



ETHICAL FASHION CONSUMERISM:

A Segmentation and Understanding of Young Swedish Consumers

Driven by an interest in ethical fashion consumption and having identified the necessity for a clear understanding of consumer traits within this increasing phenomenon, we conducted a quantitative research, adopting a objectivist and positivist stance, involving over three-hundred young Swedish consumers. Positioning ourselves along the lines of the behavioral decision theory and assuming a positivist stance, we aimed to identify how young Swedish fashion consumers differ in personal values based on their ethical preferences. The empirical data, collected administering questionnaires among students of Lund University, enabled us to segment consumers based on their attitudes towards ethical fashion issues and consequently to establish their arrangement of personal values. This research contributes to a theoretical understanding and segmentation of ethical fashion consumers and consequently has a remarkable practical value for practitioners within the fashion industry. Four consumer segments are detected and fine nuances are defined using an extended and complete general personal values list such as the Schwartz's Value Index. A picture of the Swedish young fashion consumer is therefore drawn, making a breach to future research in the European ethical fashion context.

Key Words: Ethical fashion consumerism, personal values, consumer segmentation, Swedish fashion consumers.

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Table of Contents

1. Introduction	5
2.Theory	9
2.1 Behavior Decision Theory	9
2.2 Fashion Consumption	9
2.3 Ethical Consumerism	11
2.4 Defining Ethical Fashion Consumers	12
2.5 Swedish Ethics and Consumers	15
2.6 Consumer Values	17
2.7 Literature review on Personal Values	17
2.8 Measuring Values	19
3. Methodology	22
3.1 Research Philosophy	22
3.2 Research Strategy	23
3.3 Research Design	25
3.4 Research Method	26
3.5 Data Collection	27
3.6 Sampling Method	27
3.7 Questionnaire Design	29
3.8 Data Analysis	31
4. Analysis	33
4.1 Missing Values Analysis	33
4.1.1 Ethical Fashion Variables	33
4.1.2 Personal Values Variables	34
4.2 Cluster Analysis	35
4.2.1 Cluster 1	36
4.2.2 Cluster 2	37
4.2.3 Cluster 3	37
4.2.4 Cluster 4	38
4.3 Consumers' Personal Values	38
4.3.1 Cluster 1	38
4.3.2 Cluster 2	41
4.3.3 Cluster 3	42
4.3.4 Cluster 4	42
4.4 Clusters Characteristics	43
5. Discussion	45
5.1 Ethical Attitudes	45
5.2 Fashion Consumer Segmentation	46
5.2.1 The Social Individualist	46
5.2.2 The Perceived Universalist	47
5.2.3 The Stable Centralist	48
5.2.4 The Caring Anarchist	48
5.3 Between-Segments Curiosities	49
5.4 Conclusion	51
5.5 Limitations & Future Research	52
6. References	54
7. Appendix	61
7.1 Questionnaire	61
7.2 Variables Codes	64

1. Introduction

With the forthcoming Olympic Games during summer 2012, the eyes of the world are focused on London and excitement surrounds the Organising Committee that promised to “deliver an outstanding event” and to “embed sustainability into its plans making clear commitment to ensure [that] ethical values run through the heart of the games” as stated by the Coordinator Commission chairman, Denis Oswald (Olympic Movement, 2012). Short after these statements an official report, published by the Play Fair Campaign (2012), disgraced the ethical principles of the Olympic organizations, disclosing the sweatshop practices used to produce sportswear for the Olympic Games. The news rapidly spread around the world, once again raising awareness on ethical fashion issues. The fashion industry is an important driver of the world economy and has a great impact on societies and their environment. A sustainable approach both of fashion organizations and consumers is needed and developed countries are mainly in charge to create a positive change towards that direction. During the last decade, as with the Olympic Games, an increasing awareness on ethical practices has led to an increase in ethical consumption and as such it might be regarded as change driver. In the UK, for instance, ethical clothing sales grew by 72% in 2011, in respect to the previous year, and reached £177 million (Co-operative Bank Ethical Consumerism Report, 2011).

Ethical consumption became a medium for political and moral actions (Barnett et al., 2005), translating into people performing values like altruism and virtuous conducts, sharing viable identities and meanings, as in consumer activism with people supporting political causes (Shankar and Fitchett, 2002). According to Bray (2009), ethics play an important role in the fashion industry as environmental issues, animal welfare, inequitable trade, child labour and working conditions have a great clout with society. He also states that consumers are, due to easy online access and sharing of information about purchases and quality, more informed and thoughtful about a company’s (ethical) practices. After a scandal in 2011 for instance, accused for throwing away unsold clothes, Hennes and Mauritz (H&M) launched an ethical fashion campaign, using organic cotton and recycled polyester for its clothing range, in response to a profit decrease of 5% during the following month (Baker, 2011).

Given the importance and the topicality of the issue, also shown by the Olympic Games scandal, literature extensively covers ethical fashion consumption related to the North American market, mature and with an established ethical fashion labeling system (Beard, 2008), and the fast growing, though insufficiently regulated, Chinese market (Chan, Wong and Leung, 1998). Both economies entail a great impact on world business, society and environment. However, little is research on European consumer values and ethical attitudes in fashion consumption,

notwithstanding its importance. Sweden is a forerunner in sustainable and ethical practises into business and society, setting an example for other countries (Ekström, 2011). Therefore the focus of this research is aimed at Swedish fashion consumers and their personal values.

An understanding of consumer values is crucial for many companies to properly adapt their market strategies and gain competitive advantage (Mizik and Jacobson, 2003). Sheth (1983) argues that marketers should look into the link between products and consumer values rather than focusing simply on product attributes, because it permits to understand consumers goals, needs and desires, thus efficiently target messages and products for the right market segment (Gutman, 1982). According to Philips and McQuarrie (2010) segmentation operates as a potent selling device, as any connection with personal values increases the purchasing potential. "Categorization processes", like these, "represent the way in which consumers segment their environments into meaningful groups by creating equivalences among nonidentical stimuli," in order to "make it manageable and limit it to the point where it matches their individual capacities" (Gutman, 1982: 3). Thus, by segmentation consumers are more capable in relating to their product purchases. Nuances within ethical consumers could possibly help brands target different target groups and reach an overall market potential of ethical fashion consumption.

Until today, due to a discrepancy between questionnaire answers and actual purchasing habits, a lack of empirical and statistical knowledge exists on ethical consumers and the values applied by them during shopping (Tallontire et al., 2001). Free market capitalism has increased our ability to construct our identities, through a bigger array of products and experiences that are within our reach (Shankar and Fitchett, 2002). In regard to ethical consumption, it could be stated that consumers' self-identity as a 'green consumer' relates to particular ethical orientations (Chan et al., 1998; Zuckerman and Reis, 1978). Choosing a certain brand, defines a consumer's value preference. Brands should consider the risk that lies within the perceived values and its connection to consumers buying behavior (Philips and McQuarrie, 2010). For a brand to be able to understand consumer values and preferences is an important part of any marketing strategy and market segmentation strategy.

In the fashion industry, values are decisive in individual choices and purchasing behavior, since through fashion it is possible to communicate and express one's personal identity (Sunyoung, 2010). Johnson et al. (2002: 127) point out that apparel is considered a "second skin" and the first characteristic visible to others, therefore fashion choices are important and not always based on utilitarian clothing qualities or physical needs. Instead, they are based on expressive and symbolic needs. While personal values are stable, fashion apparel is seasonable and known for the rise and decline of numerous fashion trends (Calvo, 2006).

Values have their roots in different disciplines and have been researched in relation to consumers since the early years of the traditional paradigm, the Behavior Decision Theory (Thomas and Znaniecki, 1918-1920; Parsons and Shils, 1951). Due to the abstract nature of values and the complexity (Lapierre, 2000), subjectivity (Babin, Darden, and Griffin, 1994) and dynamism (Day and Crask, 2000) of the concept there is no universal definition. Schwartz (1992) defines personal values as “enduring beliefs that individuals hold about specific modes of conduct that they think are important and guiding principles in their lives.” According to Kahle (1983) and other scholars (Sheth et al., 1991; Jain et al., 2011; Pollay, 1987), they influence consumer decision making, therefore consumption. Every person has a values structure depending on his or her background and values priorities, affecting his or her choices and purchasing behavior (Jain et al., 2011).

Due to the relevance of understanding values and their consequences a number of inventories have been developed trying to measure the values of individuals (European Social Survey, 2002; Schwartz et al., 2001; Schwartz, 1992; 2005b). Researchers such as Rokeach (1973), Kahle (1996) and Tetlock (1986) conducted interesting research into human values, categorizing different values into values types. Schwartz (1992) created, out of over sixty-thousand surveys, a list of common values that act as directive in every one’s life and it has been conceptualized and developed to examine individual values in specific contexts, such as ethical grocery consumption (Shaw et al., 2005).

We consider Schwartz Survey Value Inventory (hereafter mentioned SVI) to be the most appropriate one for this research since it provides the most complete list of personal values applicable to our target sample. It will be used as a foundation for exploring the values pertinent to Swedish ethical consumers in decision making and the nature of their influence in the fashion consumption context. The results will enable the researchers to elaborate and understand accountable values within ethical fashion consumerism. It will be valuable, for both academics and marketers, in regard to better understand this market segment and its fundamental values with a focus on ethical consumerism, upon which organizations can possibly adapt to this profound market change. Market segmentation, as Ekström (2011: 445) states, is “designed to guide companies in tailoring their products and services to appeal to the people most likely to purchase them”. We argue, like Tallontire et al. (2001), that theories and research on ethical consumption and promoting ethical consumer behavior could prompt change in business practice, consumer behavior and a global shift in moral debates.

In our research Swedish students with higher education constitute the target population, based on the fact that Sweden is a leading country in Europe in regard to ethical consumption

(Ekström, 2011). The mentioned population was chosen, in line with Mirza (2004), on one hand because young consumers constitute the next generation of ethical consumers and on the other hand this consumer group shows more interest in fashion than older consumers. According to Joergens (2006) this group could really make a difference by forcing retailers and brands to take action, hence it enhances our research interest.

A survey among over three-hundred students of Lund University, representative of the chosen target population, has been conducted and permitted to draw a picture of the Swedish consumers' personal values in relation to ethical fashion attitudes and therefore to answer the main research question: How do young Swedish fashion consumers differ in personal values based on their ethical preferences? The following related sub questions are sequentially of our interest and confer to understand the research problem:

- 1) What attitudes do young Swedish fashion consumers show towards ethical issues?
- 2) Based upon these attitudes towards ethical issues, is segmentation possible among ethical fashion consumers?
- 3) If segmentation exists, how do different ethical fashion consumer segments arrange their personal values?

The aim of this paper is to contribute to the existing theories and definitions of ethical fashion consumers by its focus on the Swedish context. Clusters within this context are to be drawn and an empirical demonstration of the findings is provided in order to sketch a nuanced description of different ethical consumers based upon the arrangement of their personal values.

2. THEORY

2.1 Behavior Decision theory (BDT)

The interest in consumption in recent decades is confirmed by the increasing number of research journals and conferences dealing with this topic (Ekström, 2011: 43). Consumer research is conducted in different disciplines, however this paper focuses on consumer behavior in the marketing field within the ethical fashion context.

Consumer behavior has been studied along the years since the 30s using different approaches, theories and techniques reflecting the historical periods. A first positivist and quantitative approach, using classical economist theories of different scholars of the 20s and clinical psychology theories of Freud and Maslow in the 50s, has been adopted in the early research with a focus on consumers' choices, judgments and purchasing behavior. Consumers have been seen as "information-processor" or machine from which to gather information and understand attitudes, brand perceptions, satisfaction, involvement and other useful insights for marketers. According to Ekström (2011: 43-50) in the 80s an interpretive and so named, "postmodern turn" reverses the nature of consumer research, using sociological and anthropological theories and shifting the focus on consuming, communities, subcultures, consumer identity and lifestyle. She states that consumers are seen as "tourists" or "tribe members" and qualitative methods are adopted to grasp into the emotions, cultural meanings and symbolism of consumers. Nowadays both paradigms are used, depending on the nature and philosophy of the research.

This paper aims to understand consumer choices and judgments towards ethical issues within the fashion context in relation to personal values, grounded on relevant theories and adopting a quantitative method using a questionnaire. Therefore the research perspective emphasis on cognitions, showing a clearly preference for the traditional paradigm, named Behavior Decision Theory (BDT). We position ourselves along the lines of BDT, testing theory and using statistical methods to analyse ethical fashion consumption among Swedish consumers.

2.2 Fashion Consumption

From an economical stance the textile and apparel industries are crucial sectors for both developed and developing countries (Glasmeier, Thompson and Kays, 1993). History shows mass social movements, due to emerging textile industries, that in Britain and the US transformed rural regions into urban industrial societies during the 18th and early 19th centuries (Dickerson, 1991; Aggarwal, 1985; Yoffie, 1983). Over time fashion consumption

has increasingly taken part in consumer behavior. Bagozzi (1975: 35) defined consumer behavior as “acts, processes, and social relationships exhibited by individuals, groups, and organizations in the obtainment, use of, and consequent experience with products, services and other resources.” With fashion items consumers identify themselves and by doing so they portray an image and socially enact with other individuals and groups. Especially in fashion, consumers modify their preferences and selections by the behavior and choices of others (Bentley and Ormerod, 2009). According to Belk (1988) the desired self is produced by the images and styles that are conveyed through one’s possessions. Thus, one’s consumption shows one’s pursued identity. It is through dressing up and consuming fashion items that people display their image. Myers and Biocca (1992: 116) define body image as a “mental construction” that is embedded in a larger self-schema and can “deviate substantially from a person’s objective physical characteristics”. Accordingly, it can be reasoned that in fashion body image corresponds to the mental constructions and deep rooted personal values.

Hansen (2004) states that consumers usually want ‘the latest’ and ‘the newest’, due to a desire to keep up with trends and be “in style” (in Hansen, 2000b: 248). In the fashion industry this is objectified through combining garments that construct our identity on the surface (Miller, 1994). A disparity between pursued consumer expectations and the actual consumption experience displays this specific consumer desire (Campbell, 1986). Shankar and Fitchett (2002: 502) reason that “the cycle of imagining ways to achieve satisfaction only to experience continued dissatisfaction is continually perpetuated.” Once a consumer has obtained the product he or she desired, a need for ‘new’ satisfying products will occur.

