THE ROLE OF SELF-CONSCIOUS EMOTIONS IN ETHICAL CONSUMPTION

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Abstract

This thesis examines the role of self-conscious emotions (SCEs) in ethical consumption. The work is primarily psychological and it seeks to add to the generic literature on the role of emotions in consumer behaviour by focusing on SCEs, such as guilt and pride, and analyses their special place in ethical consumption decisions. A mixed method approach was adopted, combining a qualitative study and a quantitative experiment.

The qualitative study comprised 31 in-depth semi-structured interviews designed to explore the manifestation of SCEs and the process by which they influence ethical activity, as recounted by the participants themselves. The data analysis showed that SCEs influence the decision making process and arise at different stages in the consumption cycle, guilt and pride being the most salient emotions. SCEs also played a part in a type of compensatory process between ethical and unethical choices in which consumers engage. The findings of the qualitative study suggested that SCEs have the potential to influence consumers' ethical choices through marketing communications. The qualitative findings are valuable in their own right and they advanced our understanding of the role of emotions in ethical consumption. In addition, by providing evidence about the motivational role of SCEs, the qualitative study was used to inform the design of the experimental study which sought to test the impact of marketing communications inducing these emotions on consumers' intentions and behaviour. This was tested via recycling video adverts in a laboratory experiment with 90 students, 30 stimulated to feel guilty, 30 to feel proud and 30 with no stimulus. Guilt and pride were both shown not to influence recycling ethical intentions, as stated by the participants, but they were found to increase actual ethical behaviour as measured by a choice of a product with recyclable packaging versus a product with non-recyclable packaging.

The results of the present thesis entail a series of theoretical and practical implications. In terms of theoretical implications, it offers evidence that emotions, as

non-rational variables, should be considered when seeking to understand individuals' behaviour in the context of ethical consumption. Consequently, the thesis moves the debate further from the sole examination of cognition-related variables which can only partially explain why consumers behave ethically or unethically. In particular, the findings show that positive and negative SCE have a cyclical influence on the decision making process where immediate or post-decision emotions can be metamorphosed into anticipatory emotions for future decisions and thus regulate consumers' prospect choices. The results also demonstrate that emotions emerge in different stages of consumption (purchase, use and disposal) and that they have a key role in a compensatory process that consumers engage and by which ethical and unethical decisions are balanced to maintain psychological wellbeing. Final theoretical implications entailed by the qualitative study are the development of a guilt taxonomy and description of the guilt management strategies employed by consumers to overcome this negative feeling. The practical implications are directly related to marketing communications. A part of the managerial implications were tested through the experimental design which showed that adverts inducing pride and guilt, respectively, determine ethical choice. The finding related to the positive influence of the pride advert on ethical behaviour responds to the call of some researchers to investigate positive emotions as an alternative to marketing communications over-dependent on negative emotions. Other anticipated practical implications of the present study are related to the design of adverts that can trigger individual types of guilt or a combination, depending on the context and the desired level of guilt to be induced. Additionally, the guilt management strategies can inform marketers' counteracting communications aiming at neutralising the techniques used by consumers to justify and sustain their less ethical behaviour.

Dedication

This thesis is dedicated to my dad, Petre Ene, for his continuous support and encouragement to be the best I can be.

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Chapter 1 Introduction

1.1 The research background

A large part of psychology and marketing research has focused on the rational side of individuals' behaviour and judgement processes (see Hastie and Dawe, 2010; Koehler and Harvey, 2004). Only in the recent years has the interest in the role of emotions increased (Lewis, Haviland-Jones and Barrett, 2008) as the limitations of relying only on cognitive variables emerged alongside the potential explanatory power of affect. Various theories and frameworks have been put forward in an attempt to explain the underlying mechanisms of emotions and their role in generic decision making e.g. the Affect-as-Information Model (Clore and Schwartz, 1988); the Appraisal-Tendency Theory and Framework (Han, Lerner and Keltner, 2007); The Model of Goal-Directed Behaviour (Perugini and Bagozzi, 2001). This thesis will draw upon these theories and seek to enhance the understanding of the role emotions in ethical consumption. Given the fact that very little research has been carried out in relation to the manifestation and influence of emotions in ethical consumption-related decisions, this research aims to examine both basic emotions and self-conscious emotions.

Basic emotions (also known as primary emotions; e.g. fear, anger, joy, sadness, disgust, and surprise) are considered to have adaptative, biological and social functions (Plutchnick, 1980; Izard, 1989). They are characterised by spontaneity, short duration, and an automatic appraisal which is largely unconscious (Ekman, 1992). They are an inherent part of the human to life albeit they are less complex than other types of emotions, such as self-conscious emotions.

Self-conscious emotions (SCEs; i.e. shame, guilt, embarrassment and pride) have been recently acknowledged as distinct category of emotions. Self-conscious

emotions are considered complex emotions because they entail processes of self-awareness, self-representation and self-evaluation (Buss, 2001; Tracy and Robins, 2004) which are not present in the case of basic emotions. The concept of 'self' is central to SCEs. In other words, the object of reflection is the individual's own 'self' who is compared against the 'ideal self' (Tracy and Robins, 2004). Extant research has revealed the influence that these emotions have in terms of harmonising general behaviour, other emotions and thoughts (Campos, 1995; Fisher and Tangney, 1995), guiding socially accepted or moral behaviour (Baumeister, Stillwell, and Heatherton, 1994) and maintaining social relations (Leary, 2004). These emotions are particularly important since they signal threats to the 'social self' which individuals seek to avoid (Dickerson and Kemeny, 2004). Altogether, these characteristics point towards the fact that SCEs are highly motivational and potentially relevant for the context of ethical consumption which includes moral/ethical and social dimensions (Smith, 1990; Szmigin and Carrigan, 2005).

There is ample research dedicated to basic emotions in the field of marketing. However, much less attention has been paid to SCEs. A large body of literature examined the role of guilt in pro-social activities and appeals within the area of charity donations (e.g. Hibbert et al., 2007) and volunteering (e.g. Dougherty, 1986). Beyond this field, just a few studies have examined the potential relevance of negative self-conscious emotions in other areas of consumption (e.g. embarrassment and public self-consciousness in actual and future purchasing situations – Lau-Gesk and Drolet, 2005; guilt in generic retail purchase – Dahl, Honea, and Manchanda, 2005; shoplifting – Cox, Cox and Moschis, 1990). A limited number of studies have also examined pride in consumption e.g. pride and product desirability (Griskevicius, Shiota and Nowlis, 2010) and the effect of emotions on shopping satisfaction (Machleit and Mantel, 2001). Nevertheless, there is a clear need for research devoted to the role of SCEs in ethical consumption. It is hoped that this research will both contribute to this area and demonstrate the necessity for further investigation.

Within the marketing literature, ethical consumption diverges from the literature about consumer ethics which is concerned with the behaviour of the 'fraudulent consumer' (Gardner, Harris, and Kim, 1999). Studies in ethical consumption have

looked at consumers' involvement in positive behaviours such as fair trade (e.g. Fridell, 2006), green products and consumers (Laroche, Bergeron, and Barbaro-Forleo, 2001), recycling (Jackson et al., 1993) and child labour (e.g. Edmonds and Pavcnik, 2002). A part of the ethical consumptio literature examined cognitive dimensions in an attempt to explain consumers' motivations (Megicks, Memery and Williams, 2008) for engaging or discounting ethical choices (e.g. quality, price, brand instead of ethics (Cowe and Williams, 2000); knowledge pressure, individual power (McEachern et al., 2010) and personal norms (e.g. Thφgersen, 2006)). Simultaneously, models of rational decision making incorporating some of these variables have been advanced (e.g. Shaw, Shiu and Clarke, 2000; Uusitalo and Oksanen, 2004). Despite this large body of research, work is still needed in order to explain consumers' dissonant behaviour as an exponent of the attitude-behaviour gap (Chatzidakis et al., 2007). Additionally, while some of the cognitive variables can explain some of ethical consumers' behaviour, additional research beyond the cognitive component of the decision making process is required for a more complete understanding of this multifaceted process. The findings relating to emotions in ethical consumption are limited and they are confined to feelings of discomfort (Szmigin, Carrigan, and McEachern, 2009), guilt (Dahl, Honea, and Manchanda, 2003) and guilt as a motivator for voluntary simplifiers (Leonard-Barton and Rogers, 1980). These preliminary insights demand further investigation of emotions not only as outcomes of ethical/unethical choices but also as determinants of behaviour, across consumers with different degrees of ethical concern.

The timeliness of further research in the area of ethical consumption is reinforced by the interest shown by businesses, governments and consumers. The latest Ethical Consumerism Report of the Co-op Bank (2010) revealed that consumers' spending on ethical products and services has increased in 2009 in all major areas: ethical food and drinking (by 27 % since 2007, total value of £6.5 billion), green home expenditure (e.g. energy efficient electrical appliances and energy efficient light bulb; £7.1 billion), eco-travel and transport (by 23 % since 2007, total value of £2.7 billion), ethical personal products (e.g. ethical clothing, charity shop sales, ethical banking and investments; by 29 % since 2007, total value of £1.8 billion). Overall, the

results of the Co-op Bank survey show an upward trend for consumers' single engagement in ethical consumption (i.e. at least once in 2009). Interestingly for this research, the findings also point to an increase in consumers' self-reported guilt due to an unethical purchase (i.e. 34 % in 2010 compared to 17 % in 1999).

Both policy makers and private organisations display a growing interest in encouraging ethical considerations, at the individual and household level. This is reflected in the on-going ethical consumption-related campaigns carried out by various parties e.g. charities, supermarkets, banks. Events such as the Fairtrade Fortnight 2011 (Fairtrade Organisation, 2011), the NSPCC fundraising campaign through recycling (UKFundraising, 2011) also reflect the current interest in the ethical consumption movement.

Within the consumption cycle, recycling is a distinct issue of interest to both British and European policy makers. The EU Directive 94/62/EC on Packaging and Packaging Waste, which set a target of minimum of a 60 % by weight of total packaging waste to be recycled, is a reflection of the interest in this matter. However, according to Defra (2011) these targets are difficult to meet in certain regions e.g. the recycling rates of total household waste in England in 2009/10 were as low as 15.69% for green recycling and 24.02% for dry recycling. Targets are unlikely to be met without a better understanding of the determinants of recycling. This demonstrates the importance of further examining consumers' behaviour in this area of ethical consumption.

Overall, such campaigns and regulations indicate the continuous interest of different actors in motivating consumers' engagement in ethical consumption – whether related to purchase, actual consumption or disposal – and thus the practical implications of the research presented in this thesis.

1.2 Methodological approach and research objectives

The present research is located in the positivism paradigm. It employed a mixed-method approach to investigate the broad research question: 'What is the role of self-conscious emotions in ethical consumption?'.

Given the limited research about emotions in the context of ethical consumption, a qualitative study employing semi-structured in-depth interviews was designed as the initial stage of this research. Interviews were conducted with 31 British consumers living in the East Midlands region – England, between January and April 2010. The interviewees were recruited through snowball sampling using social networks. The interviews aimed to uncover the emotional experiences that consumer experience during both ethical and unethical consumption episodes. Specifically, the qualitative stage was aiming to:

RO1: To investigate what emotions occur in choices that are 'ethical' and consciously 'unethical'.

RO2: To understand the anatomy of emotions in ethical consumer choice i.e. in terms of any discernible taxonomy, intensity, sources of elicitation, temporal manifestation etc. and how do they influence consumers' decision making.

RO3: To examine if and how consumers manage the emotions aroused by 'ethical' and 'unethical' choices.

With respect to RO1, self-conscious emotions would seem to be the most likely candidates but this proposition required evidence. With respect to RO2, the aim was to relate findings to the psychological literature referred to in Chapter 2.

Based on the findings of the qualitative study, which identified pride and guilt as the two most salient SCEs, a laboratory experiment was designed as the second stage of the project. The experiment was carried out in April and May 2011. It followed a random groups design layout with a sample of 90 students which were equally distributed across three groups (i.e. each group included 30 subjects) and assigned to

only one of the three conditions: guilt, pride and control. The experiment aimed at examining the influence of pride- and guilt-inducing adverts in the context of recycling. The specific objectives of the experiment were:

RO4: To examine and compare the effect of adverts inducing pride and guilt on consumers' recycling intentions and actual ethical behaviour (i.e. expressed as product choice).

RO5: To examine the moderating role of the emotional information management concept (EIM) in relation to the links SCEs – intentions and SCEs – behaviour.

1.3 Anticipated contributions

The expected implications of the present research are both theoretical and practical. Several potential theoretical implications are anticipated. The present research is likely to contribute to the literature on ethical consumption by redirecting the focus about the decision making progress from a cognitive perspective to one that holds emotions at its centre. There is a growing 'declared' concern among consumers about the ethical dimensions incorporated in the products and services that they purchase. However, as past research has shown the attitude-behaviour gap is obvious among consumers (Chatzidakis, Hibbert, and Smith, 2007). Previous studies tried to explain gap for consumers with strong ethical orientations (e.g. Szmigin, Carrigan and McEachern, 2009; McEarchern et al., 2010) and they have not looked beyond the explanation provided by rational variables, as reflected in consumers' narratives. The aim of this thesis was to examine the role of self-conscious emotions in both ethical and unethical choices, within the field of ethical consumption, and to use of a sample that includes 'more' and 'less' ethical consumers. After all, in terms of ethical consumption, both companies and governments are concerned with encouraging ethical behaviour among all consumers irrespective of the level of ethical concerns.

