

# Drivers of Ethical Consumption: A Cross-Cultural Comparison

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## **Abstract**

Ethical consumption covers a diverse range of areas including environmental concerns, fair trade, consumer boycotts, voluntary simplicity and sustainable consumption. They are driven by motivations and values which vary from culture to culture. A detailed qualitative research was conducted regarding ethical consumption, motivations behind them and core values driving them in two dissimilar societies. The data gathering was done by in-depth, open ended interviews from 72 respondents in Pakistan and 70 in New Zealand. Laddering technique was applied to analyse them. Values revealed by respondents were mapped on to the Schwartz value scale. Analysis revealed that ethical consumption choices in Pakistan were influenced by motivations like religiosity, concern for health, environment and frugality. They were driven by values like tradition, conformity, universalism, hedonism, achievement and security. In New Zealand, ethical choices were mostly related to the pollution reduction, environmental protection and purchase of local products. They were driven by values like universalism, achievement and hedonism. The research helps governments devise policies to promote ethical consumption. It aids marketers, market products which appeal to societal norms and values.



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# 1 Introduction

Environmental pollution is increasing with every passing day. The land based sources such as pesticides, artificial fertilizers and effluents etc. account for 80% of water pollution (UNESCO, 2017). Burning of fossil fuels, industrial production of chemicals and farming is adding to air pollution, which is exacerbating climate change and affecting developed and developing world alike (UNEP, 2018). It is responsible for claiming seven million lives worldwide annually (UN News, 2019). Serious measures need to be taken to offset damage caused to the environment by unsustainable consumption practices.

This thesis makes a comparison of the ethical consumption habits of the consumers residing in two dissimilar societies. The countries chosen for this study are Pakistan and New Zealand. They have very diverse demographics, environment and culture.

Pakistan is a populous, Muslim majority (96.28%) Islamic Republic (Pakistan Bureau of Statistics, 2019), with a population of around 216.5 million, ranked 5<sup>th</sup> in the world (World Population Review, 2019). Despite having a huge population, the GDP per capita as of 2014 is a mere 1,462 USD. The growing population has also put pressure on the already stressed environment. The forested area is just 1.9% of the total land and CO<sub>2</sub> emissions are 153,369 thousand tons (United Nations Statistics Division, 2018b).

New Zealand on the other hand is sparsely populated and has a population of 4.5 million with a population density of 18 people per square km. The GDP per capita stands at 40,233 USD which shows high standard of living (United Nations Statistics Division, 2018a). It has a secular society with 48.2% not showing association with any religion (Stats NZ, 2019). New Zealand has an improved environmental protection as it has a forested area of 38.6% and CO<sub>2</sub> emissions are at 33,960 thousand tons (United Nations Statistics Division, 2018a).

The social setup in these two countries is also quite disparate regarding indulgence, collectivism and uncertainty avoidance (Hofstede, 1983). Pakistanis observe restraint, conform to societal norms and are collectivistic i.e. look after the interests of their families, clans etc. Pakistanis exhibit greater uncertainty avoidance and have higher levels of anxiety and emotions. New Zealand is an individualist country where people are concerned about looking after their self-interests. They give importance to enjoyment in life, are risk takers and have weak uncertainty avoidance regarding the future (Hofstede Insights,

2018b). Cultural differences between two countries are discussed in further detail in the literature review (Section 2.13). The research will compare ethical choices made by consumers residing in two societies, motivations and underlying values driving them. It will help marketers and governments in promoting ethical consumption in the society, contributing towards a better environment.

## **1.1 Background to the Research**

Ethical consumption covers a diverse range of areas including environmental concerns, fair trade, anti-consumption, voluntary simplicity, societal welfare, organic food and country of origin etc. (Adams & Raisborough, 2010; Jägel, Keeling, Reppel, & Gruber, 2012; Wooliscroft, Ganglmair-Wooliscroft, & Noone, 2013). A number of factors motivate purchasers towards ethical consumption. These include desire for health, quality, virtue, achievement and social justice; concern for environment and livelihoods of workers; fear of illness by harmful consumption, religion, peer influence and increase in self-respect etc. (Brenton, 2013; Cornish, 2013; Davies & Gutsche, 2016; Freestone & McGoldrick, 2008; Jägel et al., 2012; Lockie, Lyons, Lawrence, & Mummery, 2002). The values driving these motivations include habit, self-satisfaction, health and well-being, social guilt, recognition, equality, hedonism, power, security, benevolence and stimulation etc. (Davies & Gutsche, 2016; Jägel et al., 2012; Schwartz & Bilsky, 1987).

Different researchers have conducted studies on ethical consumption. Jägel et al. (2012) conducted a study to find out the components of ethical consumption in which the sample responses were characterized into different patterns. Wooliscroft et al. (2013) in their research on ethical consumption behaviour in New Zealand ranked different ethical choices for the consumers and developed a hierarchy for them from lower to higher level ethical consumption. In my research, I will determine motives and core values behind ethical consumption for the two cultures. It will help the policy makers and marketers make strategies targeting different consumers helping them become more ethical in their consumption habits.

The empirical evidence demonstrates that the moral norms and ethics are relative to a particular culture in which they have approval and cultures vary in customs and moralities. All our moral attitudes and decisions are inborn i.e. learned from the social environment

(Taylor, 1975). Likewise, motivational factors and the underlying values vary in dissimilar cultures (Solomon, 1999).

A number of researchers have called for research to explore various factors behind ethical consumption in different cultures. Sudbury-Riley, Kohlbacher, and Hofmeister (2012) have called for examining the antecedents of ethically conscious behaviour amongst seniors in different nations. Rettie, Burchell, and Riley (2012) in their studies regarding normalization of green behaviours suggest the need for cross-cultural comparisons of trajectories of behaviours in ethical consumption. Study needs to be conducted to investigate ethical consumption habits and motivations and core values driving them in dissimilar societies.

## **1.2 Research Problems and Research Questions**

The *research problem* arising is stated below.

1. *What are the underlying values and motivations driving ethical consumption in Pakistan and New Zealand?*

In different cultures, consumers have different motives and values driving ethical consumption. The motivational factors and the underlying values diverge from culture to culture (Solomon, 1999). The research will uncover the difference between different core values and motivational factors driving ethical consumption in dissimilar cultures.

The *research questions* thereby arising from this research problem are:

- I. What are underlying values and motivations driving ethical consumption for consumers in a developing country?
- II. What are underlying values and motivations driving ethical consumption for consumers in a developed country?

## **1.3 Justification for Research**

In the past, many studies have been conducted on ethical consumption mostly in developed nations (Gilg, Barr, & Ford, 2005; Johnstone & Hooper, 2016; Tan, Johnstone, & Yang, 2016; Thøgersen, Jørgensen, & Sandager, 2012) with a few focusing on developing countries (Hamelin, Harcar, & Benhari, 2013; Ramayah, Lee, & Mohamad, 2010). Studies conducted in developing countries though exploratory, focus on a particular consumption

choice only like ethical clothing (Jägel et al., 2012), fair trade (Davies & Gutsche, 2016) or do not present them in significant detail (Cornish, 2013). Research conducted in developing countries is non-exploratory and does not provide motives and values driving ethical consumption. Cross-cultural research in ethical consumption behaviour has been called for by various researchers like Rettie et al. (2012). It is necessary to investigate motivations driving ethical consumption, core values driving these motivations and do a comparison of them for consumers living in different societies.

This thesis will be an extension of the work conducted by Wooliscroft et al. (2013). In their research, they have determined the hierarchy of ethical consumers in New Zealand. This research will conduct a cross cultural comparison of ethical consumption habits, motives and values of consumers in Pakistan and New Zealand and do their comparison.

#### **1.4 Methodology**

The research was conducted in Pakistan and New Zealand. Ethical choices for Pakistan were taken from websites, blogs, journal articles and newspapers to cover the emerging consumption trends in the Pakistani society (Table 16). Ethical choices in New Zealand were taken from Wooliscroft et al. (2013) (Table 17). Interview guides were developed for respondents of both countries. Respondents were of both genders, different ages and professions. The reason for having such a diverse selection was to study the full breadth of ethical consumption as a phenomena, not representing people in the population of both countries. The methodology selected in this case was Means-End Chain Model. In-depth semi structured interviews were carried out from respondents to uncover their motivations and core values behind ethical consumption. Ladders were generated based on different informants' responses. An implication matrix was created, which displayed direct and indirect linkages between ethical consumption attributes, motivations and values. From the matrix I was able to generate a hierarchical value map (HVM). The HVM displayed motivations and values driving ethical consumption habits of consumers in Pakistan and New Zealand. Once HVMs were generated for both set of respondents, I was able to compare ethical consumption attributes, motivations and core values in both cultures.

#### **1.5 Definitions**

The following definitions are used throughout this thesis.

Ethics is defined as “an inquiry into the nature and grounds of morality where the term morality is used as moral judgements, standards and rules of conduct. These include not only the actual judgements, standards and rules to be found in the existing societies but also ideal judgements, standards and rules; those which can be justified on rational grounds” (Taylor, 1975, p. 1). The research focuses on mindful consumption and consumer ethics defined below.

“Mindful consumption connotes temperance in acquisitive, repetitive and aspirational consumption at the behaviour level, ensuing from and reinforced by a mind-set that reflects a sense of caring toward self, community, and nature” (Sheth, Sethia, & Srinivas, 2011, p. 30).

Consumer ethics is defined as “the moral principles and standards that guide the behaviour of individuals or groups as they obtain, use, and dispose of goods and services” (Muncy & Vitell, 1992, p. 298). For a discussion on ethical consumption see section 2.2.

For this thesis, an ethical consumer is identified as a person who makes consumption choices for ethical reasons.

Culture is stated as “It is that part of our conditioning that we share with members of our nation, region, or group but not with members of other nations, regions or groups” (Hofstede, 1983, p. 76). For a discussion on culture see section 2.10.6.

Motivations are specified as “the processes that cause people to behave as they do and occur when a need is aroused that the consumer wishes to specify” (Solomon, 1999, p. 91). For a discussion on motivations see section 2.11.

“Values are (a) concepts or beliefs (b) about desirable end states or behaviours, (c) that transcend specific situations, (d) guide selection or evaluation of behaviour and events, and (e) are ordered by relative importance” (Schwartz & Bilsky, 1987, p. 55). For a discussion on values see section 2.10.

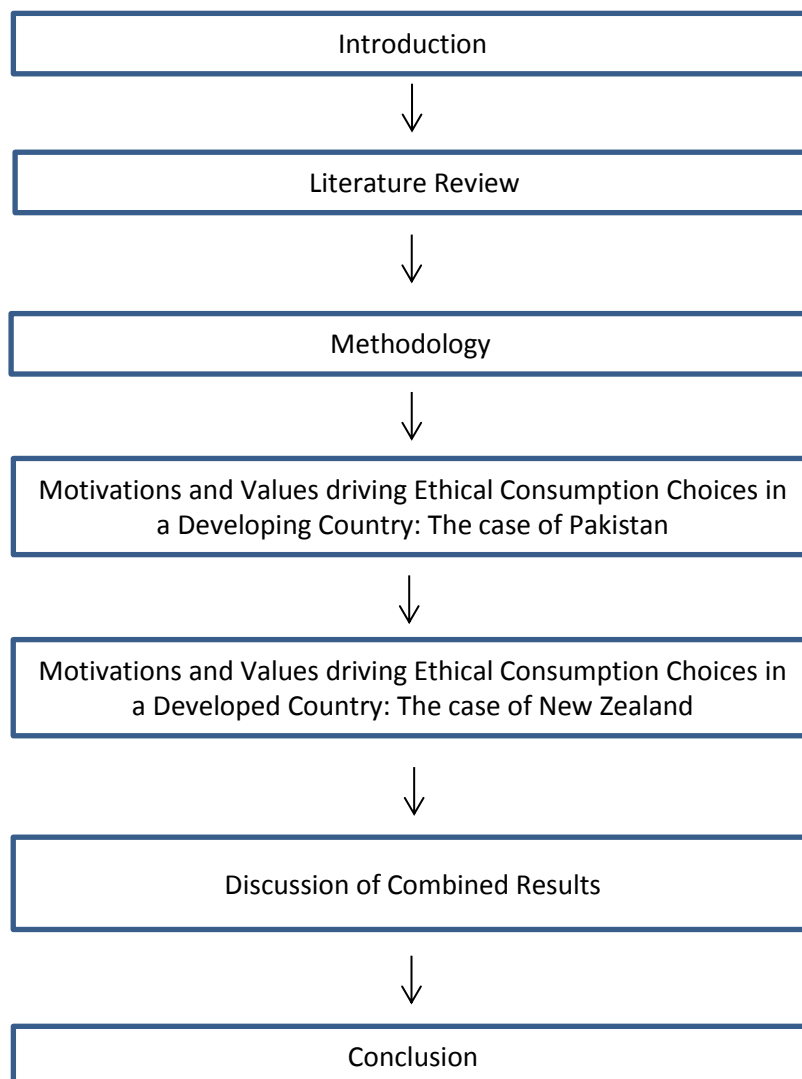
## **1.6 Delimitations of the Scope and Key Assumptions**

This study is a comparison of the ethical judgements of the people residing in two contrasting societies, developing and developed. It is beyond the scope of the study to conduct research in different countries around the world. The study was limited to

respondents residing in Pakistan and New Zealand only. They were purposefully recruited in both countries as ethical consumers and were not representative of the whole population. In Pakistan, interviews were conducted in Lahore and Islamabad only as they are metropolitan cities and residents of these cities belong to different cultures of the country. Interviews in New Zealand were conducted in the city of Dunedin. Respondents in New Zealand were mostly students and people belonging to different ages, professions etc. having different consumption habits.

## 1.7 Outline of the Thesis

The structure of the thesis is displayed in the following diagram.



**Figure 1: Thesis Structure**

1. The literature review chapter presents a synthesis of different components of ethical consumption including green consumption, fair trade, consumer boycotts, voluntary simplicity and sustainable consumption. It explains prior research on motivations and values driving these ethical consumption habits.
2. The methodology chapter presents different data gathering and analysis methods. It expounds the appropriate interviewing procedure and means-end technique used in this research.
3. The fourth chapter provides the motivations and values behind ethical consumption in a developing country with a special reference to the Pakistani society.
4. The fifth chapter presents the ethical consumption in a developed nation while representing New Zealand.
5. Based on the data obtained from the interviews conducted in Pakistan and New Zealand, a cross cultural comparison is made on the prevalent values and motivations in the two societies in this chapter.
6. The last chapter concludes the thesis, highlighting implications, limitations in the study and future research.





## 2 Literature Review

### 2.1 Introduction

This chapter provides insights about prevalent concepts in ethical consumption such as green consumption, fair trade, voluntary simplicity, consumer boycotts and sustainable consumption. The values and motivations driving the ethical consumption behaviour shall be discussed. Later, research gaps shall be examined based on which research questions will be formed. This is shown in the diagram below.

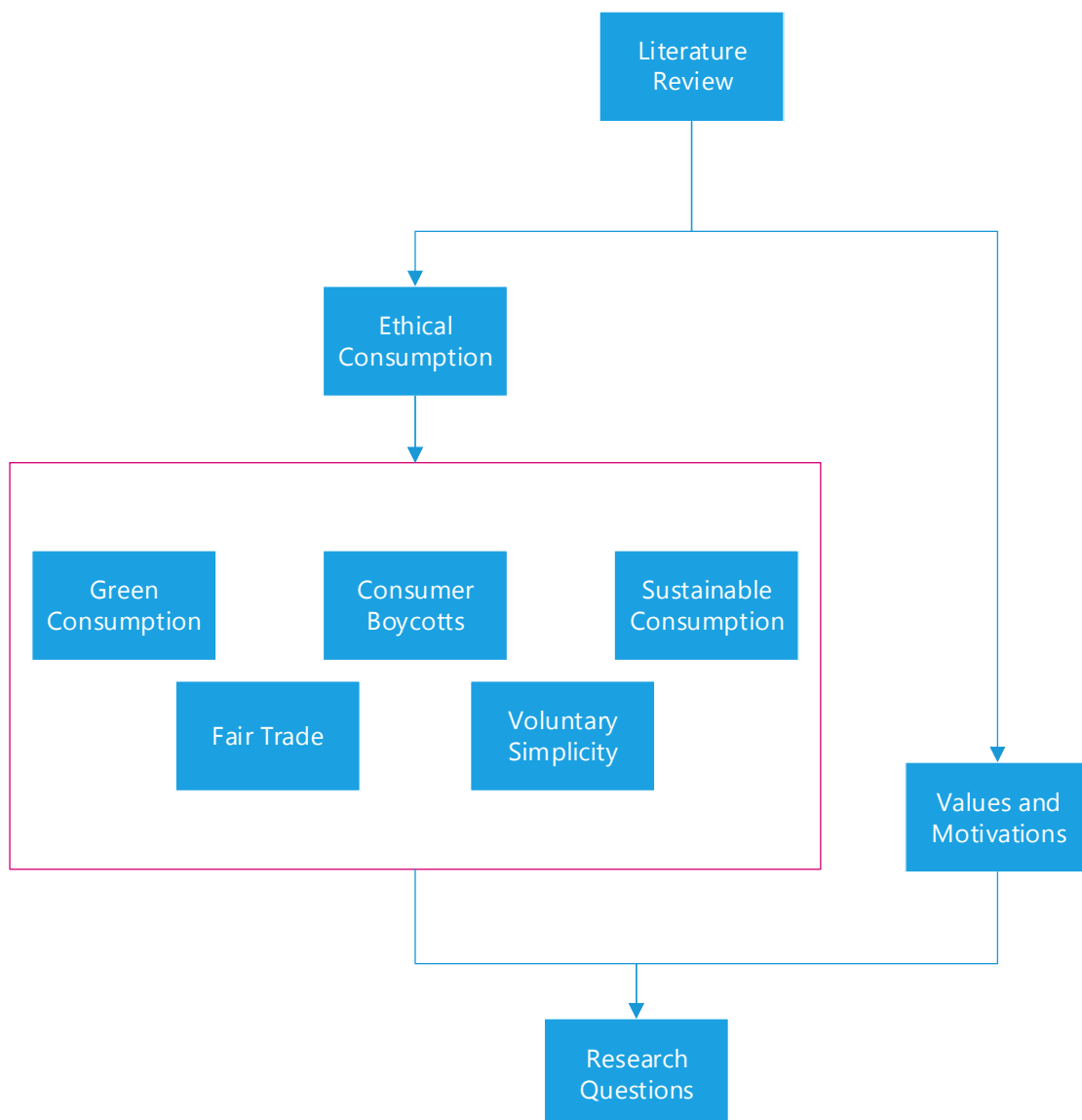


Figure 2: Literature Review Roadmap

## 2.2 Ethical Consumption

Ethical consumption covers a wide range of areas including environmental concerns, fair trade, boycotts, voluntary simplicity and sustainability (Adams & Raisborough, 2010; Jägel et al., 2012; Wooliscroft et al., 2013). The ethical consumer is concerned about product safety, environmental concerns, consumer privacy, employee welfare, discrimination, fair pricing, community action and charitable donations (Crane, 2001; Strong, 1996).

Different components of ethical consumption can be linked together as shown in figure 3 below. The legends are given alongwith the figure. In this diagram **WSC** depicts weak sustainable consumption, **SSC** stands for strong sustainable consumption, **FT** fairtrade, **GC** green consumption and **VS** voluntary simplicity.

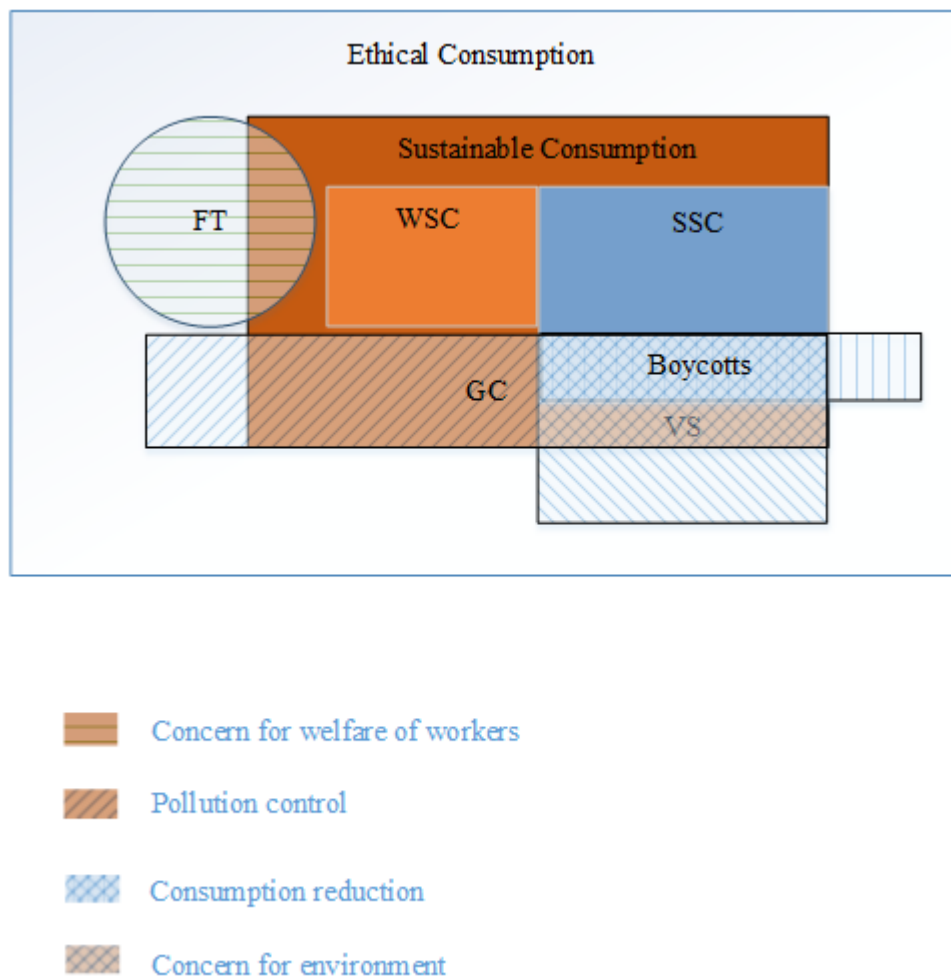


Figure 3: Ethical Consumption Components

Where **WSC**: Weak sustainable consumption, **SSC**: Strong sustainable consumption, **FT**: Fairtrade, **GC**: Green consumption and **VS**: Voluntary simplicity

The following sections explain the concepts given above. The list of definitions for these concepts have been stated in relevant appendices. The key criteria for inclusion of these definitions is that they were ones most cited in the literature and those which showed the breadth of views of different authors.

### **2.3 Green Consumption**

The definitions of green consumption and green consumers have been stated in the **Appendix A**. Explanations given by Shrum, McCarty, and Lowrey (1995), Alfredsson (2004) and Gleim, Smith, Andrews, and Cronin (2013) primarily focus on lessening the negative environmental impact of consumption. The description of green consumption by Peattie (2010) briefly associates it with ethical, sustainable and responsible consumption. The explanation provided by Gilg et al. (2005) though gives a very detailed account of activities which contribute towards green consumption, does not present a broader picture of green consumption. The definition given by Nair and Little (2016) gives a very comprehensive description of green consumption and is most useful from the research perspective. It focuses not only on reducing the negative environmental impact through efficient use of energy and materials, but also about the efficient product consumption and discarding decisions undertaken by consumers. Examples of western societies were presented for all definitions given above. Nair and Little (2016) did not conduct any research and only presented their model which would provide explanation of green consumption in non-western context.

Green consumption requires an extra effort and goes beyond self-interest on the part of the person. In case of recycling of a product or buying an electric car the consumer will be witnessing inconvenience, risks, costs which may be in addition to the perceived benefits. Green consumption is an integrated mix of personal attitudes and contextual factors. These factors include monetary incentives, rules, social support etc. which may have positive or negative external effects on green consumption (Nair & Little, 2016). Ethical consumption is thought to be related to environmental issues but it is closely interlinked with sustainability (Peattie, 2010). The difference between ethical consumption and green consumption behaviour is that apart from concern for the environment, the former takes a

much broader perspective by taking the issues such as fair trade and armament manufacture into account (Shaw & Shiu, 2002).

### **2.3.1 Green Products**

A number of authors have given different definitions for green products as shown in **Appendix B**. A green product works like conventional products, has least harmful impact on the environment, conserves energy and material resources and controls pollution. Other descriptions of green products include environment friendly products (Jung, Kim, & Oh, 2016; Tan et al., 2016) and ethical food (Hamelin et al., 2013).

Johnstone and Tan (2015) mention that the green product should have efficient production processes. The definition given by Junior, da Silva, Gabriel, and Braga (2015) is more elaborate as it shows that a green product in addition to the above mentioned capabilities must also be ecologically and socially acceptable. They also give a broader view that green consumption should include goods traded under fairtrade. The definition presented by Dangelico and Pontrandolfo (2010) is most comprehensive as it covers all four major themes extracted from definitions and is taken as a benchmark for defining green products. These four themes are concern for the environment, product working like or is better than conventional products, pollution control and focus on resources (materials and energy). This definition compares a green product with its conventional counterpart and defines it as having either a lower or null environmental impact or contributing positively to the environment as compared to conventional product. It focuses not only on the sustainable product lifecycle but also pays attention to energy efficiency and pollution control. All examples presented for above mentioned definitions are in western context.

While no product has zero effect on the environment, a green product is distinctive from other products that it produces lesser wastage and preserves natural resources and energy. A green product and its ingredients do not harm the environment throughout its lifecycle (Junior et al., 2015). Consumers judge the reliability of a green product through its appearance such as green labels, ingredients, packaging and green performance (Maniatis, 2016). They choose it not just for its characteristics, but also for its psychological benefit of contributing common good to the environment (Hartmann & Apaolaza-Ibañez, 2012; Yeow, Dean, & Tucker, 2014).

### 2.3.2 Consciousness and Knowledge of Green Consumption

Environmental consciousness is caused by “eco-labelling, knowledge of environmental solutions, safeguard, and ecological and monetary paybacks of a product” (Maniatis, 2016, p. 224). Environmental consciousness itself is not a necessary condition for purchase of a product. Rather, all other domains such as economy, green appearance and reliability of the product interact together to reach a green product purchase decision (Maniatis, 2016). Eco-labelling is done by various companies to apprise consumers of the impact of their products on the environment and to indicate their level of obligation towards the environmental safeguard (Barendregt, 2014; Xu, Zeng, Fong, Lone, & Liu, 2012). The knowledge of green consumption increases the attentiveness about prevalent environmental challenges and directs consumers towards identification and selection of best environmental action (Kim, Yun, Lee, & Ko, 2016).

Green consumers are a category of consumers, who seek information about companies’ environmental performance through their websites and green consumer guides (Peattie, 2010). Information about product ingredients, labelling, recyclable packaging, user-friendliness, environmental issues and commitment to healthy paybacks when purchasing a product, creates awareness in the minds of green consumers (Maniatis, 2016; Tseng & Hung, 2013). When consumers perceive a low risk in consumption of a particular product, then their demand for information is low. They ask for more information if the perceived risk is high (Xu et al., 2012). Xu et al. (2012) observe that those consumers who have heard of green labelled products are more inclined towards purchasing them. In a study regarding seafood consumption it was observed that Chinese consumers who repeatedly visited supermarkets or large stores were more likely to have knowledge of green labelled seafood and those who shopped there were more probable of purchasing it than others.

### 2.3.3 Demographic Factors influencing Green Consumption

Different studies measure the impact of demographics like age (**A**), gender (**G**), marital status (**M**), education (**Ed**), income (**I**), occupation (**O**), household (**H**), location (**L**) and ethnicity (**Et**) on the consumption of green products as given in the following table 1. In this table, **Y** indicates demographic variables included in the study and **S** specifies demographic variables included in the study and found significant. **St** portrays that the data was collected in different cultures/countries like Western (**SW**), Eastern (**SE**), United

States (**US**), United Kingdom (**UK**), Malaysia (**My**), Canada (**Ca**), Denmark (**Dn**), China (**Ch**), Morocco (**Mo**), Spain (**Sp**), Mexico (**Mx**), Brazil (**Br**), Hungary (**Hn**), Australia (**Au**) and New Zealand (**NZ**). The importance of these factors on green consumption is given below. The following table illustrates that most of the studies was conducted in western countries with only a few focusing on countries with eastern culture such as China, Malaysia, Morocco and South Korea.

**Table 1: Demographic Factors influencing Green Consumption**

References	St	A	G	M	Ed	I	O	H	L	Et	Comments
(Roberts, 1996)	US (SW)	S	S		Y	S	Y				Only age, gender and income level are slightly related to socially responsible pro-environmental behaviour.
(Gilg et al., 2005)	UK (SW)	S	S		S	S		S			All demographic variables studied were found to impact ethical behaviour significantly.
(Ramayah et al., 2010)	My (SE)	Y	Y		Y	Y	Y			Y	Though the demographic variables of the respondents were included, none of their impact was measured regarding ethical consumption.
(Hawkins, 2012)	Ca (SW)		S								Women are seen to be concerned about the environment.
(Thøgersen et al., 2012)	Dn (SW)	S	Y		Y			Y			Only age was found to be a significant factor in explaining ethical consumption.
(Xu et al.,	Ch	Y	S	Y	S	Y		Y			It was observed that

References	St	A	G	M	Ed	I	O	H	L	Et	Comments
2012)	(SE)										education and gender had a significant impact on buying intention whereas household size, age, marital status and income did not explain the willingness to purchase.
(Hamelin et al., 2013)	Mo (SE)	S	S		Y	S	S	Y	Y		Education, household size and location though considered are insignificant with respect to ethical purchases.
(Vicente-Molina, Fernández-Sáinz, & Izagirre-Olaizola, 2013)	Sp, US, Mx, Br (SW)		S								Only gender was considered as demographic variable and women were found to carry out eco-friendly activities.
(Zsóka, Szerényi, Széchy, & Kocsis, 2013)	Hn (SW)	S			S						Age and education were considered only among students and they were observed to have positive impact on the environmental knowledge.
(Tan et al., 2016)	Au, NZ (SW)	S	S		Y	S			Y		Only age, gender and income were considered.
(Jung et al., 2016)	Ch, SK (SE)	S		Y	Y		Y				Out of these demographic variables, only age was considered.

References	St	A	G	M	Ed	I	O	H	L	Et	Comments
(Johnstone & Hooper, 2016)	NZ (SW)	Y	S	Y	Y	Y	Y	Y			Only gender was considered in the analysis.
(Kim et al., 2016)	US (SW)	Y	Y		Y	Y					Demographic variables like age, gender, income and education were included but their impact was not measured in the study.
(Duarte et al., 2016)	Sp (SW)					S					Only income was considered as a significant variable.
(Grimmer, Kilburn, & Miles, 2016)	Au (SW)	Y	Y	Y	Y	Y			Y		None of the demographics' impact was studied in the research.

Where **St**: Data was collected in different cultures/countries like Western (**SW**), Eastern (**SE**), United States (**US**), United Kingdom (**UK**), Malaysia (**My**), Canada (**Ca**), Denmark (**Dn**), China (**Ch**), Morocco (**Mo**), Spain (**Sp**), South Korea (**SK**), Mexico (**Mx**), Brazil (**Br**), Hungary (**Hn**), Australia (**Au**) and New Zealand (**NZ**), **A**: Age, **G**: Gender, **M**: Marital status, **Ed**: Education, **I**: Income, **O**: Occupation, **H**: Household, **L**: Location, **Et**: Ethnicity, **Y**: Demographic variables included in the study and **S**: Demographic variables included in the study and found significant

In most of the studies, it was noticed that the perceived readiness for pro-environmental socially responsible behaviour increases with age (Gilg et al., 2005; Hamelin et al., 2013; Roberts, 1996; Zsóka et al., 2013). Adults above 50 years of age are most likely to purchase environment friendly products (Tan et al., 2016). This is reinforced by Hamelin et al. (2013), who state that older people are more likely to buy ethical food though this depends on their income. Thøgersen et al. (2012) state that younger consumers do not have many responsibilities regarding running a home or raising kids and have lesser normative



effects or appreciation for quality as compared to old consumers. They have little time for getting knowledge which may help them differentiate between green and conventional products. They are on a tight budget and give more weightage to the price when buying products, have the least brand loyalty and have not bought much green products such as organic milk in the past. The reasons for ethical consumption are different for different age groups. In a research on environment friendly faux leather products, it was observed that while the younger consumers had positive attitude towards ethical products because of aesthetics and sustainability attributes of the product; the older segment had positive attitudes only because of the sustainability feature of the product (Jung et al., 2016).

There are mixed responses for green consumption with regards to gender. While three studies reported men having favourable attitudes towards environment, other five stated women having inclination towards green consumption. It has been observed that men are more probable of having heard of green products (Xu et al., 2012) and their willingness to buy green products is higher than women (Hamelin et al., 2013). Roberts (1996); Tan et al. (2016) contradict and state that women are more concerned about the environment as compared to men, are generally initiators of green consumption (Johnstone & Hooper, 2016) and are most likely to perform eco-friendly activities (Hawkins, 2012; Vicente-Molina et al., 2013).

Gilg et al. (2005) in their research witnessed that consumers having higher education have a slightly higher probability of participating in green consumption. It was discerned in the studies regarding Chinese consumers, that respondents having a higher education had a high probability of paying a 4% green premium on the purchase of seafood (Xu et al., 2012). In another study, self-reported biases were observed when university students considered themselves to be more environmental than high school students and were purposeful and less self-indulgent than high school students in their consumption habits. High school students participated only in those pro-environmental activities which were in accordance with their families' conduct (Zsóka et al., 2013). Hamelin et al. (2013) and Roberts (1996) found no effect of education on ethical consumption behaviour.