Furthermore, “people buy products not only for what they can do, but also for what they mean” (Levy, 1959: 118). This perspective on consumption is commonly called hedonic consumption, that Hirschmann and Holbrook (1982: 93) relate to “consumers’ multi sensory images, fantasies and emotional arousal in using products.” “Hedonic products are frequently consumed because of the possibilities for self-enhancement and the subjective meanings associated with intangible product features” (Mort and Rose, 2004: 222). The continuous need for new products is apparent in the fashion industry and relates to the hedonic characteristics of the consumed products. According to Koenig (1973) a person’s receptiveness for anything new is somehow essential to fashion-oriented behavior and ‘neophilia’ exhibit this more than other people participating in fashion consumption. Neophilia are consumers that take part in a neophilic consumption cycle, desiring new products in a fast pace (Koenig, 1973). Despite the economic importance of the neophilic fashion-cycle, this topic does not lie within the focus of this research.

Fashion is more than wearing mere clothes and stems from a socially constructed

belief of additional values from the generic raw materials clothing is made of (Kawamura, 2005). Though often used interchangeably, clothes, garment, costume, dress and apparel do, in a sense, differ from fashion. In line with Brenninkmeyer (1963) and Kawamura (2005) we argue that fashion, as a concept, is defined as common usage of dress accepted by society and certain cultural values, subject to rapid change.

2.3 Ethical Consumerism

As stated before values play a role in consumption, thus consumers increasingly base their decisions on their beliefs and attitudes towards ethical values (Tallontire et al., 2011). Consumption also “often involves considerable thoughtfulness about the particular desires and needs of others, though it may also reflect the aspirations which the shopper has for them, thereby functioning as a way of influencing them” (Sayer, 2003: 353). Therefore ethical consumption calls for a broad scope of our concerns for different ethical issues. With the growing phenomenon of ethical consumerism (Tallontire et al., 2011), multiple discourses are used on ethical consumption. Polarizing these discourses, Barnett et al. (2005: 10) enumerate the following: “fair trade conjures an unequivocally unfair trade; voluntary simplicity presupposes consumerism; vegetarianism problematizes omnivory; veganism problematizes vegetarianism; and in the broadest sense ethical consumption conjures unethical consumption.” These debates about ethical and political responsibility, emphasize a difference in time and space as the problem of caring at a distance lacks either an explanation or a justification (Barnett et al., 2005), meaning that ethical issues often stand afar from consumers.

Ethical consumerism always is akin to moral evaluative consumption and actual moral and political actions. Nowadays fashion companies, such as H&M and Timberland, are introducing ethical clothing lines (Siegle, 2012; Ficner, 2010), treading these as commodities to create a medium for objectifying and performing values and ‘moral orders’ (Miller, 1998). As Barnett et al. (2005: 16) point out, “an important dimension of ethical consumption initiatives therefore becomes finding ways not just of enabling people to change their consumption practices, although that is important, but also of facilitating more widespread public participation in debates and decisions about the meanings, objectives and responsibilities involved in contemporary consumption”. Pettit (1991: 237) adds to the debates describing two main approaches to ethics in moral philosophy: consequentialism and deontology. The first one is concerned with the outcomes of ethical conduct and the latter one defines the “set of universal obligations of any consumer in the development of globally situated actions” (Barnett et al., 2005: 15). However, ethical consumption campaigns and policies often are

based upon consequentialist assumptions, offering knowledge and advice to the intellect of consumers about their ethical obligations, they also call upon a consumer's responsibility to care for others, and so deontological beliefs. Barnett et al. (2005) argue to find a balance in promoting ethical consumption, because of the demanding and stringent limitations these approaches raise for ethical consumerism. They also indicate needed attention for virtue theories, which specify character traits, such as justice, compassion, tolerance, courage, patience, persistence, intelligence, imagination and creativity, that lead to human flourishing and enlighten our self-interest in caring for others (Barnett et al., 2005; Hursthouse, 1999; Foot, 2001). MacIntyre (1984) and Swanton (2003) argue that as consumers seldom anticipate the results of their behavior and choices, empirical studies provide evidence of personal integrity, represented by certain personal values, being the motivation of most ethical consumers in their purchasing decisions.

2.4 Defining Ethical Fashion Consumers

Ethical consumerism is widely perceived as coming from the environmental movement and 'green consumerism' (Freestone and McGoldrick, 2008: 446). Green consumerism is considered as contributing to the greater good and any business practice that might have a negative impact on environment or its denizens (Hendarwan, 2002; Elkington and Hailes, 1989). According to Shaw and Shiu (2002) a distinction of green consumerism and ethical consumerism is of importance, as the latter requires a broader scope and a more comprehensive decision making process for consumers. Ethical consumers are more concerned with the social element of consumerism (Strong, 1996) and include a broader range of ethical issues to the spectrum of criteria influencing their purchasing decisions (Cowe and Williams, 2000; Shaw and Clarke, 1999; Harrison et al., 2005; Harper and Makatouni, 2002).

Barnett et al. (2005) point out that "ethical consumption practices can be understood as a means of cultivating particular forms of social distinction by overtly displaying one is ethical", taken for granted what these credentials stand for. A plethora of definitions exist for ethical consumerism and/or ethical consumers. While most take somewhat similar attributes into consideration, they often vary from being general to being very specific. Tallontire et al. (2001) state five areas of concern within ethical consumerism: healthy eating; community development; fair-trade; animal welfare; and environmental sustainability, whereas Aguer et al. (2003: 281) highlight the "importance of non-traditional and social components of a company's products and business process to strategic success - such as environmental protectionism, child labour practices and so on." It becomes clear that both organisations

and their suppliers, as well as consumers take part in ethical consumerism. “Consumption research defines a variety of issues as ‘ethical’, including environmental sustainability, health and safety risks, animal welfare, fair trade, labour conditions, and human rights” (Barnett et al., 2005: 5). An abundance of definitions on ethical consumerism are applicable to fashion consumption, although some, such as healthy eating, do not regard this industry.

In the apparel industry it is commonly known that low-skilled immigrant workers perform labour in sweatshop environments (Glasmeier et al., 1993). Firms working with these kind of peripheral entities and undocumented foreign workers aim at minimizing labour costs. Although this industry challenge is commonly acknowledged, anti-sweatshop campaigns not always are able to be successful, due to the inability of activists to provide frames, wherein an ability to understanding and a connection to social responsibility for distant contexts exists (Barnett et al., 2005). These campaigns are considered important in leveraging common social responsibility and creating political sense of responsibility (Young, 2003). This evolves in a greater awareness of ethical issues in the fashion industry.

Political and moral debates shed light particularly on Third World countries, where secondhand clothing is an important clothing source (Hansen, 2004), as the desire of being ‘in fashion’ evokes imitation processes (Palmer and Clark, 2004). In other words, consumers in developing countries imitate current fashion trends using secondhand fashion items. Adversely, secondhand clothing in developed countries compasses a niche market (Hansen, 2004), emphasizing self-made clothes fabricated from old patterns and garments (Jenss, 2004). Secondhand consumption, as well as usage of vintage products, interact with the concept of textile recycling. It breaks fashion and clothing down to the impact of disposal and use of the raw material. Birtwistle and Moore (2007) therefore suggest, in line with Domina and Koch (1999), media to pay attention to people’s disposal habits by providing them with the right knowledge on potential social, economic and environmental impact of recycling, reusing and re-selling textiles. Provided with the right kind of knowledge, consumers are enabled to participate in ethical fashion consumerism.

In the fashion industry the purchase and usage of fake items is a ‘hot’ topic. Counterfeits fashion products are apparel items that illegally imitate a designer’s original creative work to take advantage of the popularity of the product, hence generating loss of revenue for designers or brands (Kevin, 2010). According to Kevin (2010) consumers might be aware or not of the illicit purchase of counterfeit products and aware consumers are considered unethical (Joergens, 2006). A similar definition is associated to individuals buying fashion items through illegal channels such as unauthorized street markets for instance, given the illegal nature of the purchase. Counterfeit products and original items sold through unauthorized channels entice

consumers through competitive pricing and as pointed out by Henley (cited by Joergens, 2006: 370) ethical reasons are not priorities of consumer fashion needs and desires since they are primarily influenced by price and aesthetics.

According to Webster (1975) a socially conscious consumer considers his or her purchasing consequences to achieve social change and take into account sustainability arguments. Consumers that predominantly consider product information in relation to environmental sustainable action are therefore identified as being strongly motivated by environmental values (Schaefer and Crane, 2005). An example is constituted by consumers' purchasing decision influenced by organic cotton labels on fashion items, a trend confirmed by an annual growth of the organic cotton industry by a rate of 20% since 2008 (Textile Exchange, 2010). Consumers taking into account these environmental and social sustainable values, consider the behavior of organisations during their decision making process. As such not only their own attitudes towards ethics play a role in fashion consumption, but also the attitudes of the organisation or fashion brand related to their specific purchase. Ethical consumers are more likely to judge organisations in assessing their ethical preferences before purchase. Charter (1992) found that the probability of purchase depends on the perceived social responsibility of an organisation. Sankar and Bhattacharya (2011: 226), to this extent, state that consumers are influenced negatively by defective companies' CSR initiatives into domains such as community support and non-local operations. They further argue that, non support of educational, health and art programs for "the economically disadvantaged [...]" and overseas labor practices including operations in countries with human rights violations" might have a detrimental effect on consumers' brand perceptions, therefore purchasing decisions. Consumers that adopt a negative stance towards an organisation are more likely to actively engage in boycotting that specific organisation or its related brands, products or services (Friedman, 1999). Another reason consumers might boycott organisations, shed light on by Harrison et al. (2005: 4), is that ethical consumers "care whether a corporation promotes employees from minority ethnicities, plan their consumption to avoid harm to other animals, worry about product transportation distances and so on." Boycotting, actively or passively, is a result of consumers prioritizing their ethical concerns when making buying decisions (Shaw and Clarke, 1998). Ethical consumers participate in ethical consumption when they base their purchasing decision upon their attitudes towards ethical issues, no matter which issues this regards. Concerning ethical fashion consumers, we argue that the issues taken into account consider the following:

Companies:

- obtaining Fair Labor Agreements with their suppliers
- producing animal cruelty free fashion items
- engaging in environmentally sustainable production
- supporting charities and/or communities (social responsibility)

Consumers:

- taking part in vintage and secondhand clothing consumption
- boycotting fashion brands when not perceived ethical
- preferring local production over foreign production
- purchasing through legal authorized retail channels and do not consume counterfeit products
- buying leather and fur free fashion items
- preferring fashion items with recycled materials or actively recycle clothes and/or textiles
- considering the percentage of organic cotton in their fashion items

2.5 Swedish Ethics and Consumers

As Ekström (2011) states “the Nordic countries have traditionally been characterised as having a strong consumer perspective and consumer protection”. Countries as Sweden, Norway, Denmark and Finland are a global model for sustainable consumption according to Birkin, Polesie and Lewis (2009). Furthermore they are among the seven European nations defined as “deep green” in public procurement policies by the European Commission (2007) and rate high, in large representative surveys, as political and sustainable consumer consumption. Swedish political consumerism is a relevant mainstream form of political participation since consumption is symbolic and consumers can express their personality, preferences and attitudes (Ekström, 2011).

A number of activist groups and organizations promote new sustainable consumption habits and lifestyles, increasing the concern about environmental and social solidarity which are moving into mainstream Nordic debates. The Animal Rights Sweden (Djurens Rätt), an organization against painful experiments on animals, the Swedish Society for Nature Conservation (Naturskyddsföreningen), Friends of the Earth (an international organization founded in Sweden in 1971) and the Swedish Fair Trade center constitute similar examples of influential activist organizations within the animal welfare, environmental and sustainable contexts, reflecting the Swedish sensibility towards these ethical issues. Within the fashion industry the “Clean Clothes Campaign” and the “Buy Nothing Day” are popular movements promoting boycott actions against sweatshop production and unethical fashion brands

(Ekström, 2011). Swedish and Nordic consumers in general are attracted, according to Klepp (2008), to functional fashion design thereby considering a comfortable feeling more important than a visual impact, in contrast to the Italian and French concept of fashion. As Ekström (2011) argues, during the last decade the interest in ethical fashion has increased and as a result, the Nordic fashion industries in 2008 joined their forces to create an ethically responsible sourcing base, initiating a project named Nordic Initiative Clean and Ethical (NICE). The aim is to sensitize fashion companies and consumers to ethical and sustainable issues including recycling and waste processes raised by the increasing short product life cycle, generated by the 'fast fashion'. According to a report of the Swedish Society for Nature Conservation (Naturskyddsföreningen, 2009), the average per capita consumption of clothes in Sweden is 24 kg of which 8 kg are thrown away although nearly 100% of textiles are recyclable. Despite this, the tons of clothes sold or donated to charity a year in Sweden is higher than most of the European countries confirming the assimilating sensibility of Swedish consumers towards ethical fashion issues.

Swedish mentality can be described, according to Amneus (2003), by the word "lagom" that means "just about right" or "no more, no less" and stems from the term 'lagrum', meaning 'according to the law' or 'fair'. Lagom constitutes a way of living without excess, reflected in every personal action, including consumption behavior and fashion purchasing, where the term can stand for "balance" or "optimal amount needed" leading to a conscious consumption. Lagom also represents the Swedish national psyche of equality, particularly regarding gender matters. Amneus (2003) affirms that "Swedes are very proud of their sense of equality" and the society is following the direction towards equal rights and opportunities for different 'gender'. According to Ekström (2011), this is reflected in household behavior, where roles are not distinct like in Asian or other cultures and joint decision between household members are more common. As she states, the term fashion has been for long associated to women, however a trend change has occurred during last few decades when men started taking care more about fashion and the representation of the self through it. This phenomenon is manifested particularly in Sweden as consequence of the gender equality attitude previously explained. The concept of 'lagom' and 'freedom', as Amneus (2003) points out, characterizes the Swedish society aiming to be a good democratic country. It is reflected in the religious context as well, where since the division of the Church and the State in 2000, Swedish citizens are free to choose whether they want to follow the Swedish Church and pay its taxes or not. According to Amneus (2003) the religious sentimentalism has never been really strong in the Swedish society and after the separation decreased to 3% of the Swedes regularly attending public worships. In sum, social constructs are a main part of the Swedish ethical attitude and this is reflected in their daily behavior and personal ideologies.