Research in psychology has discussed how SCEs' characteristics of self-awareness, self-evaluation, morality (Tracy and Robins, 2004) are key motivators for generic human behaviour and a signal of how one's choices can endanger social status and image (Dickerson and Kemeny, 2004). However, less research has been dedicated to SCEs, in particular in relation to pride, shame and embarrassment, in generic and ethical consumption. Thus it is foreseen that the qualitative findings could benefit research both in psychology and marketing by offering timely additional insights into the elicitation, manifestation and management of self-conscious emotions. While there is some knowledge about the underlying mechanisms and influences of SCEs in other areas of human behaviour and decision making, no previous research findings can be used to understand how these emotions drive decision making in the context of ethical consumption. It is expected that the present research will uncover a dynamic and complex decision process that captures the lifecycle of these emotions, their levels of intensity, and the interactions between SCEs and other rational variables or even with basic emotions (e.g. sadness, happiness, excitement; these are emotions that do not imply an evaluation of the self and the behaviours generated by the self). Additional, findings about how consumers manage emotions might reveal further insights about cognitive dissonance and might add to the complexity of the decision making process. Such insights would be of particular interest to marketers as they would potentially offer explanations for how consumers overcome negative emotions, such as guilt, shame, embarrassment, which are supposed to discourage unethical choices.

The expected practical implications of this thesis are mainly related to marketing communications. The results of the experimental study are expected to reveal the impact of self-conscious emotions on intentions and actual behaviour and thus offer evidence for the suitability of such emotion-inducing adverts in influencing consumers' ethical intentions and product choice. Negative SCEs have been largely employed in pro-social marketing communications (e.g. charity giving, anti-drinking, health) but the use and impacts of positive emotions (i.e. pride) has been completely overlooked. If proven successful, such pride-inducing marketing communications can be presented as an alternative to advertising relying on negative emotions. This

contribution is particular significant since some consumers started to develop 'immunity' to negatively framed marketing communications and thus they do not engage in the target behaviour set by marketers (Brennan and Binney, 2010). Alternatively, understanding about how consumers manage negative emotions could be also of use for practitioners. This might serve as the basis for developing offsetting strategies which could be employed in marketing communications in an attempt to neutralise the techniques used by consumers to justify and sustain unethical behaviour.

1.4 Structure of the thesis

The thesis is organised in six chapters comprising: an introduction, a literature review, a methodology chapter, the qualitative study, the experimental study and conclusions.

The literature review is presented in Chapter 2 and offers insights from the two disciplines that form the basis of the present research – psychology and marketing. The psychology literature presents first the main theories and models of emotions. This is followed by a review of the research about self-conscious emotions, in particular guilt, shame and pride. The marketing literature is focused on aspects of consumer behaviour and ethical consumption, and it highlights the disregard of basic and self-conscious emotions in the investigation of ethical-unethical choices.

Chapter 3 discusses the mixed methods approach of his research. First, the methodology for the qualitative study is discussed in terms of rationale, data collection method, sampling and data analysis procedures. The next part of this chapter presents the methodology for the experimental study. Several aspects are discussed here: suitability of laboratory experiments, the present experimental design, the context and the sample, questionnaire development and pre-testing and data collection.

Chapter 4 discusses the analysis and presents the findings for the qualitative study which explored the elicitation and manifestation of emotions in the context of ethical consumption, with reference to both ethical and unethical choices.

Chapter 5 presents the results of laboratory experimental study which tested the research hypotheses that were developed following the findings of the qualitative study the literature review in the field of psychology and ethical consumption. The experiment has tested the influence of pride and guilt, respectively on consumers' recycling intentions and actual ethical behaviour (measured through choice of a product with recyclable packaging) and the moderating impact of the emotional information management dimensions.

The final part of the thesis, Chapter 6, summarises the rationale for this research and the findings of the qualitative and quantitative study. It also highlights the theoretical and practical implications of the present research, followed by a debate of the limitations of the studies and recommendations for future research.

Chapter 2 Literature Review

2.1 Introduction

Recent research (see Freestone and McGoldrick, 2008; Harrison et al., 2005) and organisational reports (e.g. Co-op Bank report, 2010) show an increasing concern among consumers in relation to the ethical dimension of the purchased products and services, ranging from ethical food and drinking, to ethical banking and investments, to recycling. Despite the self-confessed ethical attitudes, latest research shows that the attitude-behaviour gap is pronounced among even the highly ethical consumers (e.g. Chatzidakis, Hibbert, and Smith, 2007; Szmigin, Carrigan and McEachern, 2009). Such findings are obviously disconcerting for some policy makers and private organisations interested in encouraging ethical consumption behaviour (i.e. in terms of purchase, use and disposal), both at the individual and household level. Research has largely relied on the examination of cognitive variables involved in the decision making process to explain consumers' ethical or unethical choices in the field of ethical consumption (see Devinney, Auger and Eckhardt, 2010). For example the influence of quality, price, convenience (Cowe and Williams, 2000), personal norms (Osterhus, 1997), values (Shaw et al., 2005), beliefs (Shaw, Shiu and Clarke, 2000) have been researched in an attempt to explain both consumers ethical motivations and the attitude-behaviour gap. Despite this work, a complete understanding of consumers' ethical and unethical behaviour has not been achieved. An explanation for this might be the fact that other key variables such as emotions have been overlooked. Research in psychology has investigated the influence of various types of emotions. Overall, the large body of literature in this area has concluded that emotions can impact on individuals' desires, intentions and actual behaviour (see Lewis, Haviland-Jones and Barrett, 2008). A particular category of emotions that has been overlooked is that of self-conscious emotions (e.g. pride, guilt, shame) which

have been shown to be highly motivational in other areas of human behaviour. However, these have been disregarded in the context of ethical consumption along with other types of emotions.

Thus this chapter reviews the key studies within the psychology literature, concerning emotions, and the consumer behaviour literature, concerning ethical consumption. The review presented here will offer detail insights into extant knowledge, the gaps, and research opportunities, and it will enable to develop the research questions for a qualitative study which represents the first stage of the present research. The review of the consumer behaviour literature might also indicate the possibility of undertaking a follow up experimental study (which would test for the relationships emotions-intentions/actual behaviour and the possibility of considering the construct 'Emotion Information Management' as a moderator for these links); provided that the qualitative study generated findings that would justify this second research stage.

This chapter starts with the definition of emotions and discussion of the most relevant theories of emotions (Section 2.2) which demonstrate their influence both on generic and specific contexts of decision making. The next section (Section 2.3) discusses the features of basic emotions, while Section 2.4 defines and presents the key characteristics of self-conscious emotions (SCEs). Within this section detailed discussion of the core SCEs (i.e. shame, guilt and pride) is undertaken in order to reflect their potential strong motivational role in the context of ethical consumption. In Section 2.5 emotions – both basic and SCEs – are reviewed in relation to consumption-related decisions and Section 2.6 presents the rationale for considering the construct Emotional Information Management (EIM) as a potential moderator between emotions and decisional outcome variables. Within Section 2.7 a discussion of the main findings and gaps within the ethical consumption literature, with links to the emotional side of decision making, are presented. Section 2.8 presents summary of the rationale for investigating self-conscious emotions in the context of ethical consumption. Finally, the chapter concludes with a summary and research questions that were developed based on the reviewed literatures.

2.2 Theories and models of emotions

The term affect, sometimes defined as a valenced feeling state (Cohen and Areni, 1991), is a threefold concept that includes emotions, moods and affective personality traits. Although some marketing studies have used this term interchangeably, a distinction should be made between moods, emotions, and affective personality traits. Mood is a type of affect characterised by low intensity, longer duration (Cohen and Areni, 1991) and it is a less specific response to the environment (Frijda, 1993). Emotions have a higher intensity and shorter duration and it implies the identification of an object as a direct source for its elicitation (Cohen and Areni, 1991). Also, unlike in the case of moods, people are often aware of the emotions that they experience (Frijda, 1993). Affective personality traits include dimensions such as optimism, pessimism represent individual inclinations and they are not generated by a particular stimulus (Pieters and Van Raaij, 1988).[1]

A comprehensive definition of emotions identifies them as 'a universal, functional reaction to an external stimulus event, temporarily integrating physiological, cognitive, phenomenological, and behavioural channels to facilitate a fitness-enhancing, environment-shaping response to the current situation' (Keltner and Shiota, 2003: 89).[2] This description of emotions stems from Lazarus's (1975) earlier view on emotions which suggests that three attributes delineate emotions – subjective affect, physiological changes and action impulses. Cohen and Areni (1991) regard emotions as markers (i.e. affective traces) which are stored in an individual's memory and subsequently recovered in order to inform a decision; these affective traces influence subsequent judgements (Westbrook and Oliver, 1991: 85). However, 'the relationship between emotions and decision is bidirectional and the positive or negative outcome of a decision can profoundly affect the decider's feelings' (Schwartz, 2000: 435).

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[1] Additionally, a distinction should be made between affect and attitude. While attitude entails the positive or negative evaluation of an object (Solomon, 2011) and takes the shape of an evaluative judgement, affect (including emotions) is a valanced feeling state (Cohen and Areni, 1991).

[2] This definition is similar to that put forward by (Kleinginna and Kleinginna, 1981: 355) which describes emotions as 'as a complex set of interactions… which can give rise to affective experiences, generate cognitive processes, activate widespread physiological adjustments to the arousing conditions, and lead to behavior that is often, but not always, expressive, goal directed, and adaptive'.

The research on emotions has generated a series of theories on the influence of affect on judgements and behaviour. Generally, these theories have been developed in relation to generic social contexts followed by applications to marketing-related situations. A summary of the key theories which are relevant to the present research are delineated below.

An early theory on the role of affect is *The Affect Priming Theory* (Bower, 1981). This theory states that affective experience primes ideas and memories which have an impact on reasoning and behaviour i.e. dealing with different tasks. In contrast to Bower (1981), the *Affect-as-Information Model* (Clore and Schwartz, 1988) does not see affect merely as a primer but as a source of information. In other words, the individuals use the heuristic of 'How do I feel about it?' when making decisions and it is the affective experience of a past event which influences the decision made at present time in an unrelated context. According to this theory, affect can influence judgements in a series of situations such as risk, life satisfaction, and morality (see Clore and Huntsinger, 2007). The Affect-as-Information Model was subsequently validated in the context of social interactions and decisions (Ketelaar and Au, 2003). This revealed that under the 'affect-as-information' perspective affect can provide information not only for 'unrelated' situations but for 'relevant' ones as well i.e. a situation that shares similarities to the situation that initially elicited a certain emotion. In particular, Ketelaar and Au's (2003) study showed that guilt triggered by lack of cooperation in social bargaining games influenced players' subsequent cooperative behaviour.

The Affect Infusion Model (AIM) was elaborated by Forgas (1995) in response to the need to develop a more comprehensive theory that would integrate both the affect-as-information model and the affect priming model. The affect infusion was defined as 'the process whereby affectively loaded information exerts an influence on and becomes incorporated into the judgmental process, entering into the judge's deliberations and eventually coloring the judgmental outcome' (Forgas, 1995: 1). In the formulation of this model, Forgas was particularly interested in how the influence of affect carries into the judgment of a situation unrelated to the one that

triggered the affect. More specifically, the AIM (Forgas, 1995: 40) specifies four strategies that can use different degrees of affect infusion: (1) the direct access of a preexisting evaluation; (2) motivated processing in service of a pre-existing evaluation; (3) a heuristic, simplified strategy; and (4) a substantive, generative processing strategy[3]. This typology of strategies actually highlights the fact the influence of affect on judgement can take place in different situations irrespective of their complexity or characteristics. Although initial references to AIM were made in relation to moods, subsequent studies confirmed its applicability to emotions as well.[4] For example, Forgas and George (2001) have demonstrated the impact of emotions – mediated by the AIM's information procession strategies – on various work-related behaviours e.g. creativity, interpersonal judgements, negotiation behaviour etc.

The Differential Emotion Theory (DET) was developed by Izard (1977, 1989) and it includes principles describing the key functions of emotions. The latest version of DET includes seven principles but three of them are of particular interest with reference to the emotions-intentions and emotions-behaviour links. Principle 3 states that: 'Emotions are motivational and informational, primarily by virtue of their experiential or feeling component. Emotion feelings constitute the primary motivational component of mental operations and overt behavior'. Principle 4 claims that 'basic emotion feelings help organize and motivate rapid (and often more-or-less automatic though malleable) actions that are critical for adaptive responses to immediate challenges to survival or wellbeing. In emotion schemas, the neural systems and mental processes involved in emotion feelings, perception, and

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[3] The last two strategies are considered to allow more affect infusion where the heuristic processing is 'most likely when the target is simple or highly typical, the personal relevance of the judgment is low, there are no specific motivational objectives, the judge has limited cognitive capacity, and the situation does not demand accuracy or detailed consideration' and substantive processing is 'more likely when the target is complex or typical and the judge has no specific motivation to pursue, has adequate cognitive capacity, and is motivated to be accurate, possibly because of explicit or implicit situational demands. The current approach suggests that such substantive processing is, in essence, a default option adopted only when simpler and less effortful processing strategies prove inadequate to the judgmental task' (Forgas, 1995: 47).

