothing. Consumers need ethical obligation as a motivational stage reflecting a strong commitment to ethical issues in order to purchase ethically. This leads to the recommendation that, in order to investigate ethical consumption, future research should treat attitude as an antecedent of ethical obligation and ethical self-identity as a separate and independent construct.

## E1.5 IMPLICATIONS FOR BUSINESS PRACTICE

The theoretical contributions discussed previously provide the foundations for guidelines to managerial actions. These guidelines will assist practitioners in gaining greater understanding of consumers' ethical decision-making processes and their underlying values and motives when making purchase decisions. Given the behaviour under investigation (intention to purchase ethical clothing), guidelines are offered in relation to ethical clothing purchase behaviour. Where particularly relevant, broad suggestions are offered in relation to ethical consumption in general.

*Pleasure from Buying Clothes*

First and foremost, the results of this study provide substantial evidence that self-interest values and motives as represented by the multiple dimensions of involvement provide an insight into consumers' motivation state when considering the purchase of ethical clothing. Specifically, pleasure derived from clothing purchase is the most important factor in influencing consumers' ethical clothing consumption, followed closely by interest in clothes. Moreover, the perceived risk dimensions of involvement are also important but not as influential as sign or self-expressive motive. The basic implication of these results for managerial practice is that it would be ill-advised to think of consumer involvement in ethical clothing as a simplistic measure of perceived importance or interest, as this provides only a very limited basis on which to create marketing strategies to communicate to customers. Although consumers' clothing involvement can arise from one or a combination of motives (Kapferer and Laurent, 1993), they tend to focus on the following values and motives in a particular order: the pleasure, and then the importance and the self-expressive perspectives of clothing. Hence, communication strategies that emphasise risk would not be as effective as those that focus on self-indulgent or rewarding outcomes (self-actualisation motives: aesthetic pleasure and self-expression) that derive from wearing ethical clothing.

*Effective Communication Strategy for Consumers: Enhancing Self-Esteem through Ethical Clothing Purchase*

The significant contribution of ethical self-identity to the prediction of intention to ethical buying is demonstrated in this study. Moreover, clothing involvement is found to strengthen the relationship between ethical self-identity and

intention to purchase ethical clothing. Consequently, this study establishes that the outcome signal from wearing ethical clothing should be congruent with consumers' public self (social identity and/or fashion identity). Hence, it is apparent that there is a clear need for managers to plan an effective communication strategy in order to create awareness that ethical clothing image is congruent with fashion/social image. Managers might target their marketing communications to consumers who are the first group to adopt new fashions. Communicating the value of ethical clothing consumption from the perspective of how it can assist fashion innovative consumers (i.e., fashion leaders) in being fashionable and ethical at the same time offers marketing managers a powerful positioning message. Clearly, for some consumers the ethical credentials of the product are not competitive against traditional attributes such as quality, value for money, comfort and self-expression. As a consequence, any communication strategy should be focused on the self-interest aspects (e.g., aesthetic and hedonic preferences) of ethical clothing, thus adding competitiveness to the ethical product.

*Influence of Aspirational Reference Group on Ethical Clothing Purchase*

The result of this study provides substantial evidence of the influence of subjective norm on the ethical clothing purchase intention. The managerial implication is that there is a need to identify the referent groups with which consumers are positively identified (e.g., role model and/or clothing audience) in order to understand how their social images are formed. Family and friends are the significant others from whom consumers perceive pressure to act in terms of what they think and do. In the ethical clothing context, communication strategies should emphasise the in-group, or role model or fashion leader images of wearing ethical clothing to encourage consumer conformity. The perceptions that friends and family are purchasing ethical clothing might encourage consumers to turn their attention to ethical clothing purchase because this is what their significant others do and eventually they may purchase ethical clothing as a means to conform. In addition, media and fashion-related groups also have influence on consumers' clothing decisions. Hence, trendsetters such as celebrities or well-known and influential people from the fashion industry can be used as ambassadors for ethical clothing in order to reinforce consumers' perceptions of ethical clothing as innovative.

*Status Consumption through Premium Ethical Clothing*

Another possible strategy to promote ethical clothing is to position ethical clothing as premium products. Due to the nature of clothing as a publicly consumed product, the underlying motive to purchase products might be to enhance one's prestige in society. Social display is a prime function of clothing; therefore, purchasing 'premium' ethical clothing can be used as a public demonstration signalling wealth and communicating affluence to others (O'Cass and McEwen, 2006). As mentioned above, marketers should identify fashion referent people who are aspirational figures to consumers. As a consequence, the communication strategy should portray a desired status image of group members which could be in the form of common interests and/or ideal self-concept. Ethical clothing brands that have certain characteristics can provide entry into groups and allow consumers to fit in by portraying a particular image (fashion identity image and/or personal status).

*Communication Strategy for Ethical Clothing Retailers*

Lastly, the majority of respondents in this study reported that they shop at high street retailers. Thus, managers of ethical clothing brands should not overlook the experiential experience of consumers at the retail shop floors. The stores should lend itself to the emotional shopping experience. The aim is to create experiences that are pleasurable and aesthetic, transcend energetic atmosphere and touch consumers' feelings at the point of purchase. Tangible experiences together with interactions (e.g., with advertisements or salespersons) are expected to create distinction feelings that encourage repeat visits and purchases. Moreover, store image should not be overlooked. It should reinforce the ethical values and standards and focus on communicating or advertising about their ethical position whilst maintaining fashionable stance.

## E1.6 LIMITATIONS OF THE STUDY

Despite the merits of this research and its contributions to understanding of consumer behaviour in terms of theory and practice, this study has a number of limitations as related below. However, it is worth noting that this study's limitations do not render the significance of the findings any less important, but rather signal the need for more research to be conducted in the area of ethical purchase behaviour.

*The Scope of the Research: A Snapshot of Factors Influencing Consumer Behaviour*

Although it is argued that ethical clothing consumption provides an appropriate context for this research (see Sections A1.2), the field of fashion and clothing might be too dynamic for a study of ethics since the consumption motives in relation to clothing (e.g., style and design) might be transitory and more diverse than in other product categories. A cross-sectional design was implemented, and therefore the time frame afforded only a snap shot of consumers' beliefs, values, motives and behavioural intention at a single point in time. In consequence, detecting change is not possible.

*Limitations of the Chosen Research Methodology: The Sampling Technique and Self-Reported Measures*

With regard to sampling technique, the sampling frame is derived from the database of a market research company (see Section C4.3 for the justification); hence, care should be taken in generalising the findings. Furthermore, self-reports were used in this study. Despite its merits, the data from self-report methods are subjective, personal and idiosyncratic, and therefore might not reflect the actual purchasing of ethical clothing.

*The Relationship between Behavioural Intention and Actual Behaviour*

Observational behaviour was not collected in this study. Collection of actual behaviour would have helped to support the predictive power of the proposed theoretical model. Hence, the investigations relying on intention as a proxy of actual behaviour must be interpreted with caution. With the aforementioned limitations in mind, recommendations for future research are discussed in the next section.

## E1.7 SUGGESTIONS FOR FUTURE RESEARCH

The limitations of this study when considered together with the insights provided by the findings offer opportunities for future research with regard to research methodology, formulations of a conceptual framework in a next stage of research and data analysis.

*Scope of the research*

Firstly, this study tested only consumers' intention to purchase ethical clothing. In order to increase the robustness of the results, the model should be tested on other product categories. For instance, it would be interesting to investigate other high involvement products or services such as wine, hybrid cars, ethical banks and ethical restaurants such as 'organic' gastro pubs.

*Sampling technique*

Secondly, given the sampling technique used in this study (using a database from a market research company), any generalisation of the results should be undertaken with caution. Thus, future studies should randomly collect data from the general UK consumers from across the country.

*Demographic variables*

Thirdly, future studies should take into account and test the differentiating impact of demographic constructs on the intention to purchase ethical clothing. Demographic characteristics such as socio-economic status, cultures and ethnicities might provide fruitful information in the area of ethical consumption. Since this study was conducted in the UK only, the proposed framework could be tested in other countries for the generalisability of the research findings in relation to cross-cultural consumer behaviour. Previous research in a cross-cultural context has found that people from different countries have different knowledge about and perceptions of ethical issues and ethical behaviour (Al-Khatib *et al.*, 1997; Kalafatis *et al.*, 1999). For instance, people from emerging countries were found to be quite uninformed or even ignorant in terms of unethical activities (Eckhardt *et al.*, 2007). Future research could identify and compare the role of ethical concerns as well as self-interest values and concerns on ethical decision-making processes across different cultures.

*Time horizon*

Fourthly, this study relied on the self-reported intention to purchase ethical clothing since collecting actual behaviour from the same respondents was not feasible due to the time frame and budget constraints. Given the time frame of the current research, a longitudinal design could be adopted to detect attitudinal or behavioural changes. Consequently, respondents could have been invited to participate in surveys in different phases at different points. Then, the results of the two structural models could be compared in order to detect changes or similar patterns. A longer period examining possible changes in underlying beliefs would enhance understanding of what values and motives used to influence and are now influencing consumers' ethical decision-making processes.

*Data collection method*

Furthermore, despite the robustness of intention in the Theory of Planned Behaviour as an approximation of behaviour, future studies could use more objective behavioural measures in order to increase the predictive power of the proposed model. For instance, future studies could observe actual clothing shopping behaviour on retail shop floor that carry both ethical clothing brands and fashion clothing brands. In addition, future studies could also investigate consumers with similar age groups and budgets and compare their clothing shopping behaviour at different retailers, one ethical clothing shop and another fashion clothing shop in order to identify consumers' underlying reasons for shopping at a certain shop.

*Formulations of the conceptual framework in a next stage of the research*

A new insight provided by the findings in this study is the mediating role of ethical obligation between attitude and intention. Attitude thus requires ethical obligation as a personal ethical commitment in order to behave ethically. Leading from this result, the sixth suggestion relates to the possible additional stage between ethical intention and behaviour (the intention-behaviour relationship). It would be interesting to investigate the role of persuasive messages (communication strategies as suggested in Section E1.5) to strengthen the relationship between intention and actual behaviour. For instance, future studies could observe the impact of ethical advertisements at the point of purchase on clothing consumers buying behaviour.

In addition, this study provides substantial evidence that an individual's sense of identity is an important influence on behavioural intention as well as clothing involvement (i.e., fashion identity) acts as moderator in ethical decision-making processes. Little effort has been devoted to empirically testing of the congruence between consumer image and ethical brand image in the context of ethical purchasing behaviour. Future research should empirically test how 'symbolic meanings' of ethical brands and of identity (consumers' self-image) influence consumers' ethical behaviour.

Following the above suggestion, the eighth suggestion relates to the empirical investigation of the status motive on ethical consumption. Status consumption is often related to materialist values. Although previous research found a negative relationship between materialism and environmentally-friendly consumption (Banerjee and McKeage, 1994), the findings from this study suggest that self-interest values and motives (e.g., clothing involvement) strengthen the relationship between consumers' ethical self-identity and intention to purchase ethical clothing. Other self-interest values and motives (e.g., status or prestige) could potentially be underlying motives for purchasing ethical clothing. Furthermore, from the findings, consumers place importance on self-interest values and motives as well as socially-oriented identity; thus it can be argued that it is not necessarily the case that materialistic people are less ethically concern. Materialistic consumers were found to value products that are consumed publicly and possess public meaning, rather than private (Richins, 1994). As a consequence, in today's society, materialism may be understood to be a motivational facilitator in terms of consumers' intention to purchase ethical clothing if ethical clothing is perceived by the society as a necessity.

*Conceptualisation and operationalisation of attitude and social interest constructs*

Furthermore, since the results of this study find that the attitude and social interest constructs are not significant predictors of intention, future studies should reconsider the new conceptualisation of the attitude construct. This means that the operationalisation of global attitude as well as behavioural beliefs (indirect attitudes) as arising from a cost-benefit analysis of purchasing ethical product are not sufficient for predicting consumers' ethical attitudes. In previous studies, attitude was found to comprise both cognitive and affective components (e.g., Dean *et al.*, 2008; Arvola *et*

*al.*, 2008). The 'feelings' component of attitude such as feelings of rewards or guilt, or feelings of being a part of the (desirable) in-group if the consumers buy ethical clothing (e.g., in-group identification) could provide useful insights into consumers' underlying beliefs. Further research could re-evaluate and explore in depth the consumers' underlying beliefs about ethical clothing by using the mean-end chain approach (Gutman, 1982), so as to gain insight into consumers' perceptions of the product.

*Data analysis method*

Finally, this study adopts the Partial Least Square method to analysis to test the moderating effect of clothing involvement as the focal interest of this study. Future studies should use other technical advancement approaches from PLS-SEM to response-based clustering. These tools include finite-mixture-PLS (FIMIX-PLS) (Hahn, Johnson, Herrmann and Huber, 2002; Sarstedt and Ringle, 2010), PLS genetic algorithm segmentation (Ringle and Schlittgen, 2007, cited in Hair *et al.*, 2011) and response-based unit segmentation in PLS (Esposito Vinzi, Trinchera, Squillacciotti and Tenenhaus, 2008). Sarstedt, Becker, Ringle and Schwaiger (2011) argued that, compared with other segmentation methods, FIMIX-PLS is considered to be the most powerful approach in statistical software applications in terms of detecting unobserved respondent heterogeneity in path modelling and of providing a means of treating it by segmentation. Although the proposed model in this study enhanced the understanding of what influences consumers' ethical decision-making processes, it did not provide information on the distinctive characteristics or profile of the respondents. The FIMIX-PLS could be adopted so that certain groups of consumers could be distinguished as well as developing insights into the corresponding groups' specific beliefs and more specific marketing or communication strategies that could be tailored to the segments uncovered and target groups accordingly.