2.6 Consumer Values

Decision making processes of ethical consumers regard not only what, whether and how much to consume (Cafaro, 2001), but require considerable more evaluation of “the complexities of ordinary ethical conduct in everyday life” (Barnett et al., 2005: 6). Thus, decisions reflect consumption values, which in their turn reflect ‘strong cultural norms and beliefs’ (Pavia and Mason, 2001). Dunlap and Van Liere (1978) argue that pro-environmental behaviour correlates with pro-social or moral values that arise from the value preferences within the individual. Particularly, as stated before, moral or altruistic values influence consumer behavior towards ethics. Consumers, unconsciously or deliberately, base their choices on the values they consider valuable to their behavior. They evaluate the products by the attributes that will help them reach the desired expectations (Gutman, 1982). Personal values provide a measurement of consequences of the purchasing decision with positive or negative impact (Rokeach, 1973). However, as Bartlett et al. (2005: 7) state, “it is important to re-acknowledge that individuals consume within broader networks of social relations and cultural codes.” Their personal values are correlated to this perspective on the decision making process of consumers. Ordinary behaviour shapes the values of people and their concerns with the environment and interactions with other people. Schaefer and Crane (2005) found that personal values influence environmental consumption and to achieve sustainable consumption these values portrayed a variety of focus points. Therefore it is of importance that personal values are measured in this segmentation research concerning ethical fashion consumption. Understanding an individual’s internal motivation to take part in ethical fashion consumption contributes to the development of a more ethical fashion industry.

2.7 Literature Review on Personal Values

Personal values come to the shore, as it deems important for analyzing one’s behavioral motives. Value has its roots in different disciplines, such as psychology, sociology, moral philosophy, anthropology and business ethics (Woodruff and Gardial, 1996). Literature in value research agrees on the relevance and influence in human behavior, however the concept is somewhat abstract (Sussman 1994) and the definitions of value tend to differ. In 1918, Thomas and Znaniecki already related values to attitudes and goals in a social structure, however Sussman (1994) points out the fine distinction between them and also between norms, beliefs and needs. He defines an attitude as “an organization of several beliefs, focusing upon an object or situation,” while a value is a “single belief” (Sussman, 1994: 3). A belief is the representation of information of an individual about something

(Ajzen, 1974) and a proposition expressed, consciously or not, through a person's behavior (Rokeach, 1972). For Williams (1964) a value is a general standard of desirability, guiding several specific norms, while a norm is a mode of behavior, shared by a group of people (Rokeach, 1973). In contrast to a value which is intrinsic in a person, a norm has the characteristic to be external to an individual and it is socially constructed. A distinction between a goal and a value is also outlined, considering a goal as a specific aim of a specific action that might be driven by a general personal value (Sussman, 1994). A value can be seen as a representation of a need, which is an internal state with the necessity to be satisfied. It is noticeable that the definition of these concepts are slightly different and that values assume a general internal connotation and a certain relevance in an individual's behavior of everyday life, guiding actions and judgments (Hetsroni, 2000). Behavior results from externalization of values, which in their turn are consequences of cultural, social and personal experiences (Rokeach, 1973). Rokeach (1973: 3) states that values are organized into a value system that forms the personality of individuals and constitute an outcome of societal demands and psychological needs. They are ordered by relative importance and in decision-making situations this value hierarchy influences, consciously or not, thoughts and feelings, therefore behavior (Pollay, 1987). Gutman (1982: 6) points out that, while values influence behavior, consumers may not be aware of it, meaning that the value hierarchy might be influenced consciously or unconsciously.

The values hierarchy may differ from person to person and from country to country, and a number of researchers examine how consumer values influence the shaping of consumer needs to be met through consumption in different markets (Jain et al., 2011). The general values of a nation, for instance equality between sexes and freedom of speech in the nordic countries, constitute a sort of structure in which individuals form their own evaluation of the world (Ekström, 2011). Thus, consumers may share some values with other groups of individuals and create their own lifestyles. Contrasting Ekström, Schwartz and Sagiv (1995) point out that there is a distinction between social values, consisting of a desired behavior for a group of individuals/society, and personal values, consisting of a desired behavior for a single individual. Social and personal values influence lifestyles that change over time due to the behavioural barriers that prevent individuals from pursuing their desired end-state (Ekström, 2011). These barriers constitute a natural personal limitation of mental, financial, physiological and timely resources (Ekström, 2011). Individuals learn social values and shape their personal culture being in constant contact with other people and living in a certain country, a process Kotler et al. (2009) named "enculturation". However the learning process is not passive and people use their own thoughts and feelings for the construction of knowledge, therefore some

values might not be transferred to new generations and society's values might change over time (Kotler et al., 2009). The effect and result of these changes in social and personal values only become visible after a long period of time, due to the slow pace of change.

Given the importance of value and its consequences the concept is "overused and misused" in social sciences and in marketing management literature (Khalifa, 2004: 650). Several terms are connected to it, such as consumption value (Sweeney and Soutar, 2001), product value (Bowman and Ambrosini, 2000), desired value (Flint, Woodruff and Gardial, 2001), customer value, perceived value (Agarwal and Teas, 2001) and consumer value (Holbrook, 1999; Park, 2004). Consumer value is of special interest for this research, because it refers to an individual's general and personal evaluation on consumption or products while the other concepts are more context specific (Lai, 1995). As Sanchez and Iniesta (2006: 53) point out "consumer value is a cognitive affective evaluation of an exchange relationship carried out by a person at any stage of the process of purchase decision, characterized by a string of tangible and/or intangible elements which determine, and are also capable of, a comparative, personal, and preferential judgment conditioned by the time, place, and circumstances of the evaluation". In other words these are purchase influencing values related to the fashion consumer.

2.8 Measuring Values

In order for these values to become usable by researchers and practitioners, identification and structuring has to take place. In 1973, Rokeach developed a classification system of values called the Rokeach Value Survey (RVS) consisting of thirty-six values divided equally in two categories: terminal values and instrumental values. Terminal values are related to desired lifestyles and are goals that individuals try to achieve during their lifetime. From a consumer behavioral stance, these goals can be achieved through buying activities (Rogers et al., 1990: 2). Instrumental values reflect preferred modes of conduct drawn on socially constructed frameworks. The RVS has been used in empirical work by several scholars in different fields and constitute to the foundation of current research (Pinto et al., 2011; Gutman, 1982; Freestone and McGoldrick, 2007). Rokeach (1973) has the merit of contributing to values research with the development of a comprehensive list of values, however he did not identify any sort of values structure.

Other scholars such as Kahle (1983) and Mitchell (1983) have proposed lists of values based on RVS. Kahle's list of values (LOV) is composed of nine values, derived from RVS but more related to consumers and their daily lives (Ekström, 2011). Mitchell's work segmented US consumers, identifying nine lifestyles based on social values and personal traits (Mitch-

ell, 1983). He created a model, known as the VALS™ system, however this will not be used in this research because of its focus on lifestyles and social values which differ, as mentioned above, from personal values. Instead, we will make use of Schwartz's values list (1992) (Appendix I).

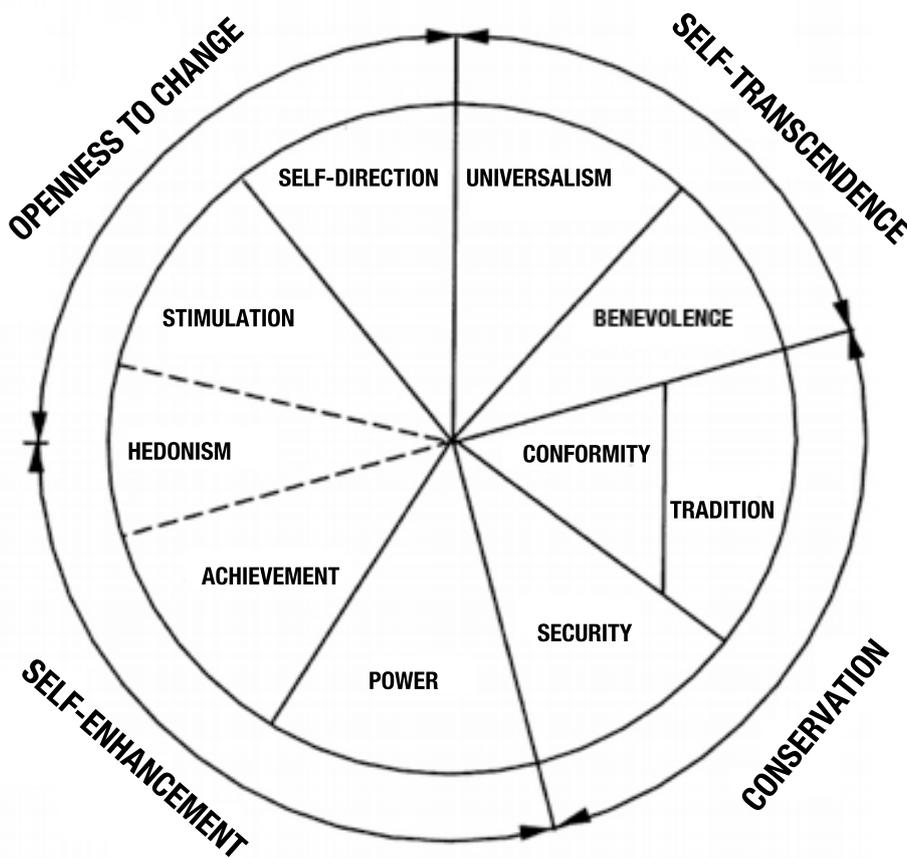


Figure 1: Schwartz's Circular Value Structure

Schwartz and Bilsky, in 1987, were the first to test the RVS in cross-cultural situations and subsequently developed an expanded list of general personal values called 'Schwartz Value Survey Index' (SVI) within a circular structure (Schwartz and Bilsky, 1987; Schwartz, 1992). In a wide survey of over sixty-thousand people from more than sixty countries from every inhabited continent, Schwartz identified fifty-six common values gathered in ten value types that acted as guiding principles for an individual's life. Schwartz believes that his research on values is complete and as he states "it is possible to classify virtually all the items found on lists of specific values from different cultures [...] into one of these ten motivational types of values" (Schwartz, 1994: 22). Since values, as stated above, are dynamic and change over time within social contexts, Shaw et al. (2005) found three additional values to the SVI: capitalism, consumer power and animal welfare. As we consider them of importance for our research on ethical fashion consumerism, the three values are included in the research.

Schwartz' ten value types are self-direction, stimulation, hedonism, achievement,

power, security, conformity, tradition, benevolence and universalism. His research however goes beyond a mere identification of values. He dynamically organized them in a circular structure depending on their mutual compatibilities and incompatibilities. In fact, he states that values have practical and social consequences that may conflict or be congruent with other values (Schwartz, 1992). As shown in Figure 1 the model is two-dimensional having the openness to change on the opposite side of conservation on one axe and self-transcendence versus self enhancement on the other axe. These four value-dimensions gather the ten value types, which in turn encompass the fifty-six values of Schwartz. Self-transcendence gather universalism and benevolence values and express concern for the welfare and interest of others. It opposes self-enhancement that encompasses achievement and power values. Conservation gives importance to self-restriction and resistance to change. The values encompassed are in fact tradition, security and conformity, thus it opposes openness to change that on the other hand emphasise independent action, motivation for new experiences and personal feelings. The values within this dimension are self-direction and stimulation. In the Schwartz model therefore incompatible values are in opposing direction while congruent values are next to one another in the circle and the more distant the values are, the more antagonist their motivations. This model is clear and ordered in its organization and it will allow us to display the findings of the research in a structured way.

3. METHODOLOGY

3.1 Research Philosophy

Coming from the Behavioral Decision Theory we seek to understand consumers' personal values, attitudes and preferences towards ethical fashion issues. As different research philosophies affect theoretical explanations, methodological reasoning, interpretation of the gathered data and the analyzed results, we feel compelled to take a certain stance in regard to specific ontological and epistemological perspectives.

In our research we adopt a positivist epistemology, since an explanation of human behavior is key and Bryman and Bell (2011) consider it belonging to the positivist approach, instead of understanding human behavior in the interpretivist hermeneutical approach. A fine statistical probability, leading to a generalization of the research findings, is extracted from an efficient research design including a proper operationalization of theoretical concepts and data collection method (Easterby-Smith, 2008). The gathered data collection displays an ethical distinction between fashion consumers, explained through the respondents' rate of personal values. According to the positivist assumption of operationalization, theoretical concepts need to be defined in a way which "enable facts to be measured quantitatively" (Easterby-Smith, 2008: 58). The use of methods, lend from the natural sciences to study social reality, is deemed positivist and accordingly so, externally reckoned and reality is studied objectively. Furthermore, positivism entails that the use of theory generates hypothesis that, through empirical scrutiny, can be tested and confirmed or rejected (Bryman and Bell, 2011). Therefore an objectivist ontology is naturally applicable to this research.

In contrast with the implications of social constructionism, problems are better analysed if reduced to simple elements instead of including the complexity of the whole situation (Easterby-Smith, 2008). The research problem is broken down in dimensions, singularly approached for a further composition and better understanding of the whole situation. The following interrelated sub-questions show the contemplated positivist approach to meet the main research question, simultaneously implying hypothetical assumptions:

- 1) What attitudes do young Swedish fashion consumers show towards ethical issues?
- 2) Based upon these attitudes towards ethical issues, is segmentation possible among ethical fashion consumers?
- 3) If segmentation exists, how do different ethical fashion consumer segments arrange their personal values?

Within the hypothesis the theoretical concepts are defined and translated into operational terms, for example defining the concept of ethical fashion consumerism. This is a linear process, known as “deductive process”, and counts with clear and logical sequences, resulting in a theoretical contribution. In order to answer above mentioned questions, a large number of samples is required to draw inferences about the wider population in line with Easterby-Smith (2008).