[4] In the psychology literature affect is used as a term that describes both the concepts of moods and emotions.

cognition interact continually and dynamically in generating and monitoring thought and action.' Finally, according to Principle 5 'emotion utilization, typically dependent on effective emotion-cognition interactions, is adaptive thought or action that stems, in part, directly from the experience of emotion feeling/motivation and in part from learned cognitive, social, and behavioral skills' (Izard, 2009: 3).

The Appraisal Tendency Approach (Lerner and Keltner, 2000) is a model describing the emotion-specific influence on judgement and choice. The model stems from the cognitive appraisal theories (i.e. Smith and Ellsworth, 1985) which acknowledge that emotions can be differentiated on the basis of several dimensions (i.e. certainty, pleasantness, attentional activity, control, anticipated effort, and responsibility) and from the functional approaches to emotions (i.e. Fridja, 1986; Oatley and Johnson-Laird, 1996) which state emotions aid the individual in managing negative situations and harvesting positive situations. The core concept of the Appraisal Tendency Approach is the *appraisal tendency* which refers to 'the predisposition to appraise future events in line with the central-appraisal dimensions that triggered the emotion' and thus appraisal tendencies are 'goal-directed processes through which emotions exert effects on judgement and choice until the emotion-eliciting problem is solved' (Lerner and Keltner, 2000: 477).

This theory has subsequently informed the development of the Appraisal-Tendency Framework (ATF – Han, Lerner and Keltner, 2007) which was initially validated in the context of feelings and consumer decision making (Figure 2.1). Within this framework the appraisal dimensions are Smith and Ellsworth's (1985) cognitive dimensions that prescribe specific appraisal patterns for each emotion. Additionally, every single emotion also holds a specific appraisal theme which should be seen in the light of the interaction between the individual and the environment (Lazarus, 1991). For example, the appraisal theme that characterises anxiety is the 'uncertainty of existential threats' which the individual will be striving to reduce (Raghunathan and Pham, 1999). The experience of a particular emotion (whether anxiety, happiness, fear) will subsequently lead to appraisal tendencies which are formed of the basis of specific appraisal dimensions and appraisal themes. The

framework shows that emotions not only direct individuals to react to a present situation but they will also impact on future judgement and behaviour, and this is an influence mediated by changes generated in the content and depth of thought.

In short, the framework shows that *specific emotions* in conjunction with their *appraisal dimensions* and *appraisal themes* generate particular *appraisal tendencies*. In turn, these alter the *content and depth of thought* which influence the individual's *judgement or decision*.
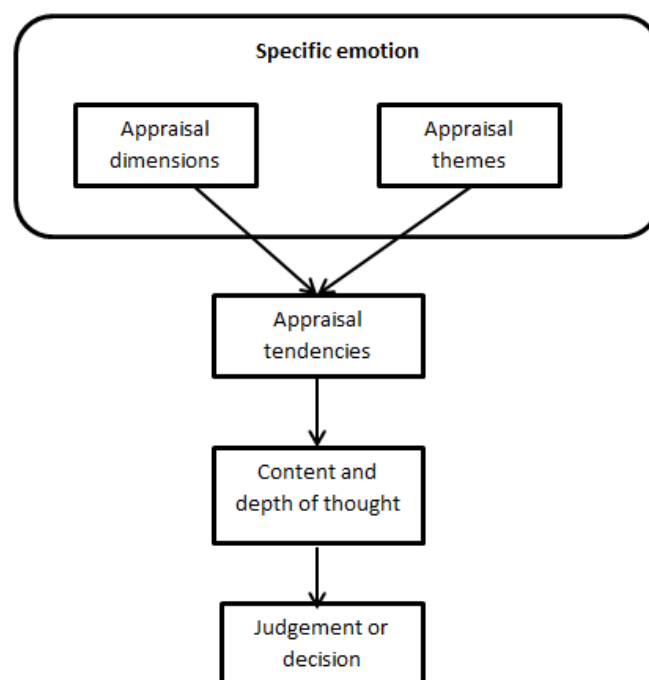
Figure 2.1 The main constructs of the ATF (Han, Lerner and Keltner, 2007)

The Broad-and-Build Theory of Positive Emotions (Fredickson, 2004) describes the contribution of positive emotions (in particular joy, interest, contentment and love) in broadening the thought-action repertoire of individuals. According to Fredrickson (2004: 1375) positive emotions bear on different outcomes: a) broaden people's attention and thinking; b) undo lingering of negative emotional arousal; c) fuel psychological resilience; d) build consequential personal resources; e) trigger upward spirals towards greater well-being in the future; and f) seed human flourishing.

Overall, this theory is important to the present research because it highlights the fact that positive emotions could influence decision making in several ways.

A Model of Cognitive Appraisal Theory (Figure 2.2) was developed by Watson and Spence (2007) by selectively integrating key concepts from early cognitive appraisal theories (e.g. Frijda, 1987; Roseman, 1991; Smith and Elsworth, 1985; Ortony et al., 1988; Johnson and Steward, 2005). This theory proposes that the characteristics of an event (i.e. outcome desirability, agency, fairness and certainty) give rise to a certain emotion which cause specific consumer behaviours manifested especially in the area of decision making, satisfaction and post-purchase behaviours. Watson and Spence (2007) argue that the *outcome desirability* appraisal dimension is particularly representative for emotions such as pride and guilt because they represent self-cause desirable or undesirable events (Ortony et al., 1988, Ruth et al., 2002).
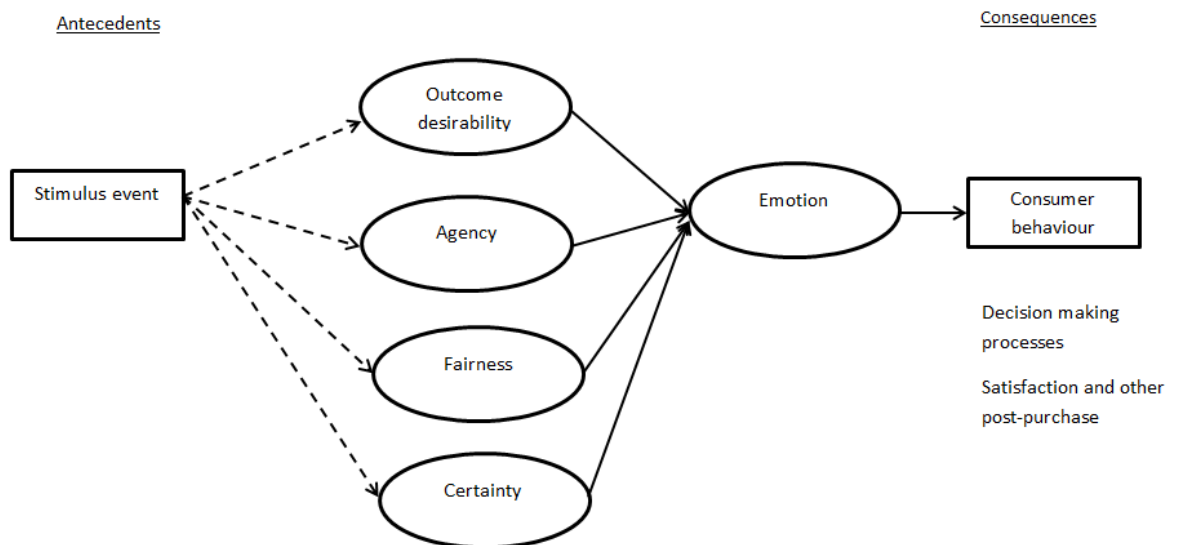
Figure 2.2 Watson and Spence's (2007: 503) model of cognitive appraisal theory

The Model of Goal-Directed Behaviour (Perugini and Bagozzi, 2001) integrates elements of several theories of emotions and elements of the Theory of Planned Behaviour (TPB; Ajzen, 1991). As shown in Figure 2.3, the key variables in the model are the new dimensions: positive and negative anticipated emotions and desires. Also, personal goals are referents of emotions which are generated by one's

contemplation of goal achievement or goal failure outcomes. The model shows that the influence of anticipated emotions on intention is not direct but mediated by the individual's desire to achieve a certain goal. The framework was tested by Perugini and Bagozzi (2001) in two studies which revealed that anticipated positive emotions[5] have an influence on intentions and behaviour related to exercising and dieting, whereas anticipated negative emotions[6] have an impact on the outcome variables related to students' studying.
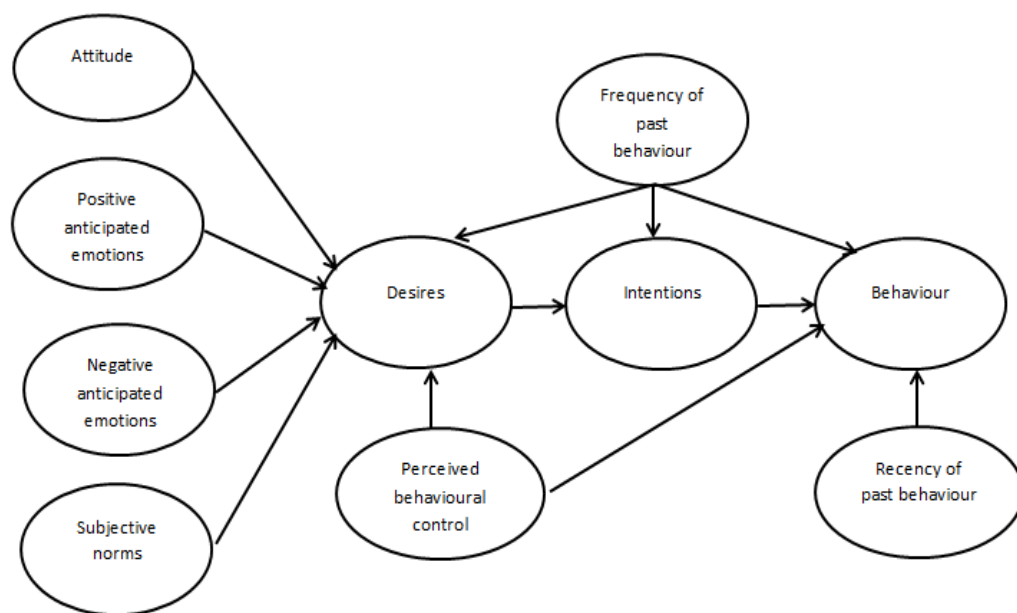
Figure 2.3 The Model of Goal-Directed Behaviour (Perugini and Bagozzi, 2001: 80)

Overall the theories and models presented above present the underlying mechanisms of emotions and introduce several perspectives on how feelings might influence generic decision making and consumption decisions, and thus support the proposition that emotions are central to decision making, and thus they are relevant for investigation in the context of ethical consumption decision making. However, certain limitations can be observed. Though one of the first theories to acknowledge the influence of emotions in decision making, Bower's (1981) theory is limited since it reduces the influence of emotions to merely a 'primer effect'. The Affect-as-Information Model (Clore and Schwartz, 1988) represents a progress in the study of

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[5] Measured as an index of various emotions e.g. excited, happy, proud.
[6] Measured as an index of different negative feeling e.g. angry, guilty, ashamed, depressed.

emotions which, according to this perspective, are regarded as a 'shortcut' for decision making. Moreover, a couple of issues can be mentioned in relation to this model. Firstly, since Clore and Schwartz (1988) focus on decision guided only by the answer to the question 'How do I feel about it?' their model does not take into account an interaction between emotions and reasoning, which is true for more complex types of decision making. This importance of this aspect in acknowledged by Izard's (2009) Differential Emotion Theory, within which Principle 5 states that the utilisation of emotions requires effective emotion-cognition interactions. Secondly, the model's explanatory power is limited because it does not describe in detail the underlying mechanisms which determine emotions to act as automatic decision rules.

Unlike the four theories discussed above, the models stemming from the cognitive appraisal theories have a much greater potential to inform consumer behaviour research because they propose that, while all emotions have the potential to influence decision making, this influence differs from one emotion to another because each emotion is defined by specific dimensions; this is true even among emotions with the same valence i.e. positive or negative. The two models presented in the in this chapter reflecting the cognitive appraisal theories are the Appraisal Tendency Theory (see Figure 1.1) and Watson and Spence's (2007) Model of Cognitive Appraisal Theory (2007). There is some degree of overlap between the two models in terms of the included cognitive appraisals (i.e. certainty=certainty; control=agency). Alternatively, among the aspects that differentiate the two models are the inclusion of the 'outcome desirability' and 'fairness' appraisal dimension in Watson and Spence's (2007) which are relevant for SCEs such as pride and guilt. Another difference between the models is the end outcome that they present. The Appraisal Tendency Theory concludes generally with 'judgement of decision', while the second model is more specific by referring to 'decision, satisfaction and other post-purchase behaviours'. This represents an interesting proposition to explore i.e. what happens at an emotional level after consumers have engaged in a certain type of behaviour. The final model presented in this review is Perugini and Bagozzi's

(2001) Model of Goal-Directed Behaviour which integrates cognitive variables and affective variables i.e. anticipated positive and negative emotions.

Arguably each of the models presented above could be, in some way, tested or validated in the context of ethical consumption thus claiming some reasonable explanations for consumers' behaviour. However, the limitations discussed above suggest that relying on one of them is a restrictive approach, particularly since evidence relating to emotions in ethical consumption is still emerging. A starting point for the research into this topic would assume an exploratory approach that is not confined to certain cognitive variables, certain emotions and particular cognitive appraisals dimensions. Rather, such an exploration would be informed by the models above. Furthermore, such an exploratory approach is appropriate given the fact that emotions might arise at different stages in the consumption cycle and none of these models captures the dynamic aspect of emotions.