# APPENDICES

- **APPENDIX A:** Glossary of terms
- **APPENDIX B:** Values and value
- **APPENDIX C1:** A list of the questionnaire items
- **APPENDIX C2:** Questionnaire
- **APPENDIX C3:** Profile of respondents
- **APPENDIX D:** Data analysis (1)
- **APPENDIX E:** Data analysis (2)

# APPENDIX A: GLOSSARY OF TERMS

**CCC (Clean Clothes Campaign).** An international NGO functioning in nine European countries. Each national platform has members including trade unions, consumer organisations, campaign groups, and development agencies. Through links with producer-country partners, the campaign aims to supports garment workers' efforts worldwide to improve their working conditions by educating consumers, lobbying companies and government, raising awareness, and encouraging international solidarity. www.cleanclothes.org

**Consumer ethics.** Refer to consumers exhibiting unethical consumer behaviour, such as shoplifting, or benefiting from ethically questionable behaviour

**Corporate Social Responsibility (CSR).** The idea that corporations have a responsibility for the social impact of all their operations and practices on all stakeholders. CSR efforts made by companies voluntarily (or under pressure from NGOs and trade unions) to reduce their negative impact on society, or to create a positive impact.

**Downshifting.** As a form of voluntary simplicity the term downshifting is used to refer specifically to the mostly self-centered responses to the perception of the hurried and unsatisfactory lifestyle of contemporary society. Thus downshifters seek more quality time but might have little concern for wider moral issues. Also see Voluntarily simplicity.

**Eco-Fashion.** Apparel that is manufactured using environmentally friendly materials and methods. Typical types of material include organic, recycled and Tencel®- made of all-natural wood pulp fibers from trees grown on highly regulated farms that focus on sustainability

**Environmentalism.** A broad philosophy regarding the concern for environment conservation and the beliefs that some radical changes in current lifestyle and economic systems are required to prevent environmental damage.

**Environmental sustainability.** The maintenance of the factors and practices that contribute to the quality of environment on a long-term basis. Also see Environmentalism.

**Ethical consumer.** Individuals who take account of the public consequences of their private consumption or who attempt to use their purchasing power to bring about social change.

**Ethical consumption.** Consumers' ethical decision-making processes, ethical choices, and the practice of purchasing products that are made ethically. Specific to this study it means any psychological and behavioural actions that involve or reflect consumers' concerns over social aspects, animal welfare and the environmental sustainability issues.

**Ethical consumerism.** The public concern and movement over social aspects of human society, animal welfare, environmental issues and voluntarily simplicity.

**Ethical clothing.** The principle of ethical clothing is to source and produce garment ethically by providing safe working conditions and paying fair wages to producers and by promoting the use of environmentally friendly materials and productions as well as encouraging sustainable business practices, and strictly following animal welfare policy. Also see Ethical fashion.

**Ethical fashion.** Fashion with conscience approach in the market. A growing number of ethical clothing companies strive to attract young mainstream, consumers by producing fashionable clothes. Hence, ethical fashion clothing refers to fashionable clothes that incorporate fair trade principles with sweatshop-free labour conditions while not harming the environment and workers by using biodegradable and organic cotton.

**Ethical trade.** The gradual raising of the ethical bar by companies in the mainstream of a sector, as they assume responsibility for the labour and human rights practices at all levels of their supply chains. Ethical trade seeks to ensure that companies meet minimum labour, human rights and environmental standards in the production of goods.

**Fair trade.** Often used broadly to refer to 'mission-driven' organisations that sell goods in which efforts are taken to ensure that farmers and workers have a decent income and working conditions. Fair trade aims to advance small, disadvantaged producers or workers in disadvantaged positions in developing countries by providing support and assistance, building sustainable relations with foreign buyers, and if necessary paying prices above world market.

**Fairtrade Foundation.** When written as one word, Fairtrade refers to an independent certification, the Fairtrade Mark, which is awarded in the UK by the Fairtrade Foundation. Fairtrade is about better prices, decent working conditions, local sustainability, and fair terms of trade for farmers and workers in the developing world. By requiring companies to pay sustainable prices

**Fashion clothing.** The word fashion implies that pieces of clothing are not designed to last very long, in terms of it not being fashionable anymore. Many usable garments are thrown away, while new ones are being produced. Seasonal trends and affluent society are the driving forces behind excessive clothing consumption.

**Labour Behind the Label (LBL).** A group of organisations work together with campaign aims to support garment workers' efforts worldwide to improve their working conditions, through awareness raising, information provision and encouraging international solidarity between workers and consumers

**Non-Governmental Organisation (NGO).** At its most broad, any organisation independent of political institutions. In the field of labour rights, NGO typically refers to an organisation, other than a trade union or government agency, that is seeking to alleviate poverty, defend workers, and improve working conditions.

**Social responsibility.** Contribution to the welfare of communities. Cover a diverse range of responsibilities such as ethical consumerism, sustainability, environmentalism, regulation, political and social marketing.

**Sweatshop.** Factory production in which employees are exploited by means of low wages, excessive working hours, under-age employees or other exploitative practices, frequently but not exclusively in developing economies where labour laws and workers rights can be less rigorous

**Voluntary simplicity.** Relate to reduce consumption style. Voluntary simplicity is viewed as the generic term for a variously motivated contemporary phenomenon: the foregoing of maximum consumption and, possibly, income. Motivations for voluntary simplicity might include self-centered and/or altruistic considerations.

# APPENDIX B: VALUES AND VALUE

**Table B1.1** Schwartz (1992)'s personal value structure and value types definitions in terms of their goals and the single values that represent them

| Possible social/self-oriented dimension | Value structure | Value Type | Definitions (Motivational goal) | Value |
|---|---|---|---|---|
| Social-oriented | Self-Transcendence | Benevolence | Preservation and enhancement of the welfare of people with whom one is in frequent personal contact (the in-group) | True friendship, Loyal, Honest, Helpful, Responsible, A spiritual life, Meaning in life, Mature love, Forgiving |
| | | Universalism | Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (the out-group) | Equality, A world at peace, Unity with nature, Social justice, Broadminded, Protecting the environment, A world of beauty, Inner Harmony, Wisdom |
| Self-oriented | Self-Enhancement | Achievement | Personal success through demonstrating competence according to social standards | Capable, Influential, Intelligent, Ambitious, Successful |
| | | Power | Social status and prestige, control or dominance over people and resources | Social power, Wealth, Social recognition, Authority, Preserving my public image |
| | | Hedonism | Pleasure and sensuous gratification for oneself | Enjoying life, Pleasure |
| Self-oriented (Individualism) | Openness to change | Self-direction | Independent thought and action (choosing, creating, exploring) | Freedom, self-respect, Independent, Choosing own goals, Curious, Creativity |
| | | Stimulation | Excitement, novelty, and challenge in life | A varied life, An exciting life, Daring |

| Possible social/self-oriented dimension | Value structure | Value Type | Definitions (Motivational goal) | Value |
|---|---|---|---|---|
| Social-oriented (Collectivism) | Conservation | Security | Safety, harmony, and stability of society, relationships, and self | Family security, Healthy, Sense of belonging, Social order, National security, Reciprocation of favours, Clean |
| | | Conformity | Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms | Politeness, Self-discipline, Honouring of parents and elders, Obedient |
| | | Tradition | Respect, commitment, and acceptance of the customs and ideas that traditional culture or region provide | Respect for tradition, Detachment, Moderate, Humble, Accepting one's portion in life, Devout |

Source: Adapted from Schwartz (1992)'s personal value structure

**Table B1.2** Holbrook (1996)'s typology of value

| | | **Extrinsic (Mean to some ends)** | **Intrinsic (An end for itself for its own sake)** |
|---|---|---|---|
| **Self-oriented** (In terms of for one's own sake) | **Active** (Physical or mental manipulation of product by consumer) | Efficiency (Output/input ration, Convenience) | Play (Fun) |
| | **Reactive** (The response or the appreciation of the subject from the consumption experience) | Excellence (Quality) | Aesthetics (Beauty) |
| **Other-oriented** (In terms of how others respond or for the sake of someone else) | **Active** | Status (Success, Impression management) | Ethics (Justice, Virtue, Morality) |
| | **Reactive** | Esteem (Reputation, Materialism, Possessions) | Spirituality (Faith, Ecstasy, Sacredness) |

Source: Adapted from Holbrook (1996)'s typology

# APPENDIX C1: A LIST OF THE QUESTIONNAIRE ITEMS

**Table C3.5** A list of the questionnaire items in relation to each construct

| Construct | Description and items | Scores | Source |
|---|---|---|---|
| Clothing involvement | An individual differences variable representing a goal-directed arousal of interest, perceived relevance and importance that is directed by one's own needs, values and motives | 7-point Likert (1-7 Strongly agree to Strongly disagree) | Kapferer and Laurent (1993) |
| *Interest* | The personal interest a person has in a product category, its personal meaning or importance<br>• *I attach great importance to clothing*<br>• *Clothing is a topic which leaves me totally indifferent*<br>• *One can say clothing interests me a lot* | | |
| *Pleasure* | The hedonic value of the product, its ability to provide pleasure and enjoyment<br>• *It gives pleasure to purchase clothing*<br>• *Buying clothing is like buying a gift for myself*<br>• *Clothes are somewhat of a pleasure to me* | | |
| *Sign* | The sign value of the product, the degree to which it expresses the person' s self<br>• *The clothing I buy says something about me*<br>• *You can tell a lot about a person by the clothing he or she chooses*<br>• *The clothing I buy gives a glimpse of the type of person I am* | | |
| *Risk importance* | The perceived importance of the potential negative consequences associated with a poor choice of the product<br>• *When I choose clothing, it is a big deal if I make mistake*<br>• *It is really annoying to purchase clothing that are not suitable*<br>• *If, after I bought clothing, my choice proves to be poor, I would be really upset* | | |
| *Risk probability* | The perceived probability of making such a poor choice<br>• *When I buy clothing, I am never certain of my choice*<br>• *When I can select from several clothing options, I always feel a bit at a loss to make my choice*<br>• *Whenever I buy clothing, I never really know whether they are the ones that I should have bought*<br>• *Choosing clothing is rather complicated* | | |
| Ethical self-identity | The extent to which performing the behaviour is an important component of a person's self-concept<br>• *I think of myself as an ethical consumer*<br>• *I think of myself as someone who is concerned about ethical issue*<br>• *I am someone more oriented towards buying ethical clothing* | 7-point Likert (1-7 Strongly agree to Strongly disagree) | Shaw, Shiu and Clarke (2000) |

| Construct | Description and items | Scores | Source |
|---|---|---|---|
| Ethical obligation | An individual's internalised ethical values or rules, which reflect one's own personal beliefs about rightness or wrongness<br>• *I feel that it would be morally right for me to buy ethical clothing*<br>• *My conscience would dictate that I should buy ethical clothing*<br>• *I feel that it would be morally right for me to buy ethical clothing* | 7-point Likert (1-7 Strongly agree to Strongly disagree) | Shaw, Shiu and Clarke (2000) |
| Intention | Strength of intention to buy ethical clothing<br>• *I intend to buy ethical clothing*<br>• *I will try to buy ethical clothing*<br>• *I intend to buy ethical clothing* | 7-point Likert (1-7 Extremely likely to Extremely unlikely) | Ajzen (2002b, revised 2006) |
| Attitude<br><br>*Overall attitude*<br>*Cognitive*<br><br><br><br>*Affective* | Overall attitude towards buying ethical clothing<br>• *For me, buying ethical clothing the next time I shop for clothing is Good/Bad*<br><br>The perceived cost and benefits of performing behaviour<br>• *For me, buying ethical clothing the next time I shop for clothing is ...*<br>*Useful/useless*<br>*Beneficial/Harmful*<br>*Valuable/Worthless*<br><br>Feelings or emotions that people have in relation to the attitude object<br>• *For me, buying ethical clothing the next time I shop for clothing is ...*<br>*Nice/Awful*<br>*Pleasant/Unpleasant*<br>*Enjoyable/ Not enjoyable* | Semantic (1-7) | Ajzen (2002b, revised 2006) |
| Subjective norm<br><br>*Injunctive norm*<br><br><br><br>*Descriptive norm* | The perceived social pressure to perform or not to perform the behaviour<br><br>Perceptions of what one ought to do, essentially the same construct as subjective norm<br>• *Most people who are important to me think that I should buy ethical clothing*<br>• *It is expected of me that I buy ethical clothing*<br>• *The people in my life whose opinions I value would approve of my buying of ethical clothing*<br><br>Perceptions of what others do<br>• *The people in my life whose opinions I value buy ethical clothing*<br>• *Most people who are important to me buy ethical clothing*<br>• *Most people I know buy ethical clothing* | 7-point Likert (1-7 Strongly agree to Strongly disagree) | Ajzen (2002b, revised 2006) |