3.2 Research Strategy

Following the taken stance, in order to collect objective data identifying the difference of personal values of ethical fashion consumers, our attention is congruently directed to a quantitative research approach. To this extent the research strategy emphasizes quantification in the collection and analysis of data in which the accent is placed on the testing of theories and assumptions (Bryman and Bell, 2011). Bryman and Bell (2011: 152) explain that quantification entails “transforming the information into numbers to facilitate the quantitative analysis of data, particularly if the analysis is going to be carried out by computer”. Thus, the concepts employed in quantitative research have to be measured and afterwards used as dependent or independent variables. Measurement allows us to consistently and precisely define clusters of ethical fashion consumers and delineate fine differences through the claimed importance of personal values. Bryman and Bell (2011) state that consistency is an important characteristic of quantitative research and involves the reliability of the results over time, demanding the measurements not to be influenced by its administrators. Furthermore they argue that quantitative research requires utmost precision, as gauging nuanced differences and relations between variables is part of the research.

At the outset of our research we felt compelled to define all possible ethical issues within the fashion industry, in order to be able to find any consumer segmentation. Through exhaustive theoretical research all possible concepts were stated and defined in the theoretical framework. To measure a concept, such as “ethical fashion consumer”, it is necessary to have more indicators and we devised them through a series of variables, constructed in sentences (Appendix I), by which respondents report their attitudes towards the defined ethical fashion topics. Fifteen indicators are used, since a single indicator may incorrectly classify many individuals or capture only a portion of the underlying concept. For the purpose of the research also, multiple indicators help making more nuanced distinctions within and between concept dimensions and consumer, rather than a single general indicator (Bryman and Bell, 2011). The indicators, used to measure and distinguish the type of ethical fashion consumer, indirectly take charge of determining an ethical consumer. Bryman and Bell (2011: 155) agree that “sets of

attitudes always need to be measured by batteries of indirect indicators.” The indirect measure of the concept of “ethical fashion consumer” is based on a theoretical description of the different conceptual dimensions. The indicators, used to quantify this measure on ethical fashion consumption, are computed on a seven point Likert scale (1 = not important, 7 = extremely important; Appendix I), as approach to investigate clusters of attitudes towards ethics within the fashion industry.

The main strengths of the positivist paradigm and quantitative methods are that “they can provide wide coverage of the range of situations, they can be fast and economical and when statistics are aggregated from large samples, they may be of considerable relevance to policy decisions” (Easterby-Smith, 2008: 71). Time and budget limitations influenced our choices, however we see a conformity of the research problem to the position assumed and we are fully aware of the research merits and limitations. In quantitative research it is generally acclaimed that measurement, causality, generalization and replicability are main preoccupations of a researcher. Therefore we briefly touch upon these topics here, as they flow throughout the different phases of the research.

Any conducted research is concerned with reliability and validity, and we trust in our measure of data, sampling, used practices and analysis to indicate the consistency of our work. Replicability is concerned with consistency and construct validity. The interobserver consistency could concern, in this case, the different judgments of the two researchers when translating data into categories, however the objective nature of the research and the ontological stance of the authors, exclude any similar doubt a priori. Thus the measure can be considered reliable and consequently valid, in line with Bryman and Bell (2011: 161) who point out that the two terms are related and “validity presumes reliability”.

We believe that, using Schwarz’ SVI, extended with three additional variables (Shaw et al., 2005), as a tool to define fine nuances within the segmentation of fashion consumers based on their attitudes towards ethical issues and an extensive theoretical research on ethics within the fashion industry, enable us to refute any doubts on construct validity. As for the impact and variation of the independent variable on the dependent variables, we have argued that personal values reflect internalized motivational reasons for an individual’s behavior. This indicates also the causal relationship between the two different parts of the questionnaire (Appendix I). The concepts asked to the respondents, are described and explained with a certain level of naturalness and in ordinary, understandable language, as suggested by Bryman and Bell (2011) in order to enhance the ecological validity. The indicators used to measure the concept of “ethical fashion consumer” have been carefully chosen and phrased in a way to avoid fluctuation of the results over time for a sample of

respondents on different occasions and lack of coherence when relating indicators to each other. The fifteen sentences aiming to measure the concept, present specific terminology and a syntactic pattern conform Bryman and Bell (2011) and Malhotra (2010). A representative sample of respondents maximizes our opportunity to generalize the results of this research. Hence, the external validity is related to the transferability of our findings to other contexts.

After defining all concepts, clarifying the research question and designing the questionnaire, data was gathered from a relative small sample size in relation to the population, guaranteeing, despite the practical limitations, a generalization of the findings across young Swedish fashion consumers. Hereafter, relations among different ethical consumer segments and personal values are presented, providing material and insights for further research and new theories in this specific context. In the following section the research design and method used in this research will be clearly explained so that it is replicable.

3.3 Research Design

In order to collect data representing truly the observed reality and leading to valid and replicable results, we consider that a cross sectional design is the most appropriate one for the research. According to Malhotra (2010: 108), it is “the most frequently used descriptive design in marketing research”. This research is conducted to estimate a percentage of units of a specified population behaving in a certain way and to define a degree of relation among variables, therefore it matches our purposes. The major difference between descriptive and exploratory research, as mentioned by Malhotra (2010), is that descriptive research is based on specific hypothesis, thus the researcher seeks to demonstrate them through specific and clear defined information requiring a pre-planned and structured research. Specification of the who, what, when, where, why and in which way, is needed.

Cross-sectional studies relate to social survey design in which data are collected mainly by questionnaires or by structured interviews, involving the selection of different units in different contexts in order to collect quantitative data from a representative sample in connection with dependent and independent variables (Bryman and Bell, 2011). The chosen approach reflects the characteristics of a multiple cross-sectional design, in line with Malhotra (2010), presenting more samples of respondents from which information is obtained only once. Though it can not detect changes over time, it allows comparisons at the aggregate level and a better response to bias compared to a longitudinal design that involves a repeatedly measured fixed sample. We are interested in variations in respect to people and their attitudes towards ethical issues within the fashion industry, thus data are

collected in a standardized and systematic way, more or less simultaneously, to determine the relations among these variables. In order to overcome the preoccupation of generalization and causality underlined by Malhotra (2010), the design is supported by a large amount of data collection.

3.4 Research Method

According to Morgan and Smircich (1980: 491) “the choice and adequacy of a method embodies a variety of assumptions regarding the nature of knowledge and the methods through which that knowledge can be obtained.” We committed to the use of a self-completion questionnaire to gather a quality ensured response from the right sample, as suggested by Bryman and Bell (2011: 619) in a positivistic paradigm, using methods from the natural sciences. They also state that this type of research “involves the study of meanings in the form of attitude scales.” Both the chosen quantitative approach and our taken epistemological and ontological stance contributed to the decision of using a questionnaire to fulfill the aim of the research and answer the main research question.

Dissimilar from an interpretivist approach, a positivist quantitative research is more creative in analysing its data than often thought (Bryman and Bell, 2011). The interpretations of the researchers depicts the theory and concepts creating opportunities, that lie within analysing data. Even though, generating theory and concepts, as ‘ethical fashion consumer’, is commonly not perceived as belonging to a quantitative study, thus placing ethical consumerism in the context of the fashion industry, could be acknowledge as theory or concept development. However, unlike a qualitative approach this research does not place any emphasis on the possible generation of theories.

Development of a quantitative method, which would provide the right data to answer the research question, was primarily based on the ability to contribute to previously found scientific concepts. Using a questionnaire enabled us to be swiftly and gather a large body of data in a fast pace. Online surveys were, due to the sample planification and its little feasibility and numerous validity doubts (Bryman and Bell, 2011), declined and seen as not applicable to the population and research we desired. Printed self-completion questionnaires were therefore distributed to the appropriate sample within similar time-frames in different occasions.

3.5 Data Collection

Using quantitative methods it is possible to collect primary data or secondary data. The former gives more control over the sample and the quality of data in comparison to using secondary

data from existing sources in line with Easterby-Smith (2008). Contrasting them, we consider and demonstrate that primary data collection is very efficient regarding time and effort. The use of self-completion questionnaires is the only data collection method of this research. It provides quantitative data explaining the phenomenon observed, though not understanding this at hand (Easterby-Smith, 2008). To have a deeper comprehension of the research results a mixed methods research should be conducted, in our opinion, combining quantitative and qualitative data. Nevertheless given the complex and veiled chosen phenomenon and project limitations, a single approach provides relevant data for the explanation of the phenomenon. Primary data are required since they enable us to tailor the data collection to the purpose of this research. No secondary data could provide us with such precise information and explanation of consumers attitudes towards ethical fashion issues. The questionnaires administered let respondents think and excavate their personal values besides asking specific questions about the research phenomenon. As Malhotra and Birks (2003: 85) point out “secondary data are data that have been collected for purposes other than the researcher’s purpose.” They are not collected to answer a research question, however they are used to understand the phenomenon at hand. Given the peculiarity of our research problem and the desired control over size of the project, time frame, goals and samples, we decided to use only primary data. Compared to secondary data though, a primary data collection requires the development and execution of a plan and it takes more time than acquiring secondary data, however quality is preferred to convenience.

3.6 Sampling Method

As stated previously by Easterby-Smith (2008), it is ‘vital’ for good research to respect the criteria of validity, reliability, replication and generalization of the measurement of the studied phenomenon. Sampling should be representative of the population from which the sample is to be selected and precise in describing the same characteristics in order to be able to collect valid and reliable data to ensure an appropriate generalization. They argue that the sample is biased, if there appears to be a difference in some way. It is difficult to remove bias from the selection of the sample, thus the researchers have to carefully choose the appropriate sampling design and as Bryman and Bell stated (2011: 177) “ensure that steps are taken to keep bias to an absolute minimum”.

In our research Swedish students with higher education, constitute the target population and in order to have representative samples, considering geographical constraints, only students from Lund University are selected to take part in this research. Each faculty, of the eight existent, is proportionally represented in the sample and have

been randomly selected, as we approached every second student that walked into the main faculty hall, or third student when the second did not want to take part in our research or did not meet our requirements of nationality or faculty. In order to collect in an efficient way the right amount of questionnaires, we dedicate four hours per day (10:00-14:00), three days a week, along two of the ten weeks time at our disposal for the project. Every student has been selected only once, hence the sampling is, in line with Malhotra and Birks (2003), without replacement. As previously stated, a positivist approach and a descriptive research design require a large number of samples selected randomly. This method offers to every member of the population an equal and fixed probabilistic chance of being part of the sample rather than relying on our personal judgments, therefore the sampling procedures we used can be categorized as probability. The proportion we used to draw the probability of selecting each sample has been fixed to 1 in 100 considering the numbers of students enrolled in each faculty (Table 1).

The subdivision of the student population by faculties is a probability technique called stratified sampling that imply a stratification of homogeneous and heterogeneous groups of the target population using some variables, such as education in the considered case. The importance of the homogeneity of the elements within a stratum and the heterogeneity of the elements in different strata is related to the representation of the population and therefore to the generalization of the data collection results. For the same reasons we used a proportionate stratified sampling, taking a proportionate sample to the relative size of the strata in the total population. The proportion 1 in 100 guaranteed that faculties with larger number of enrolled students have been considered more influential than others in determining the population mean.

Due to the statistical nature of the sampling method, from a random sample it is possible to generalize to the population and, since a large sample is required, the sampling error decreases and the sample is likely to be more representative of the population.

	Students Enrolled (2011)	Fraction 1/100	Sampled Size
Faculty of Engineering	6.298	63	70
Faculty of Science	5.998	60	66
Faculty of Law	4.471	45	50
Faculty of Social Sciences	3.970	40	44
Faculty of Medicine	3.023	30	33
Faculty of Humanities and Theology	1.920	19	22
School of Economics and Management	1.845	19	20
Faculty of Fine and Performing Arts	712	7	10
Total	28.237	283	315

Table 1: Sampled Population

When a social survey is conducted it is common that some people of the sample refuse to participate and also not all the participants are included because some of them inappropriately answers the questionnaire. Therefore we calculated a non-response rate of 10% and collected 315 questionnaires, given a total sample of 283 students.

3.7 Questionnaire Design

According to Malhotra (2010: 335) “a questionnaire is a formalized set of questions for obtaining information from respondents”. The aim of the questionnaire was to gather data about the respondent’s attitudes towards ethical fashion issues and the importance they place upon their personal values. Therefore the questionnaire consisted of two parts, in the first part respondents were asked to rate the importance or influence of the specific values and, in the second, to rate ethical issues on a seven-point Likert scale (Appendix I). The section about personal values was constructed as outlined by Schwartz (1992) displaying fifty-six values and their descriptions. As before mentioned, we considered Shaw et al. (2001) contribution to the ethical issues in Schwarz’s research highly important for our research on ethical fashion consumerism and therefore added three additional values. Similar to Schwartz (1992) two principles served as guidelines to place these additional values (Capitalism, Consumer Power and Animal Welfare) on the lists presented to the respondents. Values that represented the same value type were separated from each other by at least two other values and values were separated by at least three other values from the same quintile on importance. The latter could not be stated a priori and therefore is based on the circular structure of the SVI method, which argues that the interrelation of importance among the value types is placed across the circular structure, placing the least interrelated opposite of each other. This strategy led to place Capitalism behind Mature Love, Consumer Power behind Unity of Nature and Animal Welfare behind Social Order. However, Consumer Power, Authority and Social Security all belong to the value type Power Value, because of common definition reasons and naturalness of explanation of values, Consumer Power is less likely to be associated with Social Security than with Authority. Animal Welfare is placed too close to Meaning of Life, though definition wise this will not influence the respondent, as with the placing of Consumer Power, while administering the questionnaire.