In summary, given the limited research about the manifestation of emotions in ethical consumption, this research aims to adopt a non-restrictive approach which would allow examining the influence of a wide range of emotions, including self-conscious emotions. Throughout this thesis emotions are referred to as either basic emotions or self-conscious emotions and each category is explained in Section 2.3 and Section 2.4 respectively.

2.3 Basic emotions

The body of work dedicated to the research of emotions is long-standing, with one key preoccupation among psychologists being to find ways to discriminate between different types of emotions and the roles that they play in human behaviour. The simplest classification of emotions relates to their valence, and according to this emotions can be either positive or negative emotions. Another classification takes into account the complexity of emotions. In line with this some researchers (Leyens et al., 2001) discriminate between primary and secondary emotions, where

secondary emotions are considered more complex due to the various social interactions that they entail e.g. nostalgia, compassion, pride, remorse.

Primary emotions, also known as basic emotions, have been labelled as such because of their association with the evolutionary past. They are considered to be spontaneous, to have a short duration, to have an automatic appraisal which is largely unconscious and to appear earlier in life (Ekman, 1992). The label 'basic' does not imply that they are not important to human behaviour. Overall, these emotions have adaptive, biological and social functions (Plutchnick, 1980; Izard, 1989). Though they are less complex than other types of emotions, such as SCEs, they are critical to human existence. For example, interest triggers behaviour that encourages play and learning (Renninger and Wozniak, 1985); fear is related to ensuring safety and security (Bowlby, 1973) and sadness can generate altruistic behaviour (Barnett, King, and Howard, 1979) which is critical for the group survival. There have been many attempts to develop a compreshensive and clear list of primary emotions, with 14 different emotion theorists proposing 14 different sets of basic emotions (see Ortony and Turner, 1990). For example, Pultchik (1980) has identified eight primary emotions: fear, anger, joy, sadness, acceptance, disgust, expectancy and surprise but this index is not exhaustive. Furthermore, psychologists do not agree on which emotions can be grouped under this category since they employ different perspectives in their research (e.g. evolutionary, neural, psychoanalytic, automatic). A more comprehensive list on these endeavours is presented in Appendix 1.

Despite this lack of agreement, there is consensus that basic emotions are driving consumption decisions and choice in many areas of human behaviour. As well as in the discipline of psychology, the importance of basic emotions has also been acknowledged in the consumer behaviour literature, as presented in detail in Section 2.5.

While other types of emotions are not disregarded, this thesis focuses on SCEs which are considered a category of complex emotions. Section 2.4 below explains the roles, functions and characteristics of self-conscious emotions which will highlight why it is

considered that SCEs are relevant for investigation in the context of ethical consumption.

2.4 Self-conscious emotions

Self-conscious emotions (SCEs) are a specific category of emotions for which the object of reflection is one's 'self'. SCEs are considered more complex than basic/primary emotions (e.g. joy, fear, and regret) i.e. those situated at the base level of the emotional hierarchy (Johnson-Laird and Oatley, 1989) and they include both negative (shame, guilt, embarrassment) and positive (pride) feelings (Tangney, Stuewig and Mashek, 2007).

This research focuses on SCEs rather than basic emotions. There are several aspects that justify this choice. These are briefly presented below and then discussed in detail in the subsequent sections.

Firstly, SCEs are constructed around the concept of 'self' (Leary, 2007) and they require the manifestation of several cognitive processes, as explained in detail in Section 2.4.1 below. This aspect is important since prior consumer research has determined that the self can be key factor in consumers' decision making process. This is because consumers can define their identity through consumption (Cherrier, 2005) and even create an extended self through the inclusions of one's possessions (Belk, 1988). Moreover, there is preliminary evidence from the ethical consumption literature that self-identity play a part in the decision process of consumers with some degree of ethical orientations (Shaw, Shiu, and Clarke, 2000).

Secondly, some of self-conscious emotions i.e. guilt, shame, embarrassment are also known as moral emotions and they have been described as emotions 'that are linked to the interest or welfare either of the society as a whole or at least of persons other than the judge or agent' (Haidt, 2003: 276). Kroll and Egan (2004) consider that moral emotions have a motivational force, fostering 'good' behaviour and hindering 'wrong'; so they serve a function in terms of adherence to norms and standards (Dickerson et al., 2004). This link between emotions and morality makes SCEs likely

candidates for investigation. While basic emotions can emerge in the context of ethical consumption, their influence is presumed to be transitory because they have a short duration and an automatic appraisal which is mainly unconscious (Ekman, 1992). However the moral SCEs are longer lasting emotions, presume consciousness and can daunt the individual if he/she act in a manner that is conflicting to the ideal or socially desirable one (H.B. Lewis, 1971; Tangney et al., 1996).

Thirdly, SCEs are socially embedded because the 'self' is not only individualised but also socialised within different reference groups and within the society at large. When individuals/consumers engage in acts that would lead to reduction in social esteem and/or social status or engender social dismissal SCEs are likely to be experienced (Schott, 1979; Dickerson and Kemeny, 2004). People try to avoid to be negatively judged by other people, and this is equally true in the context of consumption.

2.4.1 The roles and functions of SCEs

According to some contemporary psychologists (e.g. Tracy and Robins, 2004), SCEs are distinct from other emotions with respect to the processes of self-evaluation and self-reflection that they entail and the comparison with the 'ideal self'. Tracy and Robins (2004) propose that the 'self' generates, through self-awareness, stable self-representations and thus it allows comparison of real behaviour to the 'ideal behaviour' depicted in those self-representations. Alternatively, Leary (2004) argues that the role of 'self' is merely to draw inferences about other's opinions. The same view is supported by Baldwin and Baccus (2004) which believe that the mandatory cause of self-conscious emotions is others' appraisal and this evaluation can be factual or it can happen in the individual's mind (see also Leary, 2007). Despite these opposing views on the underlying triggers of SCEs it is clear that the object of the reflection is the same i.e. the 'self' whether the evaluation agent is the individual or others. These divergent opinions are reconciled in Lewis's (M, 2003: 1188) view who argues that the 'function of guilt and shame is to interrupt any action that violates either internally or externally derived standards or rules'.

SCEs rely on cognitive processes to manifest themselves[7]. The link between SCEs and cognition led some to label basic emotions as 'cognitive-independent', and SCEs such as pride, guilt and shame as 'cognitive-dependent' (Izard, Ackerman, and Schultz, 1999: 92). The link with cognitive processes defines self-conscious emotions as they entail two key cognitive processes – self-awareness and self-representation. These facilitate the development of self-evaluations, which subsequently determine the elicitation of self-conscious emotions[8]. Alternatively, basic emotions do not require self-awareness, self-representation and self-evaluation. These are not featured within most basic emotions, the only exception being sadness and fear (Buss, 2001; Tangney and Dearing, 2002; Tracy and Robins, 2004).

Overall, these views on SCEs illustrate that they are complex emotions and that they reflect social concerns held by each individual. Moreover, given the fact that the 'self' is embedded in social life and that 'identity' is defined by social affiliations, social assessment and feedback from others, it is clear that SCEs act as a reflection of all these processes and as a measurement of one's social integration or rejection (Parrott, 2004).

SCEs play numerous roles in an individual's life as well. They assist in the coordination of general behaviour, of other emotions and even thoughts (Campos, 1995; Fisher and Tangney, 1995). SCEs can also motivate people in work-related tasks and in driving a socially accepted or moral behaviour (Baumeister, Stillwell, and Heatherton, 1994). SCEs are important in the preservation of social relations (Leary, 2004; Leary, Koch and Hechenbleikner, 2001; Miller and Leary, 1992) and their absence or malfunctioning can lead to poor interpersonal relationships and the transfer of self-conscious emotions in other people (i.e. embarrassment, shame, guilt would be experienced by others) (Keltner et al., 1995; Tangney and Dearing, 2002).

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[7] In the human development, SCEs appear later on than basic emotions. Children initially absorb the rules and standards within the social environment and then assess their behaviour according to these laws, followed by the elicitation or non-elicitation of negative/positive self-conscious emotions (Tracy and Robins, 2004; Lewis, 2000). This absorption is facilitated by the development of cognitive processes.

[8] For example, 'external evaluations (e.g. 'Mommy gets mad when I spill milk') can be internalized when the child develops the capacity for self-awareness and then transformed into the stable self-evaluations (e.g. 'I am bad when I spill milk') essential for self-conscious emotions (Retzinger, 1987; Schore, 1998 cited in Tracy and Robins, 2004: 106).

Evidence for such claims comes not only from behavioural observations but also by findings in neuroscience which demonstrate that damage to the area responsible for eliciting such emotions – i.e. the orbitofrontal cortex – leads to deficiency in emotional manifestation and inadequate social behaviour (Beer et al., 2003).

The importance of understanding and using SCEs in the context of consumer behaviour lies in the fact that they relate to threats to the 'social self'[9]. This aspect of the self is manifested in various consumption situations including ethical consumption. The risks for the social self are important for any individual as they can generate reduction in social esteem and/or social status or engender social dismissal. Dickerson and Kemeny (2004) refer to these threats as 'social-evaluative threats'. They represent risks for the social self in circumstances where the self-identity is or could be negatively judged by other people. For example, in the case of shame, the threat of experiencing inferiority, inadequacy (Gilbert, 1997) and 'the realization that others consider one's self deficient' (Schott, 1979: 1325) generates emotional arousal.

The elicitation of SCEs is more complex than the arousal of basic emotions. This is because SCEs can manifest themselves both in a real situation (e.g. a drunk man can experience shame as a result of the unacceptable behaviour towards his friends) and in an imagined scenario (e.g. a student can experience shame when reflecting on how exam failure will be regarded by parents). Only by consciously considering the behavioural options and their consequences can SCEs be elicited and influence the individual's future actions (e.g. stop drinking or study harder) i.e. counterfactual thinking[10]. SCEs manifest themselves in a consequential form (i.e. post-decision/post-behaviour) or an anticipatory form. The former represents the

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[9] Baldwin and Baccus (2004) and Tracy and Robins (2004) agree that social goals define SCEs while basic emotions are tied to survival goals.

[10] According to Niedenthal, Tangney and Gavanski (1994) counterfactual thinking implies people recalling previous experiences and reflecting on alternative scenarios for a particular situation as well as what they would change about that situation or their behaviour. This retrospective engagement can lead to scenarios that are related to shame or guilt. When a person refers to 'the possession of a different personal quality (i.e. something inherent to the self)' this can be identified as a counterfactual thought associated with shame. Alternatively, when the scenario refers to a different course of action, the counterfactual thought can be associated with guilt (Niedenthal, Tangney and Gavanski, 1994: 587).

outcome of a genuine behaviour, whilst the latter is based on similar previous experiences (Tangney, Stuewig, and Mashek, 2007).

Another characteristic of SCEs is that their elicitation and manifestation do not exclude those of primary emotions. Self-conscious emotions can be generated by primary emotions or can appear simultaneously with the latter. For example, the experience of shame can be accompanied by feelings such as anxiety, anger or disgust (Gilbert, 2004). Tangney et al. (1996: 1266) discovered that shame, guilt and embarrassment are likely to arise with other emotions. Particularly, shame and guilt are likely to arise with the same basic negative emotions e.g. disgust, sadness, fear, anger, whereas shyness, astonishment, joy and happiness are characteristic to embarrassment.

Given the focus on ethical consumer decision making, an exposition of three core SCEs – guilt, shame and pride – is given here. Consistent with existing research, guilt and shame are two powerful moral emotions that arise in many situations which entail an ethical dilemma. Alternatively, pride (i.e. achievement-oriented pride) represents the opposite reaction to shame and guilt, and can act as a motivator of repeated ethical choices. Their importance is best synthesised by Tangney et al. (2007: 347): 'shame, guilt, embarrassment, and pride function as an emotional barometer, providing immediate and salient feedback on our social and moral acceptability'.

2.4.2 Guilt

From an evolutionary perspective, guilt has been defined in relation to a human care-providing system (Gilbert, 1989, 1998; O'Connor, 2000) and thus considered as the acknowledgement that one has/could harm others (Gilbert, 2004). Guilt has also been defined as the 'realization that one has transgressed a moral, social or ethical principle' (Wolman, 1973: 165) or as 'the private recognition that one has violated a personal standard' (Kugler and Jones, 1992: 318). On this basis some (e.g. Eisenberg, 2000) have claimed that guilt is a 'more moral' emotion than shame.

The relationship between guilt and 'self' represents a key characteristic that individualises this emotion. Guilt is considered a negative emotion that induces strong negative feeling but, unlike shame, the experience of guilt assumes a separation of a self and behaviour i.e. one negatively assess his/her behaviour but does not extrapolate it to the entire self (Tangney, 1991). Also, guilt involves 'feelings of tension, remorse, and regret, but does not affect one's core identity' (Eisenberg, 2000: 668).