Only five studies reported above found a significant relationship between household income and environmental impact. Hamelin et al. (2013) and Tan et al. (2016) observed that the readiness for green consumption increased with a rise in income. Gilg et al. (2005) noticed that non-environmentalists were on significantly lower incomes. An inverse

relationship was found between income and socially responsible conduct (Duarte et al., 2016; Roberts, 1996).

For other demographic variables, it was observed that the readiness to consume green products increases with the occupation going up one level, i.e. from “unemployed to student or from retired to employed” (Hamelin et al., 2013, p. 357). People with lower household sizes were most likely to engage in pro-environmental behaviours (Gilg et al., 2005). In general, it can be observed that no conclusion can be drawn about the impact of demographic variables on positive environmental behaviour.

### **2.3.4 Drivers of Green Consumption**

Awareness and education about environmental issues and best environmental practices result in increased intention and desire for green consumption. Information about healthy alternatives and green products and concern for harmful effects of waste are the drivers of green consumption (Dangelico & Pontrandolfo, 2010; Joshi & Rahman, 2015; Junior et al., 2015; Kim et al., 2016). Consumers’ strong knowledge of the existing environmental issues and beliefs of the virtues of green consumption induces green consumption values which in turn lead to search for and faith in greener products and greater social responsibility (Biswas & Roy, 2015). A consumer who has strong positive beliefs about the environment will be compelled to act pro-environmentally, compared to one who has very little empathy for the environment thus leading to inaction (Joshi & Rahman, 2015; Nair & Little, 2016). Peattie (2010) states that consumers belief of making a positive impact on the environment can influence their behaviour towards green consumption.

Various studies in contrast to the idea presented above, have found that knowledge obtained through e.g. environmental labelling or recycling schemes does not influence the consumer to indulge in green activities or changes in purchase behaviour (Davies, Foxall, & Pallister, 2002; Pedersen & Neergaard, 2006). Ramayah et al. (2010) in a study on Malaysian consumers, state that the awareness of environmental consequences of a product does not have any significant connection with the environmentally responsible purchase intention.

The relationship and influence of others also comes into play regarding green consumption. Friends, family and high profile opinion leaders can influence the consumer to adopt greener intentions by citing the economic and utility benefits of green

consumption (Yeow et al., 2014). It was observed that Malaysian consumers accept others' views regarding environmental consequences when purchasing a product (Ramayah et al., 2010). Consumers may encourage others to adopt green consumption, their actions may not be large enough to cause a significant impact on the environment in short to medium term (Johnstone & Hooper, 2016). Some consumers may temporarily indulge in green consumption behaviour just to keep friendly relations with others or to gain social approval from the society (Johnstone & Hooper, 2016). In other studies it has been observed that social recognition or influence has no substantial impact on the green consumption (Biswas & Roy, 2015).

Social norms and consumption values are imperative for green consumption. Social norms include both, what we consider to be a common practice and what we think is morally right. These social norms have a strong impact on consumption (Peattie, 2010). Moral obligations for the society also play an important role in influencing consumer's attitudes. Consumers having a strong sense of responsibility towards the society and their families are more inclined towards green consumption (Joshi & Rahman, 2015). Green consumption behaviour can be anticipated by epistemic value and value for money (Biswas & Roy, 2015). Consumers having these values and intending to consume green products on a repetitive basis are more likely to participate in green consumption by paying a green premium on these products (Biswas & Roy, 2015).

Marketers, governments and media can also influence one's ability to be green. Contrary to the research by Davies et al. (2002); Pedersen and Neergaard (2006) that knowledge does not influence the consumer to perform green consumption, Johnstone and Tan (2015); Joshi and Rahman (2015); Tan et al. (2016) found that marketers can change their marketing strategy to provide better product information to reduce customer scepticism. Governments can assume more responsibility by passing various environmental regulations rewarding businesses adopting sustainable practices and encourage consumers to purchase green products (Tan et al., 2016). The government's policy of raising price of conventional goods and imposing taxes on carbon emissions can influence the consumers' choice towards purchasing green products (John, Richard, David, & Andrew, 2011). Media also shapes consumers' preferences towards green consumption by providing necessary information about it (Peattie, 2010).

### **2.3.5 Factors inhibiting green consumption**

Other studies state that there are external factors which hinder consumers' ability to adopt green practices. These include limited availability of a product (Joshi & Rahman, 2015), inconvenience caused in purchase (Johnstone & Hooper, 2016), different sacrifices to be made in terms of effort, time and money, apart from being knowledgeable, living in the right place and having self-discipline (Johnstone & Tan, 2015). If consumers think that they have no control over external factors and their actions cannot make a difference, it is very hard to convince them to participate in green consumption practices. Consumers consider fulfilling other responsibilities such as raising a family before making green consumption (Johnstone & Hooper, 2016; Johnstone & Tan, 2015; Joshi & Rahman, 2015; Tan et al., 2016).

The majority of studies (see section 2.3.3) state that higher income results in increased readiness for green consumption. Yet the inconvenience caused in terms of high prices and time spent, inhibit the adoption of green products. In a study on Malaysian consumers regarding reusable cloth diapers, Ramayah et al. (2010) noted that more the consumers feel the inconvenience of washing and recycling a product, lesser they would like to purchase the product. In another research it was observed that if pricing is high for low carbon footprint alternatives, then consumers may not be able to afford them, thus they will not purchase those products (John et al., 2011). This is substantiated by various studies that higher prices for ethical and environment friendly products inhibit consumers' purchase (Gleim et al., 2013; Hamelin et al., 2013; Heath, O'Malley, Heath, & Story, 2016). Gleim et al. (2013) observe that lack of consumer education about high pricing and environment friendliness of green products also impedes purchase decision. In this case, educating consumers can overcome green consumption obstructions.

Green messages are not always perceived well by consumers who think that they are being coerced to do green consumption. They stay away from these messages or people practicing green consumption as they feel that their self-esteem is being hurt (Johnstone & Tan, 2015; Tan et al., 2016). Companies make fabricated claims about themselves being green, just to grab consumers' attention as consumers want to buy green products and do not get involved in actual ethical practices. This practice is called greenwash. Greenwash is defined as "advertising or marketing that misleads the public by stressing the supposed environmental credentials of a person, company or product when these are unproven or

irrelevant” (Gillespie, 2008, p. 79). Consumers develop cynicism against such companies and refrain from buying green products (Johnstone & Hooper, 2016; Johnstone & Tan, 2015; Shrum et al., 1995).

People having a positive approach towards green products but having a lack of commitment towards the society and the environment will not purchase green products specially when given the choice of conventional products (Joshi & Rahman, 2015). Even if consumers’ approaches are positive towards the environment, their self-interests may overshadow their attitudes if they are unaware of the collective communal goals (Johnstone & Hooper, 2016). Quite often consumers are not able to observe the long term negative repercussions of their actions on the environment (Johnstone & Tan, 2015). They do not take part in green consumption behaviour as they feel that will not be held responsible for their actions (Johnstone & Hooper, 2016).

### **2.3.6 Summary of Green Consumption**

Salient points deduced from green consumption are as follows.

1. Green consumption requires having concern for the environment, controlling pollution, efficient energy and material consumption and effective disposal of products.
2. Green products work like conventional products, are environment friendly and manufactured through efficient production processes.
3. Demographic variables have no significant impact on the green consumption.
4. Research on green consumption is mostly done in the western context. We need to understand it with the breadth of consumption choices and drivers behind them in two contrasting cultures.
5. Awareness and education about environmental issues, influence of close relations, social norms, government policies and media play an important role in driving green consumption.
6. Factors inhibiting green consumption include limited availability of a green product, inconvenience caused due to higher prices and time spent in searching for one, consumer scepticism and lack of commitment towards the environment and society.

## 2.4 Fair Trade

The second aspect discussed in ethical consumption is fair trade. It is evident from definitions of fair trade (**Appendix C**) that they focus on alleviating problems faced by marginalized producers, particularly farmers in developing countries, by giving a fair price for their produce. Fair trade is based on principles that small producers in the developing world are marginalized. Producers face a number of problems like denial of market access due to unavailability of conveyance, not having perfect information about the market prices (Bird & Hughes, 1997), inaccessibility of loans, weak enforcement of laws and inability of switching to other sources of income (Nicholls & Opal, 2005). Elements of fair trade are long term purchase agreements and direct purchase, removal of market asymmetry and technical support (Bird & Hughes, 1997).

Most of definitions focus on empowering small producers so they may sustain themselves and improve their lifestyles. Examples specified while describing them were mostly for western countries. Krier (2008) and Simpson and Rapone (2000) talk of fair trade organizations and key actors in the North, campaigning and raising awareness for social justice and welfare of the impoverished producers. The explanation provided by Littrell and Dickson (1999) is the most comprehensive as it embraces all major topics uncovered from definitions given in the **Appendix C**. These topics include focusing on workers' problems and needs, payment of fair price, workers' empowerment and wellbeing and social justice and human rights. It talks of concrete steps taken in this regard like focusing on workers' rights, issues, empowerment and payment of fair wages.

Fair trade differs from the commercial trade in a way that benefits like symmetric information and monetary incentives are provided to small scale producers (Bird & Hughes, 1997). The symmetric information provided to consumers enables them make better purchase decisions (Bird & Hughes, 1997). Fair trade should be built upon trust and respect which should result in empowerment rather than manipulation of the small producers (Simpson & Rapone, 2000). Producers empowerment is of utmost necessity, as it is a means of their development by allowing them to interact directly with purchasers (Moore, 2004; Tallontire, 2000). In this way, peasants in developing nations benefit from fair trade as they are able to sell their products without any middlemen (Loureiro & Lotade, 2005). Certification also plays a great role in appreciating the price of the product. In a study regarding fair trade coffee, it was noticed that farmers are able to get higher

prices for their produce, if it is certified. Markets also pay a higher price for the fair trade coffee as compared to average price of all the coffee sold (Bacon, 2005).

The fair trade network connects Southern farmers and labourers with Northern collaborators through certain rules and principles (Fridell, 2004). These principles include respecting all cultures and environments, creating profitable trade and better work conditions, using local services and resources, dealing in sustainable materials and supporting long term, small scale ventures (Strong, 1996).

In fair trade, organizations perform charitable and empathetic practices to improve the human society, particularly the underprivileged and increase the wealth of the world (Doran & Natale, 2011). Fair trade practices must not be confused with the corporate social responsibility (CSR) activities done by the organizations. CSR programs are “money driven” as they are focused on enhancing and caring for the stockholders’ wealth, whereas fair trade practices emphasize on going beyond these objectives to care for societal and developmental needs of all stakeholders including workers, growers and communities (Fridell, 2009). Quite a number of organizations do CSR activities merely as a public relations marketing stunt. Fridell (2009) observed that Starbucks gives perks to its employees and buys fair trade coffee from poor farmers on a very small scale. It discourages union efforts by employees and all of its tea and coca partners are not fair trade certified. Few companies are involved in genuinely pursuing fair trade which includes selling strictly fair trade products and apprising their customers about inequalities of global trade system and promoting reforms for improvement in it.

#### **2.4.1 Organizations and their Role in Fair Trade**

There are four types of organizations which are involved in the fair trade. These are the producers in the South who supply the products; buyers in the North who purchase products from the South and act as wholesalers, importers and distributors; various bodies which set standards and provide certifications for the fair trade products and supermarkets and retailers who stock the fair trade products (Moore, 2004).

The most important organizations that play a key role in this regard are alternative trade organizations (ATOs) and fair trade labelling organizations. ATOs are “dedicated fair trade businesses, which take the fair trade path with their business and address issues of social justice, economic equity and poverty in their supply chains” (Abufarha, 2013, p.

Online). These organizations work in accordance with the goals of achieving justice in the World by streamlining their supply chain around the principles of fair trade, helping small scale farmers economically (Abufarha, 2013). They buy products directly from disempowered producers of developing nations (Dickson & Littrell, 1997), so as to contribute towards their progress (Tallontire, 2000). They cooperate with workers in improving their product design, quality regulation, management practices and transportation (Littrell & Dickson, 1999). The high product quality and product marketing are imperative for ATOs as it creates a win-win composition with the producers while selling their produce (Tallontire, 2000). ATOs necessitate their trading companies to give their workers minimum national wages and do not exploit them by forced, bonded or child labour (Bird & Hughes, 1997). Labelling organizations are those, which do not possess brands or have their own stores. Rather they authorize producers and retailers to sell various products under the fair trade label (De Pelsmacker & Janssens, 2007). These organizations ensure that fair trade products meet certain set standards (Tallontire, 2000).

#### **2.4.2 Fair Trade Products**

Fair trade products are

Goods certified by the fair trade umbrella organizations if they are exchanged under the terms of a minimum guaranteed price and are produced in a manner deemed to be in line with the principles of democratic organization, no utilization of child labour, recognized trade unions for workers, and environmental sustainability (Fridell, 2004, p. 412).

Andorfer and Liebe (2015) extend the definition of fair trade products by adding an environmental perspective to them. They state that fair trade products have a price premium and are expensive because they have production processes contributing towards a better environment and societal standards. There are two ways to buy fair trade products i.e. either buying them from ATOs or through regular markets (Doran & Natale, 2011).

Price plays an important role in the decision making process for fair trade products. Dickson (2001) observes that high price reduces the likelihood of purchasing a no sweat label shirt. This has been supported by Andorfer and Liebe (2015), who have witnessed that the consumers believe that fair trade products are too expensive and do not exhibit a strong moral obligation towards buying these products. That is why the price reduction of fair trade products has a positive effect on buying of fair trade items whereas the information provided to appeal consumers' morality does not. To the contrary, De



Pelsmacker and Janssens (2007) have noticed that the price reduction has little role to play in the buying process. Price changes for fair trade coffee has no effect on the buying behaviour of loyal fair trade purchasers, as they are less price sensitive (Arnot, Boxall, & Cash, 2006). They are willing to pay a premium for fair trade coffee out of altruism and empathy for the workers in the developing countries (Loureiro & Lotade, 2005).

Quality is imperative for fair trade products as the majority of consumers, who buy fair trade products, consider them to be of high quality (Strong, 1996). They are unwilling to sacrifice it for the sake of altruism. Additionally, quality is more important than visual attributes of the product (Dickson & Littrell, 1997).

Strong brand and fair trade label play an important role in enticing consumers. De Pelsmacker, Driesen, and Rayp (2005) noticed that the attribute of greatest importance in case of fair trade coffee was its brand, followed by fair trade label and flavour. The package and blending were of slight importance. It is imperative upon fair trade organizations to make prominent brands and build good reputation to target consumers (De Pelsmacker & Janssens, 2007).

### **2.4.3 Consumers' Profile, Values and Concerns regarding Fair Trade**

De Pelsmacker et al. (2005) in their study regarding fair trade coffee have classified consumers into four types which include fair trade lovers, fair trade likers, flavour lovers and brand lovers. Fair trade lovers place a high preference for the fair trade label when purchasing coffee. They are mostly between 31-45 years of age, more idealistic in their approach than other groups and more willing to pay a price premium. Fair trade likers though have a liking for the fair trade label, but they also take into account other attributes of the coffee such as flavour and brand. They comprise the biggest percentage of respondents in the study and are less willing to pay a price premium for the fair trade coffee. Flavour lovers are those who like the coffee flavour and hardly make any distinction between other attributes. Brand lovers are those who rank coffee brand as their top priority.

The impact of consumer demographics on fair trade is given in the table below. Following studies measure the effect of age (**A**), gender (**G**), marital status (**M**), education (**Ed**), income (**I**), occupation (**O**), location (**L**) and ethnicity (**Et**) on fair trade. The symbol **Y** portrays demographic variables included in the study and **S** represents demographic

variables included in the study and found significant. **St** represents that the data was collected in different cultures/countries like Western (**SW**), United Kingdom (**UK**), United States (**US**), Belgium (**Bl**), Canada (**Ca**) and Germany (**Gr**). From the following table it can be observed that all research was conducted in western countries.

**Table 2: Demographic Factors Influencing Fair Trade**

References	St	A	G	M	Ed	I	O	L	Et	Comments
(Strong, 1996)	UK (SW)	Y		Y			Y			None of the demographic variables was analysed in the study.
(Dickson & Littrell, 1997)	US (SW)	S	Y		S	Y				Age and education was seen to be significant in purchase of fair trade products.
(Dickson, 2001)	US (SW)	Y	S	S	S	Y	Y			The age, income and occupation status of the purchasers of no sweat label purchasers was not found to be statistically different from non-purchasers.
(Loureiro & Lotade, 2005)	US (SW)	S	S		S	S	Y		Y	In three studies regarding fair trade, shade grown and organic coffee; education, age, income and gender were found significant; details of which are given below.
(De Pelsmacker et al., 2005)	Bl (SW)	S	S		S					Age, gender and education were found significant in the study.
(Arnot et al., 2006)	Ca (SW)		Y							Only gender demographic was included in the study but not found statistically significant.

References	St	A	G	M	Ed	I	O	L	Et	Comments
(De Pelsmacker, Janssens, Sterckx, & Mielants, 2006)	Bl (SW)	S	S		S	S			S	It was found that all demographic variables in the study were non-significant as far as the number of fair trade products bought was concerned. Only age was significant regarding the amount of money spent. All demographic variables were significant regarding other variables such as knowledge, scepticism, concern and product interest etc.
(Doran, 2009)	US (SW)	Y	Y	Y	Y				Y	Though all these demographic variables were included in the study, none of them was found statistically significant in determining fair trade purchase.
(Kim, Lee, & Park, 2010)	US (SW)	Y	Y				Y	Y		Variables like age, gender, occupation and location (country) were taken into account but their impact was not measured in the study.
(Andorfer & Liebe, 2015)	Gr (SW)	Y	Y		Y	Y				Though age, gender, education and income were noted, they were found statistically insignificant in the results.

Where **St**: Data was collected in different cultures/countries like Western (**SW**), United Kingdom (**UK**), United States (**US**), Belgium (**Bl**), Canada (**Ca**) and Germany (**Gr**), **A**: Age, **G**: Gender, **M**: Marital status, **Ed**: Education, **I**: Income, **O**: Occupation, **L**: Location **Et**: Ethnicity, **Y**: Demographic variables included in the study and **S**: Demographic variables included in the study and found significant

Age is the most common variable in ten studies cited above, yet only four find it having a significant impact on fair trade. There are mixed responses regarding impact of age on purchase of fair trade products. The purchasers of fair trade products belong to the older age segment (De Pelsmacker et al., 2006; Dickson & Littrell, 1997). Older people are more knowledgeable and concerned about the core aspects of fair trade, inclined towards action, acceptable of its price and spend more on fair trade products as compared to the young (De Pelsmacker et al., 2006). Loureiro and Lotade (2005) observe that the purchasers of fair trade, organic and shade grown coffee are young. This is supported by De Pelsmacker et al. (2005), who notice that fair trade lovers and likers mostly consist of the young segment, whereas the older segment above 44 years of age are mostly flavour lovers.

Women make most of the decisions regarding household purchases. They are considered to be more caring for others, more inclined towards buying fair trade goods (Loureiro & Lotade, 2005) if unmarried and more ethical than men (Dickson, 2001). Men and women constituted an equal share of fair trade lovers and likers. Women were mostly brand lovers as they do most of the shopping and are brand aware whereas men were mostly flavour lovers (De Pelsmacker et al., 2005). De Pelsmacker et al. (2006) observed that the differences between men and women were not very noticeable. Women were slightly more knowledgeable and exhibited more product interest than men, but were more concerned about the price and thought that there was not enough information about fair trade.

In most of the studies cited above, it can be seen that higher education has a positive and significant effect on the reported consumption of fair trade products (Andorfer & Liebe, 2015; De Pelsmacker et al., 2005; Loureiro & Lotade, 2005). Less educated individuals are sceptical, show less product interest, less acceptable of the price and believe that their efforts will go in vain i.e. tend towards resignation (De Pelsmacker et al., 2006). This supports Dickson and Littrell (1997), who noted that the buyers of ATO products are highly educated. Dickson (2001) in a study regarding sweat labels detected that people

with higher education are suspicious as to whether the “No Sweat” label will have any effect on the working conditions of workers and do not buy these goods.

There are mixed responses with regards to the impact of financial situation of respondents on the purchase of ethical products. Andorfer and Liebe (2015) observe that the more well off consumers are financially; the more likely it is for them to buy fair trade products. De Pelsmacker et al. (2006) witness that the economic situation only has a marginal impact on consumers regarding fair trade products. Less affluent people though are slightly more sceptical, tend towards resignation, less acceptable of the price and require good quality information; but they have a greater liking for fair trade products and are more knowledgeable about the environment as compared to the higher income group. This supports Loureiro and Lotade (2005), who observed that while affluent consumers were more likely to pay for shaded and organic coffee, they are not inclined towards fair trade coffee.

Most of the studies mentioned above did not find an impact of ethnicity on fair trade consumption. Only De Pelsmacker et al. (2006) in their study on Belgian consumers observe that French speaking consumers are more concerned about fair trade issues, complain about lack of convenience while purchasing and think that there is not much information given about these products as compared to the Dutch speaking Belgians. French purchasers have a greater liking and buying intention for these products. This may be due to the fact that French speaking consumers are politically more left wing than Dutch speaking purchasers.

The relationship between religion and fair trade is weak. No matter how much religious teachings emphasize the equality in human society, if people are not educated then they will not pursue fair trade consumption. In a study on respondents holding different faiths and religious views, it was noticed that non-religious people were more inclined towards fair trade than the religious ones. Stress should be laid upon combining profit making agenda with virtue for the advancement of all in the society (Doran & Natale, 2011).

Based on the arguments given above on demographics, it can be inferred that gender and education have an impact on the fair trade consumption. Highly educated women have a greater liking for the fair trade products. No decisive conclusion can be given about the influence of other demographic variables such as age, financial situation and ethnicity on fair trade consumption.

Doran (2009, p. 559) observes that loyal fair trade consumers rank universalism values higher which relate to “unity with nature, a world of beauty and protecting the environment”. They rate benevolence values lower than irregular consumers. Though universalism and benevolence values stress on supporting others; universalism values focus on supporting all people and the environment, while benevolence values emphasize on supporting the in-group. This has been reinforced by Ladhari and Tchetgna (2015), who observe that fair trade consumers are inclined towards universalism and social justice values. Fair trade consumers spend their money on fair trade producers and make no distinction between in-groups and out-groups as they wish to improve the livelihood of destitute producers (Doran, 2010). Self-direction values are ranked above by loyal fair trade consumers as compared to sporadic and non-consumers because fair trade products are ethnically inspired and appeal to curious and creative self-direction values (Doran, 2009). Power and social status values are inversely related to fair trade consumption. The reason being that people having such values desire for status, dominance and control over others and have no empathy for the underprivileged producers (Ladhari & Tchetgna, 2015).

Consumers having concern for equity in society are attracted towards fair trade. They are particularly apprehensive of the underprivileged individuals in developing countries (Doran & Natale, 2011). Consumers are knowledgeable of the fact that producers are not getting a fair price for their produce and live and work in poor conditions (Doran, 2010). This substantiates Strong (1996), who observes that consumers were more concerned about the environment and demanded not only fair trade products but also expected the organizations to disclose their fair trade practices.

A number of organizations called pressure groups and consumer activists having concerns for the ecological, environmental and conservation issues (Strong, 1996), give boycott calls, asking consumers to buy fair trade products. These calls urge purchasers to recompense organizations involved in good activities by purchasing from them. By buying from these organizations, consumer activists create a demand for fair trade apprising them that the need exists for such commodities (Fridell, 2004).

#### **2.4.4 Summary of Fair Trade**

The summary of fair trade is given below.

1. Fair trade focuses on alleviating producers' problems in the developing world by paying them fair price for their produce.
2. Fair trade empowers small producers by removing market asymmetry and eliminating middleman thus fostering their wellbeing.
3. Fair trade products are goods certified by fair trade organizations exchanged under a guaranteed price and no utilization of child labour.
4. Important organizations involved in fair trade are alternative trade organizations (ATOs) which buy directly from small producers by giving them a fair price and labelling organizations which authorize producers and retailers to sell these products under the fair trade label.
5. Demographic data analysis shows that only gender and education has an impact towards fair trade consumption.
6. Extant research on fair trade and values driving them has been done mostly in the western culture. We need to evaluate them in the eastern context.

## **2.5 Consumer Boycotts and Anti-Consumerism**

The next subsection of ethical consumption is of consumer boycotts and anti-consumerism. The complete list of definitions of consumer boycotts is given in **Appendix D**. They are related to restraint or refusal of consumption, due to egregious acts of the targeted agent such as an organization, in order to achieve various objectives such as forcing it to change its unethical practices.

Most of the definitions focus on reduced consumption by consumers and a few stress on the motives behind restraint in consumption. Yet the reduction in consumption is not beneficial if desired objectives are not met. In this regard, definitions provided by Friedman (1985), Garrett (1987) and Yuksel and Mryteza (2009) are the most detailed as they cover all major aspects of consumer boycotts. Boycotts can be considered as a manipulation of a corporation as they involve not purchasing from it in protest for its non-conformance to social corporate responsibility. Among these three definitions, the definition provided by Yuksel and Mryteza (2009) is the most suitable and can be taken as a yardstick for explaining consumer boycotts. It clarifies that the withholding of consumption can be due to an offense by an organization or apparent defects in its products. A business may be pressured in two ways to abide by its responsibilities i.e. either by strikes or by boycotts. In case of strikes, the business is deprived of its power to

produce goods; whereas in boycotts, the business is deprived of the market where it can sell its produce (Smith, 1989a). John and Klein (2003) notice that boycott occurs when people refrain from buying a product due to egregious acts of the organization. An egregious act is the one which causes discomfort or is considered offensive to individuals. They can be the adverse health effects due to pollution caused by a firm or use of child labour. The more the consumer is concerned about the egregious act of the organization, the more likely he is going to boycott (Klein, Smith, & John, 2004).

Three main triggers for boycotts are government, corporate and individual actions. If a government of one country commits actions enraging another nation, then that nation will respond by boycotting the produce of the country of origin. Corporations may also engage in acts which people might consider as offensive. Likewise, certain individuals having no direct association with boycotted companies might cause boycotts of particular companies or countries' products because of their actions considered outrageous by the public (Knudsen, Aggarwal, & Maamoun, 2011). Other reasons for boycotting include hurting religious sentiments, due to political rifts, for not allying with a country and against war crimes (Heilmann, 2016). Boycotting is done against alleged human rights abuses or discrimination against minority groups. Consumers might also desist buying products with rising prices or those having detrimental impact on the environment and health (Friedman, 1985).

Consumer boycotts are similar to anti-consumerism in which consumers quite often reject, reduce or reuse products. Anti-consumerism is associated with environmental apprehensions and well-being, but its underlying motivations are driven not by environmental concern rather by self-interest i.e. reducing consumption to live a good life. The reason being that environmental friendly products are expensive as compared to others (Black & Cherrier, 2010). Zavestoski (2002) also notices that in many cases, consumers adopt anti-consumption practices for self-expression to keep up with their desired identities and self-image. In anti-consumerism, consumers refrain from throwing away stuff as they have sentimental values associated with them and are bonded to the consumers. Lucas (2002) endorses that though people may dispose of certain items such as kitchen goods; reusability has remained a practical substitute for many other commodities. Consumers particularly like keeping handmade items as evidence of past, durability and quality and consider machine made products as worthless junk. They do not organize



themselves against companies for their production practices; rather engage in activities which differentiate them from throwaway culture (Cherrier, 2010).

In boycotts, various ethical and social reasons impact consumers' buying choices (Klein et al., 2004). Consumers should be concerned not just about higher prices of products but also matters like product quality, quality of life, health and ecological issues to make the boycotts play an active role (Friedman, 1991). Consumers should be anxious and willing to act for a boycott to be fruitful. They should be concerned about the moral and ethical dilemma caused by the company's malpractices and act accordingly to alter them (Smith, 1989a). Consumers should know boycotting recompenses them by maintaining their self-esteem and reducing feelings of remorse (Klein et al., 2004).

For participation in a boycott, consumers look at opportunity costs of boycotted products, availability of their low-cost substitutes and the potential damage caused by boycott to see if the participation is necessary (Sen, Gürhan-Canli, & Morwitz, 2001). If consumers observe that associated boycotting costs outweigh their benefits, they refrain from boycotting as it gives others an opportunity to free ride (Klein et al., 2004). The boycott participation is high if substitutes for boycotted products are available or the product preference is low (Sen et al., 2001). Those who counter argue against boycotts are less probable to participate when they see a big number of participants. Contrastingly, those who think that boycott makes a difference are more probable to boycott when there are a large number of participants (Klein et al., 2004).

### 2.5.1 Types of Boycotts

Boycotts can be of two types. If boycotters and victims of egregiousness acts of the firm belong to the same community, then the boycott organized is referred to as "beneficiary boycott". If they belong to different communities, then such boycotting is called "conscience boycott" (Friedman, 1991). Other types of boycotts such as surrogate, non-surrogate, instrumental, expressive, media oriented and economic are given below.

**Table 3: Boycott Types**

<b>Boycott Types</b>	<b>Description</b>
<b>Surrogate or Indirect</b>	These boycotts are defined as "boycott actions brought by one party against a second party with the objective of inducing it, in turn, to

<b>Boycott Types</b>	<b>Description</b>
	influence the behaviour of a third party in a way which is acceptable to the first party (Friedman, 1985, p. 114)". This technique is most effective in meeting the boycotters' objectives when the third party is not affected by direct market sanctions. In many cases consumers dismayed with the government's policies target businesses in that area to bring upon pressure on the government change them (Friedman, 1985, 1991).
<b>Non-Surrogate or Direct</b>	These boycotts are the ones in which parties boycotted are the same as those who have offended the boycotters (Friedman, 1985).
<b>Instrumental</b>	Instrumental boycotts are those in which certain objectives have to be met such as "labour seeking union recognition" (Friedman, 1991, p. 153). They are used to influence a firm's decision to change its behaviour by not buying its products. In this way the consumers can alter the business malpractices by refraining from buying their products (Friedman, 1991; John & Klein, 2003).
<b>Expressive</b>	Quite a few boycotts are only expressive in nature, as they are for a very short period of time and show consumers' frustration on the company's misconducts (Friedman, 1985, 1991).
<b>Media Oriented</b>	Boycotters quite often use media as an effective tool for spreading information regarding their boycott campaign. It includes writing in influential magazines, newspapers, blogging on websites, emailing, messaging and internet chatting. The main purpose is to spread negative word of mouth against the company so as to smear its image (Friedman, 1991; Garrett, 1987; Knudsen et al., 2011).
<b>Economic</b>	Economic boycotts can be used by consumers to create financial pressures on organizations to change their practices. This can be done by convincing trading partners such as suppliers and other consumers to stop doing any business with the organization. These are also called marketplace oriented boycotts (Friedman, 1991; Garrett, 1987). These are similar to secondary boycotts, in which the labour unions stop a person from doing business with a company due to its malpractices (Gelb, 1995).

Friedman (1991) has postulated four types of boycotts which evolve in different stages. *Action-considered boycotts* begin with an announcement that a boycott is being considered and do not proceed further. Those which advance i.e. *action-requested* ask for the participation in them. *Action-organized boycotts* announce that the action is being organized and explicitly mention the actions taken in this regard. Lastly some boycotts known as *action-taken* proceed beyond organization and pledge demonstrations against the targeted firm to initiate a boycott against its egregious acts.

### **2.5.2 Boycotts Effectiveness**

Boycotts are organized and collective efforts of refusal to consume a product. They are different from the individual's decision of not purchasing a good (Sen et al., 2001). A boycott by a single consumer is not observed by the targeted firm and may render ineffective. The boycott effectiveness is on the expectations of other participants. If individuals think that others will participate then their involvement in the boycott increases (John & Klein, 2003). The overall expectation and effectiveness of the participation is used by consumers to estimate a boycott's success (Sen et al., 2001). The greater the participation, the successful will be the boycott. This is why the boycotts organized at a national level are liable to succeed more often than boycotts organized at local level (Koku, 2012). A successful boycott is one in which the conditions levied by the boycotters are met and considered effective when the damage due to boycott can be felt by the target (Smith, 1989b).

Non surrogate or direct boycotts are more effective than surrogate boycotts (Friedman, 1985). It has been experimentally observed that sanctions imposed against the norms violating parties by the cohort directly affected, are more effective to make them unprofitable. The sanctions forced upon by a single third party i.e. not directly affected are not as effective for the violator to change its norms. In this case more than one party is needed for making the boycott effective (Fehr & Fischbacher, 2004). Good communication is also crucial in increasing boycotts effectiveness. If the communication regarding boycotts is disseminated in terms of success then further information regarding participation and effectiveness may not be required for increasing boycott participation and the information alone will be effective in making the boycott successful. When boycott

failure is obvious among participants then information regarding its efficacy and participation should be communicated to make it effective (Sen et al., 2001).

Boycotts may not always turn out effective. Merely publicizing that a boycott is being contemplated, is not as effective as initiating a complete boycott of the organization with attention given to planning and protests (Friedman, 1985). Koku (2012) witnesses that boycotts organized through internet and even recognized by a well-known consumer group are not effective in inflicting any financial harm to the targeted organization. Similarly, calls for excessive boycotting lose their effectiveness as more and more not to be purchased items are placed on the boycotting list. Customers in this case find it very hard to change their consumption patterns (Friedman, 1985).