Presented in two lists, the terminal values and the instrumental values were separated for overview and ease of conduct reasons. Before rating the values, the respondents were asked to read the whole list and choose the value they rated the most and least important to them. This anchored rating of values by the respondent sheds clearance, minimizes the

response error and decreases inaccurate answering (Malhotra, 2010). After rating the fifty-nine personal values, the questionnaire shift focus towards ethical issues within the fashion industry. Based on extensive theoretical research, we defined fifteen different statements about ethical fashion issues disregarding any non fashion related ethics. Placing this part behind the personal values serves to get ratings on the personal values which are not influenced by the ethical issues and more specific and sensitive topics that they accompany, also called the funnel approach as explained by Malhotra (2010). Furthermore, we contemplated the educational level in regard to phrasing and provided descriptions of concepts that could be perceived ambiguous. As the questionnaire sample contained only Swedish respondents, the language used, English, for the questionnaire is based on the assumption that due to the high educational level and the bilingual educational system of Sweden, all respondents should be able to understand the concepts and words used in the questionnaire. Although, if deemed necessary we provided explanations and definitions for unambiguous concepts. The ethical statements were both positive and negative phrased, as Malhotra (2010) argues that dual statements are necessary according to its proven track record for measuring attitudes and the influence of directionality of the statements.

On both the personal values section as the ethical fashion consumer section closed questions and a seven-point Likert scale were used to acquire the right data. This is a widely acknowledged and mostly used approach in regard to scaling answers in questionnaire research, being easy for respondents to complete the questionnaire and also for the researcher to analyze (Bryman and Bell, 2011). In general the basic information, needed to answer the research question, were asked before classifying information such as age, gender and educational level, which could possibly alienate respondents. For similar reason the values were not pre coded, as the amount of values or questions to be answered could scare off respondents. Clear instructions were provided and the questionnaires were printed on good quality paper, while a fashionable layout with clear-to-read font were used, conform topic to encourage, stimulate and interest respondents. To identify and eliminate any potential problems concerning administering the questionnaire a pretest has been undergone by twenty students from the School of Economics and Business Management. Hence slight adjustments in explanations and descriptions were made before administering the questionnaire to the previously defined sample.

3.8 Data Analysis

In order to fulfill the purpose of this research we use SPSS to run our statistical analysis on the collected quantitative data, using methods from the natural sciences. In line with the aim

of our research a backward segmentation of the respondents is needed and all the data collected are relevant to draw a clear and representative distinction of the different clusters. Since factor analysis is a data reduction technique and it implies variables reduced to a small number of factors which explain the data variance, it is not taken in consideration for this research (Malhotra, 2010). In discriminant, variance and regression analysis variables are classified as independent or dependent, while in the cluster analysis this distinction is not made. For these reasons, given our scope, we analyse the collected data following the clustering method. It is a classification method that implies no a priori information about the cluster membership (the cluster to which each consumer belongs), and rather let data define their membership. The first step in cluster analysis is to formulate the problem based upon previous research on ethical consumerism, hence the fifteen variables are identified in the theoretical framework, concerning the attitudes towards ethics among fashion consumers.

In order to measure the similarity of consumer groups we used the squared euclidean distance measure, that according to Malhotra (2010: 665) is the most common one for this kind of scope and as he states, it “is the square root of the sum of the squared differences in values for each variable”. The procedure we use for the cluster analysis is called hierarchical clustering because of the involvement of different methods in a hierarchical structure. Though as suggested by Malhotra (2010: 668) “hierarchical and nonhierarchical cluster methods should be used in tandem.” Accordingly agglomerative clustering is used, before applying K-means clustering, to group each case in separate clusters until there are no cases left, while aiming to minimize the variance within each cluster. Therefore we used a variance method named Ward’s procedure that implies a calculation of the variables and the squared euclidean distance to the cluster for each consumer. Hence, we combined the clusters with the smallest increase in the total sum of squares within the distances between clusters. This statistical procedure results in an agglomeration schedule with coefficients and cluster stage combinations, which provides us with the insights needed to decide on the amount of clusters. The next performed K-means cluster analysis produces the final clusters, with cluster membership and cluster centroids. Cluster centroids are “the mean values of the variables for all the cases in a particular cluster” (Malhotra, 2010: 664). This cluster procedure results in a proper backward segmentation of the young Swedish fashion consumers based on their attitudes towards ethical issues.

To provide correct results, we cleaned the data from any missing values, outliers and invalid response sets. Therefore we adopted, similar to Schwartz (1992), three main assumptions to eliminate possible invalidities in regard to the first part of the questionnaire and one more assumption considering the second part. Respondents that used a response

7 (extremely important), in the personal values section of the questionnaire, more than 21 times, or any other response more than 35 times, were dropped. Furthermore those respondents who failed to answer more than 41 responses got excluded from the data set, as they are expected not to have filled out the questionnaire with interest or serious attempt. On the second section of the questionnaire, respondents were expected to answer at least 13 questions, otherwise they got excluded as well. No effort was made to check the actual response set on values and patterns, as the questions define the possibility of the respondent being an ethical consumer and the difference in attitudes towards ethical issues. We assume that a non-ethical consumer has the possibility to respond to all questions with a response 1 (completely disagree) or a response 7 (completely agree), depending on the direction of the question towards being assumed an ethical consumer.

A missing value analysis and cluster analysis were run on the second section of the data set to cluster the ethical consumers, before the personal values per cluster were analyzed and an importance list was created, in order to understand the internal motivations for purchasing ethical fashion items or not. Following a positivistic stance we finally make interpretations on the found segmentation of ethical fashion consumers and nuance the differences through the importance of their personal values.

4. ANALYSIS

4.1 Missing Values Analysis

Before analyzing, all collected data is checked for validity. Therefore, before mentioned data cleaning rules are applied and individual cases are filtered out of the data set. Over the selected data a missing values analysis (MVA) is run, in order to find patterns and invalid data sets. Missing values can be missing completely at random (MCAR) or not missing completely at random (MAR), in which case the missing values or the response set displays a pattern and is considered invalid. The MVA is firstly applied to the variables from the second part of the questionnaire, as these are the variables needed to cluster the cases and secondly applied on to the first part of the questionnaire to find any response patterns. The variables related to the first section of the questionnaire are used to define the internal motivational differences of the behavior of the ethical consumer segments and thus will be needed in a later stage of the analysis. For clustering purposes, in line with our research question, the importance of missing values is higher with the ethical fashion variables of the second part of the questionnaire than the importance of the missing values of the personal values variables.

4.1.1 Ethical Fashion Variables

After coding our variables (Appendix II), a first glimpse at the univariate statistics of the ethical fashion variables shows that the overall amount of missings is in none of the variables higher than 1% of the cases, except for variable A1 (1,1%). This variable has a high number of high extremes (8), which is also the case for A8 and A14 (respectively 7 and 3). The percentage missings per variable is considerably low and no concern is needed, as is the case with the three high numbers of high extremes, which do not exceed 8 on a total data set of 280 cases (less than 3 %).

The separate variance t-tests, omitting variables with less than 1% missing, displays only the variable A1, which has, as stated before, a merely 1,1% missing and is commonly accepted in data analysis. Cross tabulations show a similar acceptance of missings (with omitting variables with less than 1% missing), as no extremes or remarkable differences are perceived in the percentages. We therefore expect the missings in this section to be completely at random, and a look at the tabulated patterns enforces this thought as no missings appear to be simultaneously. Furthermore, both summaries of estimated means and estimated standard deviations do not show extreme differences between the different methods to be used to replace missing values, listwise, all values or Expectation-Maximization (EM) replacement. Any fluctuations between these methods would relate to the missings not being completely at

random. Based on the previous tables and statistics, we can assume that the missings in our data set are completely at random.

In order to control if this is truly the case, Listwise and EM Estimated Statistics are produced. Little's MCAR test is expressed in the printings of the EM Estimated Statistics and the significance number of this test explains the possibility of the missings being completely at random or not being completely at random. The normal hypothesis of Little's MCAR test is that all data is completely at random, if the significance level is less than 0.05 this hypothesis is dropped and it can be accepted that the missing data are not completely at random. Our data shows a significance level of 0.540 therefore we can state that our missings are completely at random. Nevertheless, we chose in line with Malhotra (2010) to substitute the missings with imputed responses, following the Expectation-Maximization method, in order to increase the integrity of the subsequent analysis.

4.1.2 Personal Values Variables

The variables on Schwartz's personal values are stated in the first part of the questionnaire and point out the consumers values hierarchy. As these variables will be grouped by the cluster analysis on the ethical fashion variables, we only need to run a missing values analysis (MVA) to detect probable patterns in responses. The univariate statistics displays that all variables have less than 2% of missings (more than 1% are V6, V16, V17, V21, V23, V46, V50). However, there are a couple of variables that show a high number of low extremes, which could imply responses not being completed at random. In line with Hair et al. (2010), the high number of extremes does not exceed 10% of the total amount of cases, except for V47 (number of low extremes: 29) and this might be a sign of the variables not being completely at random. Though in the summaries of estimated means and estimated standard deviations this variable, or other variables, do not show extreme divergence.

Further, analysis of a separate variance t-test constitutes to our suspicions about possible patterns in missing responses, as V16, V21, V23 and V50 show remarkable changes in means when missing or present in the analysis. Concurrent with the higher percentage of missings on these values (namely 1,8%), their cross tabulations provide similar prove to these findings. Tabulate patterns, however, display no simultaneous missings on these and other variables. Verifying if the variables indeed are missing completely at random or not with Little's MCAR test returns a significance level of 0,000, by which the normal hypothesis should be dropped and the missings are not completely at random. Deleting the four aforementioned variables from the analysis, individual and combined deletion, does not change significance levels (significance levels when deleting V16: 0,000; V21: 0,000;

V23: 0,002; V50: 0,000; all together: 0,000) and thus is not executed for the subsequent analysis. Replacement of the missings is not regarded necessary, due to the low percentage of missings and the unlikely theoretical implications it might have on the use of Schwartz's renowned model.

4.2 Cluster Analysis

Defining clusters is an important step in our research and it explains the great effort spent in deciding the number of clusters in order to draw truthful conclusions given the collected data. In line with the hierarchical clustering, we used the distances of combined clusters as criteria for their definition. We analysed the "agglomeration schedule" and searched at which stage the values in the "coefficients" column were increasing more than double between the stages. Consequently, it is perceived that relevant differences occur between the last four stages (differences are 276-277: 720,004; 277-278: 1535,577; 278-279: 2593,332), leading to assuming four clusters within this sample. Using Ward's procedure, a dendrogram shows that the clusters at the last three stages are being combined at large distance, and thus confirming the four-cluster solution. Furthermore we consider the relative size of the four final clusters to be meaningful, considering that each clusters holds around seventy consumers.

	Cluster			
	1	2	3	4
boycott if use of sweatshop	3	3	2	5
purchasing second hand items	5	2	2	6
preference for local production	4	4	2	5
obtaining of Fair Labor Agreement	4	4	2	5
purchasing through legal authorized ...	4	5	3	5
purchasing leather free items	2	3	2	5
purchasing vintage items	5	3	2	5
purchasing items with recycled materials	4	3	2	5
animal cruelty free production	5	6	4	7
environmental sustainable production	4	5	3	6
purchasing fur free items	3	5	2	6
recycling fashion items	4	4	2	6
not purchasing counterfeit items	3	5	3	4
importance of high % organic cotton	3	4	2	4
social responsible support	4	4	2	5

Table 2: Final Cluster Centers

Notwithstanding acknowledgement of the importance of clusters' interpretive quality, we conducted a three cluster analysis in order to see if this might be preferable, in terms of interpretation, instead of a four-cluster solution. Comparing both a three-cluster and four-cluster analysis, the previous assumption is confirmed and four clusters are considered to be more detailed and representative of the population. However we performed additional analysis to prove the stability of our solution, for instance by using different distance measures. Ward's linkage method in combination with the euclidean distance or Pearson's correlation distance provides both an amount of three clusters. Furthermore, a Two-Step clustering method results in a poor division of only two clusters, while the centroid linkage method with a squared euclidean distance shows an amount of four clusters in its analysis. Conducting Ward's method with squared euclidean distance on half of the cases, twice results in four clusters, displaying an overall similarity across cluster centroids.

As previously stated, the cluster analysis allowed us to segment consumers on the base of their attitudes towards ethical fashion issues. By doing so, we obtained Table 2, which presents the level of agreement of consumers with the fifteen chosen statements, providing us with relevant data for a cluster analysis.

4.2.1 Cluster 1

Consumers belonging to this cluster score considerably average towards ethical topics within the fashion industry. All issues are rated between 3 ('somewhat disagree') and 5 ('somewhat agree'), with only one outlier disagreeing on buying leather free products. Furthermore purchasing fur free items is somewhat disagreed on, in contrast with animal cruelty free production and purchasing secondhand and vintage fashion items, which are somewhat agreed upon. A strong willingness to boycott companies that participate in sweatshop production is not applicable to this cluster members, as the data shows a cluster centroid of 3 on this ethical issue. Both purchasing counterfeit fashion items, as well as perceiving a high percentage of use of organic cotton, is also somewhat disagreed upon (3) and does not relate to the attitudes towards ethical issues in the buying behavior of this consumer. Buying fake products or products without use of organic cotton or a low percentage of organic cotton is not unusual for these consumers.

In sum, the consumers in this cluster, although seemingly caring for animal cruelty free production, do not place a major importance on buying leather and fur free fashion items. Presumably these consumers are more interested in functional and aesthetic considerations when buying fashion items, instead of connecting with deeper lying concerns on ethical issues, even though they consider the general societal standards on conducting ethical

business, such as animal cruelty free production and purchasing secondhand and vintage fashion items, for granted. The later two on secondhand and vintage products might relate to underlying price considerations.

4.2.2 Cluster 2

Cluster analysis shows that within this second cluster centroids are located between two extremes, namely 2 ('disagree') on purchasing secondhand items and 6 ('agree') on animal cruelty free production. In regard to socially responsible behaviour consumers within this segment somewhat agree with purchasing through legal authorized channels, not purchasing counterfeit items, environmentally sustainable production and fur free purchasing. These four issues are well-known and often appear in news topics, as such they can be considered as accounted for according to social constructs. However, items that consider taking action or behaving after an opinion towards ethical issues are somewhat disagreed on and consumers value these topics less than the topics that have a higher social awareness and take less actual intentional action on the consumers' part. Therefore, boycotting the use of sweatshop, purchasing leather free items, purchasing items with recycled materials and purchasing vintage items attain a centroid score of 3 ('somewhat disagree'). Ethical issues that require a deeper knowledge and interest into the fashion brand, such as place of production, having a Fair Labor Agreement, recycling fashion items, use of product material (for example percentage of organic cotton in the product) and socially responsible support by the fashion brand, are not significantly important or unimportant for these specific consumers (4: 'neither agree nor disagree').