Guilt appears to be a powerful emotion, as it does not necessarily arise only in a very personal context (i.e. referring to the 'self' or close 'others'). Earlier studies (e.g. Hofman, 1982; Cunningham et al., 1980) demonstrated that irrespective of the affective distance between the individual and others, guilt feelings will arise as long as the individual experiences some type of obligation or liability. This type of behaviour is mainly associated with the so called 'existential guilt', and relates to a perceived discrepancy between the individual and others, for which the individual chooses to be blamed e.g. unfair benefits or social issues (Lindsay-Hartz et al., 1995). Additionally, Dahl, Honea and Manchanda's (2003: 169) findings confirmed that guilt (here referring to guilt in its 'social form') is 'not limited to close or intimate relationships but in fact apply to even 'distant' or essentially non-existent relationships'. Keltner and Buswell (1996) have indicated several sources of elicitation for guilt among which include an inability to fulfil duties, self-regulation (e.g. setting a rule or goal and not being able to follow/meet it), dishonesty and harming others. Alternatively, in the more specific context of consumption, guilt is activated by three main categories: self, society and others. 'Consumer guilt related to society tends to fall under a violation of community standards, whereas consumer guilt related to the self seems to involve failures of achieving personal consumption goals' (Dahl, Honea and Manchanda, 2003: 168).

In terms of its manifestation (i.e. action tendencies) guilt is characterised by various amending behaviours such as the need to redress, to undo or balance the negative outcomes (Tangney et al., 1992), acknowledge the wrong doing and apologize (Lindsay-Hartz, 1984), or even display intropunitive reactions (Baumeister, Stillwell and Heatherton, 1995; Tangney, Burggraf and Wagner, 1995). Experiences of guilt

can also have a significant impact on individuals' perceived responsibility and on their concerns about future guilt episodes, which in turn can determine a cautious behaviour that will seek to avoid negative consequences (Gangemi and Mancini, 2007).

The review of psychology and marketing literature revealed several classifications of guilt within specific contexts. Quiles and Bybee's (1997) research discriminated between two types of guilt: *predispositional guilt* and *chronic guilt*, which are linked to different types of behavior. Predispositional guilt is associated with prosocial behaviour, religion and volunteerism, while chronic guilt is connected to antisocial behaviour (i.e. hostility), and is positively linked to negative emotionality (Einstein and Lanning, 1998)[11]. Within the field of guilt appeals three types of guilt have been identified – *reactive guilt, anticipatory guilt* and *existential guilt* (Rawlings, 1970; Izard, 1977; Ruth and Faber, 1988). Reactive guilt is aroused by the violation of one's internal behavioural standards, anticipatory guilt is elicited by the imagined transgression of such a standard, and existential guilt arises because of the perceived gap between one's and others' well-being. Existential guilt – as described above – appears to match Burnett and Lunsford's (1994: 41) description of *social-responsibility guilt*, which has been defined as guilt that 'may result from not living up to one's social obligations'. In addition to these general types of guilt, Hibbert et al. (2007) have identified two types of guilt in the context of charitable giving i.e. *social guilt* and *private guilt*.

2.4.3 Shame

Shame has been defined by some theorists as the emotion that arises when the actual 'self' is compared to the 'ideal self' or when the 'self' fails to meet social standards (Gilbert, 2003). Alternatively, other psychologists consider that shame is rather the result of getting closer to the 'undesired self' (Ogilive, 1987; Lindsay-Hartz

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[11] Some researchers (e.g. Eisenberg, 2000) argue that the distinction between the two types of guilt is not clear yet, and these views cannot be generalized.

et al 1995). In this case shame 'is an involuntary response to an awareness that one has lost status and is devalued' (Gilbert, 1998: 22). Irrespective of what type of 'self' determines shame arousal, the experience is generalized to the entire 'self'. In this case, individuals usually consider amending aspects of the self, rather than aspects of a particular behaviour (Niedenthal et al., 1994). The 'ashamed person focuses more on devaluing or condemning the entire self, experiences the self as fundamentally flawed, feels self-conscious about the visibility of one's actions' (Ferguson and Stegge, 1998:20). Another way of defining shame is as an opposite emotion to pride. As Barnett (1995 cited in Parrott, 2004: 136) acknowledges, 'shame is characterized by real or imaged disapproving audience, just as pride is characterized by real or imagined approving one'.

The importance of shame in social life is highlighted by the roles it plays. Shame can act as a 'warning signal' when the goal of generating positive feelings in others' mind has not been met or when one's actions induce negative feelings in other's mind Gilbert (2003: 1210). In relation to the social roles of shame, Greenwald and Harder (1998) identified four main focuses of shame: sexual behaviour, prosocial behaviour, and conformity and resource competition.

Sources of elicitation

Just like guilt, shame can arise by anticipation and reflection (Gilbert, 2003: 1220). From a psychoanalytical and pathological perspective, people can 'feel damaged and spoiled in some way long after the events have passed' (Gilbert, 2003: 1220). Typical sources of elicitation for shame include sexual deviance, exploitation, unattractiveness, failure to meet obligations, inability to follow social rules, fashions, or traditions, failure to compete for resources or being perceived by others as not having those competitive skills. More importantly, the feeling of shame that could be triggered both in a public or non-public context (i.e. with public exposure or not; Tangney, 1990).

Typology of shame

Closely related to the sources of elicitation is the typology of shame. Gilbert (2003) distinguishes between external shame and internal shame. External shame is generated by the shaming process induced by others i.e. related to one's imagined projection in the 'eyes' of others. Alternatively, internal shame relates 'to the internal dynamics of the self and how the self judges and feels about the self' (Gilbert, 2003: 1219). A similar classification was put forward by Smith, Webster, Parrott and Eyre (2002) who distinguish between shame caused by a negative assessment of the self, self-contempt and worthlessness; and shame generated by a public exposure and disapproval. Another classification has been suggested by Fessler (1999). In his view, there are two major conditions that arouse shame or shame-like emotions. The first refers to the social exposure of the individual's failure or fault, whereas the second relates to one's lower status, when compared to superiors in the belonging hierarchy. In relation to the matter of morality, two types of guilt can be delineated – moral shame and non-moral shame (M. Lewis, 1993), where non-moral shame is generated by incompetence or intellectual inferiority and moral guilt is 'defined explicitly in terms of beliefs about committing wrong or immoral behavior' (Smith et al., 2002: 141).

Manifestation and action tendencies

The most common feelings associated with shame are those of 'being small and inferior to others, as sense of social isolation, feelings of rejection, a desire to hide …low power and low status' (Kemeny, Gruenewald and Dickerson, 2004:154). Shame was also associated with psychological manifestations and other negative feelings such as downsizing oneself, worthlessness and powerlessness (Lindsay-Hartz, 1984; Tangney, 1989; Wicker et al., 1983). Additionally, Gilbert (2004: 133) argues that 'people with external shame are highly focused on self-presentations but can be calmed if they feel you like and accept them. People with internal shame tend to be highly self-critical and condemning, inwardly focused, and far less open to reassurance'.

Differences between guilt and shame

Given the similarity between guilt and shame in terms of valence, roles and sources of elicitation, the key difference between the two emotions are presented below. The understanding of these differences is critical for the qualitative stage of the present research as they were used to identify/code emotions accordingly.

1) The degree of self-focus is the main characteristic that enables the delimitation between guilt and shame. While guilt focuses on harm caused or potential harm, shame focuses on the self (Arndt and Goldenberg, 2004). Guilt is largely associated with a 'bad behavior', whereas shame is linked to perception of a 'bad individual' (Niedenthal et al., 1994; Tangney and Dearing, 2002). In other words the same situation can generate both shame and guilt, depending on the focus of the subject. If the subject/individual attributes the wrongdoing to the entire 'self' or to a particular behaviour, shame or guilt will be elicited respectively (Smith et al., 2002).

2) Both guilt and shame can be elicited by the violation of a social or personal standard but what sets them apart is the impact of the violation. This is more significant in the case of shame because it affects the overall character/self and is less daunting in the case of guilt because it affects the behaviour (H.B. Lewis, 1971; Tangney et al., 1996).

3) Shame and guilt appear to differ on the basis of morality. Smith et al. (2002) acknowledges that shame, unlike guilt, has both a moral and non-moral dimension.

4) Guilt and shame differ in terms of manifestation[12]. These two emotions display different action tendencies (i.e. manifestations). Shame has been linked to the desire to hide, defensiveness, interpersonal distance, whereas guilt has been associated with the desire to confess, repair the wrongdoing, and apologise (Lindsay-Hartz, 1984; Tangney, 1993).

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[12] Some have stated that the difference between guilt and shame is not determined by the nature of the situation, but rather by the individual's manifestations and motivations in subsequent behaviour (e.g. H.B. Lewis, 1971; Lindsay-Hartz, 1984).

2.4.4 Pride

Compared to other negative SCEs such as shame and guilt, pride has not been as well researched despite its acknowledged contribution to social behaviour (Tracy and Robins, 2007a). For example, one view on the social role of pride is that individuals 'feel' their position in the social hierarchy through emotions such as shame and pride (e.g. Gruenewald, 2003; Gruenewald, Kemeny and Adler, 2003 cited in Kemeny, Gruenewald and Dickerson, 2004).

Early definitions of pride (e.g. Tavris, 1985; Lazarus, 1991) described this emotion as being rooted in arrogant and ego-centred attitudes, and associated it with a high degree of self-esteem. However, consequent research moved away from this definition and acknowledged that pride is an emotion 'generated by appraisal that one is responsible for a socially valued outcome or for being a socially valued person' (Mascolo and Fisher, 1995: 66). These definitions are not contradictory but rather reflect different types of pride.

Overall, pride can be categorised into: 1) hubristic pride/hubris (Tracy and Robins, 2004; M. Lewis, 2000) and 2) achievement-oriented pride (Tracy and Robins, 2004)[13], also known as authentic pride. Tracy and Robins (2007a: 507) suggest that authentic pride is defined by a statement such as 'I'm proud of what I did' and hubristic pride is defined by an assertion such as 'I'm proud of who I am'. In Tracy and Robins's view, authentic pride is 'based on specific accomplishments and is likely accompanied by genuine feeling of self-worth….[and] connotes the full range of academic, social, moral, and interpersonal accomplishments that might be important elicitors'. Alternatively, 'hubristic pride is likely to involve a self-evaluative process that reflects a less authentic sense of self e.g. distorted and self-aggrandized self-views' (Tracy and Robins, 2007a: 507).

Extant research associates these types of pride with opposite behavioural outcomes. High levels of hubristic pride are tied to interpersonal conflicts, violent behaviour

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[13] Tracy and Robins's (2004) classification of pride is mirrored by Tangney's taxonomy of pride (Tangney, Wagner, and Gramzow, 1992; Tangney, 1990) which discriminates between alpha pride or beta pride.

and self-destructive inclinations (Bushman and Baumeister, 1998), whilst achievement-oriented pride is connected to prosocial attitudes, positive accomplishments and self-esteem (Herrald and Tomaka, 2002). Authentic pride and hubristic pride relate to different personality profiles. The former is tied to an adaptive, achievement-oriented and pro-social personality, while hubristic pride is positively related to narcissism (Leary et al., 1997) and shame-proneness as the pride individual is 'arrogant, boastful and egoistical' (Tracy and Robins, 2007b: 791).

A similar classification to Tracy and Robins's (2004) was made in the philosophy literature (Kristjansson, 2002) according to which pride can either take a hubristic form or can take the form of 'pridefulness' which implies that one should be 'proud of good moral character and its results' (Kristjansson, 2002: 105). Consequently, pride should also be seen as a 'complex emotion with its good and bad features' (Webster et al., 2003: 229).

In addition to hubristic and authentic pride, the literature around the regulatory focus theory refers to *promotion pride* and *prevention pride* (Higgins et al., 2001). The two types of pride are defined according to how they direct behaviours towards a new task goal. 'Promotion pride is oriented toward eagerness means of success whereas prevention pride is oriented toward vigilance means of success (Higgins et al., 2001: 21). Some studies (Tracy and Robins, 2004; Kitayama, Mesquita and Karasawa, 2006) have signalled the existence of *vicarious pride*, which is the type of pride that arises in response to the success of a group or significant other with which the individual identifies.

These insights into the characteristics of pride indicate how pride (in the achievement-oriented form) is relevant the context of ethical consumption e.g. from making the 'ethical' choice in terms of a purchase scenario or from recycling. However, concerted research is required in order to establish what might be its contribution.

2.5 Emotions and consumption-related decision making

The discussion of emotions in consumption-related decisions can start with their elicitation at different points within the decision making cycle. Generally, emotions can manifest themselves in one of the following forms: anticipated emotions, immediate emotions and post-decision emotions. Affect experienced at the time of decision represents immediate affect (Loewenstein and Lerner, 2003). Alternatively, emotions can surface after decision making as a consequence of that decision (Schwartz, 2000). When post-decision affect lingers on, it becomes anticipated affect for future decisions. Overall, the influence of emotions in decision making becomes much more evident at higher levels of intensity when, in some situations, they 'can overwhelm cognitive processing and deliberative decision making altogether' (Loewenstein and Lerner, 2003: 627).

Additionally, the literature can be examined through the division of emotions into basic (primary) emotions and self-conscious emotions. Hitherto, basic emotions (e.g. anger, regret, happiness, sadness) have been studied in economic theory and consumer behaviour research. For example, recent research has demonstrated the explicit influence of specific emotions (i.e. sadness and disgust) on the economic trade-off and consumer decision making process (e.g. Cryder et al., 2008). Additionally, emotions such as confidence, self-esteem, happiness, sadness, are also held accountable for other consumer behaviour manifestations such as compulsive buying (e.g. O'Guinn and Faber, 1989), addictive consumption (Elliot, 1994), self gift-giving (e.g. McKeage, 1992) and product attitudes (Dube, Cervellon, and Jingyuan, 2003). Emotions were also found to influence customer satisfaction (e.g. Westbrook and Oliver, 1991), customer loyalty (Bloemer and de Ruyter, 1999), future behaviour (Allen, Machleit, and Klein, 1992), evaluations of advertisements and brands (Holbrook and Batra, 1987), the evaluation of one's possessions (Forgas and Ciarrochi, 2001), and the information search process and loyalty (i.e. the effect of negative emotions, through the mediation of perceived risk; see Chauhuri, 1997).