| Construct | Description and items | Scores | Source |
|---|---|---|---|
| Perceived behavioural control<br><br>*Overall perceived behavioural control*<br><br>*Perceived efficacy*<br><br>*Perceived controllability* | An individual's perception of how easy or difficult it would be to carry out the behaviour<br><br>Ease/difficulty of buying ethical clothing<br>• *Please rate how easy it is for you to purchase ethical clothing for the next time you shop for clothing Easy/Difficult*<br><br>An individual's judgments of one's own capabilities to perform the behaviour<br>• *Please rate the likelihood that you could purchase ethical clothing the next time you shop for clothing Possible/Impossible*<br>• *If I wanted to, I would be able to buy ethical clothing*<br>• *I am confident that I could buy ethical clothing*<br><br>An individual's judgments about the availability of resources and opportunities to perform the behaviour<br>• *Thinking about the next time you shop for clothing, how much control do you believe you would have over buying ethical clothing? Complete control/No Control*<br>• *Event outside my control could prevent me from buying ethical clothing*<br>• *It is mostly up to me whether or not I buy ethical clothing* | 7-point Likert (1-7 Strongly agree to Strongly disagree)) | Ajzen (2002b, revised 2006) and Pavlou and Fygenson (2006) |
| Attitudinal belief<br><br>*Social beliefs*<br><br>*Self-interest beliefs* | An individual's behavioural beliefs (beliefs about the likely consequences of the behaviour) and one's own evaluations of that behaviour<br><br>*If I buy ethical clothing the next time I shop for clothing, I will...*<br>• *support ethical businesses and producers*<br>• *encourage retailers to stock more ethical clothing*<br>• *support sustainable production throughout the supply chain*<br>• *reduce global warming*<br>• *support the growth of organic farming*<br>• *improve the health of farmers/workers/producers*<br>• *ensure a fair price is paid to clothing producers*<br>• *support fair treatment for workers (non-exploitation*<br>• *prevent child labour*<br>• *support animal welfare*<br><br>*If I buy ethical clothing the next time I shop for clothing, I will...*<br>• *know the source of what I buy (e.g. traceability, transparency, country of origin)*<br>• *have peace of mind*<br>• *buy a product that is good value for money f mind*<br>• *buy a quality product*<br>• *buy a product that matches my self-identity and expresses who I am*<br>• *buy a product that is comfortable to wear*<br>• | 7-point Likert (1-7 Extremely likely to Extremely unlikely for beliefs items and +3/-3 Extremely Good to Extremely bad for outcome evaluation) | Ajzen (2002b, revised 2006) |

| Construct | Description and items | Scores | Source |
|---|---|---|---|
| *Self-interest beliefs* (Cont'd) | *If I buy ethical clothing the next time I shop for clothing, I will...*<br>• *buy a product whose ethical claims I can trust*<br>• *buy a product that is fashionable*<br>• *buy a product that is from my usual brand choices* | 7-point Likert (1-7 Extremely likely to Extremely unlikely) for beliefs items) | |
| Evaluation items | *I believe that...*<br>• *Supporting ethical businesses and producers is Extremely good/Extremely bad*<br>• *Encouraging retailers to stock more ethical clothing is Extremely good/Extremely bad*<br>• *Supporting sustainable production throughout supply chain is Extremely good/Extremely bad*<br>• *Reducing global warming is Extremely good/Extremely bad*<br>• *Supporting the growth of organic farming is Extremely good/Extremely bad*<br>• *Improving the health of farmers/workers/producers is Extremely good/Extremely bad*<br>• *Ensuring a fair price is paid to clothing producers is Extremely good/Extremely bad*<br>• *Supporting fair treatment for workers (the non-exploitation) is Extremely good/Extremely bad*<br>• *Preventing child labour is Extremely good/Extremely bad*<br>• *Supporting animal welfare is Extremely good/Extremely bad*<br>• *Knowing the source of what I buy is (e.g. traceability, transparency, country of origin) Extremely good/Extremely bad*<br>• *Having peace of mind is Extremely good/Extremely bad*<br>• *Buying a product that is good value for money is Extremely good/Extremely bad*<br>• *Buying a quality product is Extremely good/Extremely bad*<br>• *Buying a product that matches my self-image and expresses who I am is Extremely good/Extremely bad*<br>• *Buying a product that is comfortable to wear is Extremely good/Extremely bad*<br>• *Buying a product whose ethical claims I can trust is Extremely good/Extremely bad*<br>• *Buying a product that is from my usual brand choices is Extremely good/Extremely bad* | 7-point Likert (+3/-3 Extremely Good to Extremely bad for outcome evaluation items) | |
| Normative belief | An individual's normative beliefs (beliefs about important others think a person should perform or not to perform the behaviour as well as beliefs about important others perform that behaviour or not) and a person's motivation to comply with the important others | 7-point Likert (1-7 for both beliefs and motivation to comply) | Ajzen (2002b, revised 2006) and Shaw, Shiu and Clarke (2000) |

| Construct | Description and items | Scores | Source |
|---|---|---|---|
| *Friends and Family*<br><br>*Fashion groups*<br><br>*Ethical groups*<br><br>Motivation to comply items | *Thinking about the next time you shop for clothing, how likely is it that the following individuals/groups) think you should buy ethical clothing?*<br>• *Friends*<br>• *Family*<br>• *Fashion designers*<br>• *High street fashion retailers*<br>• *Fashion leaders (e.g., celebrities, trendsetters)*<br>• *Multinational companies*<br>• *Media (e.g., TV, Magazine)*<br>• *Church or religious group*<br>• *Ethical producers/retailers (e.g., fair trade/ organic producers)*<br>• *Ethical organisations (e.g., charities, activists)*<br><br>*When it comes to shopping for clothing in general, how important is it to you what the following individuals/groups/organisations think you should do?*<br>• *Friends*<br>• *Family*<br>• *Fashion designers*<br>• *High street fashion retailers*<br>• *Fashion leaders (e.g., celebrities, trendsetters)*<br>• *Multinational companies*<br>• *Media (e.g., TV, Magazine)*<br>• *Church or religious group*<br>• *Ethical producers/retailers (e.g., fair trade/ organic producers)*<br>• *Ethical organisations (e.g., charities, activists)* | 7-point Likert (1-7 Extremely likely to Extremely unlikely for beliefs items)<br><br>7-point Likert (1-7 Extremely important to Extremely unimportant for motivation to comply items) | Ajzen (2002b, revised 2006) and Shaw, Shiu and Clarke (2000) |
| Control belief<br><br>*Situational barriers* | Control belief strength (beliefs about the presence of factors that may facilitate or hinder performance of the behaviour) and the degree (control belief power) to which each control belief inhibit or facilitate the performance of the behaviour<br><br>*Thinking about the next time you shop for clothing, please indicate your level of agreement with each of the following statements.*<br>• *I expect that ethical clothing will be more expensive than regular clothing*<br>• *I expect that the range and design of ethical clothing will be limited*<br>• *I expect that the style of ethical clothing will be unfashionable or unstylish or not in trend*<br>• *I expect that ethical clothing will be difficult to find on the High Street*<br>• *I expect that there will be lack of information (e.g. point of sale information) about which clothes are ethically produced or which brands are truly ethical* | 7-point Likert (1-7 Strongly agree to Strongly disagree for beliefs items) | Ajzen (2002b, revised 2006) |

| Construct | Description and items | Scores | Source |
|---|---|---|---|
| Control power items | *Thinking about the next time you shop for clothing, how likely is it that the following circumstances will make it easier or more difficult for you to buy ethical clothing instead of general clothing?*<br>• *The more expensive price of ethical clothing than regular clothing would make it Much easier/Much more difficult for me to buy ethical clothing*<br>• *The limited range and design of ethical clothing would make it Much easier/Much more difficult for me to buy ethical clothing*<br>• *The unfashionable or unstylish or not in trend style of ethical clothing would make it Much easier/Much more difficult for me to buy ethical clothing*<br>• *The difficulty in finding ethical clothing on the High Street would make it Much easier/Much more difficult for me to buy ethical clothing*<br>• *The lack of information (e.g. point of sale information) about which clothes are ethically produced or which brands are truly ethical would make it Much easier/Much more difficult for me to buy ethical clothing* | 7-point Likert (1-7 Much easier to Much more difficult for control power items) | |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

# APPENDIX C1: QUESTIONNAIRE

Kingston University Business School is conducting research on the beliefs and opinions about the purchasing of clothing in general and ethical clothing in particular.

By ethical clothing we mean 'garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy'.

The questionnaire should take no more than 15-20 minutes to complete. Your contribution to this research is highly valued and is essential to the successful completion of our project. You can be assured of confidentiality and anonymity. Responses will be analysed and reported in aggregate form, for academic purposes only.

If you have any inquiries, please contact Miss Somsawai Kuldiloke (k0531365@kingston.ac.uk).

Thank you in advance for your valuable time and support.

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## SECTION 1: ABOUT YOU IN GENERAL

**This section relates to your feelings, your personality in general and your clothing consumption.**

**Please indicate your level of agreement with each of the following statements with regards to clothing purchase.**

| | Strongly agree | Agree | Somewhat agree | Neither agree nor disagree | Somewhat disagree | Disagree | Strongly disagree |
|---|---|---|---|---|---|---|---|
| I attach great importance to clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Clothing is a topic which leaves me totally indifferent | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| One can say clothing interests me a lot | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| It gives me pleasure to purchase clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Buying clothing is like buying a gift for myself | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Clothes are somewhat of a pleasure to me | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| You can tell a lot about a person by the clothing he or she chooses | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| The clothing I buy says something about me | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| The clothing I buy gives a glimpse of the type of person I am | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**Please indicate your level of agreement with each of the following statements with regards to clothing purchase.**

| | Strongly agree | Agree | Somewhat agree | Neither agree nor disagree | Somewhat disagree | Disagree | Strongly disagree |
|---|---|---|---|---|---|---|---|
| It is really annoying to purchase clothing that are not suitable | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| When I choose clothing, it is a big deal if I make a mistake | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| If, after I bought clothing, my choice proves to be poor, I would be really upset | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| When I can select from several clothing options, I always feel a bit at a loss to make my choice | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Whenever I buy clothing, I never really know whether they are the ones that I should have bought | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Choosing clothing is rather complicated | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| When I buy clothing, I am never certain of my choice | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**How often do you buy clothing?**

- O Daily
- O Several Times a Week
- O Once a Week
- O Several Times a Month
- O Once a Month
- O Less than Once a Month
- O Other

**Please write down below the names of any ethical fashion brands you are aware of *(If you cannot think of any ethical fashion brands, please write: None).***

---

**Thinking about the past 12 months, how many ethical clothing items (e.g. organic cotton, fair trade clothing) have you bought from any store?**

- O None
- O 1-2
- O 3-5
- O 6-10
- O 11 or more

**Where do you buy most of your clothing? Please tick one response.**

- O Department stores
- O Value store (i.e. Primark)
- O High street retailers
- O Boutique shops
- O Charity shops (i.e. Oxfam)
- O Ethical fashion retailers (i.e. People Tree)
- O Designer shops
- O Other

**Thinking about the past 12 months, how much money have you spent on clothing per month?**

- O Under £20
- O £21-40
- O £41-80
- O £81-160
- O More than £160

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**On average, how many fashion magazines do you read each month?**

- ○ None
- ○ 1-2
- ○ 3-4
- ○ More than 4

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## SECTION 2: ABOUT YOU AND ETHICAL CLOTHING PURCHASING

**This section relates to your intention, opinions, and beliefs regarding the purchase of ethical clothing instead of general clothing**

**When will you shop for clothing next?** (Tick the first that applies)

- ❍ Within the next week
- ❍ Within the next fortnight
- ❍ Within the next month
- ❍ Within the next three months
- ❍ Within the next six months
- ❍ Within the next twelve months
- ❍ Other

**Thinking about the next time you will shop for clothing, how likely is it that you buy ethical clothing?**

| | Extremely likely | Quite likely | Slightly likely | Neither likely nor unlikely | Slightly unlikely | Quite unlikely | Extremely unlikely |
|---|---|---|---|---|---|---|---|
| I plan to buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I will try to buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I intend to buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

**Please indicate your level of agreement with each of the following statements.**

| | Strongly agree | Agree | Somewhat agree | Neither agree nor disagree | Somewhat disagree | Disagree | Strongly disagree |
|---|---|---|---|---|---|---|---|
| I feel that I should buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| My conscience would dictate that I should buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I feel that it would be morally right for me to buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**Please indicate your level of agreement with each of the following statements.**

| | Strongly agree | Agree | Somewhat agree | Neither agree nor disagree | Somewhat disagree | Disagree | Strongly disagree |
|---|---|---|---|---|---|---|---|
| I think of myself as an ethical consumer | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I think of myself as someone who is concerned about ethical issue | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I am someone more oriented towards buying ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

**Thinking about the next time you shop for clothing, please indicate your overall attitude towards buying ethical clothing by using the following descriptions.**

**"For me, buying ethical clothing the next time I shop for clothing is..."**

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|
| Good | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Bad |
| Beneficial | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Harmful |
| Useful | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Useless |
| Valuable | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Worthless |
| Enjoyable | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Not enjoyable |
| Pleasant | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Unpleasant |
| Nice | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Awful |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**"If I buy ethical clothing the next time I shop for clothing, I will..."**

| | Extremely likely | Quite likely | Slightly likely | Neither likely nor unlikely | Slightly unlikely | Quite unlikely | Extremely unlikely |
|---|---|---|---|---|---|---|---|
| support ethical businesses and producers | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| encourage retailers to stock more ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| support sustainable production throughout the supply chain | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| reduce global warming | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| support the growth of organic farming | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| improve the health of farmers/workers/producers | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| ensure a fair price is paid to clothing producers | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| support fair treatment for workers (non-exploitation) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| prevent child labour | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| support animal welfare | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**"If I buy ethical clothing the next time I shop for clothing, I will..."**

| | Extremely likely | Quite likely | Slightly likely | Neither likely nor unlikely | Slightly unlikely | Quite unlikely | Extremely unlikely |
|---|---|---|---|---|---|---|---|
| know the source of what I buy (e.g. traceability, transparency, country of origin) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| have peace of mind | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| buy a product that is good value for money | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| buy a quality product | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| buy a product that matches my self-identity and expresses who I am | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| buy a product that is comfortable to wear | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| buy a product whose ethical claims I can trust | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| buy a product that is fashionable | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| buy a product that is from my usual brand choices | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**"I believe that..."**

| | Extremely good | Quite good | Slightly good | Neither good nor bad | Slightly bad | Quite bad | Extremely bad |
|---|---|---|---|---|---|---|---|
| Supporting ethical businesses and producers is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Encouraging retailers to stock more ethical clothing is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Supporting sustainable production throughout supply chain is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Reducing global warming is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Supporting the growth of organic farming is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Improving the health of farmers/workers/producers is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Ensuring a fair price is paid to clothing producers is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Supporting fair treatment for workers (the non-exploitation) is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Preventing child labour is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Supporting animal welfare is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**"I believe that..."**