In general the consumers within this cluster only care for socially constructed topics, as long as their own behavior does not require any adjustments in regard to ethical fashion issues. These consumers maintain a superficial relationship with their fashion brands and could be thought of as people mainly caring about their public appearance.

4.2.3 Cluster 3

Members of this cluster are not sensitive to ethical issues when purchasing fashion items, demonstrating a general disagreement with all stated ethical issues (1: 'completely disagree'; 2: 'disagree'; 3: 'somewhat disagree'), except for animal cruelty free production, where consumers show a feeble sensibility towards the issue (4: 'neither agree nor disagree'). This cluster differs only slightly towards general social constructs and the higher awareness for certain issues. Similar to the second cluster purchasing through legal authorized channels (3), not purchasing counterfeit items (4), environmentally sustainable production (3) and fur

free purchasing (3), are agreed on more than other ethical issues, though - by rating - still somewhat disagreed on. Overall the consumers within this cluster demonstrate disagreement with all ethical issues, therefore these consumers are regarded as unethical set.

4.2.4 Cluster 4

This cluster groups consumers with the most positive attitudes towards ethical fashion issues. According to previously stated definitions, they are considered ethical fashion consumers, showing high interest for all fifteen ethical issues. All centroids score higher than 4 and show a particular concern and favour for animal care in the fashion industry, where animal cruelty free production scored 7 ('completely agree'), purchasing fur and leather free items respectively 6 ('agree') and 5 ('somewhat agree'). The importance of high percentage of organic cotton used to produce fashion items is the least valued issue together with counterfeit products purchase (4: 'neither agree nor disagree'). Further the consumers in this cluster are interested in the ethical practices of the fashion brand they purchase at, as they display a preference towards animal cruelty and environmental friendly fashion production (6: 'agree'). They also take part in recycling fashion items (6: 'agree') and buying secondhand fashion items (6: 'agree'). All other ethical issues are rated 5 showing a somewhat agreement with different ethics. Hence consumers of this cluster find ethical issues, in their purchasing behavior, important.

4.3 Consumers' Personal Values

In this section we analyse Table 3 that displays the means resulting from the personal values rate of consumers grouped in the four clusters. The table has a noteworthy importance for our research since it permits to understand the arrangement of personal values and Schwartz's ten overarching value types for each consumer segment, hence it allowed us to answer one of the sub questions of this research. Consequently, a comparison of values among the clusters will be conducted and important differences will be highlighted in favour of researchers and practitioners.

4.3.1 Cluster 1

The means in this cluster provide an insight in the personal values underlying the attitudes of the consumers towards ethical fashion issues. Low means for this first cluster are regarded to be "devout" (2,26) and "authority" (2,55), where high means are marked by "true friendship" (6,23), "enjoying life" and "healthy" (both 6,14). The consumers slightly hold to religious faith and belief, which is also shown with a 'very important' rating towards "freedom" (6,03) and low mean on "a spiritual life" (3,29), meaning only somewhat emphasis on spiritual matters and

Cluster Means of Personal Values

		Cluster Number of Case			
		1	2	3	4
		Mean	Mean	Mean	Mean
Power	social power	3,13	3,44	3,57	2,97
	wealth	4,28	4,58	4,87	3,78
	capitalism	3,33	3,52	4,18	2,80
	social recognition	4,84	5,03	4,83	4,72
	consumer power	3,75	4,19	3,64	4,44
	authority	2,55	2,60	2,74	2,77
	preserving my public image	4,22	4,08	4,11	3,73
Achievement	ambitious	5,06	5,51	5,22	5,44
	influential	4,45	4,29	4,39	4,67
	capable	5,32	5,50	5,42	5,40
	intelligent	5,57	5,47	5,61	5,79
	successful	5,51	5,37	5,46	4,91
Hedonism	pleasure	5,19	5,00	5,25	5,05
	enjoying life	6,14	6,10	5,78	5,98
Stimulation	an exciting life	5,29	5,26	5,46	5,14
	a varied life	5,14	5,14	5,10	5,27
	daring	4,49	4,32	4,33	4,26
Self-direction	freedom	6,03	6,33	5,82	6,17
	self-respect	5,33	5,93	5,60	5,64
	creativity	5,07	4,64	4,75	5,18
	independent	5,39	5,63	5,42	5,55
	choosing own goals	5,59	5,71	5,68	5,92
	curious	5,32	4,99	5,14	5,65
Universalism	equality	5,49	5,88	5,12	6,21
	inner harmony	5,69	5,79	5,79	5,91
	animal welfare	3,96	4,79	3,74	5,38
	a world at peace	5,29	5,59	5,01	6,11
	unity with nature	3,55	4,12	3,42	5,06
	wisdom	5,03	5,29	5,19	5,45
	a world of beauty	4,48	4,79	4,68	5,30
	social justice	5,45	5,66	5,17	6,08
	broad-minded	5,74	5,75	5,19	6,11
protecting the environment	4,39	4,60	3,82	5,55	

Table 3.1: Cluster Means of Personal Values

Benevolence	a spiritual life	3,29	3,68	3,65	4,49
	meaning in life	5,38	5,12	5,21	5,45
	mature love	4,87	4,78	4,79	5,41
	true friendship	6,23	6,42	6,18	6,32
	loyal	5,57	6,05	5,60	5,85
	honest	5,58	5,66	5,38	5,76
	helpful	5,06	5,36	4,81	5,74
	responsible	5,07	5,33	5,18	5,20
	forgiving	5,32	5,22	4,76	5,48
Tradition	respect for tradition	3,81	4,08	3,78	3,36
	detachment	4,03	3,99	4,63	4,08
	moderate	3,82	3,88	3,97	3,70
	humble	5,03	4,99	4,65	5,06
	accepting my portion in life	4,40	4,66	4,17	4,55
	devout	2,26	2,59	2,69	2,89
Conformity	politeness	4,75	5,18	5,11	5,03
	self-discipline	4,39	4,32	4,59	4,21
	honoring of parents and elders	4,90	4,99	4,81	4,88
	obedient	4,32	4,58	4,27	4,38
Security	sense of belonging	5,49	5,81	5,35	5,85
	social order	4,67	4,99	4,99	4,73
	national security	4,04	4,48	4,28	4,03
	reciprocation of favors	4,51	4,67	4,67	4,80
	family security	5,13	5,22	5,31	5,30
	healthy	6,14	6,36	6,10	6,21
	clean	4,28	4,59	4,44	4,12

Table 3.2: Cluster Means of Personal Values

a preferred freedom of action and thoughts. This is also reflected in the high mean of the value “choosing own goals” (5,59) , were consumers ought it very important to select their own purposes, and their tolerance of different ideas and beliefs (“broad-minded”: 5,74).

Furthermore “social power” (control over others, dominance) and “capitalism” (control and dominance of multinationals) in this cluster display means of respectively 3,13 and 3,33, which is also regarded as only somewhat important to the consumers. Therefore, the members of this cluster do not regard controlling factors or power, one of Schwartz’s value types, in their daily lives as important when making purchasing decisions. This individualism is also grounded in the importance these consumers place on achievement (“intelligent”: 5,57 and “successful”: 5,51) and being at peace with themselves (“inner harmony”: 5,69). Although very individualistic set, these consumers value true friendship (6,23), honesty (5,58) and loyalty (5,57) with their close friends and relatives, displayed by overall high means within the ‘benevolence’ value type. Also “social recognition” (4,84) and “preserving my public image” (4,22) contribute to assuming consumers in this cluster to be self-reflecting and slightly aesthetically focused. Not only these positive statements to individualism are visible in the data, as a low importance for “detachment” (3,99), “reciprocation of favors” (4,67) and a higher rate on “social order” (4,99) and “responsible” (5,33) constitute a dislike towards collectivism. However these last two values might be interpreted in favour of collectivism, these consumers do care for a stable society in which they find themselves living even though they are individualistic set.

4.3.2 Cluster 2

As with the last cluster this one is marked by low means on “devout” (2,59) and “authority” (2,60) and high means for “true friendship”, “enjoying life”, “freedom” and “healthy” (respectively 6,42; 6,10; 6,33; 6,36). Though, they are not very remarkable for these consumers, similarly to the personal values “loyal” (6,05), “honest” (5,66) and “sense of belonging” (5,81).

The consumer in this cluster is “ambitious” (5,51) and values his/her own capabilities (5,50) being competent, effective and efficient in life. Achievement through ‘self-direction’ is important for this consumer and thus this last value type reflects high means on its defining values: “choosing own goals” (5,71), “independent” (5,63), “self-respect” (5,93) and “freedom” (6,33). Because of the very importance of these personal values low means are showed in “social power” (3,44) and “authority” (2,60), as these consumers value their own power in making decisions in life. They do not need control over others or for that matter the right to lead or command others, as they firmly believe in equal opportunities for all and

care for the weak (“equality”: 5,88; “social justice”; 5,66). The consumers in this cluster are universalist and value “inner harmony” (5,79), “a world at peace” (5,59) and being “broad-minded” (5,75), together with “equality” and “social justice” of very high importance. However, self-control is required within the frontiers of their universalist surroundings.

4.3.3 Cluster 3

The consumers in this cluster value “true friendship” of high importance with a mean of 6,18, closely followed by “freedom” (5,82). In regard to the other clusters these consumers value freedom of action and thought the least, as is the case with most personal values related to universalism. Though “inner harmony” (5,79) displays a similar mean as the last cluster, “unity with nature” (3,42), “protecting the environment” (3,82) and being “broad-minded” (5,19) are among those in the same value type (‘universalism) that score lower than the other clusters. These consumers similarly state remarkably low importance towards “helpful” (4,18) and “humble” (4,65). While an overall benevolent attitude is lower than other clusters, “true friendship” and loyalty are still deemed very important.

Furthermore, in this cluster it has to be pointed out that “pleasure” is, with a mean of 5,25, the highest mean between the clusters and “enjoying life” (5,78), while from the same value type, is having the lowest mean between the clusters. Living “an exciting life” (5,46), however, is very important to these consumers and as such also has the highest mean of all clusters. Within this cluster consumers gain these stimulating hedonic values from logical thinking, believing in one’s own worth and being able to choose own purposes in life (“intelligent”: 5,61; “self-respect”: 5,60; “choosing own goals”: 5,68). Therefore “freedom” (5,82) is valued very important and meeting obligations is only moderately important to these consumers (“obedient”: 4,27). Noteworthy, is that this group has the lowest mean on “freedom” and also on “consumer power” (3,64), pointing out that the consumer does not value the impact of his or her own purchase decisions.

As these consumers denote an overall high importance on Schwartz’s ‘security’ value type and regard an ability for making own decisions important, whatsoever impact these might have on society, they live simple or stable lives, within their own surroundings considering everything that is out of their reach unimportant in their lives.

4.3.4 Cluster 4

The importance of the personal values in this cluster are displayed in extremes. On the one extreme the overall values of the value type ‘power’ are between clusters rated the least important except for consumer power, which is rated the highest due to its definition

on impact of own purchase decisions. On the other extreme value types 'self-direction' and 'universalism' are rated with highest means between all clusters. These consumers are the humblest of all (5,06) and value a "sense of belonging" (5,85) and "reciprocation of favors" (4,80) very much. They worship "true friendship" (6,32) and consider loyalty, honesty and helpfulness very important (respectively 5,85; 5,76; 5,74). In sum, they consider important taking care for others or being taken care for.

The consumers in this cluster in regard to the other clusters values "capitalism" (2,80), "authority" (2,77), "social power" (2,97) and "wealth" (3,78) the least important. They do not need approval by others ("social recognition": 4,72), nor do they consider perseverance of their public image important (3,73), which is reflected in the highest between-clusters mean for "consumer power" (4,44). Where these consumers strongly believe in their own impact of their decisions, they naturally show a high importance in the 'self-direction' value type. Independence, freedom of thoughts and actions and an ability to choose own goals in life are all very important to these consumers (respectively 5,55; 6,17; 5,92). Likewise, a unique, exploring mind with a proper belief in its own worthiness is valued important to the members of this cluster (respectively 5,18; 5,65; 5,64).

However, the importance of the self implies nothing in a socially unbalanced world that is not at peace ("social justice": 6,08; "a world at peace": 6,11; "equality": 6,21). "Protection of the environment" (5,55) is therefore a very important value in consumers' lives. A certain pursuit of an ideal image is grounded in the beliefs and attitudes of the consumers in this cluster. And it shows that these consumers ought it very important to be "broad-minded" (6,11) and at peace with yourself ("inner harmony": 5,91) to reach that ideal image.

4.4 Clusters Characteristics

Cross Tabulations provide insights in the distribution of the respondents characteristics across the four different clusters (Table 4). Cluster one contains an equal amount of male and female respondents, where cluster two and four hold an extreme amount of female respondents with an almost one-third to two-third distribution. Cluster three includes more male than female respondents. Concluding, female Swedish youngsters tend to be more ethically grounded and image focussed, as where the young male Swede takes a more protecting and somewhat moderate stance.

In regard to education, we perceive a high response rate on an undergraduate degree, which is a logical and natural result of our sampling choice. Answers concerning primary and secondary school educational level are regarded as interpretative errors by the respondents, and can because of the small size be ignored in our analysis. Though Pearson's

Chi-Square indicates a 0,003 significance level, pointing out the existence of a relation between the faculty and the cluster respondents correlate with. Engineering and Social Science students are regarded moderate and are equally distributed across the four clusters, while the students of Science and Law are mostly grouped into cluster two and four. Students at the faculty of Medicine and the faculty of Humanities and Theology, with the exception of some, either belong to cluster one or cluster four. At the School of Economics and Management and the faculty of Fine and Performing Arts students are overall evenly allocated to cluster two and three.

In regard to their attitudes towards ethical issues and the insights in their personal values it can be concluded that a strong relationship exists between personal values, ethical attitudes and the chosen faculty or perhaps even the job prospects. In this research we will not go as far to state that this relation is demonstrated, although curiosity rises with the notion of the impact in fashion related marketing research this might have.