### **2.5.3 Boycotting Strategies and Challenges**

A number of strategies are employed by the boycotters for making boycotts effective. General awareness for a boycott is created by rumours or a religious decree to target a particular company or a government. Various targeting techniques include singling out a particular firm or boycotting products with a made in label. Another targeting strategy is to create an extensive campaign under a particular subject and then boycott targeted brands under it (Knudsen et al., 2011). In many cases, the targeted firm is very concerned about its image and organizing a boycott is not necessary. Consumers can communicate their concerns in a non-threatening manner so the organization may change its policies. This is particularly true when the boycotters lack the resources for launching a full scale boycott. If boycotters have the potential to launch high pressure boycott and the firm's policy commitment is low then boycotting of firm's products should be done. When boycotters have little potential for a boycott and the firm's policy commitments are high, then consumers may employ strategies which mandate change in the company's policies. This can be done by taking ownership of the firm or questioning the legality of those policies (Garrett, 1987).

Boycotters face a number of unprecedented challenges while conducting boycotts. One of them being that the account to which consumers stop purchasing must be reliable enough for the boycott to succeed. Then there must be unanimity amongst boycott participants so they stop purchasing products at the same time to cause any financial loss to the company (Koku, 2012). If consumers are uncertain whether others' participation will lead to a

successful boycott then they need to attract a substantial number of other individuals to make it successful (Koku, 2012; Sen et al., 2001).

Boycotting is often marred by freeriding and small agent issues. The small agent problem occurs when boycotting participants are small in number and cannot yield an instrumental benefit, as they cannot significantly target the firm (Hahn & Albert, 2015; John & Klein, 2003). Similarly, people freeride, i.e. do not actively participate in the boycotts because they shall reap the same benefits of a successful boycott without involvement (John & Klein, 2003). To deal with these problems, consumers adopt reciprocity by acting in the same way as one has been treated (Fehr & Gächter, 1998). Strong reciprocal consumers lessen the small agent problem by supporting the boycotters thus rewarding them through social approval and punishing free riders (Hahn & Albert, 2015).

#### **2.5.4 Boycott Addressing Strategies Adopted by Companies**

Consumer boycotts seriously harm brands' image. Companies should do effective communication targeting both boycotters and non-boycotters by promoting the positive features of their products (Klein et al., 2004). They should spend more money on communicating the message rather than on changing their products' outlook (Gelb, 1995). Companies should also launch campaigns to counter rumours before they become accepted truths by consumers, as they can seriously harm its repute. Similarly, if a provocative issue is not directed against a particular company, then it should distance itself from it, stating that it should not be blamed for actions of others (Knudsen et al., 2011). Companies should adopt a proactive approach in monitoring the consumer websites for possible complaints by consumers and should seek to address them before they create trouble for them. They should dedicate a purposeful team to observe and allay these concerns (Koku, 2012).

Companies can reduce the boycotts by launching donation campaigns aimed at supporting the affected community as in case of NGOs helping victims of Gaza or McDonalds donating part of its sales to Palestinian children (Ili-Salsabila & Asmat-Nizam, 2012; Knudsen et al., 2011). Another good strategy for the companies to evade consumer boycotts is to give a lower profile to the made in labels to disassociate themselves from the aberrant governments or the countries. They can setup joint ventures with local enterprises to strengthen their position in the local market (Etteson, Smith, Klein, & John, 2006; Ili-Salsabila & Asmat-Nizam, 2012; Knudsen et al., 2011).

Companies should emphasize their local roots and their positive impact on economy by stating the employment opportunities provided to locals. Similarly they should introduce new brands with a local savour and promote locally with local celebrity endorsements (Klein et al., 2004; Knudsen et al., 2011). They should diversify their exports to different parts of the World. Companies exporting their products to multiple locations around the World are least affected by the boycotts as compared to those exporting their products to specific countries (Heilmann, 2016).

Finally, companies should adopt flexibility in changing their rules and regulations. If the targeted firm's commitment towards its policies is low then it may alter them with some modifications to minimize damage caused by consumers' boycott pressure (Garrett, 1987). If the firm knows that its customers are concerned about its environmental delinquency then it should switch to clean but costly production technologies so as to cope with boycotters (Heijnen & van der Made, 2012).

### **2.5.5 Summary of Consumer Boycotts and Anti-Consumerism**

The summary of consumer boycotts and anti-consumerism is given as under.

1. Consumers engage in boycotts of goods from organizations which are involved in unethical acts in order to show their displeasure or to force them reduce prices.
2. The unethical acts may include adverse environmental impact, child labour, hurting religious sentiments or due to political rifts with other country.
3. Studies on consumer boycotts though conducted in both cultures, do not investigate the values driving them.
4. Anti-consumerism is similar to boycotts in which consumers reject, reduce or reuse products to maintain their self-identity and to differentiate themselves from throwaway culture.
5. Boycotts can be direct where the boycotted party is the main offender or indirect where a party such as a government is boycotted in order to force the offending party mend its ways.
6. Boycotting strategies adopted by consumers include singling out a particular firm or boycotting products with a made in label.
7. Challenges faced by boycotters include the account leading to boycott being reliable and unity amongst participants of boycotts.

8. Boycott addressing strategies employed by companies include promoting positive features of their products, effective publicity campaigns, emphasizing upon their local roots, changing rules and regulations and switching to clean production technologies.

## 2.6 Voluntary Simplicity

The next component of ethical consumption is voluntary simplicity. It can be observed from all the definitions given in **Appendix E** that the major theme consistently repeated is of leading a simple lifestyle. Voluntary simplicity emphasizes on removal of clutter (Gregg, 2009) and limiting acquisition and consumption of goods which have little meaning in our life (Ballantine & Creery, 2010). In this respect, it is very similar to frugality, which is the art of being moderate in spending on goods and services and to consume prudently. Frugality means curbing restriction not due to economic constraints but on account of morality to discourage wastage and materialism. Although it is not directed towards environment in particular it works to decrease ecological impact (Evans, 2011).

In the definitions table (**Appendix E**), examples given for all definitions are for western culture. Elgin and Mitchell (1978) have given one of the earliest and most wide-ranging definitions; which focuses not just on parsimony, but also stresses on the environment, inner development and leading a better life. Definitions given by Etzioni (1998) and Leonard-Barton (1981) do not take into account the environmental responsibility of the consumer, but talk of another important aspect: voluntary simplicity is carried out by consumers who do it out of free will, rather than being coerced into it due to financial constraints. Description provided by Etzioni (1998) is most appropriate for defining voluntary simplicity as it shows that voluntary simplicity is carried out of freewill rather than due to deprivation, government austerity schemes or imprisonment to curb consumption. The main reason for practicing voluntary simplicity is to find means of satisfaction other than materialism. People who adjust to this lifestyle mainly because of financial constraints cannot be termed as voluntary simplifiers as their adjustment is not intentional (Leonard-Barton, 1981). McDonald, Oates, Young, and Hwang (2006) state that those taking up simple way of life primarily because of financial reasons such as poverty as accidental simplifiers. Voluntary simplicity focuses on acquiring gratification from sources other material products and services (Etzioni, 1998), by finding inner

development and recognizing bigger potential spiritually (Elgin & Mitchell, 1978; Gregg, 2009). It is associated with parsimony and sustainable consumption (Dorothy, Jane Boyd, Marguerite, & Kate, 2013; Hinton & Goodman, 2010). It requires lifestyle changes such as reducing the number of work hours (Ekström & Glans, 2010) and settling for lower salaries. In this way consumers can live nonchalantly and will have more time for enjoyment (Sanne, 2002). Voluntary simplifiers minimize their dependency on others and maximize their harmony with nature (Leonard-Barton, 1981). Voluntary simplicity urges people to move to higher order needs once their basic needs are fulfilled. In pursuit of these higher order needs, they forego consumerism and reduce material spending (Duane & Arnold, 1977; Etzioni, 1998; Shaw & Newholm, 2002).

The procession of having many material items and wealth creates a greater number of everyday choices which put excessive mental stress on the decision maker (Gregg, 2009). People dispose of unneeded articles early while adopting a life of voluntary simplicity. Many of these are either unplanned acquisitions or unwanted gifts (Ballantine & Creery, 2010). This type of lifestyle is often adopted by people who can afford a lavish lifestyle (Huneke, 2005). Voluntary simplicity though advocates modest living, should not be equated with “back to the nature movement” (Elgin & Mitchell, 2003, p. 152). It does not mean that one should forego living in urban areas or relinquish the technology (Elgin & Mitchell, 2003). It does not promote a life of sacrifice or poverty (Elgin & Mitchell, 2003; Etzioni, 1998; Goldberg, 1995).

### 2.6.1 Voluntary Simplifiers

There are four types of voluntary simplifiers as given below.

**Table 4: Types of Voluntary Simplifiers**

<b>Types</b>	<b>Description</b>
<b>Full Voluntary Simplifiers</b>	These people are leading this trend. They have great concern for the environment, society, simple living and animal welfare (Elgin & Mitchell, 2003; Shaw & Newholm, 2002). This group of people gives up high paying and stress oriented jobs to live in parsimony with lesser salary (Johnston & Burton, 2003) and to spend more time with their families (Huneke, 2005). This is supported by Etzioni (1998) who



<b>Types</b>	<b>Description</b>
	observes that they include a number of people who take early retirement thus accepting lesser pensions to live a comfortable life.
<b>Partial Voluntary Simplifiers or Downshiffters</b>	These people follow some of the beliefs of the voluntary simplicity. They come under the category of novice or beginner voluntary simplifiers who have embraced some tenets of simple living but are yet to advance to full voluntary simplicity (Cathy & Andrea, 2016; McDonald et al., 2006). They are affluent people who give up some of the lavish commodities which are affordable by them but maintain their wealthy lifestyle (Etzioni, 1998). This is supported by McDonald et al. (2006) who state that they take up activities like walking to school with kids, using energy savers, purchasing from local shops but at the same, time run dishwashers daily and travel to work via cars. Even though the downshiffters may like to have good time spent, but have little regard for the broader moral values (Shaw & Newholm, 2002).
<b>Sympathizers</b>	This group though may have sympathy with many principles of voluntary simplicity but may not act upon them (Elgin & Mitchell, 2003).
<b>Indifferent, Unaware or Opposed</b>	This group consists of two types of social classes i.e. the poor who find it very hard to make a living and will not cut down their consumption further and the rich who view simplicity as a peril to their lifestyle (Elgin & Mitchell, 2003).

Voluntary simplifiers have a great concern for the environment and act for its betterment (Johnston & Burton, 2003). They consume far less as compared to people involved in luxury consumption. The reason they disdain a life of conspicuous consumption is that they find other pursuits compatible with their psychological needs. They are most likely to get involved in recycling, composting, sharing their belonging with others and getting involved in social activities (Etzioni, 1998). Huneke (2005) has observed that though removing clutter takes a lot of time, recycling requires the least behavioural transformation.

Voluntary simplifiers are utilitarian and do not like shopping without purpose. They place little importance on the product's style and packaging and prefer fewer products which are organic, locally grown, smaller, functional, of better quality, can be produced by oneself and those which induce attention (Ballantine & Creery, 2010; Shama, 1981). The reason for buying quality products is the perception that they are long lasting (Ballantine & Creery, 2010). They are willing to pay a reasonable price for it as long as it serves the purpose (Craig-Lees & Hill, 2002). Nevertheless, they disregard extremely expensive items. They prefer promotions which focus on the product information and not just on images. They like to purchase these products from small stores, street vendors and flea markets (Shama, 1981). They are well aware of the merits of shared ownership so they prefer to borrow items such as books from library. They aspire to become self-sufficient in the future and apply various techniques such as growing own food or generating own electricity through solar panels (Ballantine & Creery, 2010).

Voluntary simplicity varies for different income, gender, age and ethnic groups. Leonard-Barton (1981) asserts that middle income families are most likely to adopt voluntary simplicity. The poor do not recycle or have any ecological considerations as they find it difficult to make both ends meet and lesser consumption will mean a decreased quality of life for them. Duane and Arnold (1977) also observe that the adherents of voluntary simplicity are from upper and middle class. Voluntary simplifiers are highly educated people (Huneke, 2005; Shama, 1981). They are mostly men as the women find it hard to engage in voluntary simplicity as they have to "struggle with their cultural norms of femininity" (Cathy & Andrea, 2016, p. 203). Duane and Arnold (1977) notice that voluntary simplicity supporters are in their 20s and 30s. Voluntary simplicity is negatively correlated with age as the old find it hard to do physical exertion and the younger people are more concerned for conservation of the nature. Voluntary simplifiers consist of Caucasian, Spanish-Americans and Asians. Blacks on the other hand, report lesser voluntary simplicity behaviours (Leonard-Barton, 1981).

A benefit of voluntary simplicity is that the unemployment reduces as a number of high paying jobs become available with the people voluntary leaving them. The nationwide objectives of lavishness are transformed to material adequacy thus supporting the underprivileged (Duane & Arnold, 1977). The more voluntary simplicity is practiced by the affluent, the more benefits are reaped by the poor thus alleviating their suffering

(Gregg, 2009). Huneke (2005) noticed that after applying voluntary simplicity, the household income changes by a great proportion and in some instances, it in fact increases.

In some cases the costs of voluntary simplicity prevail its advantages and quite a few people who have actually practiced it before, return to their original consumption habits after sometime (Cathy & Andrea, 2016). This is because simplifying is not inexpensive, as for example, when caring for the environment, one has to buy organic foods which are fairly expensive as compared to conventional foods (Huneke, 2005).

### **2.6.2 Drivers of Voluntary Simplicity**

There are internal and external drivers of voluntary simplicity. While the internal drivers such as personal, financial and lifestyle are most persuasive in participating in voluntary simplicity, the external factors such as social and environmental apprehensions also play an important part (Dorothy et al., 2013). The non-simplifiers prefer materialism and specialized roles. Simplifiers like to have equilibrium between materialism and spirituality and prefer integrated work environment (Shama, 1981). This is supported by Craig-Lees and Hill (2002) and Huneke (2005) who observe that the simplifiers consider their religious and spiritual beliefs as pivotal while choosing a simple life; whereas, the non-voluntary simplifiers consider work, safety and health as imperative for their lifestyle.

### **2.6.3 Summary of Voluntary Simplicity**

The salient features of voluntary simplicity can be summarized as follows.

1. Voluntary simplicity emphasizes upon leading a simplistic and stress free life through restraint in procurement, reduced consumption and inner development.
2. Voluntary simplicity is a choice of free will and people being coerced into voluntary simplicity due to financial constraints cannot be termed as voluntary simplifiers.
3. Voluntary simplifiers range from those leading this trend having great concern for the environment and giving up high paying stressful jobs to those who are indifferent, unaware or opposed.
4. Motivations behind voluntary simplicity include simplicity, spirituality, safety, health and environmental concerns.

## 2.7 Sustainable Consumption

The last section of ethical consumption is related to sustainable consumption. It can be observed from the definitions listed in **Appendix F** that most of them concentrate on fulfilling the needs of the future generations. Various terms for sustainable consumption include sustainability (Hopkins, 2009; Johnston, Everard, Santillo, & Robert, 2007; Thiele, 2013) and sustainable development (Brundtland et al., 1987; Clift, 2000; Garner & Black, 2014; United Nations Conference on Environment & Development, 1993; Wenzel, 2000).

Some definitions take into account that the development and needs of the future generations should be met with minimal impact on the environment and efficient use of resources. They broadly define sustainability without going into its details. Brundtland et al. (1987) give a central view of sustainability in terms of meeting the needs of current and future generations; they do not take into account lessening the environmental impact of development. Clift (2000), Hopkins (2009) and Wenzel (2000) define different aspects of sustainability like ecological focus, simplicity in consumption and lessening negative impact on environment but do not give its detailed description. The definition presented in the 1994 Oslo symposium portrays a broader picture of sustainable consumption and addresses issues like caring for the future generations, focusing on better life, minimizing resource usage and reducing hazardous materials. Peattie and Collins (2009) state two definitions as given in the **Appendix F**. One of them is basic and talks of sustainability in terms of individual consumption in global hectares. The second definition is the most comprehensive amongst all others stated above. It gives a detailed narration of sustainable consumption related issues such as not only meeting the needs of the current and future generations but also focusing on environment, improving efficiency and reducing wastages. No examples are given while proposing definitions and majority of them are quoted in western context.

Sustainable development means meeting everyone's basic needs and giving an opportunity to live a good life (Brundtland et al., 1987). It focuses on managing scarce resources through optimum scientific techniques. It requires meeting the environmental, economic and social needs of the society. It entails not just minimizing the negative effects, but also maximizing the positive impacts on the Earth (Thiele, 2013).

Climate change is bringing disaster to the natural environment and aggravating the problems such as scarcity, hunger, ailment and resource shortage (Munasinghe, 2010). The human race is making excessive demands on the earth resources and without an efficient utilization of resources through advancement of technology and production due to which they are heading fast towards depletion (Peattie & Collins, 2009). Much of it is attributed to short-sighted economic activities leading to unsustainability (Munasinghe, 2010). Unsustainable consumption has two facets such as overconsumption, which is prevalent in the developed countries and under consumption, due to poverty and absence of infrastructure, which is predominant in less developed countries. Because of these problems, developing countries are unable to cope with the environmental issues and the society (UNEP, 2001).

Quite a few consumers lack the motivation to act in an environmentally sustainable manner. They would not surrender driving a car or flying to far off places for vacations. People also have very limited intellectual ability towards environment problems (Thøgersen, 2005). Even if the consumers are concerned about the environment and they buy green products and recycle; the level of consumption is not considered a problem by them (Connolly & Prothero, 2003). Achieving sustainable consumption requires us to have an understanding of its complexities and intricacies, how to make it mainstream and to develop consumption choices for the unaware consumer so as to make headway towards sustainability (Peattie & Collins, 2009). Sustainability stresses upon influencing consumers through better education and marketing campaigns (Tukker et al., 2008), to act as responsible citizens and work for a more sustainable future by altering their consumption choices (Banbury, Stinerock, & Subrahmanyam, 2012; Fuchs, 2013; Hinton & Goodman, 2010).

### **2.7.1 Sustainable Consumption Implementation**

Sustainable consumption emphasizes on controlling consumption expenditure and consuming differently in order to reduce the adverse ecological effects. This can be done by consuming less resources and resources with minimal environmental effect (Evans, 2011). For this purpose directives related to governments and the industry must be implemented. Governments being the biggest consumers should review their own consumption patterns and not just those related to individual purchasers. In case of the industry, incentives and guidelines should be provided to reduce wastage of energy and

resources (Ekström & Glans, 2010) and environmental pollution (UNEP, 2001). Businesses should make positive economic, social and ecological impacts (Sheth et al., 2011). Producers should also review their product lifecycle from extraction to disposal from all three aspects mentioned above (Munasinghe, 2010), introduce innovative products and implement new business practices (Tukker et al., 2008). The campaigns for sustainable consumption should be run at national and local levels targeting all pertinent stakeholders with the help and support of governments and industries (UNEP, 2001).

Sustainability can also be achieved by slow consumption, which is defined as “slowing the rate at which products are consumed by increasing their intrinsic durability and providing careful maintenance” (Cooper, 2005, p. 54). It is assumed that slow consumption raises the threat of unemployment and economic slump due reduced procurement. Skilled production methods, maintenance and repair of consumer products offset these negative effects (Cooper, 2005).

Sustainable consumer goods are designed for making lesser impact on the environment. They have their entire lifecycle from raw material extraction to recycling and waste disposal designed in such a way which promotes ecological safeguard (Pogutz & Micale, 2011). Another important feature of sustainable consumer goods is product durability as it reduces waste and improves product efficiency (Cooper, 2005). It is defined as the “ability of the product to perform its required function over a lengthy period under normal conditions of use without excessive expenditure on maintenance or repair” (Cooper, 1994, p. 5). Longer product lifespans add to efficiency and sufficiency of the product making advancement towards sustainable consumption (Cooper, 2005). These products are a very favourable option for consumers as they are not to be disposed of very quickly (Hinton & Goodman, 2010). Two types of service systems are relevant towards product durability. One is adding value such as repair and maintenance or aftersales service to the product lifespan. The second is to enable customers to share services without purchasing a product such as carpooling, renting equipment or sharing goods (Cooper, 2005).

### **2.7.2 Managerial Challenges regarding Sustainable Consumption**

There are some drawbacks associated with long life products. Manufacturers and retailers fear that long life products may result in reduction in sales due to less frequent replacement caused by reduction in consumer demand, diminishing overall profits. Economists have

their apprehensions that lower consumerism will damage the country’s economy (Cooper, 1994). An increase in lifespan of products may reduce the negative environmental impacts due to lesser disposal but at the same time the exporting country may face reduced earnings due to lesser demand for replacement of its products. Consumers have reservations that products having longer lifespans may become out of date very quickly (Cooper, 2005). Sustainable products are often quite expensive and less affordable as compared to conventional goods due to price premium associated with organic, fair trade and other ethical products (Hinton & Goodman, 2010).

Various steps can be taken by governments and producers in order to address the above mentioned problems. Products having longer lives are expensive and new marketing tactics should be adopted for increasing their competitiveness (Cooper, 2005). Companies and economists should be apprised that increased product lifespan does not damage the economy, rather has its own economic benefits such as better employment in terms of opportunities for repair and maintenance of products and a vigorous trade balance. In this case consumers do not feel the need to buy products more often and thus might not require being more affluent. Manufacturers who increase products’ life and render after sales services for maintenance win their customers’ loyalty and reinforce their market competitiveness (Cooper, 1994).

### 2.7.3 Types of Sustainable Consumption

There are two types of sustainable consumption practices namely strong sustainable consumption and weak sustainable consumption (Lorek & Fuchs, 2013), as given below.

**Table 5: Weak and Strong Sustainable Consumption**

<b>Types</b>	<b>Description</b>
<b>Weak Sustainable Consumption (WSC)</b>	It emphasizes on consumption efficiency through technological improvements and assumes that these technical solutions will unfurl in the market through consumerism. It may be a necessary approach for sustainability but is not adequate from a long-term perspective because it lays unsighted trust on future technologies which may lead towards efficient solutions (Church & Lorek, 2007; Fuchs, 2013; Haughton, 1999; Lorek & Fuchs, 2013).

Types	Description
<b>Strong Sustainable Consumption (SSC)</b>	It focuses on paying attention to wellbeing of individuals, modifications in consumption forms and changes in consumption levels and pattern in the industrialized countries (Fuchs & Lorek, 2005) from a risk-averse viewpoint. It emphasizes on reduction in overall consumption rather than individual consumption. It lays stress on the societal values and long-term benefits rather than individual values and short-term achievements; and upon risk avoidance rather than future environmental bets (Church & Lorek, 2007; Fuchs, 2013; Haughton, 1999; Lorek & Fuchs, 2013).

Mere improvements in material efficiency are not enough if not complemented with reduced consumption levels as emphasized by SSC perspective. For example, the fuel efficiency of a car is offset by driving it for longer routes. Thus WSC viewpoint is useful only if augmented with SSC (Fuchs, 2013). SSC stresses on moral obligation of consumers to make changes in the quality and quantity of the resource usage (Ekström & Glans, 2010). For an effective SSC implementation, there should be a strong collaboration of the NGOs with the academia and governments in the developing countries (Fuchs & Lorek, 2005).

There are few predicaments in implementation of the SSC. Consumers may show intentions towards betterment of the environment but their intentions seldom get translated into actions. Another issue is that the businesses consider it as a threat to themselves, as today's economy is set in mass consumerism and rejects any call for reduction in consumption (Lorek & Fuchs, 2013). Advertising and mass media campaigns also lure purchasers into mass consumption and thus pose a major challenge to SSC implementation (Fuchs & Lorek, 2005).

#### **2.7.4 Strategies and Policies for Adoption**

Various strategies for addressing the above mentioned issues in implementation of sustainable consumption are to emphasize that reducing consumption does not bring adversity for the economy and to change NGO strategies for adopting a social discourse on requirement for behavioural change and talk about societal values (Lorek & Fuchs, 2013).



Businesses should be apprised that overconsumption affects them negatively, as their profits decline due to marketing or social costs incurred by them (Sheth et al., 2011). The two approaches for adopting sustainable consumption are dematerialization and optimization.

**Table 6: Sustainability Adoption Strategies**

<b>Strategies</b>	<b>Definitions</b>
<b>Dematerialization</b>	“Dematerialisation of consumption means the reduction of the total material and energy throughput of any product or service, and thus the limitation of its environmental impact” (UNEP, 2001, p. 16).
<b>Optimization</b>	“Optimisation of consumption is the institution of new patterns of consumption which themselves act to limit excessive resource use, whilst promoting enough resource use in the less developed countries” (UNEP, 2001, p. 16).

In dematerialization, efforts should be made towards increasing product and process efficiency. The product efficiency can be achieved through better technology and product design which can in turn give better throughput. Process efficiency can be obtained through better management practices, planning and process design aimed at reducing wastages (UNEP, 2001).

Optimization can be achieved through various consumption patterns known as different, conscious and appropriate consumption. In different consumption, optimization can be achieved by creating new demand for different products and services thus creating new choices for customers and creating policies and procedures to monitor natural resources and environmental services (UNEP, 2001). This makes them empowered as new choices easily fit into their lives and they do not have to compromise much on time and money (Thøgersen, 2005). Conscious consumption focuses on the prudent choosing and using of the products and services by the consumers and can be achieved by consumer education from the government and the industry. Appropriate consumption is achieved by measuring if the consumption is sustainable by reconsidering the drivers and levels of consumption (UNEP, 2001).

Governments can play an important role towards consumers' welfare and implement various rules and regulations to favour sustainability and protection of the environment (Lorek & Fuchs, 2013; Sanne, 2002). In this regard, ecological tax should be levied on the consumer products to maintain balance between workforce and natural resources and to promote sustainability (Cooper, 1994; Ekström & Glans, 2010). The hazardous materials should be out rightly banned and the producers should be required to takeback their products (Sanne, 2002). The takeback legislation requires the producers to reacquire the products such as vehicles or brown goods, once they have been discarded by the consumers so they can be disassembled and recycled (Cooper, 1994). In this case, the costs of the products are transferred to the customers who pay the full cost through higher prices. This legislation assigns responsibilities for each party during product retrieval process. The objectives of takeback legislation are to reduce pollution and the amount of toxins to landfills and to decrease the price of recyclable material relative to new one. (Toffel, 2003). Similarly, the warning labels being an effective information tool (Thøgersen, 2005), should be placed on consumer goods other than cigarettes. Their advertising should be restricted, particularly not directed towards children and the billboards should be limited (Sanne, 2002).

Consumers can adopt sustainable consumption through better education and marketing campaigns (Tukker et al., 2008). Formal education in schools regarding sustainability not only has a long term effect but also alters consumption patterns towards environment friendliness. NGOs and governments are particularly helpful in imparting education to the children and adults. Information technology and internet can also make people aware of sustainability related issues (Thøgersen, 2005), as it facilitates the sharing of ideas and knowledge, educates consumers about sustainability and thus empowers them in making right choices (Reisch, 2001).

Three major goals of sustainable consumption are reduction in material consumption in developed countries, sustainable economic growth in the developing countries and modifications in consumption patterns based on “re-considered values and cultural practices in the North” and “access and redistribution in the South” (UNEP, 2001, p. 15). The ultimate goal of sustainable consumption should be improving the quality of life. The fundamentals for enhanced quality of life are good health, ample rest, high job satisfaction, less work related stress, recreation, community participation and self enhancement. In developing countries, the quality of life can be enriched through increased but effective

consumption. In developed countries where consumer demand is fulfilled, it can be enhanced by following the fundamentals given above, which might be lacking in the society (UNEP, 2001).

### **2.7.5 Summary of Sustainable Consumption**

The summary of sustainable consumption is given as follows.

1. Sustainable consumption involves focusing on the wellbeing and development of the current and future generations, welfare of the environment, efficient use of resources and pollution reduction. Studies regarding sustainable consumption have been carried out mostly in the west with few focusing on values and motivations driving them.
2. Sustainable consumption can be implemented using less resources or resources with lesser environmental impact, manufacturing longlife innovative products, producing lesser wastages and minimizing pollution.
3. Sustainable consumption can be either weak which emphasizes consumption efficiency through technological improvements or strong which stresses reduction in overall consumption.
4. Businesses consider strong sustainable consumption as a threat as reduction in consumption means reduced sales for them.
5. Strategies for adopting sustainable consumption include optimization of consumption which stresses on changing patterns of consumption and dematerialization which focuses on product and process efficiency.
6. Governments can impose ecological taxes, ban hazardous materials and enforce takeback legislation for retrieving discarded products.
7. Consumers can adopt sustainable consumption through better education and marketing campaigns through schools, governments, NGOs and the internet.

### **2.8 Summary of Ethical Consumption**

Ethical consumption encompasses a number of concepts like green consumption, fair trade, consumer boycotts, voluntary simplicity and sustainable consumption. As shown in figure 3, in the light of the definitions provided by Brundtland et al. (1987); Peattie and Collins (2009); United Nations Conference on Environment & Development (1993), sustainable consumption is a broader concept and comprises a number of elements such as

focusing on the wellbeing of current and future generations, welfare of nature and the environment, reducing wastages, efficient use of resources, lessening consumption and reducing pollution etc. (see section 2.7). Sustainable consumption has two types, namely weak sustainable consumption (WSC) and strong sustainable consumption (SSC). WSC stresses on technical solutions for efficient use of resources, whereas SSC emphasizes on changing the consumption pattern and reducing the overall consumption (Church & Lorek, 2007; Fuchs, 2013; Fuchs & Lorek, 2005; Haughton, 1999; Lorek & Fuchs, 2013). As presented in figure 3, green consumption has most its notions overlapping with the sustainable consumption such as environmental concern, pollution control and efficient use of energy and material resources in terms of lowering their consumption. Fair trade stresses on the empowerment and wellbeing of workers (see section 2.4) such as workers' empowerment, payment of fair price and human rights. These themes correspond with the sustainable consumption concept of welfare of current and future generations. The most overlaid area is that of SSC which highlights consumption reduction and has similar themes from consumer boycotts, voluntary simplicity and green consumption. Another important overlapped zone is that of concern for environment which includes topics related to green consumption, voluntary simplicity and sustainable consumption. It involves prevalent concepts such as using products having reduced ecological impact, providing better environmental benefits, efficiently using resources and being environmentally responsible as explained earlier (sections 2.3, 2.6 and 2.7). Most of the research regarding ethical consumption has been conducted in the western context and has not been done with the breadth of ethical consumption choices. We need to understand the phenomena in two cultures (eastern and western) with a broad spectrum of ethical consumption choices and the drivers i.e. values and motivations behind them.

## **2.9 Values and Motivations**

The second part of this literature review explores values and motivations driving ethical consumption behaviour (see figure 2). The values section will commence with definitions, after which various value types specified by Schwartz, value dimensions postulated by Hofstede and values of voluntary simplicity given by Elgin, Mitchell and Shama shall be discussed in detail. Later, a comparison shall be done amongst the three to find out the most appropriate value types for this research. Impact of demographics on values and

importance of values for different cultures and countries shall be deliberated at the end of the values section.

The motivations section shall begin with its definition and a discussion shall be done as to how values motivate consumers to make their plans. Later, Maslow's hierarchy of needs shall be exhibited. The motivations behind ethical and luxury consumption shall also be argued upon in detail.

## **2.10 Values**

A number of authors have produced definitions as stated in **Appendix G**. It can be inferred from most of them values are principles, philosophies or decisions. Rokeach (1973) and Schwartz and Bilsky (1987) provide a comprehensive definition of values that serves as guidance in evaluating a particular behaviour if it is preferable in specific circumstances. The description offered by Ramayah et al. (2010) is overarching and is taken as a benchmark in defining values. It articulates that values are integral to a society. Values are beliefs which lead to particular behaviours and help people resolve their matters.