| | Extremely good | Quite good | Slightly good | Neither good nor bad | Slightly bad | Quite bad | Extremely bad |
|---|---|---|---|---|---|---|---|
| Knowing the source of what I buy is (e.g. traceability, transparency, country of origin) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Having peace of mind is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Buying a product that is good value for money is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Buying a quality product is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Buying a product that matches my self-image and expresses who I am is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Buying a product that is comfortable to wear is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Buying a product whose ethical claims I can trust is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Buying a product that is fashionable is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Buying a product that is from my usual brand choices is | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**Thinking about the next time you shop for clothing, please indicate your level of agreement with each of the following statements.**

| | Strongly agree | Agree | Somewhat agree | Neither agree nor disagree | Somewhat disagree | Disagree | Strongly disagree |
|---|---|---|---|---|---|---|---|
| Most people who are important to me think that I should buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| It is expected of me that I buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| The people in my life whose opinions I value would approve of my buying of ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Most people who are important to me buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| The people in my life whose opinions I value buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Most people I know buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**Thinking about the next time you shop for clothing, how likely is it that the following individuals/groups think you should buy ethical clothing?**

| | Extremely likely | Quite likely | Slightly likely | Neither likely nor unlikely | Slightly unlikely | Quite unlikely | Extremely unlikely |
|---|---|---|---|---|---|---|---|
| Friends | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Family | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Church or religious group | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Multinational clothing companies | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Ethical producers/ retailers (e.g. fair trade/ organic producers) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Ethical organisations (e.g. charities, activists) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Media (e.g. TV, magazine) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Fashion designers | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| High street fashion retailers | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Fashion leaders (e.g. celebrities, trendsetters) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**When it comes to shopping for clothing in general, how important is it to you what the following individuals/groups/organisations think you should do?**

| | Extremely important | Very important | Somewhat important | Neither important nor unimportant | Somewhat unimportant | Very unimportant | Not at all important |
|---|---|---|---|---|---|---|---|
| Friends | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Family | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Church or religious group | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Multinational clothing companies | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Ethical producers/ retailers (e.g. fair trade/ organic producers) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Ethical organisations (e.g. charities, activists) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Media (e.g. TV, magazine) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Fashion designers | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| High street fashion retailers | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Fashion leaders (e.g. celebrities, trendsetters) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

**Please rate how easy it is for you to purchase ethical clothing the next time you shop for clothing**

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|
| Easy | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Difficult |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**Please rate the likelihood that you could purchase ethical clothing the next time you shop for clothing**

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|
| Possible | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | Impossible |

**Thinking about the next time you shop for clothing, how much control do you believe you would have over buying ethical clothing?**

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|
| Complete control | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | No control |

**Thinking about the next time you shop for clothing, please indicate your level of agreement with each of the following statements.**

| | Strongly Agree | Agree | Somewhat Agree | Neither Agree nor Disagree | Somewhat Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|---|---|
| If I wanted to, I would be able to buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I am confident that I could buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| It is mostly up to me whether or not I buy ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Event outside my control could prevent me from buying ethical clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**Thinking about the next time you shop for clothing, please indicate your level of agreement with each of the following statements.**

| | Strongly Agree | Agree | Somewhat Agree | Neither Agree nor Disagree | Somewhat Disagree | Disagree | Strongly Disagree |
|---|---|---|---|---|---|---|---|
| I expect that ethical clothing will be difficult to find on the High Street | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I expect that the range and design of ethical clothing will be limited | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I expect that the style of ethical clothing will be unfashionable or unstylish or not in trend | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I expect that ethical clothing will be more expensive than regular clothing | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| I expect that there will be lack of information (e.g. point of sale information) about which clothes are ethically produced or which brands are truly ethical | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

**Thinking about the next time you shop for clothing, how likely is it that the following circumstances will make it easier or more difficult for you to buy ethical clothing instead of general clothing?**

| | Much easier | Quite easier | Slightly easier | Neither easier nor difficult | Slightly difficult | Quite difficult | Much more difficult |
|---|---|---|---|---|---|---|---|
| The difficulty in finding ethical clothing on the High Street would make it ..... | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| The limited range and design of ethical clothing would make it ..... | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| The unfashionable or unstylish or not in trend style of ethical clothing would make it ..... | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| The more expensive price of ethical clothing than regular clothing would make it ..... | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| The lack of information (e.g. point of sale information) about which clothes are ethically produced or which brands are truly ethical would make it ..... | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

*Ethical clothing refers to garments that are produced in safe working conditions, at fair wages, using environmentally friendly materials and processes, as well as following animal welfare policy.*

## SECTION 3: ABOUT YOU

### Gender

- O Male
- O Female

### How old are you?

- O 18-24
- O 25-34
- O 35-44
- O 45-64
- O 65+

### Marital status

- O Single
- O Married/ Living with partner
- O Other

### Highest educational qualification

- O GCSE
- O A-levels
- O Undergraduate degree
- O Postgraduate degree
- O Professional qualification
- O Other _____

### Annual gross personal income (before tax)

- O Below £10000
- O £10001 - £16000
- O £16001 - £25000
- O £25001 - £46000
- O More than £46000

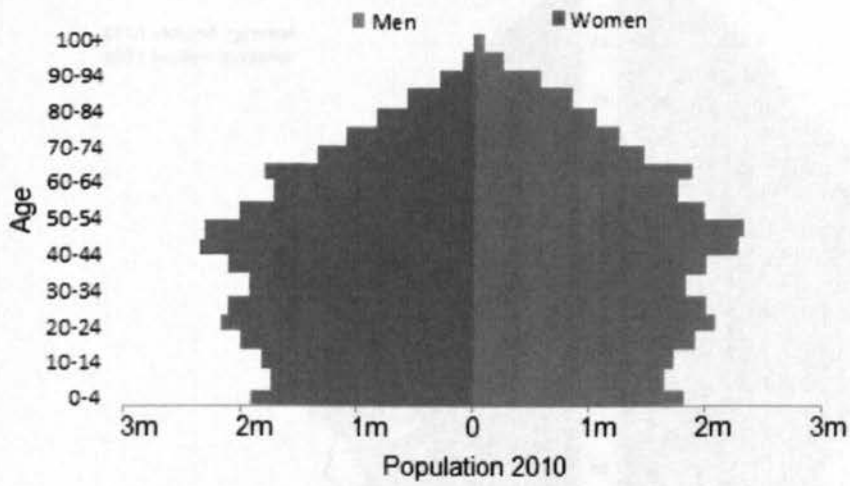
## APPENDIX C3: PROFILE OF RESPONDENTS

**Table C4.3** Clothing behaviour of sub-samples (Gender and Age subgroups)

| Clothing behaviour | Frequency (Percentage) | | | |
|---|---|---|---|---|
| | **Male n = 155** | **Female n = 223** | **Generation XY n = 196** | **Mature Adults n = 185** |
| **Frequency of clothing shopping** | | | | |
| 2-3 Time a week | 4 (3%) | 6 (3%) | 8 (4%) | 2 (1%) |
| Once a week | 9 (6%) | 9 (4%) | 16 (9%) | 2 (1%) |
| 2-3 Time a month | 20 (13%) | 54 (24%) | 40 (20%) | 34 (18%) |
| Once a month | 31 (20%) | 59 (26%) | 53 (27%) | 37 (20%) |
| Less than once a month | 80 (52%) | 93 (41%) | 75 (38%) | 98 (53%) |
| Other | 11 (7%) | 5 (2%) | 4 (2%) | 12 (7%) |
| **Place to buy clothing** | | | | |
| Department stores | 46 (30%) | 40 (18%) | 42 (21%) | 44 (23%) |
| Value store (i.e. Primark) | 22 (14%) | 34 (15%) | 27 (14%) | 29 (15%) |
| High street retailers | | | | |
| Boutique shops | 56 (36%) | 98 (43%) | 84 (43%) | 70 (38%) |
| Charity shops (i.e. Oxfam) | | 4 (2%) | 3 (2%) | 1 (2%) |
| Ethical fashion retailers (i.e. People tree) | 5 (3%) | 15 (7%) | 11 (6%) | 9 (5%) |
| Designer shops | 1 (1%) | 1 (1%) | 2 (1%) | |
| Other | | | | |
| | 4 (3%) | 2 (1%) | 6 (3%) | |
| | 21 (14%) | 32 (14%) | 21 (10%) | 32 (17%) |
| **Read fashion magazine** | | | | |
| None | | | | |
| 1-2 | 133 (86%) | 144 (64%) | 122 (62%) | 155 (84%) |
| 3-4 | 18 (12%) | 64 (28%) | 61 (31%) | 21 (11%) |
| More than 4 | 4 (3%) | 12 (5%) | 9 (5%) | 7 (4%) |
| | | 6 (3%) | 4 (2%) | 2 (1%) |
| **Awareness of ethical brand** | | | | |
| Aware | | | | |
| Not aware | 29 (19%) | 57 (25%) | 55 (28%) | 31 (17%) |
| | 126 (81%) | 169 (75%) | 100 (72%) | 154 (83%) |
| **Spend on clothing per month** | | | | |
| Under £20 | 58 (37%) | 87 (39%) | 61 (31%) | 84 (45%) |
| £21-40 | 47 (30%) | 61 (27%) | 60 (31%) | 48 (26%) |
| £41-80 | 23 (15%) | 49 (22%) | 43 (22%) | 29 (16%) |
| £More than 80 | 17 (18%) | 29 (12%) | 32 (16%) | 24 (13%) |
| **Had bought ethical clothing in the past** | | | | |
| None | 103 (67%) | 125 (55%) | 111 (57%) | 117 (63%) |
| 1-2 | 32 (21%) | 63 (28%) | 55 (28%) | 40 (22%) |
| More than 3 | 20 (12%) | 38 (17%) | 30 (15%) | 28 (15%) |

**Figure 4.4a** Population pyramid

(Source: U.S. Census Bureau, International Database; Online: http://www.census.gov/population/international/data/idb/populationPyramid.php?UK| 2011)



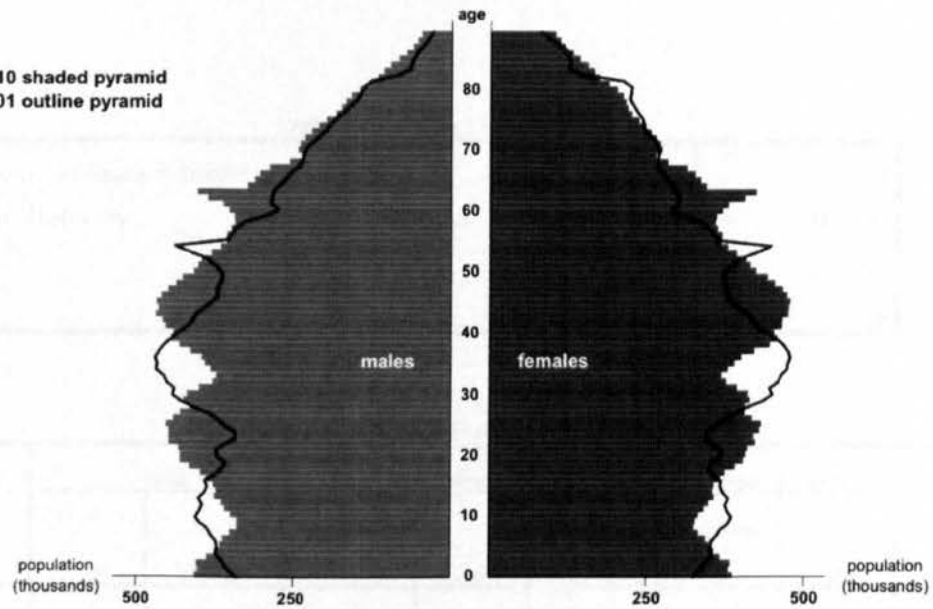

Source: U.S. Census Bureau, International Data Base.

**Figure 4.4b** Population pyramid of the United Kingdom

(Source: Statistical bulletin: Annual Mid-year population estimate, 2010, p.10)

**Age structure of the United Kingdom population**

**Figure 3: Population pyramid of the United Kingdom, mid-2010**




*Note: The population pyramid stops at age 89, causing the top of the pyramid to be flat. Although the very elderly (those aged 90 and over) are included in the overall population estimates covered in this bulletin, estimates by single year of age for mid-2010 have not yet been published.*

*Source: Office for National Statistics, National Records of Scotland, Northern Ireland Statistics & Research Agency.*

# APPENDIX D: DATA ANALYSIS (1)

# APPENDIX D: DATA ANALYSIS

## Table D1.1a Factor Analysis: Behavioural beliefs

**KMO and Bartlett's Test**

| | | |
|---|---|---|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy. | | .955 |
| Bartlett's Test of Sphericity | Approx. Chi-Square | 7579.739 |
| | df | 171 |
| | Sig. | .000 |

**Total Variance Explained**

| Component | Initial Eigenvalues | | | Extraction Sums of Squared Loadings | | | Rotation Sums of Squared Loadings | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total | % of Variance | Cumulative % | Total | % of Variance | Cumulative % | Total | % of Variance | Cumulative % |
| 1 | 11.796 | 62.083 | 62.083 | 11.796 | 62.083 | 62.083 | 9.003 | 47.385 | 47.385 |
| 2 | 1.753 | 9.229 | 71.312 | 1.753 | 9.229 | 71.312 | 4.546 | 23.927 | 71.312 |
| 3 | .891 | 4.688 | 76.000 | | | | | | |
| 4 | .724 | 3.813 | 79.812 | | | | | | |
| 5 | .555 | 2.922 | 82.734 | | | | | | |
| 6 | .474 | 2.495 | 85.229 | | | | | | |
| 7 | .414 | 2.181 | 87.410 | | | | | | |
| 8 | .376 | 1.981 | 89.391 | | | | | | |
| 9 | .323 | 1.700 | 91.091 | | | | | | |
| 10 | .276 | 1.451 | 92.542 | | | | | | |
| 11 | .263 | 1.386 | 93.927 | | | | | | |
| 12 | .228 | 1.203 | 95.130 | | | | | | |
| 13 | .200 | 1.055 | 96.184 | | | | | | |
| 14 | .173 | .911 | 97.095 | | | | | | |
| 15 | .151 | .794 | 97.889 | | | | | | |
| 16 | .117 | .615 | 98.504 | | | | | | |
| 17 | .109 | .572 | 99.076 | | | | | | |
| 18 | .098 | .515 | 99.590 | | | | | | |
| 19 | .078 | .410 | 100.000 | | | | | | |

Extraction Method: Principal Component Analysis.