		Cluster Number			
		1	2	3	4
gender	male	33	25	40	24
	female	36	48	31	42
education	primary school	3	0	0	0
	secondary school	14	8	13	11
	undergraduate	36	43	40	39
	graduate	16	22	18	13
	doctorate	0	0	1	3
faculty	faculty of engineering	17	15	18	12
	faculty of science	4	7	2	5
	faculty of law	3	7	2	6
	faculty of social sciences	12	17	16	13
	faculty of medicine	11	5	1	12
	faculty of humanities and theology	12	7	7	13
	school of economics and management	9	11	23	5
	faculty of fine and performing arts	1	4	3	0

Table 4: Frequencies Clusters Characteristics

5. DISCUSSION

Driven by an interest in ethical fashion consumption and having identified the necessity for a clear understanding of the phenomenon and its relation with consumers' personal values, we conducted this quantitative research involving over three-hundred young Swedish consumers. Positioning ourselves along the lines of behavioral decision theory, we aimed to seeking an answer to the research problem through the related sub questions, concerning firstly a consumers segmentation based on their attitudes towards ethical fashion issues and secondly the arrangement of personal values in different segments. A statistical analysis provided us with empirical answers regarding these subquestions.

5.1 Ethical Attitudes

Analysing the cluster centroids related to the fifteen ethical fashion issues, provides insights about the clear and contrasting attitudes that young Swedish fashion consumers have towards ethical issues, presumably due to the ease of finding ample information online (Ekström, 2011). A consumer segmentation of the young Swedish fashion market is therewith possible and four segments, as previously demonstrated, are the logical result of our analysis.

Aside from the third segment, showing consumers with an overall disagreement on ethical issues, the other segments consider important issues to be purchasing fur free products and fashion items sold through legal authorized channels. They express a general preference for environmentally friendly fashion brands, for recycling fashion items and in particular for animal cruelty free fashion production. These attitudes reflect the cultural traits and social constructs of the Swedish society and, in line with Ekström's arguments (2011), its high standards in sustainable, legal and animal welfare matters. The sustainable consideration in consumption behavior is proven by the number of second hand fashion shops, street markets and fashion campaigns, as stated in the theoretical section, rather than the number of fair trade certifications and products available in the Swedish market. As confirmed by Ekström (2011: 148) "organic and fairtrade labelling has also found its way into mainstream Nordic supermarkets", since a Swedish eco-labelling scheme, "BraMiljöval" (Good Environmental Choice) was established in the 1980s. The concept of 'lagom', as stated in the theoretical part, is viewed favourably as a sustainable alternative to neophilia or excessive consumerism expressing the idea of "just enough", buying only the necessary.

The statement "most important to me is a high percentage of organic cotton used in my fashion items" is the only one receiving disagreement from all the respondents, meaning

that young Swedish consumers do not consider the issue as the most important for them. As stated in the theoretical section, consumers choices are influenced in first stance by price and aesthetics, therefore the respondents might be influenced by the way we phrased the statement, even considering the issue as relevant. This conclusion arises from the awareness of the perceived importance of sustainable materials by Nordic consumers (Ekström, 2011) and by the fact that H&M, the biggest Swedish global retail company, in response to an increasing demand of the market, in 2010 became the world's largest users of organic cotton, according to the company's Conscious Actions Sustainability report for 2011.

The data displays, furthermore, that three quarters of young Swedes, not including the consumers related to the fourth segment, do not buy leather free products and do not boycott fashion brands using sweatshop produced items. Boycotting brands is, as stated in the theoretical part, nowadays easier through social media, however this concerns only engaged consumers as demonstrated from the data and as confirmed by Ekström (2011). Ethical consumers of the fourth segment somewhat agree in boycotting brands when using unethical practices in the production process, nevertheless the majority of young consumers somewhat disagrees. The first three segments do not perceive boycotting of companies using sweatshop production as their primary concern, presumably due to a lack of interest and daily life limitations regarding boycotting. The fourth segment however fits Chou's (1984) description of boycotting consumers. These consumer activists are young, with higher education and are socially and politically active.

5.2 Fashion Consumer Segmentation

The analysis section of this research already brought insights in the attitudes of consumers towards ethical fashion and the arrangement of their personal values. In this section we attempt to bring them together, in order to provide an in-depth exploration and description of four different fashion consumer segments. For clarifying purposes the segments are renamed into consumer types and, as such, the segments are referred to as the Social Individualist (segment 1), the Perceived Universalist (segment 2), the Stable Centralist (segment 3) and the Caring Anarchist (segment 4).

5.2.1 The Social Individualist

Consumers in the first segment lean moderately towards ethical fashion topics. In line with their personal values they care about perseverance of their public image and value approval by others. Therefore functionality and even more aesthetics of fashion items is of high importance for these consumers, which is in line with Bentley and Ormerod (2009) stating

that consumers identify themselves through fashion items. As such they portray an image that socially enacts with other individuals and groups.

A disconnected feeling with deeper lying ethical concerns when purchasing fashion items exists within these consumers. Although tolerance towards ethical issues is present, as shown by their attitudes towards purchasing secondhand and vintage fashion products. Furthermore, recycling is a key feature for these consumers, displayed by a favour for buying fashion items made of recycled materials and the recycling process in which companies take part. However, this assumption might come from their disagreement with the control over others and dominance of multinationals, in other words social power and capitalism. Together with the positive attitudes towards ethical fashion purchases, one might assume these consumers to place importance on these issues due to price incentives.

This segment entails consumers that appreciate a certain amount of freedom of action when it involves their own purchasing decisions and a social awareness of the ethical topics that take place to the fore of societal debates, is perceived with these consumers. Unfortunately, actions abbreviate and interest evaporates when it concerns deeper knowledge of ethical fashion practices. A detachment with worldly concerns and an avoidance of indebtedness is therefore unimportant for these consumers. Responsibility for the greater good, in order to create stability in society, is related with the individualism shown with the members of this segment.

5.2.2 The Perceived Universalist

Segment two consists of consumers that are highly universalistic set, though very self-directed in their direct behaviour. Their actions are mostly in line with social standards and general societal constructs, as displayed in appreciative attitudes towards equality, social justice, care for the weak and for the environment. This does not result in ethical consumerism in purchasing fashion items, but mere constructs of identity on the surface, in line with Miller (1994). Companies and organizations exist to make the lives of these consumers better in a way and at the moment most convenient for the consumers, leading in superficial relationships with fashion brands and purchases based on personal needs.

These highly ambitious and competent consumers are knowledgeable about the happenings in their surroundings in regard to ethical fashion issues, though they show an unwillingness to act towards those issues, as the self for them is more important and deserves higher attention. The products only serve for possible self-enhancements and subjective meanings associated with intangible features, referred to by Mort and Rose

(2004) as hedonic products. Their public appearance might display a keen interest in ethical issues, however a mere, perhaps unintended, hypocritical behaviour remains to the core of these consumers.

5.2.3 The Stable Centralist

Segmentation led the consumers in the third segment to display a discomfort with ethical fashion issues, as one shows no importance towards the impact of their own decisions. However, it can be stated that they do not care for decisions that immediately affect them and do care for those that have an instant impact, as the need to feel secure contains to be an important topic in their lives. This is in contrast with what Sayer (2003) referred to as consumption, as there is no reflection of aspirations these consumers have for particular desires and need of others, and thus no influential involvement.

These consumers value their freedom of actions and thoughts, therefore benevolent attitudes towards others or for that matter ethical fashion issues is regarded less important in their lives. Whatever can not affect these consumers, is seen as less important to them and they are the centre of their lives. Every action taken, comes into or out from the bubble they live in, focussing on the individual within that bubble, displayed by their self-efficacy or helpfulness. Stability and centrality are rooted in their values and beliefs, and the consumers therefore show an unethical attitude towards ethical fashion issues.

5.2.4 The Caring Anarchist

The last segment involves consumers that actively take part in ethical practices in regard to fashion consumption and show an overall extreme interest in ethics and universal well-being. Therefore, these self-directed consumers are knowledgeable about the impact of their purchase decisions and are strong believers in their ability to contribute to change in regard to ethical issues. As they value their individuality a tendency to place this behind the importance of the greater good and equality, social fairness and care for each other is grounded in the core of these consumers. Barnett et al. (2005) recites a number of ethical issues, listed in the theoretical section, which these consumers claim important in both their attitudes towards ethical issues as the arrangement of their personal values. The ethical issues the consumers in this segment showed positive attitudes towards environmental sustainability, health risks, animal welfare, labor conditions and human rights.

Though at times too idealistic, these consumers feel that without vision no development will take place. Perceived with this particular consumer is the willingness to take action in ethical fashion consumption, as purchasing second hand, vintage and fur free items are

valued strongly within this segment. Not only the actions of the consumer is important to them, but also the involvement of companies and organizations in ethical fashion practices before purchase and after disposal of fashion items by consumers. Environmental and animal cruelty free production, as well as fashion brands taking part in recycling, are important for these consumers. This could be referred to as a 'together we can change the world' mentality.

5.3 Between-Segment Relations

The different segments show noticeable remarks in relation to each other, as the first three segments could be perceived as somewhat similar, but opposite towards the last segment. We will now point out the remarkable peculiarities in order to specify the differences and similarities between the segments. This is deemed important, as the fine nuances of the segments contribute to the indebtedness of this research.

All consumers show an overall interest in a healthy, enjoyable life with close and supportive friends. At the same time Swedish consumers do not regard religious faith and belief important in their lives, similar as their stance on the right to lead and command. This is in line with Ekström (2011) and Amneus (2003) stating that the Swedish society leans unfavourably towards religion and favourably to healthy lifestyles and collectivism. Further, as mentioned before all segments show a greater concern for animal cruelty free production, as is also perceived in their arrangements of personal values. Animal welfare and protecting the environment display similar importance in the lives of the consumers. Though the Stable Centralist rate these values lower than for example the Caring Anarchist, in relation to the rate of the other values, all segments rate these values considerably higher than normal. This implies a high cultural awareness and similar social attitude towards animal cruelty free production among the Swedish fashion consumers, which is confirmed by Ekström (2011).

It is perceived that the Caring Anarchist and the Perceived Universalist have similar perceptions of values in relation to the other two segments. Both highly value purchasing through legal authorized channels, purchasing of fur free items and not purchasing counterfeit items. However both have different underlying intentions as is proven with previous interpretations on personal values. This does not mean that there are no similarities between these two segments in relation to the other two segments regarding the arrangement of personal values. When "consumer power" and "a sense of belonging" rate high or low, their counter segments rate these values oppositely. As such, this is reflected in their attitudes towards these three ethical issues.

A difference between the Caring Anarchist and the Perceived Universalist is clearly

visible in their attitudes towards purchasing second hand and vintage items. Here the Social Individualist and the Caring Anarchist oppose the Perceived Universalist and the Stable Centralist, in their arrangements of personal values. Again when the first segments valued “capitalism”, “social order”, “a world of beauty” and “social power” high or low, the latter segments stated the opposite.

Attention is needed in regard to the differences between the Caring Anarchist and the Stable Centralist, as both take extreme stances in their attitudes towards ethical issues. As a world free of war and conflict (“a world at peace”) and an equal opportunity for all (“equality”) is more important for the Caring Anarchist, who strives for his or her ideals, than it is for the Stable Centralist, who maintains an inward look into his or her own bubble. Although, control and dominance over others is more important for the Stable Centralist, where the Caring Anarchist takes the opposite end of the spectrum over all segments. This is also reflected in the fact that Caring Anarchists think that capitalism is not important and thus tend to boycott fashion brands that use sweatshop produced items, which is in line with Ekström (2011) stating that boycott schemes and actions serve to alter the capitalist market. Consumers of this segment besides state that an emphasis on spiritual not material matters and a fit into

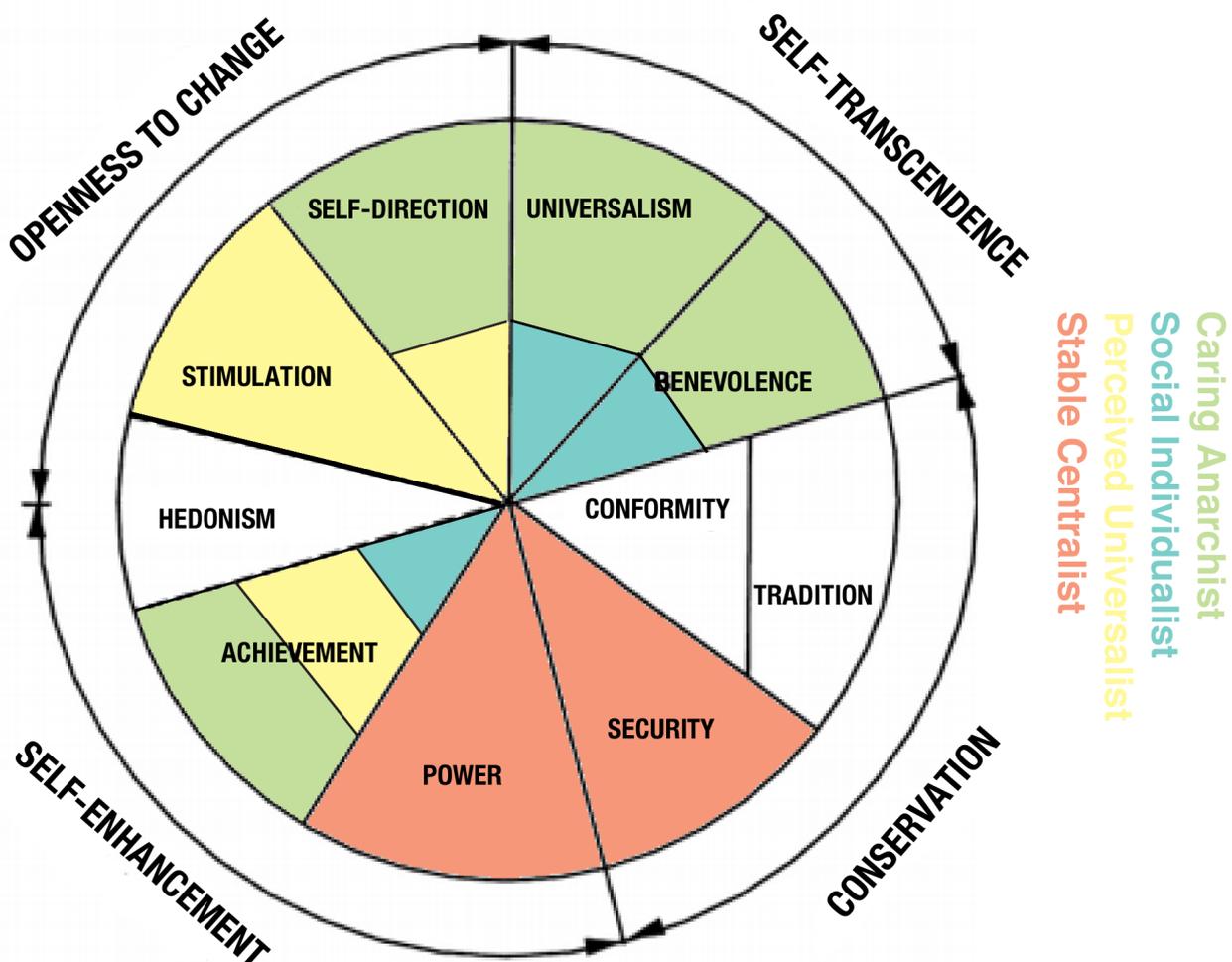


Figure 2: Schwartz's Circular Values Structure applied to the Ethical Fashion Consumer

nature are important for them, thus confirming their immateriality for products and their concern with ethical practices towards the environment.