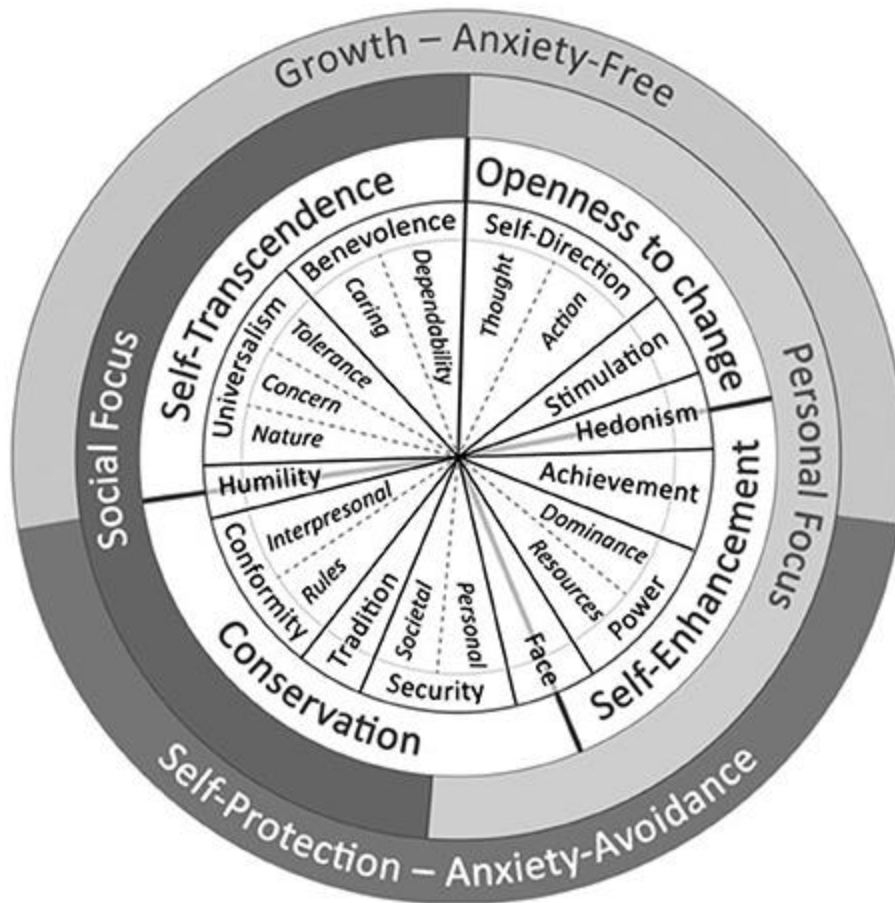
Values are principles which can be descriptive i.e. either true or false; evaluative in which a product for example can be described as good or bad; or prescriptive where a deed can be evaluated as appropriate or inappropriate (Rokeach, 1973). They are embedded early in life and are non-rational, though one may consider them as rational based on his subjective feeling (Hofstede, 2001). They instruct a person to behave in a certain manner which is not detrimental to the society. Values are neither absolutely permanent nor completely unstable. They are lasting and keep on changing through which there is continuum and social change in the society (Rokeach, 1973). The more attuned values are, the closer they are to each other and vice versa (Schwartz & Butenko, 2014). Values can either be terminal or instrumental. Terminal values are the "individual's opinions regarding desirable end-states of existence" (Rokeach, 1973, p. 7). Terminal values may in turn become instrumental values for other terminal values. Terminal values can be stated as equality, inner harmony, national security, pleasure, self-respect. Instrumental values are "person's beliefs regarding desirable modes of conduct" (Rokeach, 1973, p. 7), instrumental in achieving end goals. Instrumental values are ambitious, broadminded, forgiving, honest, loving (Rokeach, 1973).

Values are activated in different phases. They begin with being attentive to a need, taking actions or behaviours which can relieve that need and finally having a sense of responsibility in getting involved (Schwartz, 2010). Values are initially taught in isolation but as a person matures, he learns to contemplate one value over another in different complex situations. It is assumed that values held by people are relatively less and globally people have same values which vary in some degrees. It is not necessary that a person stating his values may apply them on himself and others alike (Rokeach, 1973).

Values are organized into value systems and formed by civilizations, characters and institutions. “A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance” (Rokeach, 1973, p. 5). Different value types such as Schwartz value types and Hofstede’s dimensions alongwith values of voluntary simplicity are described in detail below. Later, a detailed comparison is done between the three to find the appropriate value type for this research.

### **2.10.1 Schwartz Value Types**

Dr. Shalom H. Schwartz is a world renowned social psychologist, cross-cultural researcher and is acknowledged as a inventor of Theory of Human Values (Wikipedia, 2020). As of 27<sup>th</sup> January 2020, he has 329 articles to his credit and his article describing human values namely “Universals in content and structure of values: Theoretical advances and empirical tests in 20 countries” alone has been cited 16,389 times in the literature (Google Scholar, 2020b). His research regarding theory of human values is pivotal in describing the value structure. Schwartz in his values survey has postulated different values in a circular continuum as give in the figure below.



**Figure 4: Circular Scale of Values (Schwartz et al., 2012)**

As seen in the figure above, higher order values are growth, self-protection, social and personal focus, self-transcendence, self-enhancement, openness to change and conservation. The description of these values is given below.

**Table 7: Schwartz Values Types**

Value Types	Description
<b>Growth (Anxiety-Free)</b>	These values exhibit growth when people are free of anxiety (Schwartz & Butenko, 2014; Schwartz et al., 2012). They include universalism, benevolence, self-direction, stimulation and hedonism (Schwartz, 2010).
<b>Self-Protection (Anxiety-Avoidance)</b>	These values aim to protect oneself from anxiety and threat (Schwartz & Butenko, 2014; Schwartz et al., 2012). They include conformity, tradition, security, power and achievement (Schwartz, 2010).
<b>Social Focus</b>	Social focus emphasizes upon having concern with outcomes for

<b>Value Types</b>	<b>Description</b>
	others (Schwartz & Butenko, 2014; Schwartz et al., 2012).
<b>Personal Focus</b>	Personal focus accentuates upon having concern with outcomes for self (Schwartz & Butenko, 2014; Schwartz et al., 2012).
<b>Self-Transcendence</b>	Self-transcendence lays stress upon sacrificing one's own interests for those of others (Schwartz & Butenko, 2014; Schwartz et al., 2012). It includes universalism and benevolence values (Schwartz, 2010).
<b>Self-Enhancement</b>	Self-enhancement focuses on looking after one's own interests (Schwartz & Butenko, 2014; Schwartz et al., 2012). It contains achievement and power values (Schwartz, 2010).
<b>Openness to Change</b>	These values stress upon the willingness to embrace "new ideas, actions and experiences" (Schwartz et al., 2012, p. 669).
<b>Conservation</b>	The conservation values emphasize on "self-restriction, order and avoidance change" (Schwartz et al., 2012, p. 669).



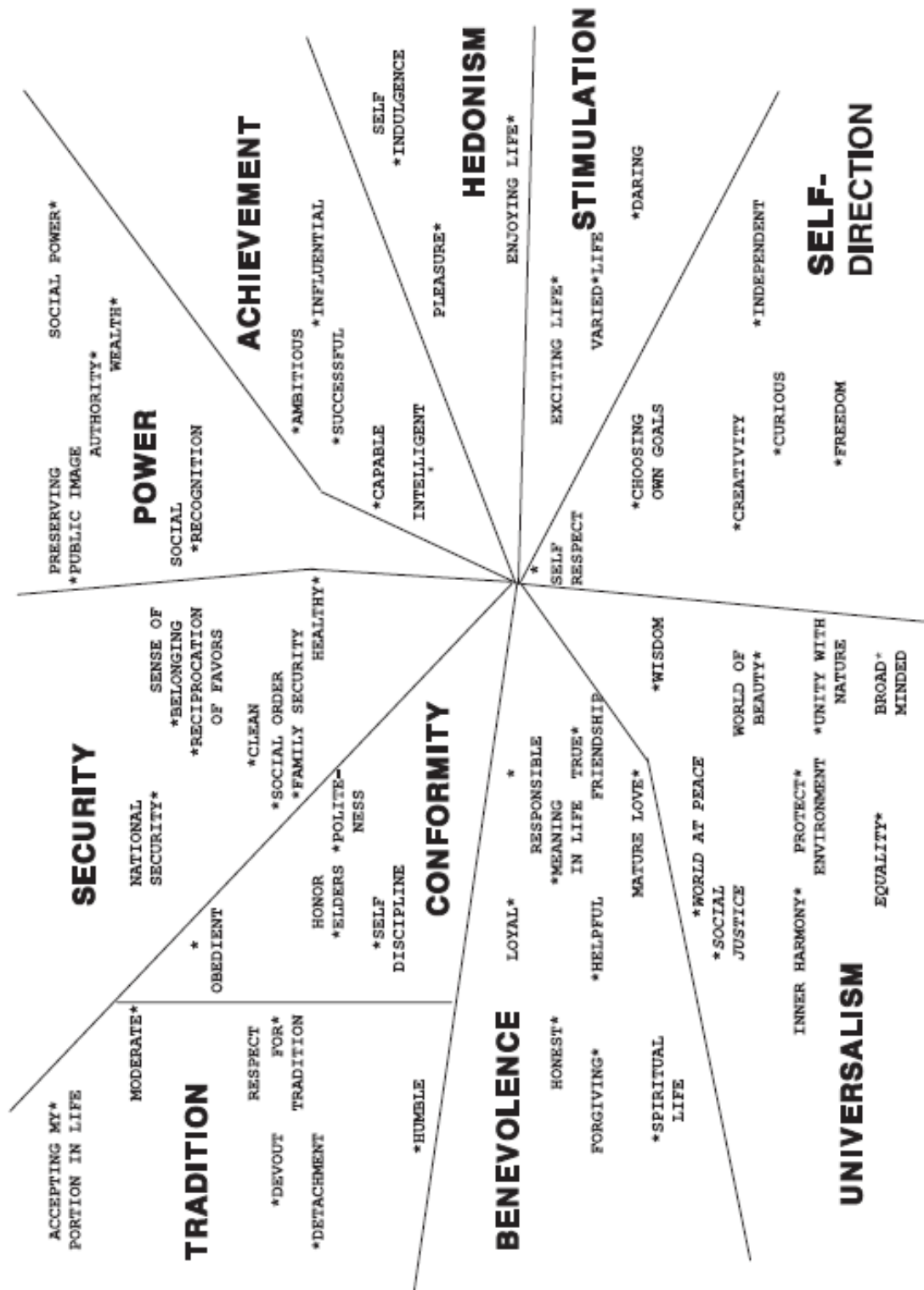


Figure 5: Individual-Level Value Structure with Sub-Values (Schwartz, 1992)

Individual values as displayed in bold in figure 5 are described below. For this research, sub-values displayed under each individual value were used.

**Table 8: Schwartz Individual Values**

<b>Individual Values</b>	<b>Description</b>
<b>Self-Direction</b>	The objective of this value is “independent thought and action i.e. choosing, creating and exploring” (Schwartz, 1992, p. 5). The sub values coming under it are creativity, curiosity, freedom, independence etc. (Schwartz, 1992).
<b>Stimulation</b>	The goals of this value are “excitement, novelty and challenge in life” (Schwartz, 1992, p. 7).
<b>Hedonism</b>	It is also called enjoyment and its goals are a being’s needs and pleasure related to fulfil them (Schwartz, 1992).
<b>Achievement</b>	The goal of this value is “personal success through demonstrating competence according to social standards” (Schwartz, 1992, p. 8).
<b>Power</b>	The main goals of this value are social status and having authority over other individuals and possessions (Schwartz, 1992). Power values motivate quest for material resources and self-interest (Schwartz et al., 2012).
<b>Security</b>	The aim of this value is “safety, harmony and having stability in relations, in the society and self” (Schwartz, 1992, p. 9). Security values motivate seeking personal security which can be obtained through money (Schwartz et al., 2012).
<b>Conformity</b>	The objective of this value is limit actions which can cause turmoil in the society, hurt others or can disturb social customs (Schwartz, 1992). Conformity values have further two dimensions namely conformity-rules and conformity-interpersonal. Conformity-rules stresses on compliance with rules and regulations. Conformity-interpersonal accentuates the need for avoiding upsetting others (Schwartz et al., 2012).
<b>Tradition</b>	The goal of tradition is “respect, commitment and acceptance of the customs that one’s culture or religion imposes on the individual” (Schwartz, 1992, p. 10).
<b>Benevolence</b>	Benevolence stresses on wellbeing of others in common contact. Its

<b>Individual Values</b>	<b>Description</b>
	sub values include “helpful, loyal, forgiving, honest, true friendship etc.” (Schwartz, 1992, p. 11). It emphasizes on having a concern for close others in a more confident manner (Schwartz et al., 2012).
<b>Universalism</b>	“The motivational goal of universalism is understanding, appreciation, tolerance and protection for welfare of all people and nature” (Schwartz, 1992, p. 11). People having greater regard for universalism values consider possession of lots of money unnecessary for themselves (Schwartz et al., 2012).

### 2.10.2 Hofstede’s Dimensions

Professor Geert Hofstede is a Dutch social psychologist, who has conducted a pioneering and wide-ranging research on influence of culture on values in a workplace (Hofstede, 2019). His studies were conducted on IBM employees in various countries (Hofstede, 2005). He is the author of a number of books and his most famous book, “Culture and Organizations: Software of the Mind” has been translated into 20 languages (Hofstede Insights, 2018a). As of 27<sup>th</sup> January 2020, he has authored or co-authored 664 research articles and books and his book mentioned above has been cited 92,211 times (Google Scholar, 2020a). His six cultural dimensions are described below.

**Table 9: Hofstede’s Dimensions**

<b>Dimensions</b>	<b>Description</b>
<b>Individualism vs Collectivism</b>	Individualist societies are loosely integrated and collectivist societies are tightly integrated. In the individualist society everyone looks after his/her self-interest whereas in the collectivist society, people look after the interests of their family, clan or village i.e. their ingroup and their ingroup protects them in case of any misfortune (Hofstede, 1983).
<b>Large vs Small Power Distance</b>	How societies deal with the fact that individuals are unequal in intellect and physical abilities. Some societies let these differences in wealth and power grow over time and thus they have more power

<b>Dimensions</b>	<b>Description</b>
	distance, whereas others play them down and have less power distance. Collectivist societies exhibit large power distances but, not all individualist societies show small power distances (Hofstede, 1983).
<b>Strong vs Weak Uncertainty Avoidance</b>	Societies with weak uncertainty avoidance socialize their people to accept uncertainties regarding future, become risk takers, more tolerant of each other's views and not feel vulnerable by them. Societies with strong uncertainty avoidance are risk averse. They socialize their individuals to beat the future. Individuals in such societies have higher levels of anxiety, emotionality and antagonism. These societies try to overcome this issue by creating security through technology, law and religion (Hofstede, 1983).
<b>Masculinity vs Femininity</b>	Masculine societies are the ones which strike a sharp difference between the roles of men and women. Men usually take dominant roles and women more service-oriented roles. The values of this society are showing off and making money. Feminine societies have small role division for both genders. The dominant values are not showing off, environment protection and improving the quality of life (Hofstede, 1983).
<b>Long Term vs Short Term Orientation</b>	Long term orientation (LTO) focuses on "fostering of virtues oriented towards future rewards, in particular, perseverance and thrift" (Hofstede, 2001, p. 359), whereas short term orientation (STO) stresses upon "fostering of virtues related to the past and present, in particular, respect for tradition, preservation of face and social obligations" (Hofstede, 2001, p. 359). Long term orientation is concerned with personal adaptiveness to a situation whereas short term orientation is associated with concern for personal stability. People in LTO societies are more satisfied than people in STO societies with their individual contributions in being attentive to human relations and family bonding (Hofstede, 2005). LTO societies attach little importance to service to others and receiving favours in return. They stress highly on frugality and less on

Dimensions	Description
	personal stability (Minkov & Hofstede, 2012).
<b>Indulgence vs Restraint</b>	Indulgence is defined as a “tendency to allow relatively free gratification of natural human desires related to enjoying life and having fun” (Hofstede, 2005, p. 281) whereas restraint draws attention to “a conviction that such gratification needs to be curbed and regulated by strict social norms” (Hofstede, 2005, p. 281).

The cultural dimension statistics for Pakistan and New Zealand are given as follows in figure 6 (Hofstede Insights, 2018b).

### Pakistan



### New Zealand



Figure 6: Cultural Dimensions of Pakistan and New Zealand (Hofstede Insights, 2018b)

### 2.10.3 Values of Voluntary Simplicity

Elgin and Mitchell (1978) have done a pioneering work on voluntary simplicity and given one of the earliest and broadest definitions. Elgin and Mitchell (1978); Shama (1985) have postulated six values of voluntary simplicity namely material simplicity, human scale, appropriate technology, self-determination, ecological awareness and personal growth.

**Table 10: Values of Voluntary Simplicity**

<b>Values</b>	<b>Description</b>
<b>Material simplicity</b>	It means that one should live in parsimony, diminish clutter and consume less environmentally harmful or luxurious products. This does not mean that cost of living will reduce radically. Material simplicity should not be linked with living cheaply (Elgin & Mitchell, 1978; Shama, 1985).
<b>Human scale</b>	It is the preference for small and manageable work environment and living places. Each person should be accountable and rewarded for his contribution to the society (Elgin & Mitchell, 1978; Shama, 1985).
<b>Appropriate technology</b>	It is the inclination towards more efficient, productive and resource preserving products. They may include fuel efficient cars, energy saving appliances etc. (Shama, 1985)
<b>Self-determination</b>	It implies that one should rely completely on his own resources and rely less on the large institutions (Shama, 1985). One should be in charge of his own destiny and not live a life tangled with others' expectations, instalment disbursements and maintenance costs (Elgin & Mitchell, 1978).
<b>Ecological awareness</b>	It states that a person must appreciate that the limited resources of the Earth require conservation and should reduce pollution putting strain on the environment (Shama, 1985). At the same time he should be eager to share possessions with the underprivileged (Elgin & Mitchell, 1978).
<b>Personal Growth</b>	It emphasizes on removing clutter (Huneke, 2005) and external influences to explore spirituality and grow psychologically (Johnston & Burton, 2003; Shama, 1985).

#### **2.10.4 Comparison between Schwartz's Values, Hofstede's Dimensions and Values of Voluntary Simplicity**

Schwartz conducted his study on students and teachers from various universities in different countries, having different societal norms and thus presenting a rich sample with greater cultural variations (Schwartz, 1992). Hofstede's dimensions were primarily based on his research on the IBM employees in different countries (Hofstede, 2005). While values defined by Schwartz in his value survey (section 2.10.1) are distinct, elaborate and comprehensive; Hofstede has provided a brief account of few dimensions as given in section 2.10.2. Values presented by Schwartz are displayed on a values circle with similar values close to each other and conflicting ones opposing each other as shown in figure 4 (Schwartz & Butenko, 2014). Values presented by Elgin and Mitchell (1978); Shama (1985) (section 2.10.3) are only concerned with one aspect of ethical consumption i.e. voluntary simplicity, and are unable to cover its whole spectrum. In this respect, Schwartz's values are most appropriate for implementation in this research. A comparison between Schwartz's values, Hofstede's dimensions and values of voluntary simplicity is given below which demonstrates the appropriateness of choosing Schwartz's values.

Outer most value types in Schwartz value scale are of self-protection – anxiety-avoidance and growth – anxiety-free. They can be compared with weak vs strong uncertainty avoidance dimension of Hofstede. Societies stressing high uncertainty avoidance aim to avoid anxiety and its members are less tolerant of others views. Contrarily low uncertainty avoidance aims at being open to change, accept others' views and embrace uncertainties regarding future. No voluntary simplicity value elaborates this concept.

Inner value types in Schwartz value scale are of personal and social focus. In personal-focus, prevalent values include self-direction, stimulation, hedonism achievement and power which are collectively concerned with having an independent thought, personal success, pleasure, social status, control over resources and novelty and excitement in life. Personal-focus value type is synonymous with individualism dimension of Hofstede which stresses upon people looking after their self-interest. Important values in social-focus include benevolence, universalism, humility, conformity and tradition which focus on caring for others, respecting norms, rules and customs of the society. Social-focus is similar to collectivism dimension of Hofstede which focuses on looking after the interests

of family, clan or village. Again no voluntary simplicity value is able to explain these value types.

Schwartz inner most value types are of conservation, openness to change, self-transcendence and self-enhancement. Conservation value type stresses on conformity to norms, respecting tradition and accord and stability in relations in the society and oneself. It can be compared with Hofstede's short term orientation which stresses on respecting tradition, face saving and social obligations. Openness to change emphasizes freedom of thought and action, need for diversity and keeping motivation. Hofstede's long term orientation stresses being adaptive to any situation arising in the future. This underlines openness to change with freedom of thought and action. Self-transcendence value type accentuates the need for sacrificing one's interest for those of others. It includes universalism and benevolence values. This is identical to Hofstede's low power distance dimension as it emphasizes playing down inequality and treating everyone alike. Self-enhancement value type hightens the need for looking after one' own interests and includes power and achievement values. Hofstede's large power distance partly covers this value type as it is analogous to Schwartz power value but is unable to explain achievement value. None of voluntary simplicity values is able to explain any of the four Schwartz value types described here.

Schwartz's individual values include universalism, benevolence, self-direction etc. as given in table 8. (section 2.10.1). None of Hofstede's dimensions is able to explain every individual Schwartz value. Hofstede's masculinity includes societies having prevalent qualities of getting dominance over each other, showing off and having control over resources, which is related to power, achievement and hedonism values. On the other hand, feminine societies stress upon humbleness and concern with nature which can be compared with humility and universalism values. Indulgence dimension is similar to stimulation and hedonism which emphasizes upon excitement, enjoyment and novelty in life. Restraint can be compared to conformity and tradition values given by Schwartz. This is true for values of voluntary simplicity which are unable to cover the complete spectrum of Schwartz's individual values. Ecological awareness briefly matched the paradigms of universalism and benevolence as it underscores the need for concern for nature and sharing one's possessions with others thus caring for them. Similarly, material simplicity, personal growth and appropriate technology stress on living in parsimony, caring for environment and removing clutter. They are similar to humility and universalism values.



### **2.10.5 Relationship between Demographics Factors and Significance of Values**

Rokeach (1973) and later Schwartz in their value surveys observed that the importance of values change with different demographics like gender, age, income, household size, education and religiosity. Terminal and instrumental values ranked higher by both genders are very much the same. Terminal values ranked higher are an exciting life, pleasure and social recognition and the instrumental values include honest, ambitious and responsible. Men are more materialistic and rank higher achievement and intellectual values, whereas women being more oriented towards religious values have high regard for love, family and affiliation (Rokeach, 1973). Women give more importance to benevolence and tradition values; whereas men give more prominence to power and stimulation values (Schwartz, 2003). This is substantiated by Schwartz et al. (2012), who notice that men have higher regard for power values and have a slightly higher tendency to control other individuals rather than resources to gain influence.

The prominence of tradition, conformity and security values increases with age, whereas that of hedonism, stimulation and self-direction decreases (Schwartz, 1992, 2003). The importance of benevolence and power values increases with increasing age as compared to universalism and achievement values (Schwartz, 1992). This is due to the fact that with increase in age, people become more entrenched in social networks, are more concerned with others' welfare and less open to change (Schwartz, 2003). Societal securities become more embedded in older people because they become aware of their dependence on the society with growing age. Older people are less tolerant of ideas which oppose tradition but have concern about welfare for others including nature. Stimulation values highlight excitement and innovation, which decreases with age as older people have lesser energy and slow reflexes to embrace novelty in life (Schwartz et al., 2012).

The underprivileged being deprived of cleanliness and comfortable lifestyle, rank these values higher as compared to the affluent who take them for granted. The poor are more religious, rank salvation, true friendship, forgiving and helpful values higher and give low importance to sense of accountability, aptitude and self-actualization. The rich have high regard for accomplishment, family security, wisdom, intellectual and logical values (Rokeach, 1973). Hofstede (1983) observes that wealthier countries are more individualist and poor countries are more collectivist and have greater power distance. This has been supported by Minkov, Blagoev, and Hofstede (2013), who witness that tolerance of

diversions from social norms is lower in poorer countries where people are less probable of making individual decisions based on freewill.

Besides income, family size also impacts the importance given to values. The larger the household, the greater is the importance given to embeddedness, hierarchy and mastery values. The large family structure discourages making independent decisions and requires its members to be more embedded and respect authority (Schwartz, 2006).

The patterns found regarding values ranking for the low and high educated groups are very much the same as those for the poor and the rich respectively. While the lesser educated have higher importance for cleanliness and comfortable lifestyle; the higher educated rank more a sense of accomplishment and logical values (Rokeach, 1973). Schwartz (1992) conducted his study on sample which had gone through high school education and he could not observe the relationship between lower education level and values. He later observed that high education leads to new ideas and action thus leads to increase in stimulation and self-direction values and weakens tradition and conformity values (Schwartz, 2003). This is because education enhances the ability to think broadly and independently and highly educated people have higher self-direction values (Schwartz et al., 2012).

Religiosity has positive correlation with conservation values such as tradition and conformity and has negative correlation with self-direction, stimulation and hedonism (Saroglou, Delpierre, & Dernelle, 2004). This is supported by Feather (2005), who found out that religiosity is highly positively correlated with tradition values. It also has positive correlations with benevolence and conformity values. It was observed in Israel that the secular people have more regard for the power values than the religious and they find the tradition values clashing with the self-direction and universalism values. Societal harmony (national security, societal justice) is regarded more in Taoism, virtuous interpersonal behaviour (loyalty, forgiving, honesty) in Confucianism and interpersonal harmony (respecting elders, health and sincerity) in Buddhism (Schwartz, 1992). Saroglou and Galand (2004) in a study on native Belgians and other immigrants found that while Muslim immigrants value traditions more, native Belgians place more importance to stimulation values which are described by enjoyment, innovation and challenge in life. Values differ with relations between the state and the clergy. In countries, where there is a cordial separation of state and religion, religiosity is positively correlated with the tradition, conformity, benevolence and security values and negatively correlated with the

hedonism, self-direction, universalism and stimulation values. In countries where the state and church have opposed relations, the an inverse correlation exists between religiosity and security, achievement and power as compared to states where there is a separation between the state and the church (Roccas & Schwartz, 1997).

#### **2.10.6 Importance of Values in different Cultures and Countries**

Values vary in different cultures and countries; though within each culture, there are some goals that most of the people within the culture agree with (Solomon, 1999). They are used to segregate different cultural groups within a society (Smith & Schwartz, 1997). Summing up individual values gives knowledge about the cultural environment (Schwartz, 2013). Cultural values are those which exhibit inherent qualities of a society or large groups (Schwartz, 2011). The process of learning the cultural values from within the society through its members such as family members, teachers, acquaintances etc. is called enculturation; whereas, the process of learning another culture's values and conducts is called acculturation (Solomon, 1999).

Cultures dominated by different values have certain norms set for people to follow (Schwartz, 1994). People accept/adopt these cultural norms to adjust themselves to the culture and to function smoothly and comfortably in it (Schwartz, 2011). In cultures favouring conservatism, people are considered to be integrated into the society. It stresses on maintaining societal norms and refraining from actions which disturb the status quo. In autonomous cultures, a person is considered unique and is allowed to show his/her own feelings and motivations. Hierarchical cultures have a set hierarchy for different people and expect them to follow rules and regulations set for them. On the other hand, egalitarian cultures consider all people as equal and they are encouraged to cooperate with others towards their welfare. In mastery cultures, people try to master and maipulate the world for their personal and group interests. Harmonious societies embrace world in its originality and preserve it rather than manipulating it (Schwartz, 1994). Holtschlag, Morales, Masuda, and Maydeu-Olivares (2013) observe that in cultures favouring mastery, achievement is given a priority over self-enhancement and members of those cultures are not much stimulated to attain hierarchal status as compared to those in hierarchal societies.

Different cultures have dissimilar predominant values (Schwartz, 2011). In a study between the German and French consumers, it was observed that the values regarding self-

respect and belonging were important in the Germans; whereas the values related to fun, self-fulfilment and enjoyment were prevalent amongst the French (Solomon, 1999). The Italian culture places equality values highly and puts low emphasis on hierarchy as compared to Chinese. Similarly, Swedish culture stresses highly upon harmony and egalitarianism. The South Asian culture emphasizes highly hierarchy and embeddedness in the society and gives low importance to autonomy and egalitarianism. These cultures expect obedience and industriousness, but reject imagination for children (Schwartz, 2006). The values system and norms also diverge for different types of societies. In contractual societies like the United States or New Zealand, hedonism and power values are deemed more important whereas in communal societies like Korea or Taiwan, security and achievement values are considered significant (Schwartz, 1992). Inglehart (1990) states that people of highly developed countries tend to follow nonmaterialism irrespective of whether they live in western or non-western societies. Hofstede (1983) observes that Latin European, Latin American, Mediterranean countries, Japan and Korea have strong uncertainty avoidance; whereas developed countries like United States, Denmark, Sweden and New Zealand have weak uncertainty avoidance. Masculine countries include German speaking countries, Latin countries, Anglo countries and Japan. Feminine countries include Nordic countries, Netherlands, some Latin and Mediterranean countries. In cultures having higher power distance, the ruling elite does not consider itself accountable to the public. The public considers being dishonest as legitimate in dealing with the government (Minkov et al., 2013). Long term orientation is high in Europe due to advanced level of education and economic prosperity (Minkov & Hofstede, 2012).

The importance of values varies for different races as well. Rokeach (1973) in a study on American blacks and whites observed that the blacks being more underprivileged and less educated than the whites ranked equality, comfortable life, social recognition, being ambitious and cleanliness higher. The whites looked for a higher standard of living and a more equal status in society. The major difference between the blacks and the whites was the former rating equality highly as compared to the latter. They both regarded the religious values such as salvation and forgiving on a similar scale. Values have an impact on acceptance of migrants in the society as well. The acceptance of immigrants is less in cultures focusing on embeddedness and hierarchy as compared to autonomy and egalitarianism (Schwartz, 2006). This is because embeddedness stresses upon preserving the status quo (Schwartz, 2007) and hierarchy emphasizes on respecting hierarchical

ranking in the society to exhibit a responsible and productive behaviour. Whereas, egalitarianism emphasizes on regarding each other equally in the society (Schwartz, 2006). This has been reinforced by Schwartz (2010), who observes that people valuing security, tradition and conformity more, show stronger opposition to immigrants as compared to those who place higher weightage to universalism and benevolence values. Moral inclusiveness draws attention to inclusion of moral values which can be levied for the welfare of everyone in the society. Societies high in moral inclusiveness give greater importance to egalitarianism and perceive immigration as beneficial for the economy and cultural life (Schwartz, 2007).

### **2.10.7 Summary of Values**

The summary of values subsection is given below

1. Values are beliefs, concepts or judgements about end states of existence or goals, guide a desirable behaviour under certain situation or experience and are ordered by their relative importance.
2. Values are taught early in life, are not unstable but keep on changing through which there is continuum in the society.
3. Schwartz has exhibited his individual values in a circle, the similar ones being closer to each other and conflicting ones opposing each other.
4. Hofstede displays different dimensions such as power distance, uncertainty avoidance etc. for different societies.
5. The values of voluntary simplicity presented by Elgin and Mitchell (1978); Shama (1985) cover only one aspect of ethical consumption i.e. voluntary simplicity.
6. Values considered most suitable for this research are those presented by Schwartz as they are distinct and wide-ranging.
7. Values change with differing demographic variables like gender, age, income, household size, education and religion.
8. The importance of different values changes with differing cultures, countries and races.

### **2.11 Motivations**

Motivation is defined as “the process that causes people to behave as they do. From a psychological perspective, it occurs when a need is aroused that the consumer wishes to

satisfy” (Solomon, 1999, p. 91). The need can be utilitarian i.e. to realize any practical or purposeful advantage, or hedonic i.e. a practical need aroused by emotions (Solomon, 1999). Motivations can either be extrinsic or intrinsic. Extrinsic motivations are those which are aroused through values which stress on getting societal endorsement, material rewards and meeting others’ expectations (self-enhancement, conformity, tradition). Intrinsic motivations are rewarding in themselves and are attained by having values which emphasize independence, competence and caring for others such as openness and self-transcendence (Schwartz, 2010). The preferred end state is the consumer’s goal and once it is achieved, the motivation regresses. Goals can be either positive or negative. Positive goals are those, to which consumers direct their behaviour and are motivated to attain it. In this case, the consumers purchase those products through which they can attain these goals. Likewise, consumers lessen the consumption of those commodities which result in a negative end-states (Solomon, 1999).

Values serve as principles which rise above specific actions and are ordered by relative importance. This relative importance of one value over another motivates a specific behaviour (Schwartz, 2003, 2010). Values are related to behaviours expressing them, either strongly or weakly. The stronger a value, the more motivated people will be to make plans in accordance with the value. In this case people look at the advantages rather than the disadvantages of their behaviour (Schwartz, 2010). Two values are compatible with each other if the behaviours directed towards one of them can be taken to express the other value. In this way universalism and benevolence values are compatible as they both stress towards welfare of others. (Bardi & Schwartz, 2003). Openness to change and conservation values are in conflict to each other as the former lays stress on freedom of thoughts, behaviours and readiness to change; whereas the latter emphasizes order, self-restraint and resistance to change (Schwartz, 2010).

### **2.11.1 Maslow’s Hierarchy of Needs**

Maslow (1943) observes that a human motivation is one of the reasons behind a behaviour. Other determinants include situation, other people and culture. There can be multiple interrelated motivations behind a particular behaviour (Maslow, 1943; Maslow, 1970). The common immediate motivations include desire for food, clothing, sociability, admiration, respect etc. Not all behaviours are motivated but arise to fulfil what is lacked or required e.g. phenomena of growth and self-actualization are exceptions to motivation (Maslow,

1970). Behaviours can be either expressive i.e. determined by personality or coping i.e. practically determined, objective seeking. Some behaviours are highly motivated, some partially and some not motivated at all rather determined by situations (Maslow, 1943). Maslow has postulated five human needs which are listed in the order of their importance.

**Table 11: Maslow’s Hierarchy of Needs**

<b>Needs</b>	<b>Description</b>
<b>Physiological Needs</b>	An individual who misses everything in life will have major motivation for physiological needs. For a person who is hungry, all other needs like those of safety, love and esteem will subside. Once this need is fulfilled, other higher order needs emerge (Maslow, 1943).
<b>Safety Needs</b>	Once physiological needs are satisfied, safety needs emerge. A person longing for safety would seek peaceful, smoothly running society providing security against outlaws, homicide, assault etc. (Maslow, 1943).
<b>Love Needs</b>	When the above two needs are fulfilled, an individual would strive for love, friendliness and belonging. He would like to have good relations in the society particularly with people in his circle (Maslow, 1943).
<b>Esteem Needs</b>	People in the society like to be regarded high of themselves in order to attain self-respect. It arouses feelings of self-confidence, competence, power and an assertion of being useful in the world (Maslow, 1943).
<b>Self-Actualization Needs</b>	Once all other needs have been satisfied, a person may seek to achieve what he is fitted for and would like to achieve what he is capable of becoming (Maslow, 1943).