An attempt to illustrate the influence of emotions in consumption was undertaken by Elliott (1998). He developed a general model of emotion driven choice that

acknowledged that non-rational preferences are embedded in the symbolic meaning of consumption and is influenced by self-illusion, self-focus, holistic perception, refusal of other tastes and non-verbal imagery. His model highlights the role of post-hoc rationality in dissipating negative emotions such as guilt, anxiety and regret (generated by specific consumption episodes). The model provides a viable conceptualisation of the potential roles of emotion as it suggests that consumers will try to eliminate negative emotions (e.g. guilt, regret) through post-hoc rationality. This proposition has not been adequately explored by empirical research in the field of ethical consumption, arguably its most pertinent application. This represents an opportunity for this research.

Compared to basic emotions, the research dedicated to SCEs in consumption is not as widespread. Research about pride in consumption is located around the concepts of promotion and prevention pride (Higgins et al., 2001), pride and product desirability (Griskevicius, Shiota and Nowlis, 2010) and the effect of emotions on shopping satisfaction (Machleit and Mantel, 2001).

Negative self-conscious emotions (i.e. embarrassment, shame and guilt) were only researched in consumer behaviour as consequences of types of behaviour, but not as generators of behaviour[14]. For example, Lau-Gesk and Drolet's (2005) study investigated embarrassment in actual and future purchasing situations and demonstrated the links between public self-consciousness and consumer behaviour meant to avoid embarrassment. Guilt was investigated in the retail purchase context (e.g. Dahl, Honea, and Manchanda, 2005) in relation to the role of intrapersonal assessment of control and interpersonal concerns as catalysts of guilt. Additionally, literature in consumer behaviour has studied guilt and shame in relation to: compulsive buying (. O'Guinn and Faber, 1989), shoplifting (Cox, Cox and Moschis, 1990), gambling (Valerie and Yaffee, 1988) or non-consumption of appropriate goods that would ensure better life. For example, Matta, Patrick and MacInnis (2005) investigated guilt and shame as the outcome of an action, the subjects being asked to recall and rate statements related to self-conscious emotions generated by both

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[14] The experimental study of this research was designed to test if pride and guilt can act as generators of behaviour.

consumption and non-consumption situations (e.g. training equipment and healthy food). Their study demonstrated that shame and guilt differ in terms of appraisal, and subsequent behavioural motivations and that these self-conscious emotions appear to be strong both in consumption and non-consumption contexts. Most important, the results pointed out that consumers choose to dissipate the negative feelings by acquiring or non-acquiring specific products.

Guilt has also been researched in relation to its persuasion power in marketing appeals[15] and two major stages in guilt appeals research can be identified. The first stage included studies that have investigated the exposure to guilt appeals, and the second stage focused on explaining the underlying processes during and after guilt exposure.

Guilt appeals have been mainly used in the context of volunteering (Dougherty, 1986; McMillen, 1971; Yinon et al., 1976), and charities (Bozinoff and Ghingold, 1983; Eayrs and Ellis, 1990; Regan, 1971). Alternatively, some research has been dedicated to investigating the impact of guilt appeals on various targeted segments e.g. working mothers (Lee-Wingate, 2006). In relation to guilt appeals in prints, Huhmann and Brotherton's (1997) review exposed the intense use of appeals related to charity donations and use of health products; in both cases the message was delivered mainly through anticipatory guilt.

Research has also shown that the evaluation of adverts is influenced by the levels of guilt that marketers employ. Some (e.g. Cotte, Coulter and Moore, 2005) concluded that high levels of guilt are not recommended due to potential negative consequences relating to viewers' attitudes towards the advert and sponsor. Other researchers (e.g. Englis (1990) and Pinto and Priest (1991)) argued, in line with the reactance theory (Brehm, 1966) that adverts depicting high levels of guilt trigger a series of negative emotions such as anger, disgust and reduced positive emotional reactions. Similarly, McGuire (1969) also draws attention towards the benefits of using moderate guilt appeals such as increased attention, better persuasion and comprehension. This supposition was supported by Coulter and Pinto (1995) who

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[15]Guilt appeals can be defined as 'messages that evoke guilt through attributions of responsibility for … negative consequences' (Block, 2005: 2290).

acknowledged that low and medium levels of guilt (applied to basic products such as bread and dental floss) are desirable in marketing communications and that they influence viewers' attitudes and attributions. Alternatively, Block (2005) considers that higher levels of guilt can actually benefit appeals as they increase persuasion. An interesting view on this matter was put forward by Bennett (1998) who claims that there is not a real 'resistance to guilt-intensive communications' but, once the level is increased, one type of emotion metamorphoses into another (i.e. guilt into shame).

In addition to the level of guilt, viewers' responses to the advert can be influenced by series of situational factors such as: unpleasant feelings associated with a negative outcome; perceived responsibility for causing the negative outcome; perceived insufficient justification for one's actions; perceived violation of values; and beliefs about whether the outcome was foreseeable or preventable (Kubany and Watson (2003) cited in Block, 2005: 2299-2300). Other variables that might influence the efficiency of guilt-inducing adverts are the individual differences such as locus control, self-blame, inherent guilt (Ghingold, 1981), self-esteem levels (Bennett, 1998), one's knowledge and experience (Coulter, Cotte and Moore, 1999), knowledge of advertising and the advertiser (Hibbert et al., 2007). Likewise, guilt proneness is critical in the viewer's response to a guilt appeal.

Research has also demonstrated that viewers' can display various *defence mechanisms* in order to counteract the intentions of persuasion. Kubany and Watson (2003) referred to two guilt avoidance techniques: guilt reduction when carrying out an amending behaviour or using cognition and beliefs and guilt avoidance when distracting himself/herself from guilt inducing situations or adverts.

Given the mixed method approach of the present study, the review about emotions and decision making (both generic and consumption-related) was also conducted in relation to how emotions are positioned and linked to other independent and outcome variables relevant to decision making.

The review of the literature showed that a large number of studies confirm the role of emotions (both primary and SCEs) as *independent predictors* of outcome variables

i.e. they do not operate through attitude. The direct influence of emotions on intentions and/or behaviour was confirmed across different areas of decision making such as pro-social behaviour (i.e. blood donation, charity donation), food and beverage consumption, environmental behaviour, sexual behaviour and exercising (see Table 2.1).

Table 2.1 Evidence for emotions as independent predictors

Source	*Findings*
Emotions as independent predictors	
Allen, Machleit and Kleine (1992)	Attitudes and emotions (contempt, joy, sadness, shame) are predictors of blood donation behaviour. Attitudes do not mediate completely the influence of emotions in donation. In some situations only emotions predict behaviour, and attitude does not act as mediator for the impact of emotions on behaviour.
Smith, Haugtvedt, and Petty, (1994)[16]	The affective reactions (i.e. 'guilt' and 'feeling good' measured as general emotional reactions to recycling) to self-reported behaviour (i.e. not stimuli were presented to subjects) are correlated to recycling. These two emotions predict behaviour beyond the explanation offered by attitude. Attitudes which are characterized by low importance and low accessibility increase the predictive power of emotions. Attitude strength moderates the link affect-behaviour.
Parker et al. (1995)	Anticipated regret and moral norm enrich the predictive ability of Theory of Planned Behaviour for avoiding driving violations.
Richard, van der Pligt and de Vries (1996)	Anticipated positive and negative emotions (i.e. 'feel good', 'feel bad') explain a significant part of the variance in three types of behaviour – eating junk food; using soft drinks and drinking alcohol.
Richard et al. (1998)	Anticipated regret and worry contribute to the better prediction of behavioural intentions within the framework of Theory of Planned Behaviour, in the context of precautionary sexual behaviour.

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[16] Unlike Smith, Haugtvedt, and Petty's (1994) research, the current experimental study was designed to examine the influence of both guilt and pride and, more importantly, to measure behaviour through observed/actual behaviour rather the self-reported behaviour (see Chapter 3 and Chapter 5).

Source	Findings
Emotions as independent predictors	
Perrugini and Bagozzi (2001)	The findings reflect a decision sequence which acknowledges a series of independent predictors and desire as mediator: attitude, subjective norms, perceived behavioural control, negative anticipatory emotions → desire → intentions → behaviour. Positive anticipatory emotions (e.g. excited, delighted, happy, glad, satisfied, proud, self-assured) predict desire to exercise and diet, whereas negative anticipatory emotions (e.g. angry, frustrated, guilty, ashamed, sad, disappointed, depressed, worried, uncomfortable, fearful) predict desire to study.
Passyn and Sujan (2006)	In the context of using sunscreen and eating high fibre foods, emotions (fear and combination of fear + other emotion) have an impact on intentions and on behaviour.
Carrus, Passafaro and Bonnes (2008)	The study demonstrates that negative anticipatory emotions influence intentions related to pro-environmental behaviour through the mediation of desire. The complete decision sequence is: attitude, subjective norms, perceived behavioural control, negative anticipatory emotions → desire → intentions related to pro-environmental behaviour.
Sandberg and Conner (2008)	A meta-analysis analysis of studies based on extended versions of Theory of Planned Behaviour reports that: a) in a significant amount of studies there was a strong relationship between anticipated regret and intentions and it added to the prediction of intentions over and above the Theory of Planned Behaviour variables. b) a moderate relationship between anticipated regret and behaviour where the emotion has a clear influence on future behaviour. The decision making sequence reflects the following pattern: attitude, subjective norms, perceived behavioural control, anticipated regret → intentions → behaviour.
Basil, Ridgway and Basil (2008)	The impact of a message trying to persuade charity donation is effective in the arousal of guilt through the mediation of empathy. Guilt in turn determines donation behaviour.
Wang (2010)	Attitude and anticipated emotions (angry, regret, guilt, tensed, displeased) influence exercising intentions, which in turn determine actual behaviour.

The findings of other studies suggest that emotions act as *antecedents* of attitude in the decision making process. This means that emotions contribute to attitudinal appraisals and do not impact directly on behaviour/intentions, with affective reactions (along variables such as beliefs and experiences) informing attitudinal evaluations. The studies reviewed below provide evidence from contexts such as

evaluation of television programme and public sector adverts, brand evaluation and recycling (Table 2.2).

Table 2.2 Evidence for emotions as antecedents of attitude

Source	Findings
Emotions as antecedents of attitude	
Lord (1994)	Positively framed recycling adverts lead to more favourable attitudes towards recycling. Negatively framed adverts are influential in the situation of publicity generated news by acquaintances. Adverts framed positively or negatively (i.e. satisfaction and fear) lead to changes in actual recycling behaviour.
Murry and Dacin (1996)	Positive and negative emotions elicited by television programmes lead to similar evaluations of the programme. Beliefs moderate the link emotion-attitude.
Bennett (1998)	In the context of non-profit and public sector adverts, guilt leads to positive attitudes, whereas shame to negative attitudes.
Coulter, Cotte and Moore (1999)	Guilt informs consumers' attitude towards the advert which subsequently influences intentions. Consumers' response to the advert depends of the evaluations of the advertisement's credibility and consumers' perceptions of the advertiser's manipulative intent. Various contexts are presented for anticipatory, existential and reactive guilt.
William and Aaker (2000)	Pure-valence and mixed-valence emotions (e.g. mixture of happiness and sadness related to recollection of a deceased grandmother) impact differently on attitude towards the advert.
Dillard and Peck (2000)	Cognitive response and emotions influence attitude towards various issues (e.g. drug crimes, poverty, AIDS, disabilities) thorough the mediation of perceived effectiveness of the advert.
Allen, Machleit, Kleine and Notani (2005)	Fear and sadness in an anticipatory form are revealed as antecedents of attitudes in blood donation.
Lau-Gesk and Meyers-Levy (2009)	The link between emotions (positive, negative and mixed valence) and attitude towards the advert is moderated by motivation.

Very little evidence is offered to support the role of emotions as moderators or mediators within models of decision making (Table 2.3). Such findings are limited to contexts such as decisions to quit smoking, vaccinations and condom use (i.e. for emotions as mediators) and decisions to exercise (i.e. for emotions as moderators).

Table 2.3 Evidence for emotions as moderators and mediators

Source	*Findings*
Emotions as mediators	
Dijkstra and Den Dijker (2005)	The expectation for an external outcome expectation (related to smoking) can lead to negative self-evaluative emotions (i.e. dissatisfied, stupid of me, ashamed, fed up with myself, blame myself, angry at myself, guilt, regret – grouped as one factor). These negative emotions predict intention and intention predicts behaviour (i.e. quitting smoking).
Chapman and Coups (2006)	Perceived risk related to the decision not to vaccinate leads to emotions of worry and regret which affect actual behaviour (i.e. vaccination).
Hynie, MacDonald and Marques (2006)	In the context of using condoms, attitude and subjective norms are found to motivate intentions to use such products and subsequently behaviour. Anticipated guilt and shame partially mediate the effect of attitude and norms on intentions.
Steenhaut and Kenhove (2006)	The influence of idealism on ethical belief is partially mediated by anticipated guilt. Ethical belief predicts ethical intentions.
Emotions as moderators	
Abraham and Sheeran (2003)	Attitude, subjective norms and perceived behavioural control predict intentions physical exercise. Behaviour is predicted by intentions and anticipated regret moderates link between intentions and behaviour.