**Component Matrix[a]**

| | Component | |
|---|---|---|
| | 1 | 2 |
| Ensuring a fair price is paid to clothing producers | .883 | |
| Supporting fair treatment for workers (the non-exploitation) | .881 | |
| Buying a product whose ethical claims I can trust | .869 | |
| Improving the health of farmers/workers/producers | .867 | |
| Supporting sustainable production throughout supply chain | .861 | |
| Supporting the growth of organic farming | .849 | |
| Supporting ethical businesses and producers | .845 | |
| Encouraging retailers to stock more ethical clothing | .835 | |
| Having peace of mind | .835 | |
| Buying a quality product | .804 | |
| Reducing global warming | .802 | |
| Preventing child labour | .796 | |
| Supporting animal welfare | .792 | |
| Knowing the source of what I buy (e.g. traceability, transparency, country of origin | .763 | |
| Buying a product that is good value for money | .762 | |
| Buying a product that is comfortable to wear | .696 | |
| Buying a product that matches my self-image and expresses who I am | .673 | .445 |
| Buying a product that is from my usual brand choices | .447 | .651 |
| Buying a product that is fashionable | .556 | .587 |

Extraction Method: Principal Component Analysis.

a. 2 components extracted.

**Rotated Component Matrix[a]**

| | Component | |
|---|---|---|
| | 1 | 2 |
| Ensuring a fair price is paid to clothing producers | .881 | |
| Supporting fair treatment for workers (the non-exploitation) | .880 | |
| Supporting sustainable production throughout supply chain | .869 | |
| Supporting ethical businesses and producers | .858 | |
| Improving the health of farmers/workers/producers | .857 | |
| Encouraging retailers to stock more ethical clothing | .836 | |
| Supporting the growth of organic farming | .814 | |
| Preventing child labour | .781 | |
| Supporting animal welfare | .742 | |
| Reducing global warming | .735 | |
| Buying a product whose ethical claims I can trust | .713 | .499 |
| Having peace of mind | .669 | .506 |
| Knowing the source of what I buy (e.g. traceability, transparency, country of origin | .629 | .433 |
| Buying a product that is fashionable | | .792 |
| Buying a product that is from my usual brand choices | | .789 |
| Buying a product that matches my self-image and expresses who I am | | .733 |
| Buying a quality product | .517 | .691 |
| Buying a product that is good value for money | .475 | .680 |
| Buying a product that is comfortable to wear | .422 | .640 |

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

## **Table D1.2** Factor Analysis: Normative beliefs

**KMO and Bartlett's Test**

| | | |
|---|---|---|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy. | | .850 |
| Bartlett's Test of Sphericity | Approx. Chi-Square | 3359.244 |
| | df | 45 |
| | Sig. | .000 |

**Total Variance Explained**

| Component | Initial Eigenvalues | | | Extraction Sums of Squared Loadings | | | Rotation Sums of Squared Loadings | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total | % of Variance | Cumulative % | Total | % of Variance | Cumulative % | Total | % of Variance | Cumulative % |
| 1 | 5.852 | 58.519 | 58.519 | 5.852 | 58.519 | 58.519 | 3.688 | 36.879 | 36.879 |
| 2 | 1.444 | 14.439 | 72.958 | 1.444 | 14.439 | 72.958 | 2.334 | 23.340 | 60.218 |
| 3 | 1.015 | 10.150 | 83.108 | 1.015 | 10.150 | 83.108 | 2.289 | 22.890 | 83.108 |
| 4 | .399 | 3.990 | 87.098 | | | | | | |
| 5 | .382 | 3.821 | 90.918 | | | | | | |
| 6 | .333 | 3.325 | 94.244 | | | | | | |
| 7 | .243 | 2.431 | 96.675 | | | | | | |
| 8 | .147 | 1.468 | 98.143 | | | | | | |
| 9 | .106 | 1.056 | 99.199 | | | | | | |
| 10 | .080 | .801 | 100.000 | | | | | | |

**Component Matrix[a]**

| | Component | | |
|---|---|---|---|
| | 1 | 2 | 3 |
| Fashion designers | .822 | -.334 | |
| High street fashion retailers | .818 | -.396 | |
| Multinational clothing companies | .811 | | |
| Fashion leaders (e.g. celebrities, trendsetters) | .805 | | -.348 |
| Media (e.g. TV, magazine) | .793 | | |
| Church or religious group | .792 | | |
| Friends | .764 | | .584 |
| Family | .743 | | .604 |
| Ethical producers/ retailers (e.g. fair trade/ organic producers) | .631 | .711 | |
| Ethical organisations (e.g. charities, activists) | .642 | .705 | |

Extraction Method: Principal Component Analysis.

a. 3 components extracted

**Rotated Component Matrix[a]**

| | Component | | |
|---|---|---|---|
| | 1 | 2 | 3 |
| High street fashion retailers | .876 | | |
| Fashion designers | .866 | | |
| Fashion leaders (e.g. celebrities, trendsetters) | .853 | | |
| Media (e.g. TV, magazine) | .769 | | |
| Multinational clothing companies | .672 | | .439 |
| Ethical organisations (e.g. charities, activists) | | .939 | |
| Ethical producers/ retailers (e.g. fair trade/ organic producers) | | .936 | |
| Church or religious group | .409 | .553 | .474 |
| Family | | | .900 |
| Friends | .312 | | .895 |

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

# **Table D1.3** Factor Analysis: Control beliefs

**KMO and Bartlett's Test**

| | | |
|---|---|---|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy. | | .799 |
| Bartlett's Test of Sphericity | Approx. Chi-Square | 834.352 |
| | df | 10 |
| | Sig. | .000 |

**Total Variance Explained**

| Component | Initial Eigenvalues | | | Extraction Sums of Squared Loadings | | |
|---|---|---|---|---|---|---|
| | Total | % of Variance | Cumulative % | Total | % of Variance | Cumulative % |
| 1 | 3.120 | 62.409 | 62.409 | 3.120 | 62.409 | 62.409 |
| 2 | .675 | 13.509 | 75.918 | | | |
| 3 | .562 | 11.245 | 87.163 | | | |
| 4 | .423 | 8.463 | 95.626 | | | |
| 5 | .219 | 4.374 | 100.000 | | | |

Extraction Method: Principal Component Analysis.

**Component Matrix[a]**

| | Component |
|---|---|
| | 1 |
| The limited range and design of ethical clothing | .880 |
| The difficulty in finding ethical clothing on the High Street | .839 |
| The lack of information (e.g. point of sale information) about which clothes are ethically produced or which brands are truly ethical | .776 |
| The more expensive price of ethical clothing than regular clothing | .758 |
| The unfashionable or unstylish or not in trend style of ethical clothing | .682 |

Extraction Method: Principal Component Analysis. a. 1 components extracted.

**Table D1.5** Descriptive Statistics

| | Possible score | Minimum | Maximum | Mean | SD |
|---|---|---|---|---|---|
| **Intention** | 1 to 7 | 1.00 | 7.00 | 3.7183 | 1.52464 |
| **Attitude** | 1 to 7 (M=4) | 1.00 | 7.00 | 4.8391 | 1.18294 |
| **Subjective norm** | 1 to 7 | 1.00 | 7.00 | 3.4545 | 1.38422 |
| **Perceived behavioural control** | 1 to 7 | 1.00 | 7.00 | 4.2272 | 1.20935 |
| **Ethical obligation** | 1 to 7 | 1.00 | 7.00 | 4.4611 | 1.46120 |
| **Ethical self-identity** | 1 to 7 | 1.00 | 7.00 | 4.0437 | 1.35481 |
| **Social-interest** | -21 to 21 (M=0) | -3.00 | 21.00 | 9.3931 | 5.78755 |
| **Self-interest** | -21 to 21 | -3.00 | 21.00 | 8.3819 | 5.05994 |
| **Ethical group** | -21 to 21 | -12.00 | 21.00 | 3.9816 | 5.60111 |
| **Friends and Family** | -21 to 21 | -21.00 | 21.00 | -.1850 | 7.28484 |
| **Fashion group** | -21 to 21 | -16.20 | 21.00 | .2420 | 4.81816 |
| **Situational barriers** | 1 to 49 (M=25) | 1.00 | 28.00 | 9.0278 | 4.61790 |
| **Interest** | 1 to 7 | 1.00 | 7.00 | 4.6177 | 1.42716 |
| **Pleasure** | 1 to 7 | 1.00 | 7.00 | 5.0490 | 1.35398 |
| **Sign** | 1 to 7 | 1.00 | 7.00 | 5.0875 | 1.18516 |
| **Risk importance** | 1 to 7 | 1.33 | 7.00 | 5.0219 | 1.18166 |
| **Risk probability** | 1 to 7 | 1.00 | 7.00 | 3.7349 | 1.35831 |

## **Table D1.6** Outer Model (Loadings) for full sample

T-Statistics (based on $t(4999)$, one-tailed test) are significant as follows:
$^{***}$ = p <0.001; $^{**}$ = p <0.01; $^{*}$ = p <0.05

| Intention | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **INT1** | 0.956 | 90.71*** |
| **INT2** | 0.967 | 225.97*** |
| **INT3** | 0.968 | 198.91*** |

| Attitude | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **ATT_A1** | 0.873 | 48.91*** |
| **ATT_A2** | 0.906 | 65.64*** |
| **ATT_A3** | 0.891 | 53.78*** |
| **ATT_C1** | 0.861 | 45.94*** |
| **ATT_C2** | 0.878 | 47.67*** |
| **ATT_C3** | 0.908 | 72.39*** |
| **ATT_GB** | 0.862 | 46.33*** |

| Subjective norm | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **INJ1** | 0.911 | 86.83*** |
| **INJ2** | 0.926 | 93.85*** |
| **INJ3** | 0.708 | 21.87*** |
| **DN1** | 0.945 | 132.81*** |
| **DN2** | 0.936 | 106.59*** |
| **DN3** | 0.888 | 70.62*** |

| Perceived behavioural control | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **PBC** | 0.824 | 49.61*** |
| **CT1** | 0.749 | 22.71*** |
| **CT2** | 0.610 | 12.79*** |
| **CT3** | 0.532 | 8.98*** |
| **SE1** | 0.761 | 33.66*** |
| **SE2** | 0.847 | 37.10*** |
| **SE3** | 0.867 | 50.28*** |

| Ethical obligation | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **EO1** | 0.955 | 174.09*** |
| **EO2** | 0.946 | 131.82*** |
| **EO3** | 0.938 | 85.77*** |

| Ethical self-identity | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **ESI1** | 0.927 | 93.74*** |
| **ESI2** | 0.920 | 77.14*** |
| **ESI3** | 0.920 | 71.10*** |

| Situational barriers | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **CB_CP1** | 0.875 | 65.93*** |
| **CB_CP2** | 0.885 | 34.07*** |
| **CB_CP3** | 0.651 | 12.80*** |
| **CB_CP4** | 0.742 | 22.68*** |
| **CB_CP5** | 0.7621 | 22.58*** |

| Friend and family | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **NB_MTC1** | 0.969 | 187.49*** |
| **NB_MTC2** | 0.971 | 215.85*** |

| Ethical group | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **NB_MTC3** | 0.854 | 53.93*** |
| **NB_MTC5** | 0.902 | 49.28*** |
| **NB_MTC6** | 0.916 | 65.06*** |

| Fashion group | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **NB_MTC10** | 0.871 | 23.95*** |
| **NB_MTC4** | 0.836 | 25.49*** |
| **NB_MTC7** | 0.837 | 33.96*** |
| **NB_MTC8** | 0.899 | 37.95*** |
| **NB_MTC9** | 0.913 | 53.98*** |

| Social-interest beliefs | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **BB_OE1** | 0.883 | 62.07*** |
| **BB_OE10** | 0.799 | 35.96*** |
| **BB_OE11** | 0.762 | 32.51*** |
| **BB_OE12** | 0.819 | 46.34*** |
| **BB_OE17** | 0.851 | 56.77*** |
| **BB_OE2** | 0.871 | 61.67*** |
| **BB_OE3** | 0.898 | 75.29*** |
| **BB_OE4** | 0.809 | 38.71*** |
| **BB_OE5** | 0.870 | 59.99*** |
| **BB_OE6** | 0.885405*** | 65.438071 |
| **BB_OE7** | 0.905586*** | 90.459765 |
| **BB_OE8** | 0.903599*** | 64.518529 |
| **BB_OE9** | 0.811081*** | 41.199161 |

| Self-interest beliefs | | |
|---|---|---|
| **Item** | **Path coefficients** | **T-statistic** |
| **BB_OE13** | 0.825175*** | 33.612458 |
| **BB_OE14** | 0.854080*** | 39.155827 |
| **BB_OE15** | 0.806399*** | 32.155426 |
| **BB_OE16** | 0.773258*** | 25.010838 |
| **BB_OE18** | 0.788099*** | 29.962932 |
| **BB_OE19** | 0.729425*** | 22.033204 |

| Clothing involvement | | |
|---|---|---|
| **Interest** | | |
| **Item** | **Path coefficients** | **T-statistic** |
| **INR1** | 0.936231*** | 54.07 |
| **INR2** | 0.904684*** | 33.27 |
| **INR3** | 0.939530*** | 53.87 |
| **Pleasure** | | |
| **HED1** | 0.941633*** | 50.76 |
| **HED2** | 0.944407*** | 53.85 |
| **HED3** | 0.939405*** | 36.30 |
| **Sign** | | |
| **SIG1** | 0.836186*** | 15.82 |
| **SIG2** | 0.945044*** | 20.48 |
| **SIG3** | 0.930817*** | 18.07 |
| **Risk importance** | | |
| **RImp1** | 0.702665*** | 5.87 |
| **RImp2** | 0.913693*** | 9.34 |
| **RImp3** | 0.901826*** | 10.01 |
| **Risk probability** | | |
| **RProb1** | 0.858192*** | 5.72 |
| **RProb2** | 0.892878** | 3.85 |
| **RProb3** | 0.884364*** | 4.60 |
| **RProb4** | 0.891428*** | 2.73 |