People have different motivations and mixed capabilities to engage in ethical or unethical acts. Conformists and deviants behave ethically or unethically in order to conform to a particular norm of a reference group. Different motivations can induce the same buying behaviour. A person might buy an environmental friendly detergent as it is good for the environment or because of his health concerns as it does not contain harmful chemicals (Webley, 2001).

### **2.11.2 Ethical Consumption Motivations**

Motivations for buying ethical products are longing for health, concern for environment and livelihood of the producers, better taste, good appearance, product liking, sense of identity, peer pressure, lessening of guilt feeling, fear of sickness by e.g. dangerous chemicals and yearning for high quality (Cornish, 2013; Rahnama, 2017). Ozaki and Sevastyanova (2011) observed that the biggest motivation in buying a hybrid vehicle was environmental concern followed by interest in new technology. Other motives included peer pressure, self-expression, pleasure, brand name and fuel economy. While concern for the environment and livelihoods are the altruistic motivations, the other reasons are personal ones. Consumers motivated by self-centred or personal reasons, quality, adaptability and usability features of ethical products are more into buying them as compared to those driven by altruistic reasons (Brenton, 2013; Davies & Gutsche, 2016). This backs Cornish (2013), who observed that there are very few people who genuinely buy ethical products because of social awareness. Some buy it because of bandwagon effect, for appeasing others or due to social norms. Consumers in the very initial stages of purchase of a product view its costs rather than its benefits. Thus their motivations are more negative, with personal and societal costs seeming stronger than the paybacks of purchase. Later in the awareness stage, the social and personal positive motivations grow whereas the negative motivations fade away (Freestone & McGoldrick, 2008).

There are different motivations driving purchase of organic food and buying from local suppliers. Most important motivations behind organic food for consumers are health, taste, food safety (McEachern & McClean, 2002). Lesser packaging and reduced environmental impact are the main drivers behind food purchase from local organic food networks (Seyfang, 2006). Cicatiello (2020) observes that besides environmental considerations, food quality also comes into play when consumers purchase food from farmers market, farm and producers' shops. Dowd and Burke (2013) observe that only health and ethical values are motivating factors behind purchase intention of sustainably sourced food which is either purchased directly from the farmer, grown organically or the one which comes from a local source such as farmer market. Organic consumers consider the price of organic products just as important as the non-organic consumers. They believe that the industrial methods of food production are injurious to the consumers; have liking for the health benefits and quality of organic foods and are willing to increase their consumption



if the availability is improved. In a study on organic food consumption in Australia, it was observed that organic consumers have higher scores than their non-organic counterparts on all motivating factors. Those factors included health, fitness, natural ingredients, animal welfare and environmental concerns (Lockie et al., 2002).

The main motivations in adopting veganism are moral concerns regarding animal rights and good health, though some of the consumers adopt it due to peer pressure or parental encouragement. Other reasons include spirituality, environmental motivations and way of life (Fox & Ward, 2008). It though comes with costs such as rebuke in the society, family pressure, isolation and avoidance of parties and get-togethers (Moreira & Acevedo, 2015).

Ethical consumers may not always purchase green products only for environmental considerations. They increase their consumption of green products when they are priced just as high as the luxury products. In this way, consumers are able to indicate prosocial nature and increase their reputation when shopping in public. When shopping in private, consumers are more pleasure seeking than making self-sacrifice and may not be inclined towards purchasing low cost green products (Griskevicius, Tybur, & Van den Bergh, 2010). This has been supported by Noppers, Keizer, Bolderdijk, and Steg (2014), who notice that adoption of expensive green products boosts consumers' status as it portrays them of being more affluent. Consumers when asked directly indicate the environmental and instrumental i.e. (related to functionality) attributes of a product as important to them. Yet when asked indirectly, they term the symbolic attributes of the product as important to them which elevate their social status. Harbaugh (1998) also observed that people donate generously to different charities as it increases their prestige.

### **2.11.3 Luxury Consumption Motivations**

Motivations behind luxury consumption are distinguishing oneself from others, feeling at ease and the guarantee of having a quality product. External motivations include public display of wealth to show affluence whereas internal motivations are state of mind and personal sentiments (Cesare & Gianluigi, 2011). Motivations for luxury consumption vary across different cultures. Motivations for western consumers are internal i.e. they buy luxury goods for the sake of pleasure; whereas motivations for eastern consumers are external i.e. public display of wealth in accordance with their group norms (Wong & Ahuvia, 1998). In a study regarding luxury consumption in France, UK and Russia, it was

observed that consumers look for the aesthetics and premium quality of the product as main reasons for buying luxury goods. Other motivations include self-pleasure and product's personal history (De Barnier, Rodina, & Valette-Florence, 2006).

#### **2.11.4 Summary of Motivations**

Noticable points of motivations are as under.

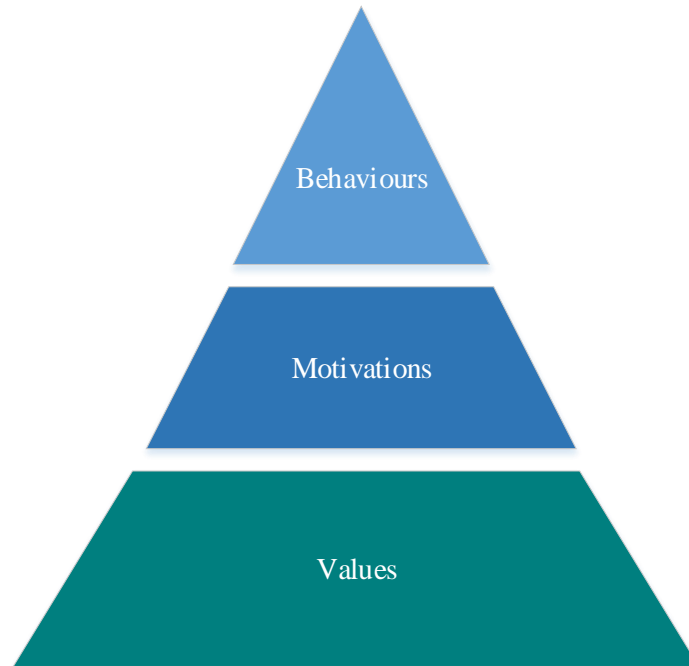
1. Motivations are processes which cause people to behave as they want to and are aroused when people wish to gratify their needs.
2. Motivations can be extrinsic i.e. arising to get social approval or intrinsic i.e. arising within oneself and rewarding in themselves.
3. Maslow describes motivations as drivers of behaviour. He has posulated five human motivations such as physiological, safety, love, esteem and self-actualization needs.
4. There are a number of drivers behind ethical consumption including environmental concern, good health, lessening of guilt, animal welfare, taste, appearance and peer pressure.
5. Consumers purchase expensive ethical products not just for environmental considerations but also to increase their prestige.
6. The reasons behind luxury consumption include quality, differentiating oneself from others, self-pleasure and prestige.

#### **2.12 Literature Review Summary**

It can be inferred that there are certain core values in a society (Solomon, 1999), which keep on changing (Rokeach, 1973) and are implanted early in life (Hofstede, 2001). Values form the foundation layer as shown in figure 7 below. In section 2.10.4, a comparison has been done between Schwartz's values, Hofstede's dimensions and values of voluntary simplicity through which it has been deduced that Schwartz's values are the most appropriate for this research. It has been observed that values motivate a person to perform a particular behaviour (see section 2.11) (Schwartz, 2003, 2010). Human motivations form the next layer, which drive a person to perform certain actions (Maslow, 1943; Maslow, 1970). These actions can be ethical or unethical in nature (Webley, 2001). As this research is concerned about the values and motivations behind ethical consumption, the top most layer is of ethical consumption behaviours. Ethical

consumption choices taken for this research include green consumption, fair trade, consumer boycotts and anti-consumerism, voluntary simplicity and sustainability (sections 2.3-2.7).

This can be displayed in the figure below.



**Figure 7: Values, Motivations and Behaviours (Ethical Consumption)**

It can be observed from the literature review that most of the research in ethical consumption has been conducted in the western culture. Studies focus only on the motivations behind ethical consumption e.g. (Brenton, 2013; Cornish, 2013) or on one aspect of ethical consumption such as ethical clothing (Jägel et al., 2012) or purchase of local product such as rice (Rahnama, 2017) etc. Studies conducted in developing countries are mostly descriptive as done by Hamelin et al. (2013); Ramayah et al. (2010). They do not uncover underlying reasons behind ethical consumption. Sudbury-Riley et al. (2012) have called for examining the antecedents of ethically conscious behaviour amongst seniors in different nations. Rettie et al. (2012) in their studies regarding normalization of green behaviours suggest the need for cross-cultural comparisons of trajectories of behaviours in ethical consumption. A detailed insight needs to be done regarding ethical issues arising during consumption, motivations behind them and core values driving them in dissimilar societies.

## 2.13 Research Questions

The *research problem* arising from this study is stated below.

*What are the underlying values and motivations driving ethical consumption in Pakistan and New Zealand?*

With reference to a developing and poor country like Pakistan, the research question is

### **1. What are underlying values and motivations driving ethical consumption for consumers in a developing country?**

Pakistan is an overwhelming Muslim majority (96.28%) (Pakistan Bureau of Statistics, 2019), developing country (Illangovan, 2017). 2017 census results showing a population of more than 207 million people, making it the fifth most populous country in the World (World Population Review, 2019). It has very little per capita GDP of 1,462 USD (United Nations Statistics Division, 2018b), evident by the fact that 24.3% of its population lives below the poverty line (Asian Development Bank, 2019) and has a humble environmental safeguard with a forested area of just 1.9 % (United Nations Statistics Division, 2018b). Overpopulation is exerting pressure on the already dwindling environmental resources. The incumbent government though has taken initiative of afforesting 350,000 hectares in the KPK province and launching awareness campaigns (Eikon7, 2017), to surpass Bonn Challenge for forest landscape restoration (IUCN, 2017).

The cultural dimension statistics for Pakistan is given in figure 6. It is difficult to determine Pakistan's position on power distance, masculinity and long term orientation as it has intermediate scores on these scales. With an individualism score of 14, it is a collectivist society with an obligation and loyalty to the ingroup i.e. friends and family. Pakistanis have a high preference for avoiding uncertainty as they score 70 on this scale. Moreover, with an extremely low score of zero on indulgence, Pakistanis exhibit greater restraint by not having emphasis on leisure or gratification of desires.

Pakistan being a Muslim majority country and given that religiosity is on rise in the society (Gallup Pakistan, 2011), it shall be observed if it plays a role in shaping values of the public. Pakistanis rank higher on uncertainty avoidance as shown in figure 6, it is worthwhile to identify if they have greater regard for self-protection values. Pakistan is highly collectivist society, one would like to comprehend if consumers have a social focus

and they care for their family members and the society. Pakistan has modest environmental protection and in the wake of awareness program and afforestation drive launched by the government, it will be interesting to notice if consumers are concerned about prevalent environmental issues. Are consumers motivated towards green consumption or reduce their consumption levels towards sustainability? Pakistanis score low on indulgence and have very low per capita GDP, it shall be discerned if consumers adopt voluntary simplicity out of freewill or are coerced into it due to poverty. In 2017 consumers boycotted fruits and vegetables in Pakistan due to high rise in prices (Saqib, 2017; Yousafzai, 2017). One would like to understand if the egregious act of any organization or a country convinces Pakistanis to boycott products of that organization or the country of origin.

With reference to a developed and rich nation like New Zealand, the research question is

## **2. What are underlying values and motivations driving ethical consumption for consumers in a developed country?**

New Zealand is a developed country with improved economy and better environmental protection (United Nations Statistics Division, 2018a). It is a secular country with a vast majority (48.2%) not associating themselves with any religion (Stats NZ, 2019). New Zealand is sparsely populated with a population density of 18 people per square km. The per capita GDP is 40,233 USD, making it one of the wealthiest nations of the World. New Zealand also has an improved ecological safeguard given that 38.6% of its area is forested (United Nations Statistics Division, 2018a).

The cultural dimension statistics for New Zealand is given in figure 6. It is evident that New Zealand scores low on power distance which shows that hierarchy within organizations is established for handiness and superiors are always accessible. With an individualism score of 79, New Zealand is an individualist society where people look after themselves and their immediate kin. It scores low on long term orientation which exhibits that it has greater value for traditions and societal norms. It scores 75 on indulgence which shows that New Zealanders values enjoyment in life and are optimistic. With intermediate scores of 58 and 49 on masculinity and uncertainty avoidance respectively, it is difficult to determine New Zealanders on these dimensions.

New Zealanders have a low power distance which means not emphasizing too much on hierarchy and treating everyone alike. It can be observed if universalism and benevolence

values are prevalent in this culture. As shown in the figure above, New Zealand is a highly individualist and indulgent society, one would like to observe if New Zealanders have a personal focus and value stimulation and hedonism. New Zealand ranks low on long term orientation which makes it necessary to investigate if its residents have regard for tradition and social obligations. New Zealand has a very high GDP per capita ratio and it can be examined if the New Zealanders practice voluntary simplicity. New Zealand has an improved environmental safety and it is worthwhile to explore if the society is inclined towards sustainable and green consumption. New Zealand has an established fair trade industry with organizations like Trade Aid and Fairtrade marketing fair trade products and it is necessary to establish what motivates people buy fair trade products.

### **3 Methodology**

This chapter guides the reader through the following sections. It presents with the justification for the qualitative approach selected for this research. It describes in detail the means-end method and explains how laddering is used for exploring values and motivations behind ethical consumptions. It discusses different qualitative techniques, compares them and shows why in-depth interviewing is selected as most appropriate for the study. It describes sampling methods and interviewing approach chosen for data collection and displays how this data was analysed.

The brief overview of these sections is given below.

- i. Justification of the research provides the reasoning for selecting modern empiricist approach and for choosing the means end model.
- ii. Means end method is described in detail in this section. This includes the laddering technique which is built upon means end method.
- iii. It describes the qualitative techniques such as interviewing, focus groups, ethnography and visual methods. It explains why in-depth, semi-structured interviews were selected as the most appropriate technique for this study.
- iv. Sampling is discussed with the type of sampling used for data collection in this research.
- v. Interviewing approach deliberates how interviews in Pakistani and New Zealand samples were conducted. It discusses the ethical choices development and the data collection procedure for two societies.
- vi. Analysis section presents the usage of laddering technique. It gives an overview of the programming utility developed for analysis of quantitative data.

#### **3.1 Justification of the Research Paradigm**

This research is concerned with ethical consumption habits in two dissimilar cultures and finding motivations and values driving them. The research questions for this study are

- I. What are underlying values and motivations driving ethical consumption for consumers in a developing country?
- II. What are underlying values and motivations driving ethical consumption for consumers in a developed country?

Solomon (1999) observes that central values in a society are learnt through its members (See section 2.10 of literature review). They vary from one society to another (Schwartz, 2006; Schwartz, 1992; Solomon, 1999). These values determine motivations (Schwartz, 2003, 2010) for a person to perform a particular action (Maslow, 1943; Maslow, 1970) (section 2.11 of literature review) which may be ethical or unethical in kind (Webley, 2001). The research takes the Modern Empiricist approach as presented by Hunt (1991).

**Table 12: Modern Empiricist Approach (Hunt, 1991, pp. 408,409)**

1	There is a real world and, although science attempts to discover the nature of reality, the “true” nature of reality can never be known with certainty.
2	It is useful to distinguish between the procedures that science uses to discover its knowledge-claims from those that science uses to accept or reject (justify) its knowledge-claims. The academic discipline of philosophy of science historically focused on issues in justification.
3	The procedures that science uses to justify its knowledge-claims should be independent of cultural, social, political, and economic factors.
4	Although complete objectivity is impossible, science is more objective in justifying its knowledge-claims than non-sciences, e.g. medical science is more objective than palmistry.
5	Scientific knowledge is never absolute. Much of scientific knowledge is cumulative, i.e. we really do know more about causes of infectious diseases today than we did 100 years ago.
6	Science attempts to discover regularities among the phenomena in the real world. Some of these regularities are stated in universal form and others are stated in probabilistic form.
7	Much of scientific knowledge is cumulative. Absolute truth is not knowable by science.
8	Science is rational since its purpose is to increase our understanding of the world. It does so through developing theories, models, lawlike generalizations, and hypothesis which purport to describe, explain, and predict phenomena.
9	There are norms for doing good science. For example, theories should be testable, measures should exhibit reliability and validity, and data should not be fabricated or otherwise fraudulently collected.



10	Theories are subjected to the empirical testing process.
11	Absolute perfection in measurement procedures is impossible.
12	The empirical testing process provides good grounds for accepting some knowledge-claims while rejecting others.

The first statement reflects the researcher's ontology. There is a single reality which science tries to measure with imperfection. Measurement can provide us an estimation of single reality but its exact nature may not be known.

The third and fourth statements express the epistemology of the research. People construct their own ideas under the influence of culture and society they are residing in, but science is objective. It tries to determine reality without taking cultural and social factors into consideration.

Points 5, 6 and 7 infer that knowledge is never absolute and is accumulated. Knowledge can be acquired from the collective views of people regarding a phenomena like ethical consumption. As mentioned in point 6, we are able to find common grounds from the views of individuals and may generalize it to the phenomena in the real world. That knowledge may give us an approximation of what ethical consumption is, but we shall never be able to acquire the complete reality.

We can have an understanding of the world by acquiring knowledge from our recipients as mentioned above. Knowledge of a specific matter in a particular situation is found through interviews (Flick, 2007). Kvale (2007) observes that semi-structured interviews attempt to uncover the interviewee's own ideas of the world they are living in. The means end model aims at finding the predominant consequences and values behind ethical consumption choices through these interviews. This supports point 8 in Table 12 that science aims at increasing our understanding through models supposed to explain the phenomena.

The qualitative data acquired through interviews cannot be manipulated, rather analysed through the laddering technique as stated in point 9. Laddering technique is built upon the means end theory (described in detail in section 3.3). It gathers qualitative information from interviews and changes it into quantitative form. Only after the data has been quantified, we are able to measure the motivations and values. The cut off value determines which ethical consumption choices, motivations and values are to be kept and

which dropped out in the final picture. Cut off value helps in generating an acceptable but an imperfect hierarchy value map (HVM) as nothing can be said with surety about the importance of nodes dropped out from the final HVM. This leads to supporting some of knowledge generated through interviews while rejecting other. This provides support for points 11 and 12 given in Table 12.

### **3.2 Means End Model**

Rokeach (1973) defined values in his book “The Nature of Human Values” and presented them in his value system. Vinson, Scott, and Lamont (1977) showed how these values drive consumer behaviour while choosing a particular product. Young and Feigin (1975) presented Grey Benefit chain which displayed how the consumers seek the benefits sought from a product which leads to emotional payoffs. Gutman (1982) extended upon the research of Vinson et al. (1977); Young and Feigin (1975) to present a Means-End model. In means-end theory, means are attributes or ethical consumption habits and ends are terminal states or values such as hedonism, achievement etc. “A means-end chain is a model that seeks to explain how a product or service selection facilitates achievement of desired end state” (Gutman, 1982, p. 60).

Consumers’ actions have consequences associated with them. Consequences can be “physiological (satisfying hunger, thirst), psychological (self-esteem) or sociological (enhanced status, group membership)” (Gutman, 1982, p. 61). Consequences can be direct i.e. resulting directly from our actions or indirect due to reaction of others due to our actions. Values like pleasure and achievement etc. play an important role in driving these consequences (Gutman, 1982). Means-end theory links attributes with consequences or motivations driving them and values directing these motivations.

#### **3.2.1 Laddering Theory**

Laddering theory by Reynolds and Gutman (1988) utilizes means-end model to analyse data collected from the respondents through which they can link attributes to consequences and values held important by them (Kaciak, Cullen, & Sagan, 2010). There are two types of laddering techniques namely hard and soft laddering. Hard laddering can have a pen or pencil questionnaire or survey format. In this approach a respondent is displayed attributes, consequences and values is asked to tick on them (Phillips & Reynolds, 2009). This technique requires lesser interviewing skills than those needed in soft laddering (Veludo-

de-Oliveira, Ikeda, & Campomar, 2006) and develops ladders in a predetermined manner (Kaciak et al., 2010). In soft laddering, one to one semi structured interviews are conducted from respondents (Eugene & Carman, 2009). They are asked as to why something is important to them. This elicits detailed free responses from them, which help uncover drivers behind consumption choices (Veludo-de-Oliveira et al., 2006). Laddering technique has been used in the extant literature. Following table shows the studies having used laddering techniques along with number of interviews conducted. These laddering studies were taken from the literature to show the number of interviews conducted in a means end research.

**Table 13: Research Papers using Laddering Techniques**

<b>Paper</b>	<b>Author(s), Year</b>	<b>Number of interviews conducted</b>	<b>Description</b>
Laddering theory, method, analysis and interpretation	(Reynolds & Gutman, 1988)	67	This paper gives a complete overview of the laddering theory. It describes in detail how ladders are constructed and how the interview content can be classified into attributes, consequences and values.
Means-End based advertising research: Copy testing is not strategy assessment	(Reynolds & Rochon, 1991)	42	This study applies laddering theory for development of advertising strategy. It observes which values are activated through the beer advertisement.
Measuring subjective meaning structures by the laddering method: Theoretical considerations and methodological problems	(Grunert & Grunert, 1995)	29	In this research, laddering technique is applied to evaluate consumers' cognitive structures and processes during purchase of a product.

<b>Paper</b>	<b>Author(s), Year</b>	<b>Number of interviews conducted</b>	<b>Description</b>
A Means-End Analysis of Mothers' Infant Feeding Choices	(Gengler, Mulvey, & Oglethorpe, 1999)	73	This research is conducted to observe the motivations behind commencement and termination of breastfeeding of children in women.
Individual values and motivational complexities in ethical clothing consumption: A means-end approach	(Jägel et al., 2012)	98	This study explores the consumers' motivations and values behind ethical clothing purchase.
A comparison of three laddering techniques applied to an example of a complex food choice	(Russell et al., 2004)	49, 46, 45	This paper does a comparison of soft laddering with two types of questionnaire based (pencil and paper and computerized presentation) techniques. It was done to assess if different results are achieved by these techniques when mothers choose breakfast options for their children.
Methodological and Strategy Development Implications of Decision Segmentation	(Reynolds, 2006)	72	This research segments the consumers into various groups using means-end analysis.
Customer service experiences: Developing and applying a sequential incident laddering technique	(Jüttner, Schaffner, Windler, & Maklan, 2013)	41	This paper develops sequential incident laddering technique (SILT) for measuring customer service experiences in a restaurant and a hotel.

<b>Paper</b>	<b>Author(s), Year</b>	<b>Number of interviews conducted</b>	<b>Description</b>
Consumer motivations for mainstream ethical consumption	(Davies & Gutsche, 2016)	50	This study explores the reasons behind ethical consumption habits of consumers in their daily lives. Consumers were asked as to why they selected fair trade coffee shop.

In laddering theory, the interviewee is kept on asking as to why s/he undertakes a particular action. This links the attribute to the consequence eventually leading to the value. During the interview, interviewer builds a rapport with the interviewee to make him/her feel comfortable. The interviewee can answer these questions being contemplative as to which motivations are driving a consumption behaviour. Any nonverbal indications such as those of approval, condemnation, astonishment, anger are avoided. Respondents may not know a reason behind practicing a consumption habit. The interviewer may ask him as to what would happen if the consumption habit or the motivation is not provided with. Sometimes respondents don't wish to answer any question as they deem it too sensitive. The interviewer can either use a third person format to seek answer rather than addressing to him directly. He may quote a personal account in order to make the respondent feel at ease or may come back to the question later after other information has been uncovered (Reynolds & Gutman, 1988).

The interview is recorded and transcribed. The interview is sifted for attributes (consumption choices), consequences (motivations) and values driving them. They are maintained in a separate list. A ladder or hierarchy value matrix (HVM) is made, in which attributes are displayed at the bottom and motivations and values driving them are built upon them.

The direct and indirect relations between different nodes are counted for and maintained in a matrix named implication matrix. In the implication matrix, the rows display the nodes from which the relations extend to other nodes which are presented in the columns. These implication matrices are developed for each and every HVM. All direct and indirect relations between different nodes in every implication matrix are added and presented in a new matrix. A cut off value is defined which removes those nodes whose sum of direct and

indirect relations is below that value (Reynolds & Gutman, 1988). This is done to present only those nodes which have significant relations amongst them. The user goes to the node in the first row and looks for its relation with the node in the first column and creates a relation between the two. He then moves to the node with which he had just created a relation and looks for its relation in the first column and so on. In this manner, a new hierarchy value map is constructed from the aggregate implication matrix which displays attributes, consequences and values.

The laddering technique has some issues. Reynolds and Gutman (1988) state two problems that may arise in laddering. The respondent may not know why a particular choice or a consequence/motivation is important to him/her. This is because s/he might not have thought over it. The interviewer can address this issue by asking what would happen if that choice is not readily available. This makes the respondent think about the undesirable effects due to its unavailability. Then the interviewer can inquire as to what must be provided to remove those undesirable effects. The respondent may also refuse to answer any question which s/he consider as personal or sensitive as we move up the ladder. The interviewer can overcome this issue by three different manners. The interviewer may rephrase the question in a third person format rather than pin pointing him/her directly. The second option is that the investigator may construct a personal account so the informant feels at ease while answering. The third way of addressing this problem is to come back to the question later, once the informant has revealed other important relevant information and is feeling less inhibited because of that question.

Gengler and Reynolds (1995) mention that data gathering through in-depth interviews and their content analysis is a time consuming and costly task. They observe that there is no proper framework available to transform strategic choices from research to working layout. Grunert and Grunert (1995) state that there is no statistical criteria to select a perfect cut off level. One has to make a trade-off between keeping the information and displaying the readable HVM.

Laddering technique uses semi structured in-depth interviews to uncover values and consequences behind an attribute. Different qualitative techniques are presented and compared in the next section to show how these interviews are most suitable for uncovering information from a respondent.

### 3.3 Qualitative Techniques

Qualitative research has been used historically in humanities, health and social sciences (Given, 2008). It depends on human perception and knowledge to improve theories and experiments (Stake, 2010). Qualitative techniques are used in marketing to explore marketing problems, B2B relationships, media communication and consumers motivations and actions (Belk, 2006). Various qualitative techniques used for data gathering are interviews, focus groups, ethnography and visual methods.

#### 3.3.1 Interviews

Interview means exchanging of views between two subjects about an area of common interest (Kvale, 2007). Interviews are aimed at getting desired information from the respondent. The interviewer contacts the interviewee, chooses a venue, lays out rules and begins questioning the interviewee. The interviewee gives answers based on the information s/he has about the matter being discussed (Gubrium & Holstein, 2002). Through conversation, an interviewer is able to know about the respondent's feelings and understanding of the world the respondent is living in (Kvale, 2007). Interviews can take many forms such as structured, semi-structured, surveys, qualitative, in-depth and life story interviews.

**Table 14: Different Types of Interviewing Techniques**

<b>Interview Forms</b>	<b>Description</b>
Structured interviews	In structured interviews, a researcher asks a predefined set of questions (Doyle, 2016). These interviews are designed to obtain the same information from every interviewee (Richardson, 1965). They follow a set format and the interviewer cannot deviate from questions or probe responses given by the interviewee further (McLeod, 2014).
Semi-structured interviews	In semi-structured interviews, an interviewer asks a set of predetermined (Given, 2008) but open ended questions from the interviewee (Doyle, 2019). An interview guide is prepared by the interviewer, which is then followed for each interview (Flick, 2007). The interview guide contains the list of topics to be covered. These

<b>Interview Forms</b>	<b>Description</b>
	<p>topics are based on the research questions (Given, 2008). S/he may create a number of questions in the interview guide but not ask all of them (Doyle, 2019). Interviewer may probe the informant's responses to get further information (Given, 2008).</p>
<p>Survey interviewing</p>	<p>In surveys a person or a group designs the questions to be asked and another group collects the data. An interviewer has to design the survey plan and the questions to be asked from the respondent. Surveys can be conducted face to face and by telephone. The mode of survey depends upon research aims, type of questions, target population and available resources (Singleton &amp; Straits, 2012).</p>
<p>Qualitative interviewing</p>	<p>It is a conversation in which the interviewer tries to understand the meaning of what is being told. The interviewer asks respondents questions through which respondents tell stories about their lived world (Gubrium &amp; Holstein, 2002).</p>
<p>In depth Interviewing</p>	<p>In depth interviewing allow researchers to get detailed information than the one retrieved through surveys, focus groups or informal interviews. This information is related to the respondent's values, views, beliefs and experiences. If a researcher is interested in acquiring knowledge about a phenomenon where people have got different views, then in depth interviewing is the right approach. Deep understandings of a phenomenon go further than common sense and aim to explore what is concealed from common view. These deep understandings help the researcher acquire different views on various events and cultural practices (Gubrium &amp; Holstein, 2002).</p>
<p>Life story interview</p>	<p>In life story interview, a person narrates about the life he lived as honestly as possible. It includes his experiences, important events and feelings. Life story interviews bring greater self-esteem and self-image to the respondent. A respondent gets joy in sharing the events s/he cherished and inspire others to get rid of negative things in their lives (Atkinson, 1998).</p>



### **3.3.2 Focus Groups**

Focus group is a technique of collecting qualitative data in which a small group of people is engaged to discuss a particular topic or an issue. The discussion revolves around a series of questions asked by the researcher also known as the moderator (Silverman, 2016). The job of the moderator is to keep the discussion on track while allowing the group members to communicate freely. After the group discussion, the moderator conducts analysis and prepares report (Gubrium & Holstein, 2002). They are applied to compare different opinions about an issue (Flick, 2007).

### **3.3.3 Ethnography**

Ethnography deals with “participation and observation in open field or institutions” (Flick, 2007, p. 89). It uses a combination of one to one interviews and observation (Mai, 2009). It is used to study social issues that are not clear enough and analyses them the way they are unfold. Ethnography is used for analysing an issue in detail, identifying people and developing methods (Angrosino, 2007). Interviewers interact with respondents to understand societal customs and behaviour of people when interacting with a product (Mai, 2009).

### **3.3.4 Visual Methods**

Visual methods are related to analysing visual data like pictures to uncover the meanings conveyed through them (Flick, 2007). Visual methods are used when gathering data through interviews is inadequate. Researchers ask their subjects to see the visual material and relate them to their emotions or find similarity among them (Gubrium & Holstein, 2002).

### **3.3.5 Advantages and disadvantages of different qualitative techniques**

Following are the advantages and disadvantages of these techniques.

**Table 15: Advantages and Disadvantages of Different Qualitative Techniques**

<b>Qualitative techniques</b>		<b>Advantages</b>	<b>Disadvantages</b>
<b>Interviews</b>	<b>Structured</b>	<p>Structured interviews can be conducted and data from a larger population can be obtained in less time.</p> <p>These interviews can be easily quantified as same set of closed questions are asked from respondents (McLeod, 2014).</p>	<p>Structured interviews cannot be probed further by the interviewer and new questions cannot be asked from the interviewee (McLeod, 2014).</p>
	<b>Semi-structured</b>	<p>The interviewee is given greater freedom to present his/her views freely and elicit detailed responses about their feelings (Richardson, 1965).</p> <p>Semi-structured interviews give more knowledge to the interviewer as the respondent gives reasons for the answers provided by him/her (Keller &amp; Conradin, 2019).</p> <p>A researcher can explore the values, beliefs and motivations of the interviewee through these interviews (Barriball &amp; While, 1994).</p>	<p>The interview can deviate away from the topic of discussion (Richardson, 1965).</p> <p>In these interviews respondents usually do not use the same words to present their ideas which makes their analysis tedious (Smith, 1981).</p>

<b>Qualitative techniques</b>	<b>Advantages</b>	<b>Disadvantages</b>
<b>Focus Groups</b>	<p>Focus groups can be used to evaluate consumer reaction to a particular product or a marketing strategy.</p> <p>They help in saving time as one does not have to conduct interviews individually to gather people's views about a product (Thompson, 2019).</p> <p>Participants may elaborate questions raised by other respondents and expand their contribution to the topic being discussed (Powell &amp; Single, 1996).</p>	<p>Focus groups do not help us in doing in depth evaluation of a particular issue.</p> <p>The researcher has little control over the generated data (Freitas, Oliveira, Engineer, Jenkins, &amp; Popjoy, 2019).</p> <p>Moderators may intentionally or unintentionally introduce bias in the focus group discussions which may affect its quality as the respondents may not share their honest opinions (Thompson, 2019).</p> <p>Focus groups cannot not be used for evoking narratives or evaluating attitudes (Flick, 2007).</p> <p>Participants may be influenced by group effect when eliciting responses (Powell &amp; Single, 1996).</p>
<b>Ethnography</b>	<p>Ethnography is used to gain a clear understanding of participants' social behaviour and to investigate complicated issues (Ejimabo, 2015; UK</p>	<p>Ethnography is costly and time consuming as the researcher has to spend a lot of time in the field to view an event (van Dooremalen, 2017).</p>

<b>Qualitative techniques</b>	<b>Advantages</b>	<b>Disadvantages</b>
	<p>Essays, 2018).</p> <p>An observer can view people's behaviour in normal circumstances and they show a real image of the society (UK Essays, 2018).</p>	<p>Ethnography infringes the privacy of participants when the observer studies their behaviour covertly (Flick, 2007; UK Essays, 2018).</p>
<b>Visual Methods</b>	<p>Visual methods convey an idea much easily as compared to conveying it in text form (Nishadha, 2018) particularly to an illiterate person (The Business Communication, 2019).</p> <p>Visual methods stimulate interest of the interviewees and increase their participation (Meo, 2010) and attention (Nishadha, 2018).</p> <p>A researcher is able to gather rich data through this technique and learns what is considered important by the respondents (Meo, 2010).</p> <p>They create emotional responses by the interviewees (Nishadha, 2018) and create new topics (Meo, 2010).</p>	<p>Visual methods are more costly and time consuming than the traditional interviews (Meo, 2010; The Business Communication, 2019).</p> <p>Visual methods are sometimes difficult to understand without the help of oral communication (The Business Communication, 2019).</p> <p>Visual methods are difficult to transcribe than the traditional interviews (Meo, 2010).</p> <p>The respondent may find it difficult to express himself/herself fully and present his/her perceptions about topic of research (Meo, 2010).</p>

<b>Qualitative techniques</b>	<b>Advantages</b>	<b>Disadvantages</b>
	They help making quick decisions (The Business Communication, 2019).	