Table 2.4 below presents a summary of other relevant studies that could not be grouped under the main categories of influences that emotions can play in models of decision making.

Table 2.4 Other relevant studies about emotions

Other studies	
Ajzen (2001)	Summary of moderators of attitude-behaviour; emotions are not mentioned.
Seitz, Lord and Taylor (2007)	This paper reviews factors that moderate the link attitude-behaviour; emotions are not mentioned. The link attitude-behaviour is moderated by activation of emotions (passive/active) associated with and attitude object. Emotions are presented as an affective component of attitude.
Hibbert et al. (2007)	Guilt impacts on donation intentions but this link is mediated by cognitive processes related to manipulative intent and beliefs.
Griskevicius, Shiota and Nowlis (2010)	Pride and contentment impact differently on product desirability and consequently on behavioural intentions.
Taute, Huhmann and Thakur (2010)	Emotional information management (EIM) influence consumers' attitude towards the ad and intentions in the context of public service announcements. EIM has a significant relationship with the dependent variables for ad response (attitude and intentions) for negative emotional appeals but not for positive appeals.

In conjunction with the findings from the psychology literature (Section 2.2 and 2.4), the literature summarised in the tables above, offers support for the proposition that emotions can act as independent variables in the prediction of intentions and behaviour. This review indicated that Taute Huhmann and Thakur's (2010) study about emotional information management (see Table 2.4) could offer interesting insights to the present research topic and this is explained in Section 2.6 below.

2.6 Emotional information management as potential moderator

The recently developed Emotional Information Management (EIM in Taute et al., 2010) concept with its four dimensions (recognition of emotions, management of negative emotions, optimistic utilisation of positive emotions and empathy) has been

tested so far only in the context of drink and driving through adverts inducing fear and regret, and humour respectively. Only a general relationship was revealed between some EIM dimensions and the response to adverts, which was measured as an index of attitude to advert and intentions to comply with behaviour. Although this index was created in order to simplify the identification of significant relationships, this is not ideal as the variables are distinct concepts. There is also a need to study relationships between each of these dependent variables and other variables, beyond intentions and attitude. The potential moderator role of EIM for the relationship emotions-intentions/behaviour is reflected by the characteristic and roles played by each of its dimensions, which are described below.

Recognition of emotions is a well-established concept in developmental psychology (Lane et al. 1990) and it is considered vital in emotional human processes i.e. the adaptive value of emotions and emotional competencies (Brackett et al., 2006; Izard, 2001; Mayer ans Salovey, 1995) which are relevant to all types of communications (Taute et al., 2010). Individuals with greater ability to recognize emotions are likely to use specific approachs and avoidance behaviour (Salovey and Mayer, 1990) whereas individuals with reduced ability to recognize their emotions would be more likely to respond instinctively to emotions loaded ads (Taute et al., 2010). Taute et al.'s study revealed a significant inverse relationship between recognition of emotions and the outcome variable, measured as index of the attitude towards the ad and intentions to comply with suggested behaviour. This relationship appeared in the case of the positive advert (i.e. inducing humorous feelings) but not in the case of the negative advert (i.e. eliciting fear and regret).

The *regulation of emotions* is documented in psychology and it refers to both *management of negative emotions* (Ochner and Gross, 2005; Gross and Thompson, 2007) (or 'coping' - see Lazarus, 1991) and *utilisation of positive emotions* in order to balance undesired emotions or overcome certain obstacles (Schutte et al., 1998; Tapia, 2001). Gross (1998: 275) has defined emotion regulation as 'the processes by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions. Emotion regulatory processes may be automatic or controlled, conscious or unconscious' and they are relevant for both

positive and negative emotions. Coping differs from emotional regulation through its 'focus on decreasing negative affect, and by its emphasis on much larger periods of time' (Gross and Thompson, 2007: 12). Specific coping techniques for guilt and shame in non-consumption situations have been identified by Silfver (2007) and these included reparative behaviour, chronic rumination and defences[17]. Although management of negative emotions might appear irrelevant to the pride group it could be argued that even those consumers in the pride group were exposed to some stimulus evoking negative feelings such as guilt, regret, and sadness due to their inconsistent or lack of recycling behaviour. This was actually confirmed by the pre-tests which indicated a low negative affect among some respondents. It can be assumed that the feeling of pride could take over negative emotions if the individual is able to manage his/her negative emotions.

Taute et al.'s (2010) study presented mixed results about the relationship between *empathy* and the two types of marketing communications. In the case of the negative advert cognitive empathy[18] had a negative relationship with responses to advert (intention and attitude), whereas emotional empathy had a positive relationship with the outcome variables. An overall significant relationship between empathy and the dependent variable was not found. Alternatively, no relationship was identified between empathy and the response to the positively framed advert.

Having reviewed emotions within the psychology and marketing literature, the next section (2.7) will examine the area of ethical consumption, the context of this research. The understanding of its characteristics and the literature gaps were considered critical in setting the research questions and planning the research design.

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[17] *Reparative behaviour* refers to actions taken to correct the cause of emotion, and intentions and promises to act differently in the future. *Chronic rumination* presumes a long-lasting uneased emotional experience. In Silfver's (2007) classification *defences* include: externalising responsibility, minimising the importance of the event, and avoiding certain thoughts, people or situations.

[18] In Taute et al.'s (2010) study the empathy scale is comprised of items that measure cognitive empathy and items that measure emotional empathy.

2.7 Ethical consumption

This section is organised in two sub-sections. The first one includes a discussion the key streams and findings related to ethics and consumption and a summary of main models employed within this broad area. This is followed by a sub-section dedicated to defining ethical consumption and ethical consumers by means of which a summary of key studies is also presented.

2.7.1 Ethics, consumption and the consumer

The literature within the topic of ethics and consumption has largely followed two streams of research. The first stream, consumer ethics literature, is principally concerned with the behaviour of the 'fraudulent consumer' (Gardner, Harris, and Kim, 1999), whose misconduct ranges from the copying of computer software (Thong and Yap, 1998; Vitell, Lumpkin, and Rawwas, 1991) to the purchase of illicit goods (Albers-Miller, 1999). The second stream, the ethical consumption, has focused on more positive behaviours such as fair trade (e.g. Fridell, 2006) and green products and consumers (Laroche, Bergeron, and Barbaro-Forleo, 2001). Though examining different aspects of consumer behaviour, the unifying element of these two streams is ethics (i.e. in both cases the decision maker refers to whether to include or not ethical concerns in his/her judgment). Moreover the two streams are connected as advances in one area have informed research in the other. Within both literatures particular attention was paid to models of decision making that considered an ethical component. Some of these models focused on the societal level of ethical consumption and other models on the individual level, involving ethical issues in business (e.g. Ferrell and Gresham, 1985; Hunt and Vitell, 1986, 1993; Trevino, 1986) and ethical issues of consumers (e.g. Marks and Mayo, 1991; Shaw and Shiu, 2002). The link between the individual and the societal, the models and the corresponding streams of research is also reflected in consumer's dual representation – 'customer as a citizen' and 'citizen as a customer' (Bennigsen-Foeder, 1988).

In terms of individual psychological processes, the research interest has moved from models related to managers' decision making process in ethical dilemmas (e.g. Hunt and Vitell, 1986) to a consumer-oriented perspective (e.g. Mowen, 1990). Initially, much of the investigation into ethical decision making was hampered by the tensions between philosophy and ethical behaviour (see Marks and Mayo, 1991). These were subsequently resolved by Hunt and Vitell's (1986) model, which incorporated both deontological norms and teleological principles. This model was subsequently used by Marks and Mayo (1991) in the context of consumer behaviour which also identified the need to distinguish between self and other stakeholders in the modelling of the teleological process, as the decision-maker evaluates and chooses differently, depending to which party is likely to bear the consequences.

Other models were based on Ajzen's (1991) Theory of Planned Behaviour (TPB). Some of these studies highlighted the need to incorporate additional variables such as ethical obligation (e.g. Shaw and Clarke, 1999) and self-identity (e.g. Sparks and Shepherd, 1992) to increase the predictive ability of the existing model. Despite Shaw and Shiu's (2002) extension of the TPB (i.e. by adding self-identity and ethical obligation) their results suggested the explanatory power of the model was still limited; the attitude-behaviour gap was still unsolved. Given the TPB's limitations in explaining consumer behaviour, the concept of neutralization has been used to investigate consumers' unethical behaviour (e.g. Strutton, Vitell, and Pelton, 1994) and the attitude-behaviour gap (e.g. Chatzidakis, Hibbert, and Smith, 2007). These findings point out the necessity of updating existing models of consumer decision making through the inclusion of further variables in the modelling of consumer decision making. In line with this, emotions are patently a powerful category of variables. Previous research has already highlighted their potential in the explanation of ethical consumer decision making (e.g. Shaw and Clarke, 1999). Although Marks and Mayo's (1991) research pointed out an 'emotional footprint' (i.e. feelings such as remorse, shame, guilt, embarrassment, and anxiety) of those respondents selecting an unethical option, no further attention was paid to these emotions.

2.7.2 Defining ethical consumption and the 'ethical consumer'

The term 'ethical consumption' has been used in the literature to describe consumers' purchase and use of products that incorporates a salient ethical/moral dimension. The hedonic function and/or product utility are, to some extent, subordinated by concerns about right and wrong and consequences of consumption acts (Starr, 2009). Research in the area of ethical consumption is broad and long standing. Studies looking at the main areas of concern (e.g. Low and Davenport, 2007; Memery et al., 2005) confirmed the broad range of issues that consumers display i.e. from environmental issues to human rights and ethical trading, to food quality. Research on environmental issues investigated recycling (Jackson et al., 1993; Schultz, 2002), whereas considerations about human rights included labour conditions (e.g. Elliot and Freeman, 2001) and child labour (e.g. Edmonds and Pavcnik, 2002; Ranjan, 2001). Alternatively, ethical trading studies looked into fair trade products (e.g. Fridell, 2006; Golding and Peattie, 2005; Hira and Ferrie, 2006) and green products (Laroche, Bergeron and Barbaro-Forleo, 2001; Rowlands, Scott and Parker, 2003). Consumers' preferences and ethical concerns on the basis of culture were also areas of interests for researchers who discovered the influence of cultural differences in the prioritisation of ethical issues (Belk, Devinney and Eckhardt, 2005; Sriram and Forman, 1993). Moreover, extant literature also highlighted the most likely factors to influence ethical decision-making (e.g. quality, price, convenience, brand) to the detriment of ethics (Cowe and Williams, 2000; Levi and Linton, 2003; McDonald et al., 2006), and the role of personal norms interrelated with responsibility and trust which determine consumers' pro-social behaviour (Osterhus, 1997; Thøgersen, 1999). There has been also a continuous strive to understand ethical consumers' motivations (e.g. Megicks, Memery and Williams, 2008), reasons for boycotting (John and Klein 2003; Klein, Smith, and John 2002), attitudes towards an unethical and pro-social behaviour (e.g. Muldoon, 2006; Thogersen, 2005), values (e.g. Shaw et al., 2005), aspects of the decision making process (McDonald et al., 2009), and modelling of consumer rational decision making (e.g. Shaw, Shiu and Clarke, 2000; Shaw et al., 2006; Uusitalo and Oksanen, 2004).

However limited attention has been paid to emotions. Only a handful of studies have made reference to emotions and moods experienced in the context of ethical/unethical choices. For example, general feelings of discomfort (Szmigin, Carrigan, and McEachern, 2009) along with guilt (Dahl, Honea, and Manchanda, 2003; McEachern, Warnaby, Carrigan, and Szmigin, 2010) have been used to describe consumers' affective responses to unethical choices. Additionally Leonard-Barton and Rogers (1980) found that guilt motivates a particular category of voluntary simplifiers, the 'conformists'. Beyond these observations no comprehensive study of emotions (both basic and self-conscious emotions) has been conducted in the ethical consumption.

Despite this research endeavour an inclusive understanding of consumers' ethical-unethical behaviour has not been achieved. Consumers claim the influence of values and intentions but this does not translate into practice. One explanation for this misalignment between academic research and reality is the so called 'gap' between attitudes and behaviour (Chatzidakis et al., 2007). Inconsistent choices and attitude-behaviour gaps of consumers who engage in ethical consumption have also been briefly reported by earlier studies (e.g. Carrigan and Attalla, 2001; De Pelsmacker, Driesen and Rayp, 2005; Schroder and McEachern, 2004). Another explanation put forward was the 'flexible' and 'dissonant behaviour' that ethical consumers adopt (McEachern et al., 2010; Szimigin et al. 2009). McEachern et al. (2010: 397) describe the dissonant behaviour of the conscious consumer is using the term 'flexibility' which is 'the ability to change, adapt, and/or react to decision-making environments with little forfeiture of time, effort, cost, or product performance'.

Another important stream of research in ethical consumption was preoccupied with the definition and representation of ethical consumers' profile (see details in Diamantopoulos et al., 2003; Memery et al., 2005) which can be influenced by education, income, gender, religion and area-specific norms in some ethical consumption situations (Starr, 2009). The profile of the ethical consumer has been undergoing continuous conceptual transformations as definitions included: the 'environmental conscious, concerned' consumer (e.g. Berger and Corbin, 1992; Ellen, Wiener and Cobb-Walgren, 1991), the 'green' consumer (e.g. Prothero, 1990), the

'ecologically concerned' (e.g. Schwepker and Cornwell, 1991), the 'socially conscious, concerned and responsible consumer' (e.g. Belch, 1982) and the 'ethical consumer' (e.g. Shaw and Clarke, 1999; Strong, 1996). Among these, the last term can be regarded as the most comprehensive one since it describes a consumer preoccupied by a variety of ethical issues.