**Table D1.7** The square root of AVE and latent variable correlations

| | ATT | EO | ESI | EG | FF | FG | HED | INT | INTR | PBC | RIMP | RPROB | SIG | SN | SI | SB | SOI |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **ATT** | ***0.88*** | | | | | | | | | | | | | | | | |
| **EO** | 0.65 | ***0.95*** | | | | | | | | | | | | | | | |
| **ESI** | 0.63 | 0.80 | ***0.92*** | | | | | | | | | | | | | | |
| **EG** | 0.42 | 0.48 | 0.46 | ***0.89*** | | | | | | | | | | | | | |
| **FF** | 0.40 | 0.49 | 0.54 | 0.53 | ***0.97*** | | | | | | | | | | | | |
| **FG** | 0.22 | 0.26 | 0.36 | 0.57 | 0.60 | ***0.87*** | | | | | | | | | | | |
| **HED** | 0.26 | 0.30 | 0.29 | 0.34 | 0.24 | 0.31 | ***0.94*** | | | | | | | | | | |
| **INT** | 0.52 | 0.67 | 0.74 | 0.43 | 0.54 | 0.37 | 0.29 | ***0.96*** | | | | | | | | | |
| **INTR** | 0.27 | 0.32 | 0.30 | 0.34 | 0.27 | 0.32 | 0.82 | 0.31 | ***0.93*** | | | | | | | | |
| **PBC** | 0.30 | 0.35 | 0.42 | 0.34 | 0.40 | 0.36 | 0.25 | 0.51 | 0.26 | ***0.75*** | | | | | | | |
| **RIMP** | 0.13 | 0.19 | 0.17 | 0.25 | 0.12 | 0.20 | 0.39 | 0.18 | 0.37 | 0.10 | ***0.84*** | | | | | | |
| **RPROB** | 0.05 | 0.17 | 0.16 | 0.09 | 0.29 | 0.18 | 0.17 | 0.16 | 0.17 | 0.12 | 0.33 | ***0.88*** | | | | | |
| **SIG** | 0.30 | 0.30 | 0.28 | 0.37 | 0.24 | 0.31 | 0.62 | 0.20 | 0.63 | 0.15 | 0.28 | 0.16 | ***0.91*** | | | | |
| **SN** | 0.46 | 0.58 | 0.63 | 0.52 | 0.76 | 0.57 | 0.30 | 0.66 | 0.37 | 0.42 | 0.17 | 0.31 | 0.29 | ***0.89*** | | | |
| **SI** | 0.44 | 0.43 | 0.45 | 0.49 | 0.31 | 0.36 | 0.48 | 0.40 | 0.47 | 0.36 | 0.30 | 0.07 | 0.45 | 0.34 | ***0.80*** | | |
| **SB** | -0.05 | -0.06 | 0.03 | 0.00 | 0.25 | 0.25 | -0.02 | 0.21 | 0.03 | 0.39 | -0.07 | 0.11 | -0.07 | 0.31 | -0.10 | ***0.79*** | |
| **SOI** | 0.67 | 0.65 | 0.61 | 0.48 | 0.34 | 0.23 | 0.31 | 0.46 | 0.28 | 0.27 | 0.18 | 0.03 | 0.32 | 0.39 | 0.69 | -0.22 | ***0.85*** |

*Note:* Diagonal elements (italic and bold) are the square root of average variance extracted (AVE) between the constructs and their measures. Off-diagonal elements are correlations between constructs ATT: Attitude, EG: Ethical group, EO: Ethical obligation, ESI: Ethical self-identity, FF: Family and friends, FG: Fashion group, INT: Intention, INTR: Interest, PBC: Perceived behavioural control, HED: Pleasure, RIMP: Risk importance, RPROB: Risk probability, SI: Self-interest, SIG: Sign, SB: Situational barriers, SOI: Social interest, SN: Subjective norm.

**Table D1.8** Loadings and cross-loadings for the measurement (outer) models of Intention, Attitude, Subjective norm, Perceived behavioural control, Ethical obligation and Ethical self-identity

| | INT | ATT | SN | PBC | EO | ESI |
|---|---|---|---|---|---|---|
| ATT_A1 | 0.471066 | **0.873207** | 0.412509 | 0.318798 | 0.508049 | 0.522614 |
| ATT_A2 | 0.459165 | **0.906991** | 0.401130 | 0.289724 | 0.533907 | 0.535522 |
| ATT_A3 | 0.439143 | **0.891640** | 0.381640 | 0.266432 | 0.536312 | 0.521392 |
| ATT_C1 | 0.390738 | **0.861518** | 0.341704 | 0.230558 | 0.587574 | 0.527890 |
| ATT_C2 | 0.490024 | **0.878787** | 0.459540 | 0.242359 | 0.579820 | 0.563852 |
| ATT_C3 | 0.475941 | **0.908365** | 0.424337 | 0.236424 | 0.605010 | 0.586405 |
| ATT_GB | 0.455285 | **0.862143** | 0.426319 | 0.258849 | 0.679936 | 0.609536 |
| BB_OE1 | 0.410893 | 0.628722 | 0.345333 | 0.248388 | 0.623028 | 0.566581 |
| BB_OE10 | 0.376202 | 0.514440 | 0.287805 | 0.211662 | 0.478906 | 0.473172 |
| BB_OE11 | 0.451390 | 0.524155 | 0.434014 | 0.275336 | 0.546449 | 0.561780 |
| BB_OE12 | 0.428443 | 0.595912 | 0.380616 | 0.302551 | 0.592112 | 0.558083 |
| BB_OE13 | 0.325243 | 0.407213 | 0.242442 | 0.273452 | 0.430953 | 0.437657 |
| BB_OE14 | 0.335274 | 0.447567 | 0.181279 | 0.277444 | 0.369939 | 0.387007 |
| BB_OE15 | 0.345566 | 0.426835 | 0.311399 | 0.293868 | 0.438022 | 0.418400 |
| BB_OE16 | 0.273236 | 0.356252 | 0.102046 | 0.221832 | 0.325311 | 0.315615 |
| BB_OE17 | 0.419106 | 0.572483 | 0.362202 | 0.292191 | 0.574070 | 0.536139 |
| BB_OE19 | 0.359712 | 0.323138 | 0.373162 | 0.340976 | 0.321117 | 0.353682 |
| BB_OE2 | 0.472207 | 0.639087 | 0.449038 | 0.232118 | 0.663523 | 0.626856 |
| BB_OE20 | 0.260819 | 0.173889 | 0.331707 | 0.295106 | 0.197703 | 0.243332 |
| BB_OE3 | 0.397134 | 0.621414 | 0.346884 | 0.199893 | 0.602553 | 0.563453 |
| BB_OE4 | 0.365235 | 0.521292 | 0.338210 | 0.226263 | 0.484365 | 0.495851 |
| BB_OE5 | 0.390080 | 0.582455 | 0.351229 | 0.201049 | 0.516228 | 0.507059 |
| BB_OE6 | 0.361774 | 0.576987 | 0.240414 | 0.204592 | 0.508587 | 0.456526 |
| BB_OE7 | 0.355237 | 0.583571 | 0.275149 | 0.172687 | 0.551685 | 0.482382 |
| BB_OE8 | 0.368117 | 0.583881 | 0.246130 | 0.182298 | 0.530871 | 0.470765 |
| BB_OE9 | 0.325583 | 0.505562 | 0.244011 | 0.197937 | 0.482954 | 0.435451 |
| CB_CP1 | 0.159460 | -0.090543 | 0.224837 | 0.425597 | -0.114197 | -0.028850 |
| CB_CP2 | 0.172615 | -0.048513 | 0.267977 | 0.316285 | -0.061543 | 0.013306 |
| CB_CP3 | 0.202071 | 0.077481 | 0.155809 | 0.202969 | 0.036949 | 0.096639 |
| CB_CP4 | 0.267457 | 0.059607 | 0.393467 | 0.268487 | 0.096176 | 0.155612 |
| CB_CP5 | 0.052535 | -0.130457 | 0.205479 | 0.241939 | -0.132117 | -0.093677 |
| CT_1 | 0.261883 | 0.111291 | 0.197207 | **0.749087** | 0.122998 | 0.163594 |
| CT_2 | 0.129239 | 0.062410 | 0.016338 | **0.610423** | 0.108727 | 0.125169 |
| CT_3 | 0.075838 | 0.022979 | 0.069972 | **0.532896** | 0.003584 | 0.032400 |

| | INT | ATT | SN | PBC | EO | ESI |
|---|---|---|---|---|---|---|
| **DN_1** | 0.623636 | 0.392076 | **0.945730** | 0.409090 | 0.497000 | 0.557358 |
| **DN_2** | 0.619749 | 0.391998 | **0.936520** | 0.385529 | 0.496867 | 0.544560 |
| **DN_3** | 0.542503 | 0.329900 | **0.888909** | 0.393710 | 0.402813 | 0.496172 |
| **EO_1** | 0.659558 | 0.637617 | 0.567627 | 0.333676 | **0.955298** | 0.753814 |
| **EO_2** | 0.672470 | 0.610770 | 0.609666 | 0.360695 | **0.946057** | 0.784221 |
| **EO_3** | 0.573310 | 0.609469 | 0.470244 | 0.286291 | **0.938226** | 0.719534 |
| **ESI_1** | 0.683700 | 0.572195 | 0.604429 | 0.387245 | 0.691723 | **0.927322** |
| **ESI_2** | 0.610590 | 0.599139 | 0.497157 | 0.335069 | 0.746938 | **0.920445** |
| **ESI_3** | 0.729886 | 0.567521 | 0.629716 | 0.425942 | 0.763398 | **0.920143** |
| **HED_1** | 0.281830 | 0.241443 | 0.256207 | 0.271000 | 0.291656 | 0.258060 |
| **HED_2** | 0.260426 | 0.223163 | 0.274532 | 0.231333 | 0.290363 | 0.268972 |
| **HED_3** | 0.272013 | 0.264270 | 0.310973 | 0.207881 | 0.277221 | 0.278523 |
| **INJ_1** | 0.623720 | 0.448506 | **0.911748** | 0.367253 | 0.586116 | 0.615944 |
| **INJ_2** | 0.589394 | 0.408726 | **0.926547** | 0.352217 | 0.535508 | 0.576301 |
| **INJ_3** | 0.526270 | 0.507475 | **0.708157** | 0.327574 | 0.601570 | 0.575996 |
| **INTR_1** | 0.304334 | 0.256171 | 0.355464 | 0.260827 | 0.309536 | 0.259838 |
| **INTR_2** | 0.244862 | 0.245722 | 0.309074 | 0.208736 | 0.303940 | 0.295262 |
| **INTR_3** | 0.302319 | 0.243708 | 0.356982 | 0.255292 | 0.289697 | 0.287496 |
| **INT_1** | **0.956243** | 0.488412 | 0.656904 | 0.467659 | 0.608853 | 0.685406 |
| **INT_2** | **0.967110** | 0.520945 | 0.631869 | 0.507466 | 0.685809 | 0.728095 |
| **INT_3** | **0.968399** | 0.479224 | 0.625738 | 0.486179 | 0.648822 | 0.711548 |
| **NB_MTC1** | 0.533798 | 0.379582 | 0.723693 | 0.409937 | 0.453503 | 0.515317 |
| **NB_MTC10** | 0.320243 | 0.202585 | 0.463991 | 0.331737 | 0.219986 | 0.306658 |
| **NB_MTC2** | 0.522328 | 0.402715 | 0.746783 | 0.361714 | 0.505700 | 0.526007 |
| **NB_MTC3** | 0.372154 | 0.325400 | 0.555500 | 0.352748 | 0.369952 | 0.371007 |
| **NB_MTC4** | 0.345724 | 0.205410 | 0.554083 | 0.308572 | 0.245685 | 0.335586 |
| **NB_MTC5** | 0.408399 | 0.429314 | 0.399114 | 0.285713 | 0.457566 | 0.439930 |
| **NB_MTC6** | 0.375087 | 0.392325 | 0.405168 | 0.259086 | 0.459089 | 0.426582 |
| **NB_MTC7** | 0.330921 | 0.215321 | 0.465300 | 0.263321 | 0.260640 | 0.310838 |
| **NB_MTC8** | 0.301822 | 0.182228 | 0.479441 | 0.349066 | 0.205120 | 0.307466 |
| **NB_MTC9** | 0.306214 | 0.173907 | 0.515238 | 0.318454 | 0.212393 | 0.306830 |
| **PBC** | 0.486934 | 0.253692 | 0.441229 | **0.824878** | 0.290439 | 0.405957 |
| **RImp_1** | 0.091976 | 0.127323 | 0.048434 | 0.103614 | 0.133494 | 0.111037 |
| **RImp_2** | 0.149689 | 0.094163 | 0.119616 | 0.061432 | 0.173007 | 0.153882 |
| **RImp_3** | 0.187745 | 0.117975 | 0.234679 | 0.087187 | 0.182977 | 0.167218 |
| **RProb_1** | 0.173868 | 0.075981 | 0.314315 | 0.135325 | 0.212637 | 0.179534 |
| **RProb_2** | 0.159037 | 0.031624 | 0.304063 | 0.100461 | 0.122857 | 0.126651 |

| | INT | ATT | SN | PBC | EO | ESI |
|---|---|---|---|---|---|---|
| **RProb_3** | 0.108713 | 0.055273 | 0.239008 | 0.100253 | 0.143943 | 0.145122 |
| **RProb_4** | 0.106572 | -0.007265 | 0.215094 | 0.081753 | 0.068383 | 0.075875 |
| **SE_1** | 0.637236 | 0.478862 | 0.540025 | **0.761287** | 0.475391 | 0.549899 |
| **SE_2** | 0.313585 | 0.152605 | 0.264419 | **0.847468** | 0.226150 | 0.259775 |
| **SE_3** | 0.381144 | 0.204914 | 0.302612 | **0.867668** | 0.306672 | 0.325687 |
| **SIG_1** | 0.178801 | 0.230235 | 0.254354 | 0.130454 | 0.226142 | 0.232774 |
| **SIG_2** | 0.175697 | 0.284141 | 0.250865 | 0.139717 | 0.280179 | 0.247928 |
| **SIG_3** | 0.189760 | 0.286722 | 0.293354 | 0.132655 | 0.300091 | 0.267360 |