In the light of different qualitative techniques described above and their advantages/disadvantages discussed, semi-structured, in-depth interviews are most appropriate for this research. These interviews have been used in similar researches such as Davies and Gutsche (2016); Reynolds and Gutman (1988); Reynolds and Rochon (1991). The research deals with inquiring motives and values driving consumer's ethical consumption. Semi-structured interviews are open ended and the interviewer can probe the respondent over a question. The respondent has greater freedom to express his/her views freely through which interviewer can uncover his values and motives. In-depth interviews help the researcher in acquiring knowledge about respondent's values and beliefs. Survey interviewing is not appropriate as the researcher asks predesigned set of questions only. Life story interviewing is not suitable for this research as respondents narrate their lifetime experiences and do not convey their values and motivations.

In structured interviews, interviewer asks a predefined set of question from the interviewee inhibiting him to probe a particular response. Focus groups focus on a particular issue and are appropriate if we want to study the group interaction on that issue (Flick, 2007). They do not help in explaining individual perspective on a particular phenomenon. Focus groups cannot be used for in-depth assessment of an issue. Ethnography is used to study social issues that are not clear enough. It deals with people collectively and not independently. It deals with societal customs and values and not individual ones (Angrosino, 2007). In visual methods, a researcher presents visual objects to uncover information from respondents to evoke their emotions. They do not aid the researcher in uncovering motivations and values behind consumption habits.

The next section discusses sampling techniques for respondents' selection.

### **3.4 Respondents Selection**

In qualitative research, sampling is done to select a group of people to be interviewed. Sampling focuses not just on the people to be interviewed but also on the location from where they are to be selected (Flick, 2007). It is done to get a collection of cases for studying the area of research in an informative manner. It should be carried out to manage diversity among the respondents so the variety in the area of research can be observed (Flick, 2018). Sampling is of following types.

#### **3.4.1 Simple Random Sampling**

In simple random sampling, a sample of  $n$  units is drawn from the population in such a way that every possible combination of that  $n$  units has the same probability of being selected (Thompson, 2012). The logic behind is that the sample selected is representative and bears features of the population. The findings from the study on that sample can be generalized to the entire population (Flick, 2007).

#### **3.4.2 Convenience Sampling**

Convenience sampling is a form of non-probability sampling in which subjects are obtained on the basis of their availability and the ease of locating them (Waterfield, 2018). The ease of locating them depends on their geographic location, cost of finding and the data obtained from them. In this case, expert opinion is not required as to what type of respondents should be kept in a sample set (Battaglia, 2008). Convenience sampling has its advantages like time and cost saving but it has its drawbacks (Waterfield, 2018). The sample is not a representative of the population which may result in sample errors (Elliot, Fairweather, Olsen, & Pampaka, 2016) and under coverage. Sampling error means that the individuals in the sample may differ significantly on the basis of their age, education etc. Under coverage occurs when some people in the sample are given more representation than others (Waterfield, 2018).

#### **3.4.3 Snowballing**

Snowball sampling is used by researchers to make a group of participants through others' referrals (Crouse & Lowe, 2018). In snowballing, an interviewer goes from one interviewee to the next and asks him/her about any other relevant participants to be

included in the study (Flick, 2007). The interviewee may help track the other respondent using his/her social contacts. In this manner, sampling may begin with friends and people in close circle to absolute strangers (Gubrium & Holstein, 2002). This sampling method is useful when other participants are hard to find. This can be because the study involves a sensitive issue or any objectionable social behaviour (Stephanie, 2014). Snowballing is useful as respondents and their referrals are familiar amongst each other and they produce valuable knowledge on the subject of research. Secondly, it is easier to build rapport with the participants as the researcher has been referred to by their friends, relatives etc. (Crouse & Lowe, 2018).

For this research, convenience sampling and snowballing was done as I wanted to get a pool of people who were easily available and made consumption choices for ethical reasons. This is described in detail below.

### **3.5 Ethics Approval and Sampling in Pakistan and New Zealand**

Category A ethics approval form (**Appendix H**) for conducting interviews in Pakistan and postgraduate travel overseas research and safety plan (**Appendix I**) was sent for approval to the ethics committee. The ethics approval letter received is shown in **Appendix J**. Interview guides was prepared for conducting interviews in Pakistan (**Appendix K & L**).

Pakistan is a conservative country ("Most Conservative Countries 2019," 2019). Being the place of birth and having lived there almost all my life, I have observed that people generally shy away from giving information easily through interviews. Strong references, like personal contacts, are required for interviewing people, with their anonymity maintained. Respondents were recruited through convenience sampling and snowballing. No external agency or advertisement was needed to recruit them. They included teachers contacted through a former university professor, government servants through a family member having served in the government department, environmentalists through a close relative having interest in ethical consumption, members of religious community, colleagues, family members, relatives and neighbours. The goal of this selection was to get an appropriate set of representatives for this research. Offering compensation, like small gifts as a token of appreciation for giving interviews, is against the cultural norms of the Pakistani society. It is particularly considered offensive by those, who are close associates

or contacted through personal references. No gift was given to participants at the end of the interview.

For conducting interviews in New Zealand, Category B ethics approval form (**Appendix M**) was sent to the ethics committee for approval. The approval letter is displayed in **Appendix N**. An interview guide similar to that of Pakistan was prepared for conducting interviews in New Zealand (**Appendix O**).

In New Zealand, respondents were recruited through advertisement (**Appendix P**). These advertisements were posted across the University of Otago, such as the library link, Otago Polytechnic, Otago University Student Association building and Otago Business School. Advertisements were also posted on the Facebook groups such “Dunedin Vegans and Vegetarians”, “Sustainable Dunedin City Community” and page “Dunedin/Ōtepoti Vegan Society - DŌVeS”. The aim of posting this advertisement on these pages was to acquire people with liking for ethical consumption. Interviewees were encouraged to inform their peers and friends about the study in order to get informants of similar liking.

The respondents’ profile for Pakistan and New Zealand is displayed in **Appendices Q & R** respectively. It includes their gender, age group and profession. As shown in the appendices, respondents belonged to both genders, of various ages and professions. Informants included had an age range from late teens/early twenties to those in their sixties. Those included were students, teachers, counsellors, private employees, government officers, religious clerics, environmentalists etc. The reason for having such a diverse selection was to study the full breadth of ethical consumption as a phenomena, not representing people in the population of both countries.

### **3.6 Interview Approach**

The data collection was done employing soft laddering technique, using semi-structured, in depth interviews from subjects in Pakistan and New Zealand. (Given, 2008) has found semi-structured interviews to be useful for probing interviewee to in getting detailed information. The interviewee can express freely his views (Richardson, 1965) and give explanations for them (Keller & Conradin, 2019). In depth interviews have been found particularly useful in unveiling respondent’s values and beliefs (Gubrium & Holstein, 2002). Semi-structured, in depth interviews have been used by Davies and Gutsche (2016); Reynolds and Gutman (1988); Russell et al. (2004) to uncover values and consequences



behind consumption habits. Values uncovered during interviews were mapped to sub-values displayed in figure 5.

These interviews are transcribed for analysis. Flick (2018) observes that qualitative data handling should be done through better quality recording and careful transcription. The transcription should be done verbatim as a number of issues may arise due to improper transcription. The meaning of the conversation may alter altogether if the transcription is not done word by word. Replacing words with similar sounding words may create trouble in understanding of the script (Gubrium & Holstein, 2002). Flick (2007) states that the timing of transcription should be carefully set according to the writing speed of the transcriber to take care of unforeseen issues. When the interviewee or interviewer cannot speak the native language then either the interview is translated and handed over to the translator or a translator is integrated to the interview (Flick, 2018).

Larkin, Dierckx de Casterlé, and Schotsmans (2007) report that there are four concepts, which need to be taken care of during translation. They are cohesion, congruence, clarity and courtesy. *Cohesion* refers to close interaction between the researcher, translator and the respondent through which the translator can translate different terminologies, based on researcher's expertise and deliver them to the respondent. Temple (2002) observes that researchers should be cognizant of translators selected for the research as they bring their own perspectives and cannot represent the whole population even if they are native speakers. In this research, the researcher was a native Urdu speaker and was well acquainted with different terminologies used. He translated and conducted interviews himself in the local language if desired by the respondents, ensuring cohesion. *Congruence* refers to the agreement through mutual consultation about the word or terminology being translated to have the meaning clearly understood by respondents. *Clarity* means that the words chosen for translation should imply a clear meaning without confusion (Larkin et al., 2007). Temple (1997) asserts that translators bring in their own meanings of words which might be different from the researchers' views and only after discussion, differences can be resolved. As mentioned above, the researcher was well versed in native language Urdu and translated interviews himself. The interviews were translated verbatim. For difficult terminologies, he consulted other native speakers for a suitable translation free from ambiguity. The fourth concept is *courtesy*, which states that one should be thoughtful of use of formal/informal language in that culture while conducting interviews (Larkin et al., 2007). Given the importance of formality in Pakistani culture, formal interviews were

conducted from respondents. Appropriate words were selected and a level of respect was maintained from informants to gather maximum information from them.

In relevant literature (see section 3.3.1), 40 to 98 interviews have been conducted and analysed using the laddering technique (Davies & Gutsche, 2016; Reynolds, 2006). 75 interviews were carried out in Pakistan from July to October 2018 and 70 in New Zealand in the months of December 2018 to February 2019. The number of interviews were contained to 75 in Pakistan and 70 in New Zealand due to time constraints and were transcribed and analysed.

### 3.6.1 Ethical Choices Development

Most of the research regarding ethical consumption have been conducted in western context in the past (Jägel et al., 2012; Johnstone & Hooper, 2016; Kim et al., 2016; Thøgersen et al., 2012). Ethical choices vary from culture to culture and it is not necessary that those portrayed in the western context are also relevant in the eastern culture. Different researchers have unveiled various ethical choices in the eastern nations. Hamelin et al. (2013) in their research on food consumption in Moroccan consumers, observed that they look for products which are environment friendly, not forbidden by religion and are healthy. In a study conducted in India it was noticed that for Muslims, religiosity is a driving force behind purchase of Halal products (Shadma, Ahmed, & Hasan, 2018). Religious consumers may get involved in consumer boycotts if sellers support controversial issues (Swimberghe, Flurry, & Parker, 2011). Pakistan is religious Muslim majority, developing country and ethical choices were collected from websites, blogs, journal articles and newspapers to cover the emerging consumption trends in the Pakistani society. They included articles from websites like “South Asia Investor Review”, “State Bank of Pakistan – Islamic Banking Department” and newspapers like “The News”, “The Nation” and “Dawn” etc. They are as follows.

**Table 16: Ethical consumption choices for Pakistan**

Acts of philanthropy (Amjad & Ali, 2018; Haq, 2012)	Boycotting products of countries involved in blasphemy ("Religious sentiments: Boycott French products to	Halal (permissible for consumption in Islam) products (Alvi, 2015; Fazl-e-Haider, 2015)	Proper waste disposal (Zahidi, 2014)
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	avenge blasphemy, says Saeed," 2015)		
Boycotting brands with vulgar advertisements ("Fans find Hardees' newest ad hard to digest," 2016)	Boycotting products of countries involved in offensive acts ("Traders in Peshawar call for boycott of American products," 2017)	Healthy products (Saqib, 2017; Shadman, 2017)	Quality products (e.g. long lasting products) (Hassan, 2018; <i>The Punjab Consumer Protection Act 2005</i> , 2005)
Boycotting firms mistreating employees (Babar, 2017; Javid, 2017)	Buying fuel efficient cars (Sharief, 2018)	Hygienic products ("Action against unhygienic eateries, food units continues," 2015)	Recycling "Raddi" (e.g. selling newspapers, bottles, books etc. to special vendor for recycling) (Ahmed, 2017)
Boycotting firms involved in child labour (Qureshi, 2015)	Environment friendly products (Ali & Ahmad, 2012; Ali & Shahzad, 2011)	Islamic banking products (Islamic Banking Department, 2017)	Reusing and repairing products (Ahmed, 2018; Sarwar, 2016)
Boycotting products having higher prices ("Consumers launch 'tomato boycott' campaign", 2017)	Fairtrade products (Bilbrough, 2016; Younas, n.d)	Non-hazardous products (Cheema, 2018)	Second hand items "Landa"(Imran, 2017)

In New Zealand, ethical choices were taken from Wooliscroft et al. (2013). These choices were uncovered through interviews in New Zealand with subjects engaging in different ethical consumption behaviours. They were pre-tested on subjects using surveys to uncover any additional ethical behaviour not revealed before. They represented the broad spectrum of ethical behaviour in New Zealand and are as follows.

**Table 17: Ethical consumption choices for New Zealand**

No mainstream supermarkets	No motor vehicle	Low carbon diet	Fuel efficient vehicle
No airline use	Careful selection of power provider	Sustainable housing	Organic diet
No purchase of new clothing	Purchase at organic supermarket	Vegetarian diet	No meat from supermarkets
Free range meat	NZ made products	Reduced clothing purchases	Vegetable garden

Selected organic products	Free Range eggs	Composting systems	Support local suppliers
Farmers' market	Avoid products based on company reputation	Fair trade products	Avoid excessive packaging
Reduced vehicle use	Recycling	Reduced plastic bag use	

### 3.6.2 Data Collection in Pakistan

In cross cultural interviews, it is important so person gets a valid cultural understanding. The interviewer should have a good relationship with the respondents so they are more supportive with him (Ryen, 2003). The interviewer has to build rapport with the respondents so they can easily express their views about the questions being asked (Kvale, 2007). In Pakistan, quite a few interviewees were government officers, teachers, religious clerics or private employees who had work related commitments. They were contacted through prior appointments and interviews conducted at their place of liking. These included their homes and offices. The main reason was to make the interviewee comfortable so s/he could give responses easily. Pakistanis generally do not prefer reading big information sheets. The information sheet was removed altogether and participants were shown consent form which contained information of the research in the beginning (**Appendix S**).

In total, 75 interviews were conducted in Pakistan from July to October 2018 in the cities of Lahore and Islamabad. Informants were interviewed according to the interview guide shown in **Appendix K**. The interview guide was translated in Urdu for interviews not conducted in English (**Appendix L**). Out of 75 interviews, 3 interviews were discarded. In one case, the interviewee though aged 18, was unable to comprehend the nature of the questions and wasn't able to answer them satisfactorily. In other instance, the interviewee was sitting next to his mother at the time of her interview. When interviewed, he gave answers similar to those of his mother. In the third scenario, the interview was just too short (lasted 20 minutes) and was rejected.

In cross-cultural interviews, a major challenge is that of the language barrier between the interviewer and the interviewee. This can be addressed by having an insider who is proficient in the local language (Björk Brämberg & Dahlberg, 2013). Another way of dealing with it is to have an interpreter as done in similar studies (Ny, Plantin, D Karlsson,

& Dykes, 2007). The interviewer being a native Pakistani and fluent in national language Urdu, conducted interviews himself without the help of an interpreter. Interviewees were asked in the very beginning if they were comfortable in giving interview in English or Urdu. They were informed that they could ask meaning of any term if they find it vague. Of 72 interviews considered suitable for analysis, 40 were conducted in English, 28 in Urdu and 4 were bilingual depending upon the interviewee's proficiency and level of comfort. They lasted from around 30 minutes to more than an hour and were audio recorded.

Respondents were asked to mention ethical consumption habits carried out by them. Some of the interviewees couldn't comprehend what is meant by ethical consumption habits. In that case, they were explained that "these are consumption choices one makes for ethical reasons. They include caring for the environment and for society's wellbeing. Behaviour that one may describe as sustainable consumption". They were then displayed a list of choices as shown in Table 16, requested to tick on them and mention any other practice observed by them but not mentioned before. The purpose of this exercise was to get a comprehensive list of all ethical consumption choices practised by them, apart from those already mentioned for Pakistan. The strength of the research is that the researcher did not prompted the informants to say certain behaviours and it resulted in a number of choices not mentioned previously. They were asked as to why they performed these habits in order to get a deeper understanding of motives and values behind them.

Bilingual interviews or those conducted in Urdu were translated to English verbatim. Proverbs used in Urdu by informants were translated to near similar proverbs in English. This was done to get the real meaning of the respondent's conversation. All of these interviews were transcribed manually.

### **3.6.3 Data Collection in New Zealand**

A total of 70 interviews were done from December 2018 to February 2019 in the University of Otago Library, Dunedin. They lasted from 30 minutes to a little over an hour. A prior permission was taken from the Operations Manager, University Union for taking interviews in the library. Unlike Pakistan, respondents in New Zealand were not close acquaintances and recruited through advertisements. They themselves contacted the researcher through mails and telephone and set an appointment date and time for the

interview. In some cases, interviews had to be rescheduled as respondents didn't turn up on time. They were interviewed as per interview guide given in **Appendix O**. They were displayed the information sheet (**Appendix T**) and their approval was taken on the consent form (**Appendix U**) before commencing the interview. At the end of the interview, respondents were given the \$20 supermarket voucher and requested to fill in the supermarket voucher acceptance form (**Appendix V**). These vouchers were funded by the Department of Marketing, University of Otago.

Interviewees were inquired to list down any ethical consumption choices practiced by them. They were then shown a list of choices (Table 17) and asked to tick on those which they performed. They were asked to write any other consumption habits which have not been mentioned before. This gave a detailed view of ethical consumption choices practised by consumers in New Zealand. The interview began by asking them as to why they practiced these consumption habits which gave a detailed insight into the motivations and values driving them.

In both countries, utmost care was taken that interviews be kept within an hour, as interviewees had work related commitments and to maintain their interest. During the interview, if the researcher felt that interviewees' answer was veering off in another direction and was not to the point, he would draw back their attention to the original question. During probing, if respondents refused to answer a question due to its sensitivity, they were rephrased, so respondents could answer them without hesitation. This was the most suitable option as constructing a personal account is not always possible and one may not come back to the question later as the informant might not remember the answer s/he has given before.

These interviews were transcribed using online transcription website (Sonix, 2019). A prior subscription funded by the department, was taken for transcribing interviews. Interviews though auto-transcribed with reasonable accuracy were cross checked again to correct any errors in the transcription process.

The reliability of the data collected in interviews is that all audio files, transcripts and translations are available and linked to ladders for anyone to have a look at them. Interviews were transcribed verbatim and translated if not conducted in English. These transcripts were used in individual ladders constructed for each interview. The chain of evidence is available and at any time one can look at ladders and refer back to the

transcripts and original sound files. The researcher had a lot of discussion with his supervisors regarding the representation and mapping of data in ladders. The researcher didn't have to discuss all 142 ladders with his supervisors as he made all ladders himself and was consistent in transcription and analysis. Queries if any regarding interviews and analysis were answered satisfactorily.

#### **3.6.4 Interviewing Locations**

Pakistan is a multi-ethnic country having a federal capital, four provinces and other territories with each province/territory having its own culture. A good representative sample would have taken into account respondents from each territory. Interviews were conducted in the Punjab's provincial capital Lahore and federal capital Islamabad, as they are both metropolitan cities. The population of these cities allowed access to a sample of people belonging to different cultures of the country.

In New Zealand, interviews were conducted in Otago region's principal city Dunedin in the University of Otago. This provided us access to a range of people having different characteristics. Respondents were mostly university students and other people belonging to different age brackets, occupations etc. having a distinct set of ethical consumption habits.

### **3.7 Analysis Procedure**

Interviews were analysed by laddering technique developed by Reynolds and Gutman (1988). In this technique, interviews were scrutinized for keywords depicting ethical consumption choices, motives and values as mentioned in Gutman (1982). Attributes such as ethical consumption choices were drawn in the bottom and motivations were built upon them. At the very top were values driving these motivations. In this research, ladders were drawn in Microsoft Visio.

Once all ladders were drawn in a tree diagram, also called hierarchy value map (HVM) for a particular interview, direct and indirect relations between each node were counted for (Reynolds & Gutman, 1988) and represented in a matrix in Microsoft Excel. Direct relations between two nodes had "Dir" as suffix, while indirect relations had "Ind" suffix at the end in the columns. The purpose of having these suffixes was to make calculation through computer program easier. In this manner, an individual matrix was made for each HVM. A table was constructed (**Appendix Z**), which mentioned the term appearing in

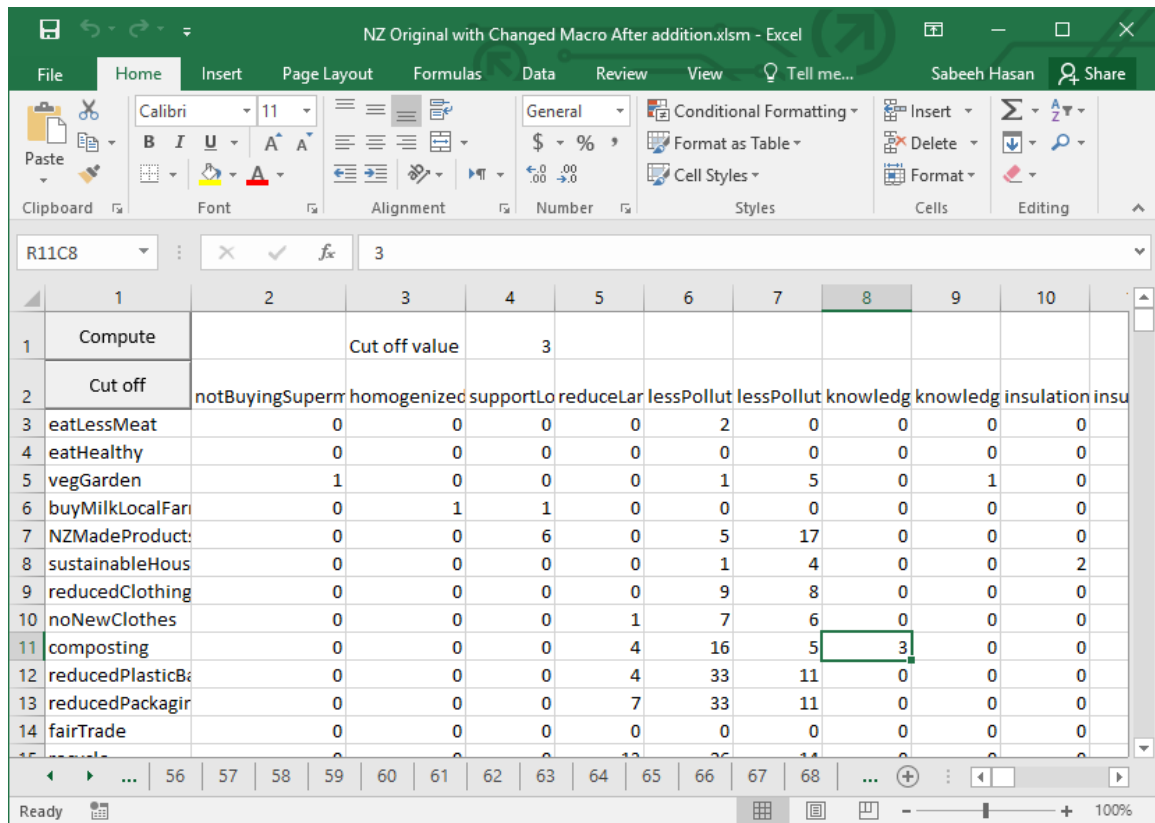
Visio and present a term as it would appear in the Excel sheet. Similar terms were given the same name as they would appear in the excel sheet to make the analysis easier, as shown in the table below.

**Table 18: Terms translator from Visio to Excel**

<b>Original term</b>	<b>Excel term</b>
<b>Using own bags</b>	reducedPlasticBag
<b>Reduced plastic bag usage</b>	reducedPlasticBag

All matrices were summed up to give an aggregate of direct and indirect relations. A cut off rate was defined to remove all relations below that level, so as to eliminate any outliers from the final HVM. Summing up relations between two nodes for all 70 sheets was error prone and an extremely time consuming task. It would have been humanly impossible to sum all direct/indirect relations across 70 sheets for each and every node. Support for laddering softwares like LadderMap and Mecanalyst was not available. Being a computer programmer and having many years of software development experience, I developed a programming utility myself in Microsoft Visual Basic. Two macros were developed in Microsoft Excel against different buttons i.e. “Compute” and “Cut off” as shown below.





**Figure 8: Macros designed in Excel**

The “**Compute**” button automatically populated the columns and rows of Microsoft Excel with all attributes given in previous sheets. It summed up all direct and indirect relations between two nodes from all matrices given in individual Excel sheets and populated them in the new sheet, saving time and increasing accuracy. Once all direct and indirect relations were computed, a cut off level had to be defined which discarded all relation between two nodes below that level (Reynolds & Gutman, 1988). The user had to give the cut off value such as “3” given above and click on the “**Cut off**” button. It summed direct and indirect relations between two nodes and if they were less that the cut off level then it replaced them with a zero so the final HVM does not take that relation into account. It removed all columns and rows having zero value. The user was left with very few columns and rows at the end, through which s/he can draw a new hierarchy value matrix. The final HVM was drawn displaying overall ethical consumption practices, motivations and values driving them for Pakistan and New Zealand.

### **3.8 Summary**

This chapter provides detailed insight about the methodology selected for this research. This research explores values and motivations behind ethical consumption choices of consumers residing in two dissimilar cultures. It follows Modern Empiricist approach as science tries to discover the true nature of reality which may never be known. People give their own views about ethical consumption which can be generalized and we may be able to get an approximation of ethical consumption but reality can never be known with certainty. There are a number of qualitative techniques e.g. interviews, focus groups, ethnography and visual methods. For this research, semi-structured, in-depth interviews have been used. Semi-structured, in-depth interviews use means-end model by Gutman (1982), which is instrumental in unveiling values and motivations driving ethical consumption choices. Laddering theory by Reynolds and Gutman (1988) is built upon means-end model and is used to analyse data gathered in the form of in-depth interviews.

This research is concerned with unveiling values and motivations of consumers residing in two dissimilar cultures and the countries selected were Pakistan and New Zealand. Ethical choices were separately developed for two countries. Interviewees were selected through convenience sampling and snowballing to get a sample having a liking for ethical consumption. They were interviewed to get their views on their ethical consumption habits. Interviews were transcribed and analysed using laddering technique by Reynolds and Gutman (1988). A computer program was developed aiding the analysis of data gathered through these interviews. Hierarchy value maps (HVMs) were developed which clearly displayed the contrasting ethical consumption choices, motivations and values for these two cultures. The methodology section shall be discussed again in the upcoming chapters, where the HVMs for two countries shall be explained in detail.

## **4 Motivations and Values driving Ethical Consumption Choices in a Developing Nation: The case of Pakistan**

### **4.1 Introduction**

Many studies have been carried out in the past regarding ethical consumption choices. Most of them focus in the western context (Gilg et al., 2005; Johnstone & Hooper, 2016; Thøgersen et al., 2012), with very few conducted in developing nations (Hamelin et al., 2013; Ramayah et al., 2010). Those which have been conducted in the eastern societies are not exploratory and do not provide the underlying motives behind ethical consumption. This study provides a detailed insight into the values and motivations driving these choices in a developing and conservative society.

Pakistan is a populous, developing country with a total population of 216.5 million, ranked 5<sup>th</sup> in the world (World Population Review, 2019). She has a per capita GDP of 1,462 USD with agriculture providing employment to 41.3% people (United Nations Statistics Division, 2018b). The total forested area is a meagre 1.9% (United Nations Statistics Division, 2018b). She has an overwhelming Muslim population with 96.28% associating themselves with Islam (Pakistan Bureau of Statistics, 2019). I observe the ethical consumption adoptions in a religious, underprivileged and developing society and examine values and motivations guiding them.

### **4.2 Results and Discussion**

Figure 9 displays nine sub-values driving motivations guiding ethical consumption options. It was made using the cut off value of 14. It was observed that the cut off value of 13 produced a diagram with too many nodes thus affecting the readability. A cut off value of 15 dropped some of the nodes which would have been necessary in elaborating the overall picture. Figure 10 shows that people shape their consumption choices due to religion. They include Halal products and Islamic banking products. Halal products is the most common consumption choice selected with most of the people (65/72) have a liking for it. Boycotts are also prevalent in Pakistani society with respondents boycotting products of countries involved in blasphemy or having higher prices. They would also boycott firms involved in child labour or brands with vulgar advertisements. Consumers

prefer to have healthy, hygienic and non-hazardous products. They like to involve in practices aimed at lessening pollution such as recycling, proper waste disposal, reusing products, buying environment friendly products and fuel efficient vehicles. They repair products instead of buying new ones and are involved in acts of philanthropy. Ethical consumption choices are displayed in light green background in the bottom of the figure. Motivations are displayed in white in the middle and values at the top in light blue background. Strong relations between two nodes have been presented in dark lines along with their depiction.

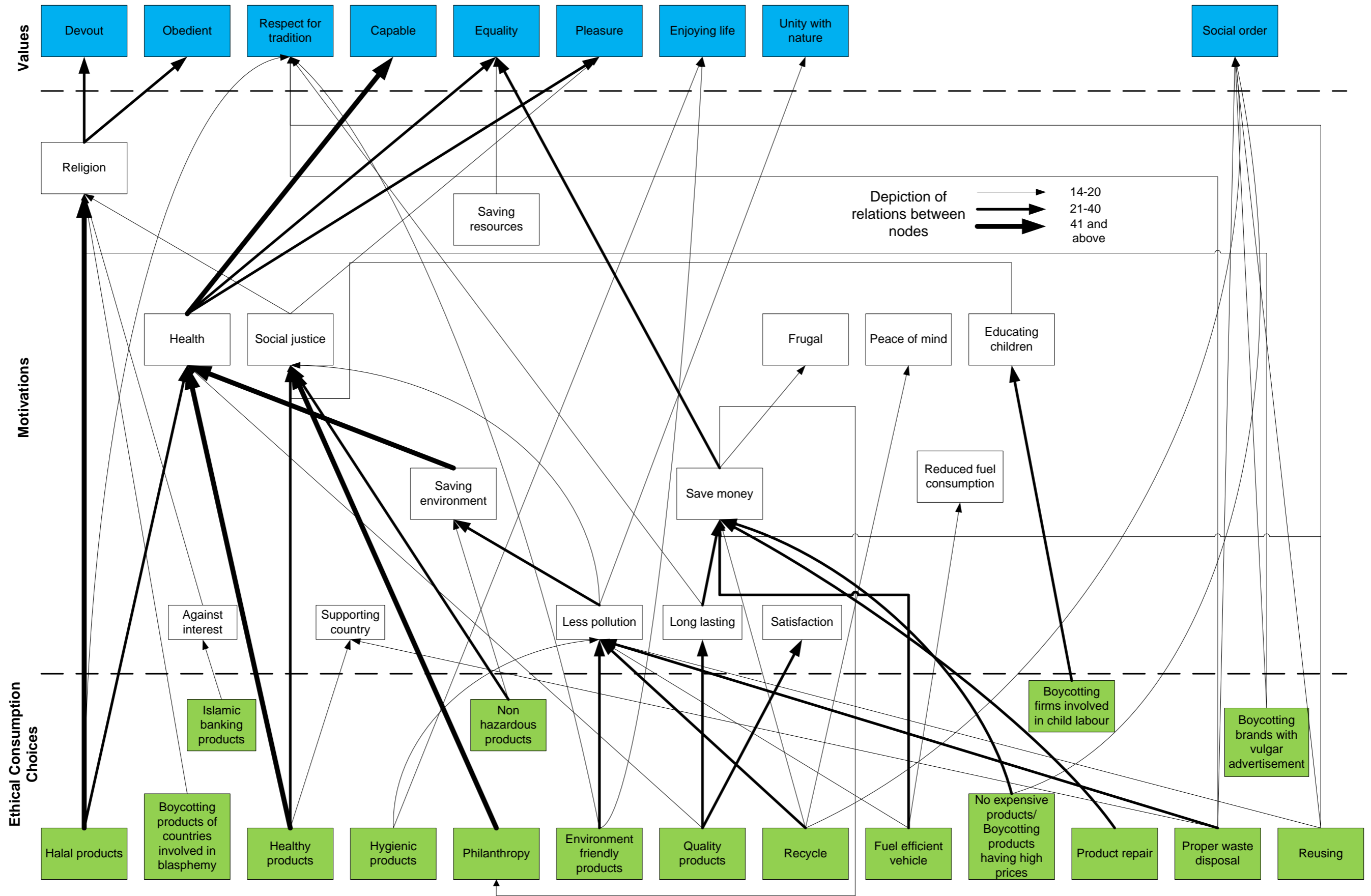


Figure 9: Ethical consumption choices, motivations and values for Pakistan

### 4.2.1 Motivations

Motivations driving these consumption choices are discussed below.