The segments defined by Schwartz's (1992) personal values correlate to his circular structure and the underlying dimensions openness to change, self-transcendence, conservation and self-enhancement. Figure 2 displays a visualization of the most important and relevant value types per segments. Hedonism, Conformity and Tradition (no color) represent the value types common to every segment due to cultural influences. The Social Individualist (blue) values his or her personal development, showing a benevolent attitude towards society, in order to enhance and transcend the self. The Perceived Universalist (yellow) is 'superficially' open to change in society though preserves a rather individualistic perspective and places the self before the greater good. The Stable Centralist (red) regards a conservative point of view and regards ethical issues unimportant in their fulfillment of life. The Caring Anarchist (green) care for others and the environmental, and herewith transcends him and herself in achieving direction to change.

All these consumer features, similarities and differences related to ethical fashion issues, constitute pieces to build a picture representative of the targeted young Swedish generation, hence drawing the content of the research framework and interest established in the introduction. They allowed us to answer the research question and to fill the theoretical gap of interest, leading to a contributory and constructive conclusion.

5.4 Conclusion

Understanding consumers and segmenting the market is crucial for marketers and organizations of every industry. Considering a new trend of ethical fashion consumption, extensive research providing data and interpretation of purchasing behavior within this context is needed, at least for the European market. The values and attitudes of Swedish consumers are examined here, in order to put a light on the market of one of the more advanced countries in Europe in regard to ethics and sustainable matters. Therefore, a survey over three-hundred of Swedish students of Lund University has been conducted, considering the higher educated younger generation as the future ethical population. The aim of this research has been to understand the differences among fashion consumers in relation to their personal values and attitudes towards ethical fashion issues, hence a segmentation of the market has been generated and analysed.

Notwithstanding an evident similar cultural influence, the targeted population shows different arrangement of personal values and attitudes in ethical fashion purchase decisions, leading to defining four consumer segments. Two of them demonstrate an extreme

and contrasting stance and sensibility towards ethical fashion issues, while the other two consumer segments are more moderate, though with defined preferences on the matter. A relevant interpretation and correlation of the different segments of consumers with their personal values has consequently been conducted, showing some differences and similarities on priority settings. The research problem is naturally solved and a clear demonstration of the findings is provided using and adapting the Schwartz model. The research has a remarkable value for brands and marketers because, as argued for by many researchers (Gutman, 1982; Sheth, 1983; Mizik and Jacobson, 2003; Philips and McQuarrie, 2010), understanding the differences in influential personal values within consumer segments contributes to the development, implementation and outcome of any marketing strategy.

5.5 Limitation and Future Research

A quantitative research often is criticized for its use of methods of the natural sciences, disregarding the social ties connected to the objects of study (Bryman and Bell, 2011). In line with an objectivist positivist stance a need exists to acknowledge some of this research limitations. Though we argued for the validity, reliability and transferability in the methodological section of this research a note is in place, pointing out that interpretations in the discussion are subsidiary to the researchers objectivism and can naturally be interpreted in different manners by different researchers. However, not being Swedish, specific cultural and societal issues are far from us and thus in a sense objective, therefore acclaimed not significantly biased.

Our data was collected through self-complementary questionnaires and the upfront estimated risk of missing data, led us to an appropriate sample size, in line with the proportionate probability sampling method (Malhotra, 2010). The use of questionnaire raises another problem concerning the fact that, as Joergens (2006: 370) states “it is particularly difficult to study consumer opinions, attitudes and perceptions regarding ethical issues as they are a very sensitive area of research and consumers may give political correct or socially desirable rather than truthful answers”. Hence future research could add to our findings extending the survey to a larger scale, using similar questionnaires supported by in-depth interviews that enable the researchers to ask follow up and probing questions.

Students from Lund University, were chosen due to time (10 weeks) and budget limitations, often referred to as convenience sampling (Malhotra, 2010). This geographically small size, allowed us to obtain a rather large sample size (over 300 respondents), within the short time limits, retaining a high response rate and providing a representative research sample of young Swedish fashion consumers. Though this sample does not cover all young

Swedish fashion consumers, as not all young Swedes attend a university, this sample is as stated before the most probable target group for companies in regard to a distinction in ethical fashion consumption.

Deepening the insights in the four found ethical fashion segments through Schwartz' values index concretized our findings and contributed to the value of the research. Although the Swedish cultural and societal context deemed influential, extensions can be made towards other countries and other cultures to find any possible similarities or differences. Moreover a similar research considering consumers of different generations would be of interest, remarking on the differences of personal values and attitudes depending on age. In regard to the detected relationship between choice of faculty, ethical attitudes and personal values further research is needed to defend our previously stated suspicions.

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7. Appendix

7.1 Questionnaire

Impact of Personal Values on Fashion Consumption

We would really appreciate if you could help us with our master thesis by filling out this short questionnaire. It will only take 5 minutes of your time and will contribute to research on the impact of personal values in our daily behavior. Please fill out what comes first to mind. Your answers will be treated completely anonymous. Thank you for your time.

Which of these values is the MOST important to you?

Which of these values is the LEAST/NOT important to you?

Rate how important these values are in your daily life?	<i>not important</i>	<i>very important</i>
Equality (equal opportunity for all)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Inner harmony (at peace with myself)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Social power (control over others, dominance)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Pleasure (gratification of desires)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Freedom (freedom of action and thought)	1 - 2 - 3 - 4 - 5 - 6 - 7	
A spiritual life (emphasis on spiritual not material matters)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Sense of belonging (feeling that others care about me)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Social order (stability of society)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Animal welfare (protection for the welfare of all animals)	1 - 2 - 3 - 4 - 5 - 6 - 7	
An exciting life (stimulation experiences)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Meaning in life (a purpose in life)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Politeness (courtesy, good manners)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Wealth (material possessions, money)	1 - 2 - 3 - 4 - 5 - 6 - 7	
National security (protection of my nation from enemies)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Self-respect (belief in one's own worth)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Reciprocation of favors (avoidance of indebtedness)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Creativity (uniqueness, imagination)	1 - 2 - 3 - 4 - 5 - 6 - 7	
A world at peace (free of war and conflict)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Respect for tradition (preservation of time-honored customs)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Mature love (deep emotional and spiritual intimacy)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Capitalism (control and dominance of multinationals)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Self-discipline (self-restraint, resistance to temptation)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Detachment (from worldly concerns)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Family security (respect, approval by others)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Social recognition (respect, approval y others)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Unity with nature (fitting into nature)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Consumer power (the impact of my purchase decisions)	1 - 2 - 3 - 4 - 5 - 6 - 7	
A varied life (filled with challenge, novelty and change)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Wisdom (a mature understanding of life)	1 - 2 - 3 - 4 - 5 - 6 - 7	
True friendship (close, supportive friends)	1 - 2 - 3 - 4 - 5 - 6 - 7	
A worlds of beauty (beauty of nature and the arts)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Social justice (correcting injustice, care for the weak)	1 - 2 - 3 - 4 - 5 - 6 - 7	

Which of these values is the MOST important to you?

Which of these values is the LEAST/NOT important to you?

Rate how important these values are in your daily life?	<i>not important</i>	<i>very important</i>
Independent (self-reliant, self-sufficient)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Moderate (avoiding extremes of feeling and action)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Loyal (faithful to my friends, group)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Ambitious (hardworking, aspiring)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Broad-minded (tolerant of different ideas and beliefs)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Humble (modest, self-effacing)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Daring (seeking adventure, risk)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Protecting the environment (preserving nature)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Influential (having an impact on people and events)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Honoring of parents and elders (showing respect)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Choosing own goals (selecting own purposes)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Healthy (not being sick physically or mentally)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Capable (competent, effective, efficient)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Accepting my portion in life (submitting to life's circumstances)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Honest (genuine, sincere)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Preserving my public image (protecting my 'face')	1 - 2 - 3 - 4 - 5 - 6 - 7	
Obedient (dutiful, meeting obligations)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Intelligent (logical thinking)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Helpful (working for the welfare of others)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Enjoying life (enjoying food, sex, leisure, etc.)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Devout (holding to religious faith and belief)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Responsible (dependable, reliable)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Curious (interested in everything, exploring)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Forgiving (willing to pardon others)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Successful (achieving goals)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Clean (neat, tidy)	1 - 2 - 3 - 4 - 5 - 6 - 7	

Indicate your degree of agreement with the following statements	completely disagree	completely agree
I boycott fashion brands using sweatshop produced items.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I like to buy second hand fashion products.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I prefer locally produced fashion items to foreign production.	1 - 2 - 3 - 4 - 5 - 6 - 7	
It is important to me that the fashion brand I buy at obtains a Fair Labor Agreement (fair payment to producers and employees).	1 - 2 - 3 - 4 - 5 - 6 - 7	
It is important to me to buy fashion items through legal authorized channels.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I buy leather free products.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I like to buy vintage fashion products.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I buy fashion items produced with recycled materials	1 - 2 - 3 - 4 - 5 - 6 - 7	
Fashion products should be produced animal cruelty free.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I am more likely to choose a fashion brand that is environmental friendly (or that has an environmental sustainable production).	1 - 2 - 3 - 4 - 5 - 6 - 7	
It is important to me that my fashion items are fur free.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I prefer fashion brands that take part in recycling.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I do not buy counterfeit fashion items. (recognized as fake products)	1 - 2 - 3 - 4 - 5 - 6 - 7	
Most important to me is a high % of organic cotton used in my fashion items.	1 - 2 - 3 - 4 - 5 - 6 - 7	
I like to buy social responsible fashion brands (supporting charities and/or communities).	1 - 2 - 3 - 4 - 5 - 6 - 7	

In which age-box do you belong?

- < 15
- 15 - 24
- 25 - 34
- 35 - 44
- 45 - 60
- > 60

What is your highest current educational level?

- Primary School (Grundskoleutbildning)
- Secondary School (Gymnasieutbildning)
- Undergraduate (Grundläggande högskoleutbildning - grundnivå)
- Graduate/Master level (Grundläggande högskoleutbildning - avancerad nivå)
- Doctoral level (Forskarutbildning)

What is your gender?

- male
- female

What Faculty do you follow your study program?

- Faculty of Engineering
- Faculty of Science
- Faculty of Law
- Faculty of Social Sciences
- Faculty of Medicine
- Faculty of Humanities and Theology
- School of Economics and Management
- Faculty of Fine and Performing Arts

Thank you for filling out this questionnaire. The research will be published in a few months.

7.2 Variables Codes

<i>CODE</i>	<i>VARIABLE</i>	<i>CODE</i>	<i>VARIABLE</i>
V1	Equality	V31	True friendship
V2	Inner harmony	V32	A worlds of beauty
V3	Social power	V33	Social justice
V4	Pleasure	V34	Independent
V5	Freedom	V35	Moderate
V6	A spiritual life	V36	Loyal
V7	Sense of belonging	V37	Ambitious
V8	Social order	V38	Broad-Minded
V9	Animal welfare	V39	Humble
V10	An exciting life	V40	Daring
V11	Meaning in life	V41	Protecting the environment
V12	Politeness	V42	Influential
V13	Wealth	V43	Honoring of parents and elders
V14	National security	V44	Choosing own goals
V15	Self-respect	V45	Healthy
V16	Reciprocation of favors	V46	Capable
V17	Creativity	V47	Accepting my portion in life
V18	A world at peace	V48	Honest
V19	Respect for tradition	V49	Preserving my public image
V20	Mature love	V50	Obedient
V21	Capitalism	V51	Intelligent
V22	Self-discipline	V52	Helpful
V23	Detachment	V53	Enjoying life
V24	Family security	V54	Devout
V25	Social recognition	V55	Responsible
V26	Unity with nature	V56	Curious
V27	Consumer power	V57	Forgiving
V28	A varied life	V58	Successful
V29	Wisdom	V59	Clean
V30	Authority		

<i>CODE</i>	<i>VARIABLE</i>
A1	I boycott fashion brands using sweatshop produced items.
A2	I like to buy second hand fashion products.
A3	I prefer locally produced fashion items to foreign production.
A4	It is important to me that the fashion brand I buy at obtains a Fair Labor Agreement.
A5	It is important to me to buy fashion items through legal authorized channels.
A6	I buy leather free products.
A7	I like to buy vintage fashion products.
A8	I buy fashion items produced with recycled materials.
A9	Fashion products should be produced animal cruelty free.
A10	I am more likely to choose a fashion brand that is environmental friendly.
A11	It is important to me that my fashion items are fur free.
A12	I prefer fashion brands that take part in recycling.
A13	I do not buy counterfeit fashion items.
A14	Most important to me is a high % of organic cotton used in my fashion items.
A15	I like to buy social responsible fashion brands.