**Table D1.9** Loadings and cross-loadings for the measurement (outer) model: Self-interest, Social-interest, Situational barriers, Ethical group, Family and friend and Fashion group

| | Self-interest | Social-interest | Situational barriers | Ethical group | FF | Fashion group |
|---|---|---|---|---|---|---|
| ATT_A1 | 0.416718 | 0.527724 | 0.062463 | 0.355201 | 0.358587 | 0.221224 |
| ATT_A2 | 0.447099 | 0.588968 | -0.009857 | 0.387929 | 0.369860 | 0.208311 |
| ATT_A3 | 0.439966 | 0.595999 | -0.025306 | 0.366705 | 0.368145 | 0.189829 |
| ATT_C1 | 0.348194 | 0.615179 | -0.121043 | 0.342195 | 0.311895 | 0.171476 |
| ATT_C2 | 0.341249 | 0.579402 | -0.039525 | 0.389002 | 0.379448 | 0.221576 |
| ATT_C3 | 0.409106 | 0.630243 | -0.038316 | 0.389301 | 0.341686 | 0.179880 |
| ATT_GB | 0.348454 | 0.626327 | -0.102518 | 0.384924 | 0.362084 | 0.197667 |
| BB_OE1 | 0.542652 | **0.883110** | -0.197647 | 0.439071 | 0.329228 | 0.168487 |
| BB_OE10 | 0.567203 | **0.799468** | -0.183943 | 0.320085 | 0.181651 | 0.170648 |
| BB_OE11 | 0.598384 | **0.762096** | -0.113464 | 0.452223 | 0.400728 | 0.242069 |
| BB_OE12 | 0.689537 | **0.819212** | -0.156825 | 0.483770 | 0.329852 | 0.253723 |
| BB_OE13 | **0.825175** | 0.670182 | -0.208411 | 0.362051 | 0.222361 | 0.186359 |
| BB_OE14 | **0.854080** | 0.713167 | -0.187562 | 0.392526 | 0.194171 | 0.192873 |
| BB_OE15 | **0.806399** | 0.580337 | -0.092812 | 0.452483 | 0.306308 | 0.313411 |
| BB_OE16 | **0.773258** | 0.600484 | -0.189447 | 0.298826 | 0.130580 | 0.128854 |
| BB_OE17 | 0.711073 | **0.851515** | -0.169834 | 0.473463 | 0.332343 | 0.218096 |
| BB_OE19 | **0.788099** | 0.458115 | 0.054928 | 0.417499 | 0.303031 | 0.400817 |
| BB_OE2 | 0.549476 | **0.871719** | -0.145764 | 0.448781 | 0.369104 | 0.249531 |
| BB_OE20 | **0.729425** | 0.339463 | 0.059198 | 0.396700 | 0.291035 | 0.418850 |
| BB_OE3 | 0.560618 | **0.898101** | -0.223013 | 0.447754 | 0.315178 | 0.209129 |
| BB_OE4 | 0.593622 | **0.809019** | -0.152546 | 0.391949 | 0.298003 | 0.206902 |
| BB_OE5 | 0.586733 | **0.870791** | -0.193840 | 0.412469 | 0.321372 | 0.232244 |
| BB_OE6 | 0.590734 | **0.885405** | -0.209578 | 0.373742 | 0.218801 | 0.181948 |
| BB_OE7 | 0.593777 | **0.905586** | -0.236470 | 0.364365 | 0.220893 | 0.147073 |
| BB_OE8 | 0.587594 | **0.903599** | -0.255183 | 0.359895 | 0.203015 | 0.148706 |
| BB_OE9 | 0.541645 | **0.811081** | -0.185477 | 0.356796 | 0.230679 | 0.167287 |
| CB_CP1 | -0.078490 | -0.222042 | **0.875531** | -0.057120 | 0.169418 | 0.204148 |
| CB_CP2 | -0.111341 | -0.217569 | **0.885116** | -0.015358 | 0.197785 | 0.218050 |
| CB_CP3 | -0.058556 | -0.026052 | **0.651465** | 0.050782 | 0.152726 | 0.114256 |
| CB_CP4 | -0.031927 | -0.111515 | **0.742010** | 0.103367 | 0.362424 | 0.274643 |
| CB_CP5 | -0.138345 | -0.238105 | **0.762128** | -0.041312 | 0.139932 | 0.179667 |
| CT_1 | 0.218123 | 0.097773 | 0.312344 | 0.168615 | 0.233565 | 0.244116 |
| CT_2 | 0.212484 | 0.140608 | 0.086983 | 0.137716 | 0.049021 | 0.098336 |
| CT_3 | 0.111363 | 0.005035 | 0.232709 | 0.098991 | 0.108309 | 0.105138 |

| | Self-interest | Social-interest | Situational barriers | Ethical group | FF | Fashion group |
|---|---|---|---|---|---|---|
| **DN_1** | 0.286358 | 0.306881 | 0.336890 | 0.457059 | 0.704130 | 0.548157 |
| **DN_2** | 0.296107 | 0.329881 | 0.317094 | 0.459270 | 0.677913 | 0.504304 |
| **DN_3** | 0.264934 | 0.243057 | 0.345831 | 0.394388 | 0.669925 | 0.518070 |
| **EO_1** | 0.412356 | 0.620705 | -0.032959 | 0.445302 | 0.484415 | 0.231366 |
| **EO_2** | 0.414683 | 0.604875 | -0.002818 | 0.474630 | 0.507046 | 0.302083 |
| **EO_3** | 0.407637 | 0.616962 | -0.132860 | 0.430261 | 0.407969 | 0.209840 |
| **ESI_1** | 0.380667 | 0.537923 | 0.032438 | 0.415997 | 0.521659 | 0.349863 |
| **ESI_2** | 0.467099 | 0.645933 | -0.086782 | 0.413576 | 0.433757 | 0.245554 |
| **ESI_3** | 0.409092 | 0.515346 | 0.109359 | 0.440479 | 0.521008 | 0.389256 |
| **HED_1** | 0.448628 | 0.296366 | 0.002297 | 0.323057 | 0.214557 | 0.292457 |
| **HED_1** | 0.448628 | 0.296366 | 0.002297 | 0.323057 | 0.214557 | 0.292457 |
| **HED_2** | 0.436349 | 0.265116 | -0.046415 | 0.301405 | 0.211746 | 0.277643 |
| **HED_2** | 0.436349 | 0.265116 | -0.046415 | 0.301405 | 0.211746 | 0.277643 |
| **HED_3** | 0.464975 | 0.309192 | -0.007854 | 0.344018 | 0.243959 | 0.301208 |
| **HED_3** | 0.464975 | 0.309192 | -0.007854 | 0.344018 | 0.243959 | 0.301208 |
| **INJ_1** | 0.302263 | 0.397558 | 0.284886 | 0.516554 | 0.722977 | 0.534656 |
| **INJ_2** | 0.269943 | 0.325483 | 0.300719 | 0.479704 | 0.714706 | 0.534720 |
| **INJ_3** | 0.394514 | 0.497200 | 0.063581 | 0.494140 | 0.537232 | 0.398162 |
| **INTR_1** | 0.449569 | 0.254272 | 0.061454 | 0.348115 | 0.293284 | 0.324273 |
| **INTR_1** | 0.449569 | 0.254272 | 0.061454 | 0.348115 | 0.293284 | 0.324273 |
| **INTR_2** | 0.403596 | 0.259760 | -0.056600 | 0.295786 | 0.206777 | 0.244678 |
| **INTR_2** | 0.403596 | 0.259760 | -0.056600 | 0.295786 | 0.206777 | 0.244678 |
| **INTR_3** | 0.447958 | 0.264886 | 0.078066 | 0.313091 | 0.255806 | 0.308397 |
| **INTR_3** | 0.447958 | 0.264886 | 0.078066 | 0.313091 | 0.255806 | 0.308397 |
| **INT_1** | 0.360563 | 0.405832 | 0.246913 | 0.408071 | 0.531305 | 0.362371 |
| **INT_2** | 0.405015 | 0.480748 | 0.194246 | 0.424688 | 0.518286 | 0.337121 |
| **INT_3** | 0.393811 | 0.450389 | 0.173806 | 0.417472 | 0.523500 | 0.368128 |
| **NB_MTC1** | 0.299215 | 0.320407 | 0.265350 | 0.515865 | **0.969882** | 0.602915 |
| **NB_MTC10** | 0.366197 | 0.210160 | 0.205283 | 0.527345 | 0.447195 | **0.871520** |
| **NB_MTC2** | 0.306581 | 0.339025 | 0.228482 | 0.521285 | **0.971742** | 0.565982 |
| **NB_MTC3** | 0.388223 | 0.342609 | 0.138001 | **0.854833** | 0.604588 | 0.625813 |
| **NB_MTC4** | 0.285527 | 0.205694 | 0.259199 | 0.532814 | 0.592539 | **0.836023** |
| **NB_MTC5** | 0.469231 | 0.485815 | -0.094919 | **0.902767** | 0.383977 | 0.413176 |
| **NB_MTC6** | 0.470208 | 0.486257 | -0.098514 | **0.916245** | 0.383451 | 0.424108 |
| **NB_MTC7** | 0.346334 | 0.245886 | 0.162151 | 0.515539 | 0.499522 | **0.837464** |
| **NB_MTC8** | 0.318156 | 0.198098 | 0.213540 | 0.472623 | 0.522776 | **0.899856** |
| **NB_MTC9** | 0.255591 | 0.165458 | 0.253810 | 0.424128 | 0.544129 | **0.913219** |

| | Self-interest | Social-interest | Situational barriers | Ethical group | FF | Fashion group |
|---|---|---|---|---|---|---|
| **PBC** | 0.239981 | 0.160070 | 0.444103 | 0.286949 | 0.399694 | 0.359011 |
| **RImp_1** | 0.277180 | 0.193601 | -0.127018 | 0.167146 | 0.079968 | 0.117038 |
| **RImp_1** | 0.277180 | 0.193601 | -0.127018 | 0.167146 | 0.079968 | 0.117038 |
| **RImp_2** | 0.248494 | 0.139319 | -0.049180 | 0.225143 | 0.082510 | 0.171069 |
| **RImp_2** | 0.248494 | 0.139319 | -0.049180 | 0.225143 | 0.082510 | 0.171069 |
| **RImp_3** | 0.253237 | 0.137693 | -0.030237 | 0.244076 | 0.140136 | 0.206492 |
| **RImp_3** | 0.253237 | 0.137693 | -0.030237 | 0.244076 | 0.140136 | 0.206492 |
| **RProb_1** | 0.133342 | 0.077664 | 0.108690 | 0.141493 | 0.275615 | 0.195642 |
| **RProb_1** | 0.133342 | 0.077664 | 0.108690 | 0.141493 | 0.275615 | 0.195642 |
| **RProb_2** | 0.023691 | -0.009548 | 0.136643 | 0.071142 | 0.293872 | 0.187404 |
| **RProb_2** | 0.023691 | -0.009548 | 0.136643 | 0.071142 | 0.293872 | 0.187404 |
| **RProb_3** | 0.082480 | 0.027506 | 0.031020 | 0.068345 | 0.228917 | 0.130436 |
| **RProb_3** | 0.082480 | 0.027506 | 0.031020 | 0.068345 | 0.228917 | 0.130436 |
| **RProb_4** | -0.031615 | -0.036673 | 0.130657 | 0.006780 | 0.212925 | 0.116159 |
| **RProb_4** | -0.031615 | -0.036673 | 0.130657 | 0.006780 | 0.212925 | 0.116159 |
| **SE_1** | 0.373868 | 0.386406 | 0.255760 | 0.390584 | 0.412330 | 0.334747 |
| **SE_2** | 0.318759 | 0.204422 | 0.284536 | 0.259462 | 0.294500 | 0.277859 |
| **SE_3** | 0.324226 | 0.225096 | 0.315399 | 0.292014 | 0.328346 | 0.295051 |
| **SIG_1** | 0.366410 | 0.252178 | -0.017035 | 0.286626 | 0.214787 | 0.239067 |
| **SIG_1** | 0.366410 | 0.252178 | -0.017035 | 0.286626 | 0.214787 | 0.239067 |
| **SIG_2** | 0.430870 | 0.314332 | -0.089520 | 0.336921 | 0.213459 | 0.293764 |
| **SIG_2** | 0.430870 | 0.314332 | -0.089520 | 0.336921 | 0.213459 | 0.293764 |
| **SIG_3** | 0.432044 | 0.306609 | -0.072532 | 0.377523 | 0.222753 | 0.304402 |
| **SIG_3** | 0.432044 | 0.306609 | -0.072532 | 0.377523 | 0.222753 | 0.304402 |