#### Religion

One of the most discerning motivations in these interviews is religiosity. Quite a number of respondents (65/72) when asked to recall ethical consumption choices listed Halal products as their preference. Consumers buy Halal products not only because they have been practising it out of tradition, but also because of religion. A religious cleric (male, forties) mentioned in the interview *“the use of Halal products as per Islam are not just for me, this I have ticked, rather compulsory for every Muslim. Every Muslim takes care of it”*. Another respondent (male, 33) stated *“simple reason is that we have to do it as per Islam. There is no logic reason. And as per Islam we have been told and have to do it. That’s it”*. This is not surprising that people are concerned about Halal food, considering that Pakistan is an Islamic country with a huge Muslim majority (Pakistan Bureau of Statistics, 2019). In similar studies conducted in India, Indonesia and Australia, it was found that religiosity impacts consumption of Halal food (Jusmaliani & Hanny, 2009; Shadma et al., 2018). Jusmaliani and Hanny (2009) observe that people are more likely to eat Halal food if it is available easily.

Pakistanis are interested in Islamic banking products such as buying cars as they are without interest. Interest on loans is strictly forbidden in Islam and people are wary of conventional banking practices. A teacher (female, forties) said *“the reason behind that is also that interest, ... now there is a debate in it that the interest which was forbidden was a system of great extortion... Like the poor were exploited, that when you are lending money to the needy, you do an agreement with him and then in that it continued for generations”*. Consumer boycotts are also predominant in an Islamic society and people refrain from buying products of countries involved in blasphemy or brands showing vulgar advertisements. Respondents mentioned considering those advertisements as vulgar in which women are not appropriately dressed up. Respondents mentioned that vulgar advertisements pollute minds of younger audience which leads to social evil in the society. A female informant aged 30 cited *“we have some limitations being a Muslim... vulgarity is one thing which has been forbidden by our religion... brands actually neglect that age group that is under teenage that is you know in growing phase so it will create negative*

*impact on that age group... children definitely ruin their career, they will destroy their future, they will engage in some bad activities*". This is in conformance with previous studies which show that religious consumers may boycott products if sellers support provocative matters (Swimberghe et al., 2011). Muslims consider advertising of sex, health and care related products and social/political groups more unpleasant than Christians, Buddhists and non-religious groups. Devout consumers are likely to find these advertisements more offensive than less devoted ones (Fam, Waller, & Erdogan, 2011). Respondents act upon religion out of devotion and obedience as it advocates peace and they consider practising upon it as the right thing to do.

### **Environmental Protection**

Respondents mentioned recycling, proper waste disposal and reusing products as they contribute towards lessening pollution. Having a fuel efficient vehicle not only reduces fuel consumption but also aids in decreasing emissions. They would have environment friendly products not only because they followed tradition but also because they reduce waste. As one of the informants (female, 35) quoted "*I would prefer that the person doesn't give me something in plastic bag or if I am buying something I would ... something made of paper ... paper is biodegradable and plastic is non-biodegradable and it produces a lot of pollution.*" Respondents stated buying hygienic products as they are clean and do not contaminate the environment. Respondents mentioned that lessening pollution brings them closer to the nature and makes them caring for others. It helps saving the environment which is vital for having a good health.

### **Health**

Health is the top most motivation (71/72) behind consumption practices and purchase of different products. Respondents mentioned buying Halal products not only because of religion but also because they considered them safe for health. As one of the respondents in her forties revealed that when an animal is slaughtered, the blood is drained from the body. She quoted that "*if the blood will be remain in the body of that animal that has been slaughtered that is not good for health*". Environmental protection helps in having an improved health. Quality products are long lasting, produce less waste not polluting the environment and contributing towards health. They also save money which can be spent on health. Healthy products have no preservatives/additives in them, making them safe for

human consumption resulting in a good health. This adheres to previous research on food consumption in Moroccan consumers. It was observed that they look for products which are environment friendly, not forbidden by religion, healthy and not against one's political opinions (Hamelin et al., 2013). Having a good health is necessary for being able to do every day activities, taking care of oneself, family and children and is a source of pleasure.

### **Thriftiness**

Informants referred to buying quality products which are long lasting and give them satisfaction. They would use long lasting products not just because of tradition, but also because these products save them money. They would recycle products because it reduced waste and earned them money. In Pakistan recycling or "Raddi" as it is called in Urdu, people sell newspapers, bottles etc. to a special vendor, who collects it and resells it for recycling. Some of the respondents stated that they would give it to their maid, who would later sell it and earn money. A teacher aged 31 was asked if would sell "Raddi" to a vendor. He replied *"there is a poor woman who works in people's houses, she like a maid. She cleans the houses, she washes the dishes, she he does the laundry. So I give these things to her to help her"*. They also reasoned having fuel efficient cars, products repair and reusing products as it would save money. They would not buy or boycott expensive products because of similar reasons, which is aligned with Friedman (1985) findings that consumers desist buying products with rising prices. This is in stark contrast to the report ("Consumers launch 'tomato boycott' campaign ", 2017), when consumers boycotted expensive products so producers could lower prices. Consumers would save money as they would like to stay within their budget, care for their family and themselves and also to engage in acts of philanthropy. A respondent (female, thirties) mentioned saving money *"for different purposes. For future, for my children, something and also to help others ... And with some amount I can help the others so I could feel better... I think its in human nature that we love our children. So we want to do good, better and best for our children... helping other is also in our religion. So we should help the others and it is ethically also good that we should help other so they would also have good life in the society"*. Engaging in acts of philanthropy as mentioned by some of the respondents, leads to a stable society.



## **Social Justice**

Consumers would engage in acts of philanthropy as it would give them the opportunity to help the destitute in the society. They would boycott firms involved in child labour as they consider necessary to educate children, so they can get good opportunities in later stages of life. They would have non-hazardous products not just to safeguard the environment but also because of the risks posed to others. They would purchase healthy products and lessen pollution to care for people. Consumers would care for others and give them opportunities for growth because they would consider it a religious obligation and helping someone would give them pleasure.

### **4.2.2 Values**

Values driving motivations include tradition (devout, respect for tradition), conformity (obedient), security (social order), achievement (capable), hedonism (pleasure, enjoying life) and universalism (equality, unity with nature). Values driving health were most commonly cited by respondents. They included equality (55/72), pleasure (53/72) and being capable (45/72). Devotion towards religion is also an important value with 46 out of 72 considering themselves as devout. As shown in figure 10, tradition and conformity are the only driving values behind religion. This conforms with previous studies by Saroglou et al. (2004) that religiosity is positively correlated with tradition and conformity values. Consumers in Pakistan consider pleasure (hedonism) and being capable of doing work (achievement) as important values despite being conformists and traditionalists. This negates previous studies by Feather (2005); Schwartz (2003) that people in religious societies or those respecting tradition and conformity disregard achievement and hedonism. Consumers though concerned about lessening pollution and conserving environment, have very little regard for unity with nature (11/72). They safeguard the environment primarily for health related reasons.

## **4.3 Conclusions**

This research provides detailed insights about consumer choices in a conservative and developing country. It shows that people living in a religious society are concerned about their purchases which are in conformance with their social and religious norms. Pakistan is a Muslim majority country with people showing utmost devotion for religion. Consumers

have a liking for Halal and Islamic banking products. They boycott products which are against their vulgar advertisements in which celebrities are scantily clad, as they consider it polluting the minds of children which leads to immoral acts in the society. They would boycott companies/countries involved in egregious acts. People have apprehensions regarding environmental safeguard and they reuse and recycle products, discard waste properly, purchase fuel efficient vehicles to reduce pollution. Pakistan has an underprivileged society with widespread poverty and almost one fourth of the population living below poverty line (Asian Development Bank, 2019). People carry out consumption practices aimed at saving money.

If we are to see an increase in ethical consumption marketers will need to appeal to the values driving that behaviour. Governments will need to ensure that barriers to ethical consumption are reduced.

## **5 Motivations and Values driving Ethical Consumption Choices in a Developed Country: The case of New Zealand**

### **5.1 Introduction**

A number of studies have been conducted regarding ethical consumption in western nations (Gilg et al., 2005; Kim et al., 2016; Tan et al., 2016). They explore the motivations and values behind ethical consumption choices. Some focus either on a particular ethical consumption choice only, such as ethical clothing (Jägel et al., 2012), fair trade (Davies & Gutsche, 2016), hybrid cars (Ozaki & Sevastyanova, 2011) or organic food (Lockie et al., 2002) or do not present them in significant detail (Cornish, 2013). This study uses a broad spectrum of ethical consumption choices in a developed nation and investigates the underlying motivations and values behind them.

New Zealand is a developed and an affluent country with a per capita GDP of 40,233 USD with services and other activities contributing to 71.1% of the economy. It is sparsely populated with population density of 18 people per square km and total forested area at 38.6% (United Nations Statistics Division, 2018a). It has a secular society with 48.2% not associating themselves with any religion (Stats NZ, 2019). I evaluate the ethical consumption choices of consumers and the motivations and values driving them in a developed and advanced society.

### **5.2 Results and Discussion**

Figure 10 has five predominant sub-values, which lead to ethical consumption choices. It was made keeping the cut off rate to 14. This was because the cut off rate below 14 produced HVM being too intermingled, affecting its readability. A cut off rate above that dropped some of the consumption choices such as no airline use and purchasing from organic supermarket. Figure 11 shows that most of the ethical consumption choices are focused around lessening pollution conservation of the environment. They include reduced clothing purchases, New Zealand made products, composting, reduced plastic bag/packaging, recycling, reduced vehicle usage and fuel efficient vehicle. Consumers like to support locals, buy fair trade products and from farmers market to support the local economy and care for the better employee conditions. They would grow their own vegetable garden, reduce clothing purchases and vehicle use as it allows them to save

money. Buyers have a liking for vegan lifestyle. They would adopt a low carbon or vegetarian diet and buy free range eggs. They would like to purchase from organic supermarkets and buy second hand products. These ethical choices with the motivations and values driving them are discussed in the trends emerging from figure 11 below. Ethical consumption choices are displayed in the bottom in light green back background. Built upon them are motivations in white background and values driving them on the top in light blue background. Strong relations between different nodes are shown in bold arrows along with the number of relations in between two nodes.

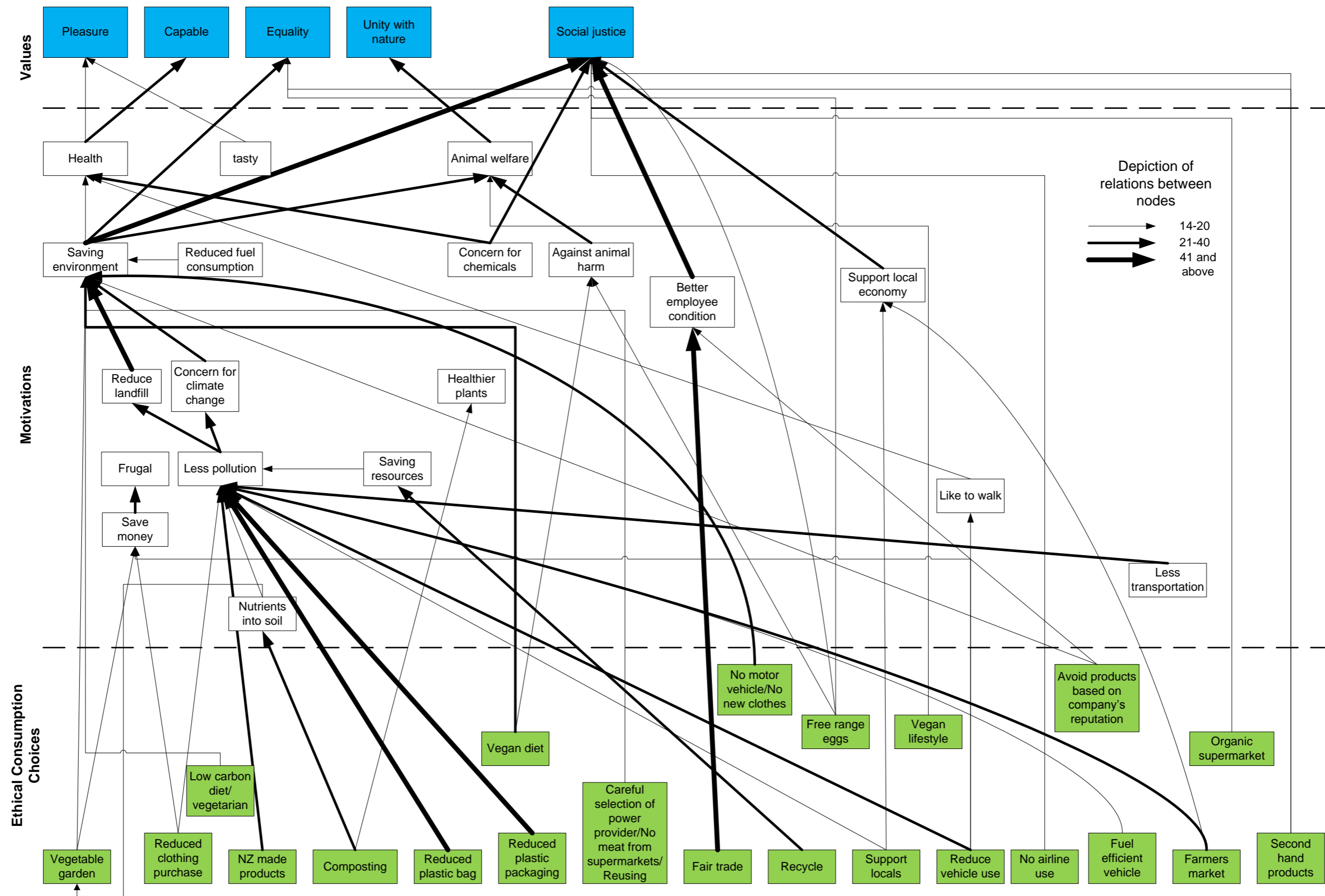


Figure 10: Ethical consumption choices, motivations and values for New Zealand

### 5.2.1 Motivations

Main motivations driving ethical consumption choices are as under.

#### **Environmental Safeguard**

One of the most distinguishing features of figure 11 is that all respondents were concerned about lessening pollution and safeguarding the environment. They would do so by reducing plastic packaging/bags and vehicle use, composting, recycling, supporting local suppliers, buying New Zealand made products and from farmers market to reduce pollution, which contributes to increased landfills and climate change. They were aware that production was resource intensive and would recycle or buy less clothes to help reduce landfills littering the environment. A female respondent in her mid-thirties mentioned “... *recycling and things that mean such as reusing and re-purposing items, reducing the amount of waste that goes to the landfill*”. This conforms to previous research that increased knowledge and awareness about environmental issues increases consumer resolve for green consumption (Joshi & Rahman, 2015; Kim et al., 2016). Consumers would also buy New Zealand made products, purchase from local producers or farmers market as it would lessen the number of miles travelled to take products from producers to the market. They would lessen vehicle use and purchase fuel efficient vehicle to reduce greenhouse gas emissions, which harm the atmosphere. An informant aged 34 reported that she supported local producers and farmers market because “*I guess partly that idea of the carbon footprint of the product, it hasn't travelled very far. So I feel like that's better for the environment than shipping something halfway around the world.*” They would adopt a low carbon diet, vegetarianism, vegan diet and would not buy any meat from supermarket. The reasons sighted were that dairy sector is resource intensive. Interviewees mentioned that runoff and greenhouse gas emissions from cattle degrades the waterways and damages the atmosphere. A female respondent aged 49 mentioned adopting a vegan diet because “*issues that dairy farmers are facing because of the runoff into our waterways... animal farming accounts for more CO<sub>2</sub> emissions than any other industry including all of transport*”. Informants showed their scepticism towards products based on company's reputation, as they would consider those firms to be major contributors towards environmental degradation. They would refrain from purchasing those products. Some of them were careful in the selection of power provider and would select one which used renewable resources for electricity generation.

Reduced fuel consumption though being a motivation points directly towards saving the environment and no attribute is given underneath it. The reason is that a number of attributes such as carpool, reduced flights, New Zealand made products led to this motivation. The number of direct and indirect links from any single attribute to reduced fuel consumption were less than the cut off value of 14, so they failed to appear in the final hierarchy value map (HVM).

All values appearing in the final HVM drive environmental conservation. They include pleasure, being capable, equality, social justice and unity with nature. Respondents would care for the environment to take care of themselves, their immediate family members, other members of the society and mankind at large. A female registered nurse, aged thirties observed that *“if I have children I would like to inherit a world that’s not totally ruined”*. Another respondent, a female student aged 26 stated *“we should preserve the environment for future generations but also say that the environment can be enjoyed”*. They would also care for the animals, which depend on a clean environment to live in, being conformant with nature. Preservation of the environment also ensures good health.

## **Health**

As mentioned above, protecting the environment ensures that people remain healthy. 15/70 respondents mentioned that they would reduce vehicle usage as it not only reduces the pollution through lesser carbon emissions, but gives them an opportunity to walk. Considering that interviews were conducted in Dunedin, some respondents mentioned that it is a small city and they could walk to other places. Strolling to other sites helps keep them stay fit to perform their responsibilities. A respondent (female, forties) stated *“For fitness and health, like for personal fitness and health is a big reason like for the walking and cycling”*. Having less chemicals in food through vegetable garden, composting and organic produce etc. also ensured a good health. A male gardener aged 50 mentioned eating organic produce. He said *“organic produce has less chemicals... There's a lot of pesticides and herbicides that are used in producing food have been scientifically proven to cause damage to the human body”*. The reason less chemicals comes as a standalone motivation with no consumption choice leading to it is again because all attributes had an aggregate number of direct or indirect links, less than the cut off value of 14. Health enabled respondents to stay happy and be able to carry on with everyday day chores.

## **Animal welfare**

Interviewees showed their compassion towards animals and would adopt a vegan diet or buy free range eggs. The reasons presented were that they would consider killing of animals as ethically wrong and would not purchase any animal product. Quite a few pointed out that chickens are confined to small place and have little space to walk. As one of the respondents (female, 32) mentioned “*they live a un, unhappy well unhealthy life. If you look at how a lot of animals are raised to be killed for food? They are in cramped horrible situations*”. When asked as to why they were so concerned about animals, respondents would equate chickens with themselves, saying that they have a right to live like us. Some of the informants would go one step further than vegan diet and would adopt vegan lifestyle. Vegan lifestyle as respondents would say, stresses on abandoning all animal based products such as leather made goods, wool etc. and replacing them with substitutes. A male student, aged 31 elaborated “*So I guess this simple way of putting it would be no use of animal products where possible certainly nothing in the diet. Try to avoid it and otherwise as well in products I've put down there. No animal testing for things like shampoos and things like that. I will always avoid buying pharmaceuticals and things which have been tested on animals*”. When asked as to why he would care for animals, he responded “*They are sentient beings. You know they have their own emotions*”. This conforms with the research that vegans are concerned about animal rights (Moreira & Acevedo, 2015). Veganism appeared to have no connection with good health, opposing Fox and Ward (2008). Caring for animals leads towards Schwartz’s value of unity with nature i.e. universalism.

## **Caring for Workers and Supporting Local Economy**

Respondents would avoid products based on company’s reputation because they were wary of the employment conditions in those organizations. Social justice (universalism) is the main value prompting consumers to care for the producers and support local economy. They would purchase fair trade products due to similar concerns. When asked, they stated that when purchasing fair trade products, producers are given a good profit and they are able to take care of themselves and their families. Respondents mentioned that workers should have better working conditions. An informant (female, 20) responded “*like people who have been given good rights when they have been working so no slavery like some people like some coffee or. I've heard that in the past that some people were put under very*



*not given the best conditions when they were working to produce the product that we consume at the supermarket". This is in line with the existing research in which consumers buy fair trade products due to social justice values (Doran, 2009; Ladhari & Tchegn, 2015). They would buy products from farmers market and support local suppliers not only because it reduces the food mileage but also because it supports the local economy. By acquiring produce from farmers market and local producers, the producers are able to support their families and earn a good living. A student (male, 31) when asked about motivations behind purchase from farmers market replied "So at the farmer's market. So that's what we spoke at earlier. The money goes into their pocket. They are small businesses, passion projects and now reinvest into our community and the community therefore reaps off benefits".*

Respondents mentioned that they would not use airline as it would help reduce the emissions, contributing towards good health. In this manner one does not become a burden on government allowing it to spend more on people. Motives towards purchasing from organic supermarket included supporting locals, helping local economy and contributing towards a better environment thus helping the society. Consumers would purchase second hand products as its proceedings helped charities. Procurement of second hand products helped in conserving resources and were less polluting, serving the community and the mankind. There were different motivations behind purchasing free range eggs such as caring for environment, healthier choice etc. all of which promoted a better society.

### **Frugality**

Frugality was an important motivation with half of respondents practicing it. Interviewees stated reducing clothing purchases or vehicle usage, not only because it lessened the pollution, but also because it saved them money. They revealed that composting helps in growing healthier plants and releases nutrients into soil, which can then be used for growing vegetable garden. Vegetable garden preserves the environment as it lessens the food mileage and saves them money on vegetables which they otherwise have to buy from outside. Considering a large of the respondents were either university students or seniors living on a social benefit, they stated saving money as important as they had to limit their expenses to their budget. A male student, aged 20 would carefully select power provider for reasons like saving money. He said "*when you save money, you can use it for future use like to buy household saving is just something I do... So I can buy the things that I*

*want in the future. Because I don't have enough now*". These consumers though practising frugality, may not be termed as voluntary simplifiers, as they were not adopting it out of freewill. Rather they were being coerced into it due to financial constraints (Leonard-Barton, 1981; McDonald et al., 2006).

### **5.2.2 Values**

Five sub-values drive motivations for consumers to perform ethical consumption practices. They are pleasure (hedonism), capable (achievement), equality, unity with nature, social justice (universalism). Social justice is the most commonly stated sub-value as mentioned by all respondents, followed by pleasure (59/70). Pleasure (hedonism) and capable (achievement) values drive health as immediate motivation as shown in figure 11. Unity with nature prompts consumers towards animal welfare and social justice is the driving force behind a number of motivations including environmental protection, better work condition and support for local economy. Environmental protection and pollution reduction are the leading motivations as mentioned by all respondents, followed by health (65/70). Concern for better working conditions (55/70) and support for local economy (23/70) though important motives don't appear to be a centre of attention for the consumers, who would aim most of their consumption choices toward environmental conservation.

### **5.3 Conclusion**

The laddering approach is pivotal in uncovering motivations and values behind ethical consumption choices of consumers. It reveals that consumers are mostly concerned about lessening pollution levels and conserving the environment. They would do so by reducing the amount of plastic use, recycling, buying local products to reduce fuel mileage and adopting vegetarian/vegan diet. Conservation of environment allows them to take care of themselves and their families and to stay healthy. Consumers are concerned about animal welfare and would either adopt veganism/vegan lifestyle or buy free range eggs. They believe in the principles of social justice and buy fair trade products or support local producers so they can provide sustenance to themselves. This sets a direction for marketers to market environment friendly and fair trade products. There is evidence of some consumer values driving ethical consumption that would be receptive to government and policy makers increasing, or focusing on, conservation of the environment.

## 6 Discussion of Combined Results

### 6.1 Introduction

A lot of research has been done in the past regarding ethical consumption in developed and developing nations (Gilg et al., 2005; Hamelin et al., 2013; Ramayah et al., 2010; Tan et al., 2016). Those conducted in developed societies focus on a particular ethical consumption choice only, such as ethical clothing (Jägel et al., 2012) or fair trade (Davies & Gutsche, 2016) etc. Those done in developing cultures are not exploratory and do not present the motivations and values driving ethical consumption. Various researchers have called for research to explore various factors behind ethical consumption in different cultures. Sudbury-Riley et al. (2012) have called for examining the precursors of ethically conscious behaviour amongst seniors in different nations. Rettie et al. (2012) in their studies regarding normalization of green behaviours suggest the need for cross-cultural comparisons of behaviours in ethical consumption. A detailed insight needs to be done regarding motivations and core values driving ethical consumption choices in dissimilar societies.

For the purpose of this research, two dissimilar countries selected are Pakistan and New Zealand. Pakistan is a developing, poor and religious country ranked fifth most populous in the world (World Population Review, 2019). It has a meagre per capita GDP of 1,462 USD (United Nations Statistics Division, 2018b). It is a Muslim majority state with 96.28% adhering themselves to Islam (Pakistan Bureau of Statistics, 2019). It has a humble environmental safeguard with the total forested area of 1.9% (United Nations Statistics Division, 2018b). New Zealand is a developed, rich and secular country with a population of 4.7 million and per capita GDP of 40,233 USD (United Nations Statistics Division, 2018a). It has a secular society with 48.2% of the population not associating itself with any religion (Stats NZ, 2019). The total forested area stands at 38.6% (United Nations Statistics Division, 2018a). I will observe the ethical consumption in two divergent cultures and examine values and motivations guiding them.

## 6.2 Results and Discussion

Figures 10 and 11 reveal ethical consumption choices, motivations and values driving them in two dissimilar societies. It was obtained using a cut off value of 14 to discard all nodes which had the sum of direct and indirect relations less than 14. The cut off value less than 14 produced a diagram which had too many nodes, not making it easily comprehensible. A cut off value of 15 removed some of the nodes in both sets of interviews which were important in explaining the diagram. As mentioned in section 3.5, respondents in two countries belonged to different professions and age ranges. They stated different consumption choices, motivations and values leading them. Some of the ethical choices in the two figures like recycling, environment friendly products or buying fuel efficient vehicles are quite similar. There is a stark difference in the rest of ethical choices. Motivations and values driving them are also disparate.

Pakistan is a highly religious country and it is not surprising that most of the people irrespective of their age and profession came up with consumption choices driven by religion. Religious clerics interviewed had most of their consumption choices shaped due to religion. New Zealand is a secular society and only a few respondents mentioned having religious motivations. Informants in Pakistan had fewer options regarding environmental awareness as compared to those in New Zealand. Some environmentalists and teachers interviewed in Pakistan came up with detailed consumption choices regarding environmental conservation. This wasn't the case in New Zealand, where respondents irrespective of age and profession mentioned most of their practices to safeguard the environment. A large number of respondents interviewed in New Zealand were students. They had consumption choices aimed at saving money to stay within their limited budget. Pakistani informants would save money not just out of frugality, but also to engage in acts of philanthropy. Consumption choices in both countries, motivations and values driving them are described in more detail in subsequent sections.

In Pakistan, people are influenced by religion when making ethical consumption choices and like to purchase Halal and Islamic banking products. Consumer boycotts are also prevalent in the Pakistani society and buyers boycott expensive products, products of countries involved in blasphemy, firms involved in child labour or brands with vulgar advertisements. People highly regard health and like to have healthy, hygienic and non-

hazardous products. They like to cut down pollution through consumption choices like recycling, proper waste disposal, reusing, environment friendly products and fuel efficient vehicles.

In New Zealand, consumers have most of their ethical choices aimed at pollution reduction and environmental conservation. They would recycle, reduce plastic packaging and plastic bag usage, cut clothing purchases, buy fuel efficient vehicles and lessen vehicle use. People would like to purchase from farmers market, fair trade products, New Zealand made products and patronize local suppliers. People care for animals and adopt vegan/vegetarian diet, vegan lifestyle and purchase cage free eggs.

### **6.2.1 Motivations**

Major trends and motivations driving these consumption choices in the two cultures and similarities or differences between them are discussed below.

#### **Religiosity**

Religiosity has positive correlation with tradition and conformity values (Feather, 2005; Saroglou et al., 2004). Saroglou and Galand (2004) in their study observe that Muslims give more importance to tradition values as compared to Belgians.

The most prominent motivation (68/72) emerging in Pakistani society is of religiosity. Consumers like to purchase Halal products (products permissible for consumption in Islam) and Islamic banking products because of religion. New Zealand has a secular society (Stats NZ, 2019) and there are no religious motivations during consumption. During the interviews, a few respondents mentioned religiosity while having a vegan diet for example. The overall trend of the society does not include religion as a major motivation to be considered as mainstream.

In Pakistan, the biggest motivation driving consumption of Halal products is religion, as 65 out of 72 respondents directly linked Halal goods with religion. This endorses Jusmaliani and Hanny (2009); Shadma et al. (2018) that religiosity affects people's decision to consume Halal products. It negates Khan and Azam (2016) that religiosity does not impact the buying intent of Halal items. Consumers engage in boycotting brands with vulgar advertisements or products of countries involved in blasphemy due to their faith.

This is quite unsurprising as Pakistan is an Islamic country with 96.28% Muslim majority (Pakistan Bureau of Statistics, 2019). People adhere to religion due to devotion and to show obedience to God's commandments. Values driving religious motivations are tradition and conformity. This supports Feather (2005); Saroglou et al. (2004) findings that a religious society favours tradition and conformity values as compared to a secular country where these values are absent.

### **Consumer Boycotts**

Extant literature states that boycotts are moral acts (Smith, 1989a). They occur when people refrain to buy products due to offensive acts of the organization (John & Klein, 2003; Yuksel & Mryteza, 2009) to convey their displeasure (Garrett, 1987).

A major trend of Pakistani society is that of engaging in consumer boycotts. Consumers boycott products of countries involved in blasphemy, firms employing child labour and brands with vulgar advertisements. They also forego consumption of expensive items. Boycotting is not observed as a major theme in the New Zealand society. One of the interviewees did mentioned boycotting totalitarian regimes where human rights are not taken care of. This is was not perceived as a key subject to be included in the final heirarchy value map.

In Pakistan, consumers boycott brands with vulgar advertisements as they consider them against the teachings of Islam. New Zealand has a secular society and such boycotts are non-existent here. This is in line with findings of Fam et al. (2011) that Muslims consider advertising of sex, health related products and social/political groups more unpleasant than Christians, Buddhists and non-religious groups. Pakistani consumers boycott products of countries involved in blasphemy and companies involved in child labour as they consider education as children's right to get better opportunities in life. This supports Heilmann (2016); Swimberghe et al. (2011) that religious consumers may refuse to purchase products if seller supports contentious issues or hurts religious sentiments. Pakistanis forego expensive products to save money. The above discussion shows that consumers in a religious society are more inclined towards boycotts as compared to those in a secular society.

## **Environmental Protection**

Green consumption aims at environmental protection through reduce, reuse and repair of products (Nair & Little, 2016). Environmental concern causes consumers to purchase local food (Rahnama, 2017), hybrid vehicles (Ozaki & Sevastyanova, 2011), organic foods (Lockie et al., 2002; McEachern & McClean, 2002) and adopt veganism (Fox & Ward, 2008).

Environmental protection was observed as common motivation in both societies. Both countries have intermediate scores on masculinity as shown in section 2.13 and it is difficult to determine them on that scale. They do not conform with Hofstede (1983)'s findings that feminine societies have dominant values regarding environmental conservation whereas masculine societies are more materialistic. In New Zealand, environmental conservation is a major motivation (69/70) and all of consumers' consumption choices are shaped to reduce pollution complying with studies shown above. Pakistanis have slightly lesser environmental consciousness (65/72) than New Zealanders and fewer of their consumption choices are aimed at reducing pollution. This supports Nair and Little (2016) that better economic conditions result in better environmental awareness through education.

Recycling was a common ethical choice aimed at environmental conservation in both countries. Consumers in New Zealand displayed a greater awareness and knowledge to safeguard the environment. They were conscious that increased landfills and carbon emissions are contributors to environmental degradation. They would lessen clothing purchase, not buy new clothes, compost, recycle, reduce plastic bag and packaging to lessen the landfills which deteriorate the environment. They would support local suppliers, purchase from farmers market, reduce vehicle use and buy fuel efficient vehicles to reduce food miles and lessen emissions which result in climate change. They would resort to a low carbon, vegan/vegetarian diet and wouldn't buy meat as they were cognizant of impact of animal farming on the environment.

In Pakistan, consumers do purchase environment friendly products, recycle, reuse, dispose of waste properly and use fuel efficient vehicle to reduce pollution and safeguard the environment. Responses of interviewees were not that detailed and few of them mentioned landfills or climate change which damages the environment. Consumers did not mention

buying from local suppliers to reduce emissions in transportation. This conforms with UNEP (2001) that developing countries are unable to cope with environmental issues due to poverty and lack of infrastructure. This explains why Pakistan has a weak environmental safeguard with only 1.9% forested area (United Nations Statistics Division, 2018b). Environmental protection is a relatively new concept in Pakistani society. It has only been recently that the government has banned use of plastic bags (Baloch, 2019) and planted one billion trees to offset climate change (Hutt, 2018).

In both societies saving the environment is considered necessary to ensure good health. New Zealanders would consider its conservation necessary to care for themselves and animals alike.

### **Animal Welfare**

Ethical consumers adopt a vegan diet due to moral concerns regarding animal rights (Moreira & Acevedo, 2015). Other reasons include good health, animal welfare and environmental concerns (Fox & Ward, 2008).

Respondents in New Zealand mentioned having vegan lifestyle, vegan diet, free range eggs as key reasons for animal welfare. They considered animals as sentient beings and one should care for them. This supports Fox and Ward (2008); Moreira and Acevedo (2015) that ethical consumers adopt a vegan diet to care for animals. Respondents stated that vegan/vegetarian saves the environment which is necessary for having a good health. This is in accordance with Fox and Ward (2008)'s findings that people assume a vegan diet to care for their health and the environment. Pakistan is a poor country with very low GDP per capita of 1,462 USD (United Nations Statistics Division, 2018b) and 24.3% of the population lives below poverty line (Asian Development Bank, 2019). Pakistanis are more concerned about caring for themselves and their families. Consumption choices aimed at protecting animals are not considered important and are missing from the hierarchy value map for Pakistan.

### **Health**

Ethical consumers take a number of steps in staying healthy. These include buying fair trade items (Davies & Gutsche, 2016), veganism (Fox & Ward, 2008) and consuming



organic food (Lockie et al., 2002). They also purchase sustainably sourced food (Dowd & Burke, 2013), local food (Rahnama, 2017) and products without harmful chemicals in them (Webley, 2001) to maintain a good health.