**Table D1.10** Loadings and cross-loadings for the measurement (outer) model: Interest, Pleasure, Sign, Risk importance and Risk probability

| | INTR | HED | SIG | RIMP | RPROB |
|---|---|---|---|---|---|
| ATT_A1 | 0.242567 | 0.260748 | 0.273099 | 0.075630 | 0.080290 |
| ATT_A2 | 0.222708 | 0.257912 | 0.273947 | 0.069585 | 0.056581 |
| ATT_A3 | 0.230741 | 0.265843 | 0.263178 | 0.067778 | 0.054576 |
| ATT_C1 | 0.201442 | 0.194625 | 0.263006 | 0.139486 | 0.000335 |
| ATT_C2 | 0.254807 | 0.199628 | 0.255638 | 0.155170 | 0.048261 |
| ATT_C3 | 0.254063 | 0.208732 | 0.253071 | 0.120407 | 0.019018 |
| ATT_GB | 0.247693 | 0.213092 | 0.251291 | 0.166923 | 0.059724 |
| BB_OE1 | 0.228857 | 0.267114 | 0.294726 | 0.114609 | 0.000455 |
| BB_OE10 | 0.220458 | 0.252535 | 0.222092 | 0.095596 | -0.022549 |
| BB_OE11 | 0.314659 | 0.316015 | 0.256425 | 0.163716 | 0.101204 |
| BB_OE12 | 0.305642 | 0.329658 | 0.338798 | 0.208805 | 0.066110 |
| BB_OE13 | 0.259770 | 0.254132 | 0.268058 | 0.178249 | 0.018949 |
| BB_OE14 | 0.313384 | 0.346790 | 0.328878 | 0.199844 | -0.022516 |
| BB_OE15 | 0.488162 | 0.486527 | 0.556528 | 0.266654 | 0.102100 |
| BB_OE16 | 0.201873 | 0.274717 | 0.302935 | 0.163929 | -0.056141 |
| BB_OE17 | 0.303522 | 0.361174 | 0.314601 | 0.174087 | 0.059014 |
| BB_OE19 | 0.527907 | 0.503099 | 0.410768 | 0.316859 | 0.120150 |
| BB_OE2 | 0.300435 | 0.303543 | 0.355218 | 0.193922 | 0.060687 |
| BB_OE20 | 0.368370 | 0.360069 | 0.269786 | 0.270869 | 0.141070 |
| BB_OE3 | 0.233401 | 0.246405 | 0.295139 | 0.125518 | 0.010090 |
| BB_OE4 | 0.267846 | 0.281321 | 0.257365 | 0.177562 | 0.037086 |
| BB_OE5 | 0.228231 | 0.249031 | 0.282919 | 0.094279 | -0.000836 |
| BB_OE6 | 0.208023 | 0.238502 | 0.254388 | 0.178919 | -0.009045 |
| BB_OE7 | 0.194076 | 0.219135 | 0.264538 | 0.154685 | 0.002417 |
| BB_OE8 | 0.172272 | 0.204978 | 0.236109 | 0.155373 | -0.027313 |
| BB_OE9 | 0.118234 | 0.138111 | 0.176004 | 0.126380 | 0.015676 |
| CB_CP1 | 0.048745 | -0.003866 | -0.095614 | -0.038207 | 0.111386 |
| CB_CP2 | 0.013071 | -0.036947 | -0.091810 | -0.069517 | 0.073335 |
| CB_CP3 | -0.162185 | -0.135042 | -0.158077 | -0.098679 | -0.072013 |
| CB_CP4 | 0.152409 | 0.094186 | 0.122143 | 0.014884 | 0.184867 |
| CB_CP5 | 0.020601 | -0.025198 | -0.042093 | -0.119513 | 0.100641 |
| CT_1 | 0.118299 | 0.132608 | 0.094763 | 0.021650 | 0.080146 |
| CT_2 | 0.109719 | 0.132705 | 0.084767 | 0.024189 | -0.051138 |
| CT_3 | 0.033087 | 0.050707 | 0.004151 | -0.054037 | -0.014934 |

| | INTR | HED | SIG | RIMP | RPROB |
|---|---|---|---|---|---|
| **DN_1** | 0.331930 | 0.267231 | 0.228508 | 0.167367 | 0.290292 |
| **DN_2** | 0.342051 | 0.266266 | 0.252496 | 0.157140 | 0.298014 |
| **DN_3** | 0.298294 | 0.256181 | 0.243989 | 0.177650 | 0.334413 |
| **EO_1** | 0.325229 | 0.294769 | 0.289222 | 0.177444 | 0.167951 |
| **EO_2** | 0.329593 | 0.294115 | 0.277913 | 0.184002 | 0.182291 |
| **EO_3** | 0.263125 | 0.273677 | 0.279776 | 0.193089 | 0.121676 |
| **ESI_1** | 0.240155 | 0.233722 | 0.230406 | 0.130496 | 0.154745 |
| **ESI_2** | 0.308548 | 0.293322 | 0.278383 | 0.166105 | 0.087109 |
| **ESI_3** | 0.290850 | 0.265248 | 0.256644 | 0.182033 | 0.187322 |
| **HED_1** | 0.788463 | **0.941633** | 0.558524 | 0.353748 | 0.153287 |
| **HED_2** | 0.747077 | **0.944407** | 0.574959 | 0.382739 | 0.201189 |
| **HED_3** | 0.775726 | **0.939405** | 0.608014 | 0.352419 | 0.122572 |
| **INJ_1** | 0.345538 | 0.301298 | 0.268709 | 0.155348 | 0.300116 |
| **INJ_2** | 0.376010 | 0.287909 | 0.290573 | 0.164946 | 0.282812 |
| **INJ_3** | 0.261522 | 0.202343 | 0.292830 | 0.080934 | 0.138293 |
| **INTR_1** | **0.936231** | 0.772589 | 0.566881 | 0.379049 | 0.192540 |
| **INTR_2** | **0.904684** | 0.687647 | 0.571246 | 0.323886 | 0.103523 |
| **INTR_3** | **0.939530** | 0.809576 | 0.600285 | 0.334906 | 0.162173 |
| **INT_1** | 0.327542 | 0.299034 | 0.193874 | 0.182463 | 0.165863 |
| **INT_2** | 0.288935 | 0.279227 | 0.191891 | 0.153568 | 0.155666 |
| **INT_3** | 0.272853 | 0.255500 | 0.193078 | 0.171291 | 0.140810 |
| **NB_MTC1** | 0.254404 | 0.224250 | 0.220575 | 0.106843 | 0.283503 |
| **NB_MTC10** | 0.318676 | 0.294890 | 0.317837 | 0.177959 | 0.100285 |
| **NB_MTC2** | 0.275266 | 0.236168 | 0.243835 | 0.128623 | 0.281637 |
| **NB_MTC3** | 0.332217 | 0.310548 | 0.334627 | 0.183321 | 0.137242 |
| **NB_MTC4** | 0.241781 | 0.268238 | 0.259352 | 0.176253 | 0.217542 |
| **NB_MTC5** | 0.295404 | 0.310639 | 0.330832 | 0.262155 | 0.045343 |
| **NB_MTC6** | 0.279536 | 0.288783 | 0.316875 | 0.248260 | 0.041223 |
| **NB_MTC7** | 0.289977 | 0.286484 | 0.297782 | 0.193071 | 0.146748 |
| **NB_MTC8** | 0.296206 | 0.277361 | 0.270741 | 0.170115 | 0.148602 |
| **NB_MTC9** | 0.242926 | 0.221449 | 0.211101 | 0.155655 | 0.175418 |
| **PBC** | 0.176503 | 0.175514 | 0.105899 | 0.053388 | 0.125858 |
| **RImp_1** | 0.230949 | 0.242577 | 0.158070 | **0.702665** | 0.112367 |
| **RImp_2** | 0.340237 | 0.362202 | 0.241565 | **0.913693** | 0.309098 |
| **RImp_3** | 0.358111 | 0.356014 | 0.290234 | **0.901826** | 0.360413 |
| **RProb_1** | 0.216399 | 0.214153 | 0.213988 | 0.322298 | **0.858192** |
| **RProb_2** | 0.135135 | 0.128162 | 0.074522 | 0.248601 | **0.892878** |

| | INTR | HED | SIG | RIMP | RPROB |
|---|---|---|---|---|---|
| **RProb_3** | 0.147275 | 0.157586 | 0.177006 | 0.317420 | **0.884364** |
| **RProb_4** | 0.034978 | 0.045860 | 0.035068 | 0.232827 | **0.891428** |
| **SE_1** | 0.302346 | 0.258729 | 0.213266 | 0.150044 | 0.114829 |
| **SE_2** | 0.251598 | 0.257574 | 0.103292 | 0.104086 | 0.120417 |
| **SE_3** | 0.237526 | 0.214381 | 0.085070 | 0.087351 | 0.129336 |
| **SIG_1** | 0.519701 | 0.500054 | **0.836186** | 0.240271 | 0.136506 |
| **SIG_2** | 0.585191 | 0.584237 | **0.945044** | 0.277882 | 0.158774 |
| **SIG_3** | 0.590243 | 0.585662 | **0.930817** | 0.240953 | 0.134502 |

## Table D2.1 Clothing involvement – Collinearity test

**Coefficients[a]**

| Model | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. | Collinearity Statistics | |
|---|---|---|---|---|---|---|---|---|
| | | B | Std. Error | Beta | | | Tolerance | VIF |
| 1 | (Constant) | 1.594 | .419 | | 3.802 | .000 | | |
| | Total Interest | .222 | .094 | .208 | 2.357 | .019 | .305 | 3.277 |
| | Total Pleasure | .112 | .099 | .099 | 1.128 | .260 | .308 | 3.250 |
| | Total Sign | -.017 | .083 | -.013 | -.207 | .836 | .574 | 1.743 |
| | Total Risk importance | .040 | .071 | .031 | .565 | .573 | .777 | 1.286 |
| | Total Risk probability | .113 | .058 | .100 | 1.953 | .052 | .898 | 1.113 |

a. Dependent Variable: Total intention

## Table D2.2 Clothing involvement – Collinearity diagnostics

**Collinearity Diagnostics[a]**

| Model | Dimension | Eigenvalue | Condition Index | Variance Proportions | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | (Constant) | Total Interest | Total Pleasure | Total Sign | Total Risk importance | Total Risk probability |
| 1 | 1 | 5.776 | 1.000 | .00 | .00 | .00 | .00 | .00 | .00 |
| | 2 | .110 | 7.244 | .00 | .04 | .02 | .01 | .00 | .64 |
| | 3 | .049 | 10.871 | .17 | .11 | .03 | .00 | .25 | .35 |
| | 4 | .032 | 13.338 | .15 | .05 | .01 | .31 | .53 | .00 |
| | 5 | .019 | 17.321 | .60 | .02 | .08 | .67 | .22 | .00 |
| | 6 | .014 | 20.652 | .07 | .79 | .86 | .00 | .00 | .00 |

a. Dependent Variable: Total intention

**Table D3.19** Reliability and validity results for young female sub-group

| | Composite Reliability | Cronbach's Alpha | Average Variance Extracted |
|---|---|---|---|
| Attitude | 0.963 | 0.956 | 0.789 |
| Ethical obligation | 0.956 | 0.931 | 0.879 |
| Ethical self-identity | 0.931 | 0.913 | 0.819 |
| Ethical group | 0.933 | 0.896 | 0.823 |
| Friends and Family | 0.973 | 0.945 | 0.948 |
| Fashion group | 0.941 | 0.921 | 0.760 |
| Pleasure | 0.964 | 0.943 | 0.899 |
| Intention | 0.971 | 0.956 | 0.918 |
| Interest | 0.946 | 0.914 | 0.853 |
| Perceived behavioural control | 0.888 | 0.854 | 0.541 |
| Risk importance | 0.874 | 0.782 | 0.700 |
| Risk probability | 0.913 | 0.902 | 0.725 |
| Sign | 0.933 | 0.892 | 0.823 |
| Subjective norm | 0.953 | 0.939 | 0.774 |
| Self-interest | 0.922 | 0.898 | 0.666 |
| Situational barriers | 0.887 | 0.844 | 0.614 |
| Social-interest | 0.973 | 0.970 | 0.739 |

# APPENDIX E: DATA ANALYSIS (2)

## Table E1.3 Attitude, Ethical obligation and Ethical self-identity – Collinearity test

**Coefficients[a]**

| Model | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. | Collinearity Statistics | |
|---|---|---|---|---|---|---|---|---|
| | | B | Std. Error | Beta | | | Tolerance | VIF |
| 1 | (Constant) | .031 | .223 | | .139 | .890 | | |
| | Total Ethical obligation | .243 | .062 | .233 | 3.894 | .000 | .329 | 3.036 |
| | Total Ethical self-identity | .589 | .066 | .523 | 8.976 | .000 | .348 | 2.875 |
| | Total Attitude | .045 | .061 | .035 | .751 | .453 | .540 | 1.850 |

a. Dependent Variable: Total intention

## Table E1.4 Attitude, Ethical obligation and Ethical self-identity – Collinearity diagnostics

**Collinearity Diagnostics[a]**

| Model | Dimension | Eigenvalue | Condition Index | Variance Proportions | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | (Constant) | Total Interest | Total Pleasure | Total Sign | Total Risk importance | Total Risk probability |
| 1 | 1 | 3.895 | 1.000 | .00 | .00 | .00 | .00 | 3.895 | 1.000 |
| | 2 | .063 | 7.874 | .48 | .10 | .13 | .02 | .063 | 7.874 |
| | 3 | .023 | 13.107 | .44 | .02 | .34 | .78 | .023 | 13.107 |
| | 4 | .020 | 14.015 | .08 | .88 | .52 | .20 | .020 | 14.015 |

a. Dependent Variable: Total intention

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