Staying healthy is considered important in both societies (71/72 in Pakistan and 66/70 New Zealand). Consumers in both countries conserve the environment for a better health. In Pakistan, they consume Halal products not just because of religion but they consider them safe for consumption. New Zealanders adopt a vegan diet and buy local products to conserve the environment, staying healthy supporting Fox and Ward (2008); Rahnama (2017). They reduce vehicle use as it gives them an opportunity to walk which makes them healthy. Consumers in both countries consume products having no additives or chemicals in them for personal wellbeing endorsing Webley (2001).

Consumers in both countries like being healthy to have pleasure and being capable of doing work. Pakistanis in addition, value health to care for themselves and their families.

### **Thriftiness**

Consumers resorting to a simplistic lifestyle and shunning lavishness are known as voluntary simplifiers (Huneke, 2005; Leonard-Barton, 1981). Voluntary simplifiers reduce their material spending (Elgin & Mitchell, 1978) and adopt frugality out of freewill rather than being constrained by financial reasons (Etzioni, 1998).

Consumers mentioned saving money as a common motivation in both societies. Pakistanis have a lot more choices aimed at saving money as compared to New Zealanders. In Pakistan, consumers buy quality products, boycott expensive products, repair and reuse products as it saves them money. Pakistanis recycle and buy fuel efficient vehicles as it not only creates less pollution but allows them to be economical. They sell old newspapers, bottles etc. to a special vendor who resells it for recycling. New Zealanders have relatively few consumption choices which lead them to thriftiness. They would grow their own vegetables, purchase less clothes and reduce vehicle use which allows them to save money.

Frugality was a common motivation behind saving money in both societies. A number of respondents in New Zealand mentioned that they were either university students or seniors living on a benefit and saving money made them stay within their budget. Informants in

Pakistan stated saving money not just to be frugal but also to care for their family, particularly their children and to engage in acts of philanthropy. This supports findings that Pakistan ranks low on individualism with a score of 14 as compared to New Zealand which scores 79 (Hofstede Insights, 2018b). Pakistan has a highly collectivist society where people have a social focus and care for their family members. Consumers in both societies cannot be termed as voluntary simplifiers as they are not cutting expenses out of freewill as stated by Etzioni (1998). Their motivations behind saving money include limiting expenses to stay within their budget or to care for their family.

### **Social Justice**

In New Zealand, social justice is a terminal value and people like to buy from farmer's market and support local suppliers to alleviate their standard of living. Pakistan has a religious society and consumers like helping others under influence of religious teachings. It affirms findings by Graafland (2017) that religious people believe in helping others. In Pakistan, social justice is an instrumental value and helping others gives consumers a sense of happiness.

### **6.2.2 Values**

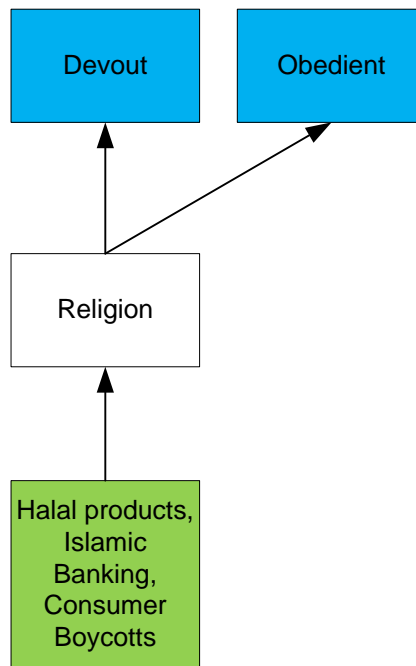
Different values drive motivations in the two societies. In Pakistan, terminal values driving motivations include devout, respect for tradition (tradition), obedient (conformity), social order (security), capable (achievement), pleasure, enjoying life (hedonism) and equality, unity with nature (universalism). Values behind motivations in New Zealand include equality, unity with nature, social justice (universalism), capable (conformity) and pleasure (hedonism).

In Pakistan, religious motivations are driven by devotion and obedience. Pakistani consumers like to purchase halal, quality and environment friendly products to keep up with the tradition set by their elders. New Zealand being a secular society does not have any religious motivations. Conformity and tradition values are completely absent from its final hierarchy value map. Consumers in both societies consider living healthy as important and shape their consumption choices accordingly. In New Zealand, health is considered important as it makes people capable of working and is a source of pleasure. Pakistanis go one step further and observe living healthy as significant for taking care of

their family. New Zealanders consider saving the environment as vital for their family. Pakistanis lessen pollution to have conformance with the nature. In New Zealand, consumers do so by caring for animals. Pakistani consumers purchase hygienic and environment friendly products which produce less pollution. Consumers buy these products to keep up with good health amongst other motivations through which they can enjoy a happy life.

### 6.3 Implications and Direction for Future Research

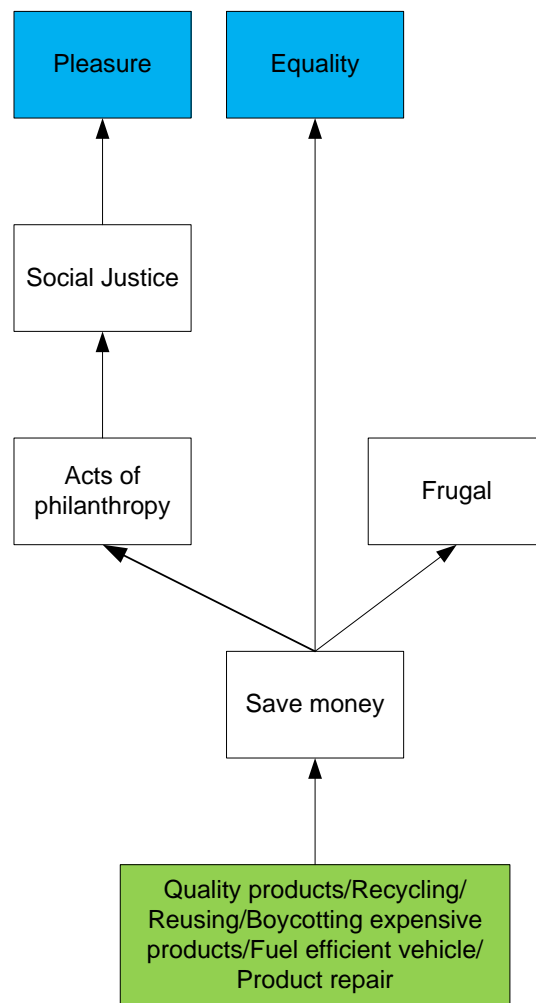
This research shows how ethical choices, motivations and values driving them vary in dissimilar societies. It proposes following recommendations for the government, marketers and researchers.



**Figure 11: Consumption choices driven by religion and underlying values**

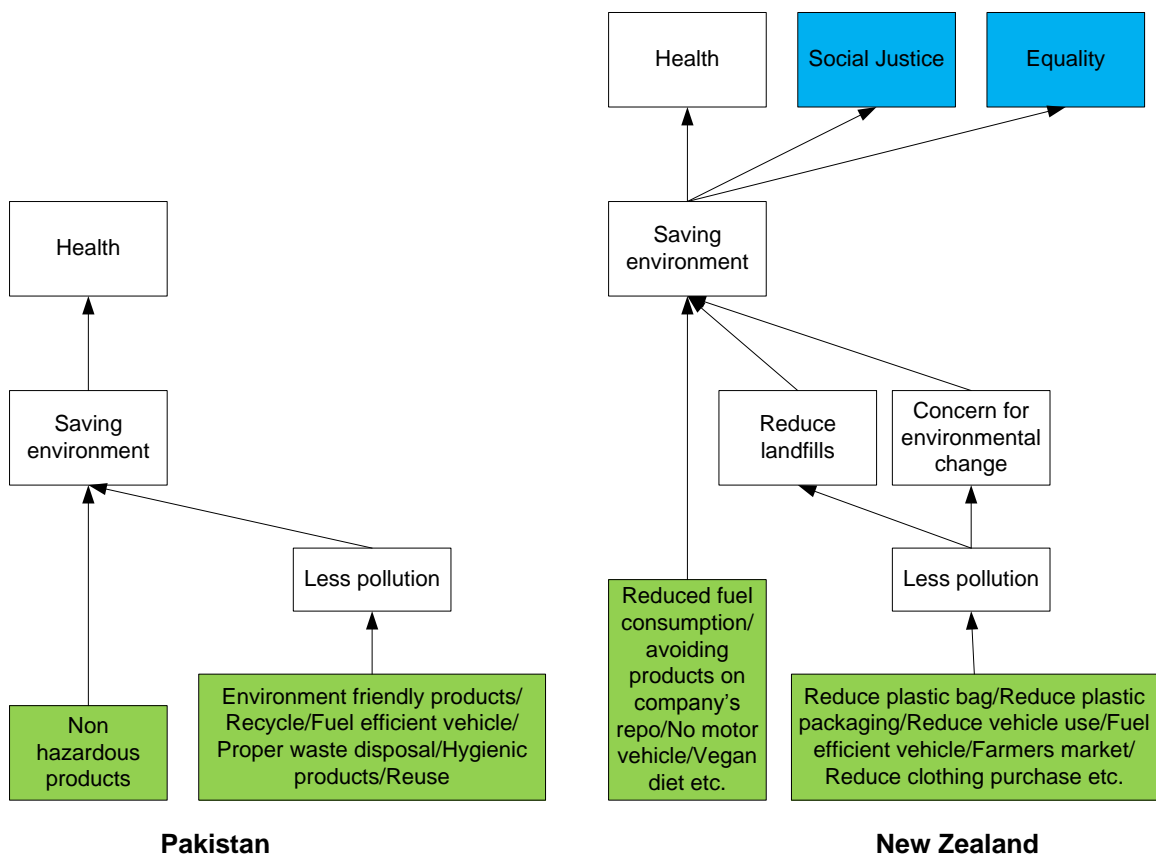
Pakistan has an overwhelming Muslim population and religion is the guiding force behind buyers' ethical consumption habits as shown in the figure above. Respondents mentioned practicing upon religion out of devotion and obedience towards it. They showed their apprehensions regarding imported consumable products and were wary if they were actually Halal. The government can take steps which appeal to religious motives and values. It can address consumers' concerns by requiring importers to import Halal certified consumables. Relevant government departments can publish a list apprising consumers of

banned products. Marketers should take care that while introducing products, they ensure that it is in accordance with religious norms and underlying values. People are wary of conventional banking practices as they consider them not interest free. Interest is strictly forbidden in Islam and devout consumers refrain from buying these products. This explains the boom in Islamic banking in Pakistan in recent years (Islamic Banking Department, 2017). It provides an opportunity for conventional banks to switch to Islamic banking practices which may lead to an increase in their clientele. Consumers boycott products of countries involved in blasphemy or brands with vulgar advertisements as they go against the teachings of Islam. Marketers should be careful in importing products of those countries as it may create a stigma for them. They should refrain from airing advertisements which are against the social values of the society. Governments should pass legislations obstructing such advertisements in the media.



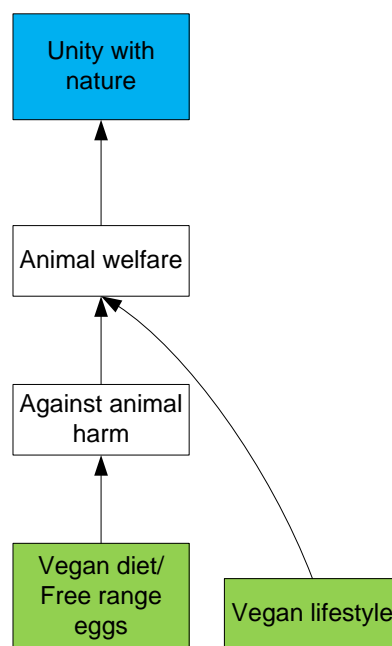
**Figure 12: Consumption choices driven by saving money and underlying values in Pakistan**

Consumers in a poor society are focused on consumption choices which allow them to be economical and refrain to buy products with higher prices as shown in figure 12. Saving money helps them care for their families and the poor around them. In order to promote social justice and equality in the society, the government and marketers can take various steps. Government should implement investor friendly policies which welcome opening up of new businesses. With the establishing of new enterprises, companies will launch products with competitive prices and abolish monopoly of a single firm in a particular sector. Consumers mentioned buying fuel efficient vehicles which not just create less pollution but also save them money. Government can allow duty free import of such vehicles which will address consumers' concerns. Manufacturers can improve the quality of their products, increasing their life and render after sales services for maintenance. Cooper (1994) observes that this can win their customers' loyalty and reinforce their market competitiveness.



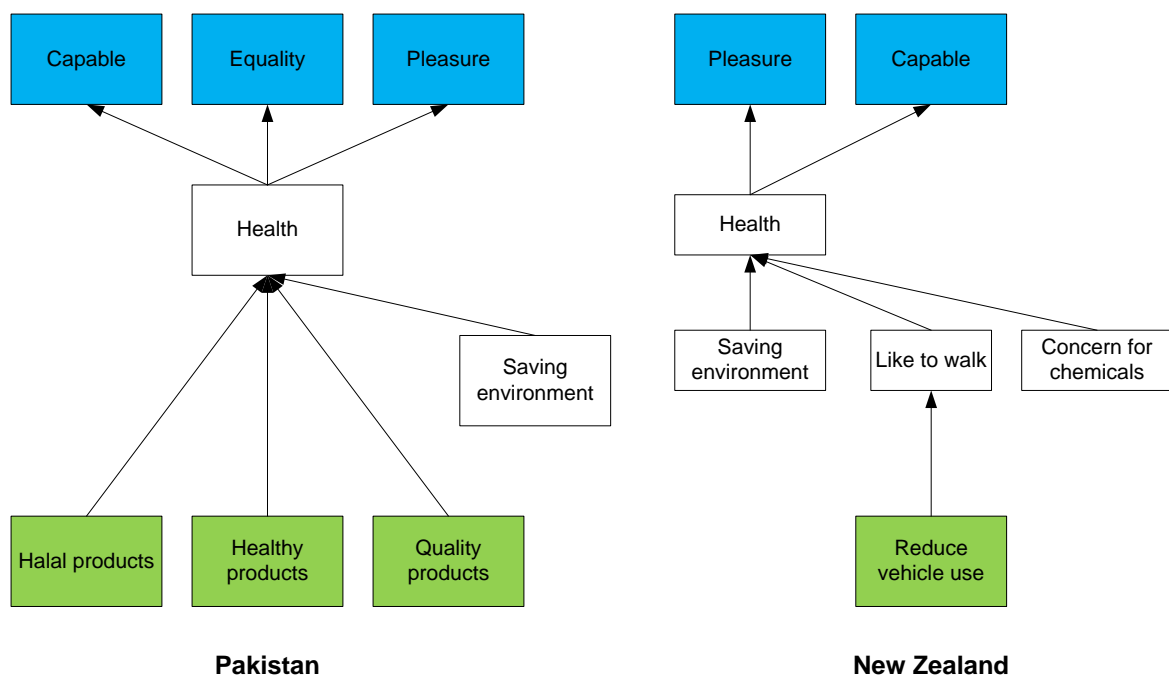
**Figure 13: Consumption choices determined by environmental protection and underlying values in two countries**

Consumers in both societies were aware of consumption practices which lessened pollution and conserving environment for a better health as shown in figure 13. Governments and marketers can devise various steps to promote environmental protection and underlying values in the society. Lorek and Fuchs (2013); Sanne (2002) observe that governments can play an important role towards consumers' welfare and implement various rules and regulations to favour sustainability and protection of the environment. Formal education in schools regarding sustainability not only has a long term effect but also alters consumption patterns towards environment friendliness (Thøgersen, 2005). In both cultures, consumers mentioned lessening plastic consumption which harms the environment. Marketers can come up with biodegradable plastic products which will lessen the burden on landfills. Supermarkets and retail stores can provide reusable shopping bags as an environment friendly alternative to conventional plastic bags. In Pakistan government has banned all plastic bags and imposed fines against those caught using them (Baloch, 2019). The government can introduce recycling bins facilitating consumers to recycle. It can reduce import duties on fuel efficient vehicles to entice consumers buy it. Governments of both countries can increase conservation sites across the country and launch tree plantation campaigns for preservation of environment. Having a better environment shall promote a society where people will have better health and good opportunities in life.



**Figure 14: Consumption choices motivated by environmental protection and value**

Consumers in a developed society are concerned about cruelty meted out to animals and resort to vegan diet, vegan lifestyle and free range eggs. Marketers need to introduce products keeping in mind animal welfare through which consumers feel themselves aligned with the nature. Producers can promote plant based protein products as substitute to dairy and meat. They can introduce clothes made up of synthetic fibres or faux leather as alternatives to animal based apparel. Government can implement legislation which requires producers to mention clearly if their products are vegetarian or vegan friendly. Supermarkets can dedicate special aisles for vegan/vegetarian friendly products to facilitate consumers longing for such products.



**Figure 15: Consumption choices driven by health and underlying values in Pakistan and New Zealand**

Health was a common motivation in both societies as it enables people to carry on with their responsibilities and is a source of happiness. Consumers in developing society are concerned about having a better environment and consuming healthy products without any preservatives or components detrimental to health. Governments can work towards wellbeing of common people by enforcing laws requiring food manufacturers to show health rating of their products. They can legislate that eatables and restaurants acquire certifications from food authority that their food is safe for consumption. Having a better

public health will give rise to a happier society where people will be capable enough to contribute towards the nation.

This research was conducted in limited cities of Pakistan and New Zealand. In Pakistan, interviewees contacted were mainly Muslims and their motivations were shaped by religion. In the future, study can be stretched to other developing non-Muslim nations with heterogeneous religious affiliations. Values can be mapped to extended Schwartz value scale as presented in Schwartz et al. (2012) and Lee et al. (2019). It will help observe if religiosity plays a role in shaping consumer purchase choices and do consumers end up with similar consumption choices and motivations and values driving them. It can be examined if people save money just to care for their family or do they engage in philanthropic acts in the society. It can be determined if consumers boycott products of companies/countries which are involved in acts deemed against the social and cultural norms. The research can also be extended to other developing countries to discover if buyers have deeper environmental awareness and have most of their consumption habits aimed at preserving it.

This study can be extended to other developed countries to observe if apart from environmental apprehensions, consumers are concerned about animal welfare and wellbeing of workers. It can be observed if consumers in developed societies have most of their consumption habits aimed at reducing pollution and safeguarding the environment. It can be detected if buyers have a liking for vegan/vegetarian diet and if they patronize the local producers and farmers to support local economy. Once motivations and values driving ethical consumption habits are determined for both cultures, quantitative studies can be carried out to help establish values and motivations significantly driving these consumption habits.

## **6.4 Conclusions**

This research compares ethical consumption habits of two dissimilar societies and motivations and values behind them. It shows that people living in a religious society have their ethical choices shaped by religiosity. In Pakistan, consumers purchase Halal products and Islamic banking products as they find them in conformance with their religion. Purchasers boycott brands with vulgar advertisements and products of countries involved in blasphemy as they find them disregarding their religious beliefs. Consumer boycotts are



also observable in a developing society with purchasers withholding purchase of expensive products and boycotting firms involved in child labour. Consumption options influenced by religious motivations are absent in New Zealand. Consumers in New Zealand are apprehensive of working conditions of producers in developing countries and buy fair trade products. They support local producers and farmers to alleviate their hardships and do not resort to boycotts.

Pakistan is a poor country and buyers tend to be economical to make both ends meet. They buy quality products having longer life, repair and reuse goods, recycle and buy fuel efficient vehicles to save money which enables them to care for their family and spend it on charitable causes. In New Zealand, consumers have limited options like growing own vegetable garden, reducing clothing purchases and limiting vehicle usage to save monetarily.

Consumers like lessening pollution to conserve environment which enables them to stay healthy to carry on with their responsibilities and is a source of pleasure. In New Zealand, consumers have most of their ethical choices aimed at protecting the environment. Consumers in a developed society have concerns for animal welfare and adopt vegan/vegetarian diet and vegetarian lifestyle. This is non-existent in a poor and developing nation like Pakistan where people are mostly concerned about their own kin.

Marketers need to be mindful of different motivations and underlying values in dissimilar societies when targeting their products in them. Governments should implement rules and regulations aimed at promoting ethical consumption in the two societies.



## 7 Conclusion

This chapter summarizes the thesis, discusses the contributions done to the extant literature and presents possibilities for future research. It is divided into following parts.

1. Summary of the thesis. In this part, work done in the existing literature has been analysed and research questions presented at the end.
2. Motivations and values driving consumption choices in Pakistan and New Zealand and their comparison.
3. The last section presents the implications, theoretical and methodological contributions, limitations of the study and offers possibilities for future research.

In the past, a lot of research has been conducted regarding ethical consumption habits in developing (Hamelin et al., 2013; Ramayah et al., 2010) and developed countries (Jägel et al., 2012; Kim et al., 2016; Tan et al., 2016). They explore the motivations and values behind ethical consumption choices. Studies conducted in developed countries focus on a specific ethical consumption choice only, such as organic food (Lockie et al., 2002), hybrid cars (Ozaki & Sevastyanova, 2011), ethical clothing (Jägel et al., 2012) or fair trade (Davies & Gutsche, 2016). Research done in the eastern societies are not exploratory and do not provide the underlying motives and values behind ethical consumption.

Researchers have suggested research to explore various factors behind ethical consumption in different cultures. Rettie et al. (2012) have recommended doing a cross-cultural comparison of behaviours driving ethical consumption. Sudbury-Riley et al. (2012) have suggested examining the antecedents of ethically conscious behaviour amongst seniors in different nations. This study addresses this gap to explore motivations and values driving ethical consumption in dissimilar cultures. Research questions arising for this study are as follows.

- I. What are underlying values and motivations driving ethical consumption for consumers in a developing country?
- II. What are underlying values and motivations driving ethical consumption for consumers in a developed country?

The countries selected for this research are Pakistan and New Zealand. Pakistan is a developing, poor and religious country, whereas New Zealand is a developed, affluent and

secular nation. Ethical consumption covers a wide range of topics and the areas covered for this study include green consumption, fair trade, consumer boycotts, voluntary simplicity and sustainability (sections 2.3 – 2.7). These consumption habits vary from culture to culture. Different motivations drive these consumption habits. They are considerations for health, environmental concerns, product liking, peer pressure, lessening of guilt feeling etc. (section 2.11). Different values direct motivations behind ethical consumption habits. Values defined by Schwartz (1992) are overarching and have been taken for this research. Previous researches in the developing countries are non-exploratory. Studies which are exploratory do not map values on the Schwartz value scale. This research maps values on the sub-values of Schwartz value scale.

Laddering technique introduced by Reynolds and Gutman (1988) is instrumental in unveiling motivations and values behind ethical consumption choices of consumers. In this technique, in-depth, open ended interviews are conducted from respondents. The answers given by the interviewee help reveal motivations and values driving ethical consumption habits.

In this research, interviews were conducted from respondents in Pakistan and New Zealand. Ethical choices and interview guides for both countries were developed. Interviewees were recruited through convenience sampling and snowballing. In line with the interviewing procedure, they were asked as to why they practiced those ethical consumption choices. In-depth probing revealed motivations and values driving them.

## **7.1 Motivations and Values driving Ethical Consumption Choices in Pakistan**

Salient point from studies conducted in Pakistan are as follows.

- In Pakistan, consumption choices are shaped by religion and people have a liking for Halal and Islamic banking products. Consumers act upon religion out of devotion and obedience.
- Consumer boycotts are prevalent in the society and people boycott products of countries involved in blasphemy or those having higher prices. They boycott products of companies involved in child labour and those having vulgar advertisements.

- Environmental concerns are exhibited by the consumers as they like to get involved in practices aimed at reducing pollution. Consumers consider conservation of the environment as vital for a better health and brings them closer to the nature.
- Consumers are conscious of having a good health and prefer healthy products having no preservatives in them. Having a healthy living is a source of pleasure, makes one capable of doing things in everyday life and enables a person to take care of oneself, children and family.
- Consumers are involved in acts of philanthropy as they care for the underprivileged in the society.
- Pakistan is a poor country with a low per capita GDP and quite a few consumption choices were aimed at saving money.

## **7.2 Motivations and Values driving Ethical Consumption Choices in New Zealand**

Important points regarding ethical consumption choices in New Zealand are as follows.

- In New Zealand, consumers make most of their ethical choices focused on environmental protection. These choices include composting, recycling, reduced plastic bag usage, reduced vehicle usage, fuel efficient vehicle, New Zealand made products and reduced clothing purchases. Conserving the environment is necessary for having a good health, caring for animals and people alike.
- Good health is source of pleasure and enables a person to carry out daily activities.
- Respondents adopt a vegan/vegetarian diet, vegan lifestyle and buy free range eggs to care for animals. They care about animals and consider them as sentient beings who have got feelings.
- Consumers support the local suppliers by purchasing from the farmers market and buying fair trade products. Respondents support locals to promote social justice.
- They would grow their own vegetable garden, reduce clothing purchase and vehicle usage to save money.

### **7.3 Comparison of Motivations and Values driving Ethical Consumption Choices in two dissimilar Cultures**

The comparison of motivations and values driving consumption choices of Pakistan and New Zealand are as follows.

- A few consumption choices have similarities. They include environment friendly products, buying fuel efficient vehicle and recycling.
- In Pakistan, consumers have their consumption choices influenced by religion like buying Halal and Islamic banking products. Values driving religiosity include devout and tradition. New Zealand has a secular society and religious motivations and underlying values are non-existent in the final hierarchy value map.
- In Pakistani society, consumer boycotts are also prevalent with consumers boycotting products of countries involved in blasphemy, firms involved in child labour, brands with vulgar advertisements and products with higher prices. Consumer boycotts are absent from the final hierarchy value map diagram of New Zealand.
- Consumers in both countries lessen pollution for environmental protection. Consumers in New Zealand have much more consumption choices aimed at environmental protection as compared to purchasers in Pakistan. Both societies consider protecting the environment as important for having a good health. New Zealanders conserve the environment to care for themselves and animals alike.
- Staying healthy was considered important in both societies. Pakistanis were slightly more conscious about health as compared to New Zealanders. Health is considered a source of happiness and being capable in both societies. Pakistan is a collectivist society and people value health as it enables them to care for their family.
- New Zealanders like to care for animals and adopt vegan diet/lifestyle and purchase free range eggs. Animal welfare is missing in Pakistani society as people are poor and find it difficult to make both ends meet. They are more focused in caring for their family members and people close to them.
- People in both societies like to save money wherever possible. New Zealanders have fewer choices aimed at saving money. People in both societies save money to

stay within their limited budget. Pakistanis like saving money to care for their families and to engage in acts of philanthropy.

## **7.4 Implications**

This research presents the difference of ethical consumption choices and motivations and values driving them in two dissimilar cultures. It lays down the following implications for policy makers and marketers.

Pakistan is populous overwhelming Muslim majority country with people having an utmost devotion and observance for their religion. Their consumption choices include Halal products and Islamic banking products. They boycott products of countries involved in blasphemy or brands with vulgar advertisements. Government and marketers can take steps to address consumers' religious apprehensions. Marketers should ensure that the products introduced in the market meet Halal standards and should accredit them by a Halal certification authority. Government can issue a list of products which do not conform to Halal accredited products to inform consumers. Consumers mentioned preferring Islamic banking products as interest is strictly forbidden in Islam. This renders an opportunity for banks to switch from interest based system to Islamic banking system which may increase their clientele. Marketers should be careful not to import products from countries involved in blasphemy and should display advertisements in conformance with the religious norms of the society. Policy makers should provide incentives to banks switching to Islamic banking system. They should pass regulations banning advertisements deemed offensive in the society.

Consumers in both societies were concerned about lessening pollution and saving the environment which promotes a healthy society. One of the common consumption choice was that of fuel efficient vehicle. Governments should lessen the import duty on electric vehicles. Respondents in New Zealand mentioned that they do not use plastic bags or have stopped using them as they are no longer provided by supermarkets. They cited government's decision to ban single use plastic bags from 1<sup>st</sup> July 2019 (Ministry for the Environment, 2019). It is imperative that all supermarkets and stores provide reusable bags which can be bought by consumers. Similarly plastic bags should be out rightly banned in Pakistan and reusable bags should be provided as environment friendly alternatives to the purchasers. Producers should come up with environment friendly, biodegradable

packaging to reduce waste. The total forested area of Pakistan is a mere 1.9% (United Nations Statistics Division, 2018a) and the government planted one billion trees under Bonn challenge to fight climate change (Hutt, 2018). Governments should increase conservation sites to provide a better environment. Formal education should be imparted in schools to apprise children about the importance of environmental protection. Environmental conservation will lead to a healthy society with greater opportunities for people.

Pakistan is a poor country with a per capita GDP of 1,462 USD (United Nations Statistics Division, 2018b) and 24.3% of the population living below the poverty line (Asian Development Bank, 2019). Consumers in Pakistan mentioned buying long lasting products, reusing and repairing products, boycotting expensive items and purchasing fuel efficient vehicles to save money. Government can take various steps aimed at curtailing poverty, leading towards social justice and equality in the society. It can enforce laws penalizing hoarders and establish price control committees monitoring prices of products. Marketers should introduce high quality products with longer life. This help them win customer loyalty leading to increase in their clientele. Government should introduce investor free policy which can help reduce monopoly of firms. With the establishing of new businesses, cheaper products shall be launched in the market making them affordable for consumers.

In New Zealand, consumers are concerned about animal suffering and resort to a vegan/vegetarian diet and purchase free range eggs. They adopt a vegan lifestyle where they forego purchase of animal based products. This renders an opportunity marketers to introduce alternate products, for example, clothes made with synthetic fibre which can be a substitute for animal based products. Marketers can clearly label their products being fit for vegans/vegetarians and get them approved by an appropriate accrediting authority. Supermarkets can dedicate special aisles to facilitate people longing for such products.

Consumers in both countries mentioned health as a common motivation. Pakistani consumers are extremely health conscious and purchase Halal, healthy and quality products, besides protecting the environment to remain healthy. Policy makers can enforce producers to show health rating on their products particularly eatables. They can pass legislation requiring restaurants and eatables to acquire certification from a relevant food authority showing that their food is healthy and safe for consumption. It can require



marketers to show health rating of their products. Health gives rise to a happier society and a capable nation.

## **7.5 Contributions**

The research makes following theoretical contributions.

- Previous studies conducted in developing societies were descriptive and did not explore values behind ethical consumption choices. This research provides a comprehensive list of consumption choices exercised in a developing society. It explores underlying values and motivations driving them.
- Studies conducted in the developed world were mostly concerned with finding drivers behind a particular ethical choice only like organic food, ethical clothing, hybrid cars etc. This research presents a detailed picture of values and motivations behind a broad number of ethical consumption choices in a developed society.
- Here is a solid piece of research that there are fundamental differences in values driving ethical consumption in the two societies. It shows that we have to reconsider transporting research on ethical consumption from the west on to the developing world. We need separate models while doing research in the future.

### **7.5.1 Methodological Contributions**

As mentioned in section 3.7, two macros (computer programs) were written by me for adding up relations between different nodes for all interviews and drop those below the cut off value. These computer programs helped save time in manual work and did error free computations in generating the final implication matrix. In the future, this programming utility can be forward extended to automatically generate final ladder diagram from the implication matrix. This will be helpful in analysis of laddering technique for other researches using means-end model.

## **7.6 Limitations and Directions for Future Research**

Limitations of this research are given below.

- This study took Pakistan and New Zealand as examples of developing and developed countries. It was conducted in a few cities of both countries.

- Respondents interviewed were self-identified ethical consumers. They were not representative of populations of the two countries.
- Pakistan is a Muslim majority country. Respondents in Pakistan were mainly Muslims and had religious motivations.
- Respondents in New Zealand were acquired through advertisements posted in the University of Otago and Facebook groups. A big number of respondents included students living on a limited budget.

Future research will include a representative sample from other developing and developed nations. Research can extend this study to similar developing nations which might be driven by different religious traditions and values. In developing nations, this study can be conducted to observe if religiosity drives consumption choices in other societies and if consumers have similar values. This research can be done in other developed countries to view if the consumers come up with similar ethical choices, motivations and values as those in New Zealand. It can be observed if consumers in other developed nations give the same level of importance to environmental conservation and animal welfare as in New Zealand. This research was exploratory and values revealed by respondents were mapped on sub values of the Schwartz (1992) value scale. Future studies can extend this study by mapping on extended values given in Lee et al. (2019); Schwartz et al. (2012). Once qualitative studies is done in both cultures, quantitative research can be pursued, which will help determine values and motivations significantly impacting ethical consumption choices.

## **7.7 Concluding Remarks**

In the past research has been conducted on ethical consumption in developing and developed nations (see sections 2.2-2.7). Those conducted in developing societies were mostly descriptive and did not unveil underlying motives behind ethical consumption. Studies carried out in developed nations though exploratory, did not cover the broader aspect and focused generally on a particular ethical consumption choice like fair trade, ethical clothing etc. In this research, a detailed exploration was done to reveal values and motivations driving ethical consumption choices in two dissimilar societies. Respondents chosen in both societies were ethical consumers, to get an exhaustive list of ethical consumption choices. Values and motivations disclosed by informants were then compared to observe similarities and differences amongst them. This research is particularly

significant as it enables marketers to launch products, which conform to the social norms and values of dissimilar societies. It aids governments in making policies to remove impediments to ethical consumption in different cultures.



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