This abundance of definitions indicates a lack of congruency in categorising the ethical/conscious consumer. For example, according to Webster (1975: 188), a socially conscious consumer is 'a consumer who takes into account the public consequences of his or her private consumption or who attempts to use his or her purchasing power to bring about social change'. Alternatively, Roberts (1993: 140) defines the socially responsible consumer as 'one who purchases products and services perceived to have a positive (or less negative) influence on the environment or who patronizes businesses that attempt to effect related positive social change'. Perhaps this definitional inconsistency is due to the tendency to assume that there are essentially two types of consumers – ethical and unethical ones; or at best that consumers can be located on a continuum of ethics (McDonald et al., 2006), moving between three main categories: non-voluntary simplifiers, beginner voluntary simplifiers and voluntary simplifiers, where beginner voluntary simplifiers include for example 'people [that] have strong views on waste reduction without examining the ethical behaviour of companies' (McDonald et al., 2006: 525). However, in Shaw and Newholm's (2002) view, contemporary consumers should be divided into two categories according to their level of consumption – i.e. consumers that maintain a certain level of consumption and consumers that reduce the level of their consumption.

All these views support Low and Davenport's (2007: 342) observation that 'the consumer is a fragmented and fickle creature, and an ethical identity becomes only one of many personas that a consumer can inhabit at a given time within a certain space'. Another reason for definitional imprecision might be methodological. A significant tranche of extant research provides a delineation based measurement scale scores in which actual behaviour is not adequately cross-referenced with attitude orientation (e.g. Follows and Jobber, 2000; Freestone and McGoldrick,

2008). The two explanations are interrelated and they call for a qualitative approach that would examine more closely the complexity and fragmentation of decision making in ethical consumption. There is some evidence for the proposition that, in the context of ethical consumption, consumers behave in a more complex and contradictory fashion. Carrigan and Attalla's (2001: 570) research pointed out that information about unethical practices affects consumer's behaviour only in relation to certain products and that 'rather than behaving ethically across the board, consumers seem only willing to be selectively ethical'. McEachern et al. (2010: 397) also observe that the 'conscious' consumer is 'an important group [of consumers] that exhibit a complex mix of behaviour'. Perhaps the entirely ethical consumer is a 'myth'; at least in behavioural terms. The so-called 'triple bottom consumers', depicted by Low and Davenport (2007) as being concerned simultaneously with human/social welfare, animal welfare and environmental welfare, might be exceptions.

Despite the fact that studies such as those of McEachern et al. (2010) and Carrigan and Attalla's (2001) raise an important point about the inconsistency of behaviour among 'predominantly' ethical consumers, more detailed evidence is required to explain how unethical behaviour is sustained over time. McEachern et al.'s (2010) study is confined only to the context of food markets and their inventory of explanations for dissonant behaviour is limited to standard explanations such as time, convenience, costs, quality, pragmatism, knowledge pressures and reduced individual power. There is scope to extend the list of justifications offered by consumers both beyond a single consumption context and to other categories of consumers 'more' or 'less' ethical and to examine emotions.

In conclusion, Section 2.6 presented the main areas of interest in ethical consumption and their findings. Overall, the predictive ability of extant models of decision making applicable to ethical consumption is rather limited and this might be explained by the overlook of other significant variables such as emotions. Even qualitative studies examining issues associated with ethical consumers showed very little interest in pursuing the non-rational side of ethical/unethical decisions. This research seeks to address this balance.

2.8 Investigating self-conscious emotions in the context of ethical consumption

Section 2.4 and 2.7 have explained in detail the characteristics of SCEs and extant research in ethical consumption, but a clearer explanation of why SCEs are relevant for investigation in the context of ethical consumption is required and this is provided below.

Research in the area of ethical consumption is connected to range of issues such as fair-trade, recycling, human rights and abuse, products and animal testing. And generally the 'ethical consumption' describes consumers' purchase and use of products that incorporates a salient ethical/moral dimension in relation to any of the following areas: human, environmental and animal welfare. According to Star (2009), when consuming ethically individuals render the hedonic function and/or product utility secondary, while right and wrong and consequences of consumption are the most important. The negative emotions of shame, guilt and embarrassment have been classified as moral emotions since they presume that the individuals experiencing such emotions consider the ethical/moral implications of their actions, whether in relation to another person or the society as a whole (Haidt, 2003: 276). It is this element of morality/ethics which links SCEs to the area of ethical consumption and renders them relevant for examination.

In relation to the area of human welfare, some studies in the field of ethical consumption have looked at the role of personal norms and consumers' pro-social behaviour (Osterhus, 1997; Thφgersen, 1999). This is a particular are where SCEs are expected to influence consumption because previous research in psychology has shown that they can motivate individual to adhere to generic norms and standards (Dickerson et al., 2004). For example, whilst achievement-oriented pride is connected to prosocial attitudes, positive accomplishments and self-esteem (Herrald and Tomaka, 2002) while induced guilt can encourage pro-social behaviour can as volunteering (Dougherty, 1986) and charity donations (Bozinoff and Ghingold, 1983).

The need to research on emotions, particularly SCEs, in ethical consumption is also justified through the fact that the 'self' is the core component of SCEs (Leary, 2007).

Consumer research studies have found that the self can be central to consumption i.e. consumers want to label their identity through consumption (Cherrier, 2005) and possessions help define our extended self (Belk, 1988). The concept of self-identity has also been found to be relevant in ethical consumers (Shaw, Shiu, and Clarke, 2000).

Another element that connects SCEs to ethical consumption is the social aspect that both involve. Previous research has established that in many situation individual consumption has a salient social dimension (e.g. Higgins and Marlatt, 1975; Fitzmaurice and Comegys, 2006; Arnold and Reynold, 2003). Similarly, SCEs assume a social dimension. For example, research in psychology points out that individuals 'feel' their position in the social hierarchy through emotions such as shame and pride (e.g. Gruenewald, 2003). Additionally Tagney et al. (2007: 347) consider that 'shame, guilt, embarrassment, and pride function as an emotional barometer, providing immediate and salient feedback on our social and moral acceptability'.

2.9 Conclusion and research questions

This chapter started by reviewing different theories and models of emotions. Overall these suggested the ability of emotions to influence decision making, across a range of social contexts. The first theories presented in this chapter (i.e. The Affect Priming, The Affect-as-Information Model, The Affect Infusion Model and The Differential Emotion Theory) are more generic since they explain some of the properties that emotions entail and view on how emotions influence judgements i.e. by providing affective information or via infusion. Alternatively, The Appraisal Tendency Approach (and related framework; Han, Lerner and Keltner, 2007), presents the underlying mechanisms (i.e. appraisal dimensions and appraisal themes) that not only explain the manifestation of emotions but only why emotions of similar valence can have different impacts on people's choices. It is the latter aspect that will inform the present research because it suggests that perhaps different negative SCEs (i.e. guilt, shame and embarrassment) can influence consumption choices in a different way despite being part of the same category of emotions and have the same valence.

Coupled with the results of the qualitative findings and previous research, this theory will help to choose the negative SCEs to be included in the experimental study. These insights will also be considered when planning, collecting and analysing the qualitative data. The Model of Cognitive Appraisal Theory (Watson and Spence, 2007) suggested that the outcome desirability appraisal dimension is particularly representative for emotions such as pride and guilt because they are related to desirable or undesirable events. Thus, the concept of desirability and desirable/undesirable outcomes will be considered for inclusion in the development of the interview guide for the qualitative stage of this research. Finally The Model of Goal-Directed Behaviour (Perugini and Bagozzi, 2001) suggested that anticipated emotions influence intentions and behaviour through the mediation of desires. This model will have a key role in the development of the present research because it offers empirical evidence that emotions can significantly impact on individual's decisions. However, Perugini and Bagozzi (2001) measured positive and negative emotions as part of an overall positive and negative emotional index, instead of estimating the discrete impact of SCEs. Thus, the qualitative stage of the present research will aim to confirm which emotions are most relevant in the context of ethical consumption, while the experimental study will be designed to measure the discrete impact of positive and negative SCEs on intentions and behaviour.

Following the analysis of models and theories, a review of the psychology literature about SCEs was undertaken to examine the influence of these emotions, to identify their key features and how these impact consumers' decision making in the context of ethical decision making. The review indicated that guilt, shame and pride can have a strong motivational role in relation to decisions that entail some notion of morality/ethics and, in the case of pride only, some notion of achievement. The review also showed that ethical consumption is a natural context for the investigation of SCEs because there are several aspects which link them: personal norms and pro-social behaviour, the 'self' and the social aspect (see detailed explanation in Section 2.8).

A review of the literature of emotions (both basic emotions and SCEs) in consumption-related decisions was conducted. This analysis revealed that despite

the fact that generic emotions have been investigated, limited attention has been paid to SCEs. Guilt and/or shame have been explored in relation to behaviours such as charity donation and attitudes towards adverts. Other studies looked at the same emotions but as part of a general index of negative emotions (which included additional emotions) in areas such as studying, exercising, pro-environmental concerns, and smoking. However, a general index limits the ability to identify the extent of the impact that guilt or shame have at an individual level. Research about pride in consumption is further limited and located around the concepts of promotion and prevention, product desirability and shopping satisfaction. Thus, there is substantial scope for research to analyse SCEs in the context of ethical consumption.

In relation to ethical consumption, the literature review pointed out that although previous studies have investigated a series of issues (e.g. profile of ethical consumers, motivations for ethical consumption, rational modelling of decision making) and sub-contexts (human, environmental and animal welfare-related), very little attention has been paid to the role of emotions, and SCEs in particular. In addition, the literature review also suggested the possibility of the EIM construct to act as a moderator for influence of SCEs on intentions and/or behaviour.

Overall, this chapter offered an overview of SCE's characteristics and ability to motivate all kinds of behaviour. It also revealed limited research undertaken in relation to SCEs (in particular pride) in the context of ethical consumption and thus pointed towards the need for a research into the manifestation of emotions in ethical-unethical consumption choices. Based on the identification of these gaps, the following research questions were formulated:

RO1: To investigate what emotions occur in choices that are 'ethical' and consciously 'unethical'.

RO2: To understand the anatomy of emotions in ethical consumer choice i.e. in terms of any discernible taxonomy, intensity, sources of elicitation, temporal manifestation etc. and how do they influence consumers' decision making.

RO3: To examine if and how consumers manage the emotions aroused by 'ethical' and 'unethical' choices.

Chapter 3   Methodology

3.1 Introduction

This chapter aims to give an overview of the methodology used in the two studies conducted for this research. It starts by presenting a brief outline to the mixed-methods approach employed (Section 3.2) and its positioning within the positivism paradigm. Section 3.3 presents in detail the methodology for the qualitative study, while Section 3.4. details the methodology for the experimental study. The chapter concludes with a summary (Section 3.5).

The literature review presented in Chapter 2 revealed that emotions in ethical consumption have been under-researched. It became clear that there were opportunities for both an exploratory study into how emotions (including SCEs) might influence decision making in ethical consumption, and for testing the impact of marketing communications that induce such emotions on consumer intentions and actual behaviour. These research opportunities, which were meant to complement each other, required different methodologies.

3.2 Mixed-methods approach

Given the research objectives, the present research was carried out in two stages (see Figure 3.1) and it was designed as a mixed-method investigation into the role of self-conscious emotions in ethical consumption. The mixed methodology was considered appropriate because the present research wanted to gain an insight not only into the manifestation and influence of SCEs in relation to consumers' decision making (via a qualitative exploratory study) but also to test and compare to what extent marketing communication inducing such emotions can sway consumers towards ethical product choices (via an experimental study).
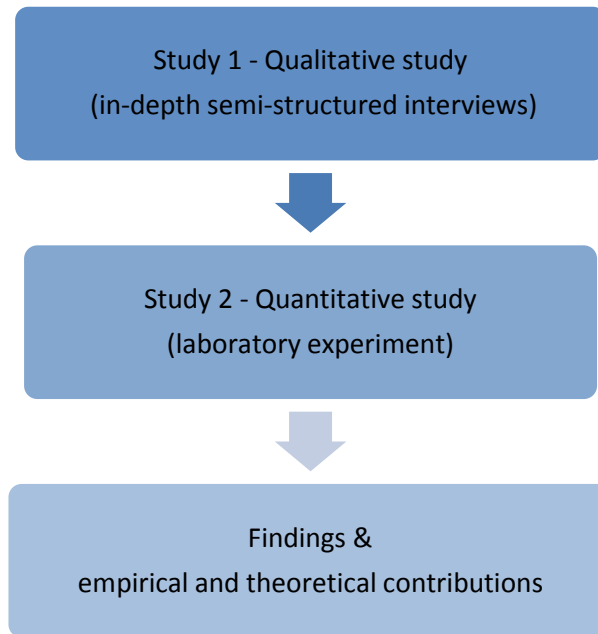
Figure 3.1 Stages of the present research

The methodological issues for the two studies are presented below (Section 3.3 and Section 3.4) while the findings are detailed in Chapter 4 and Chapter 5 respectively.

The mixed-methods approach used in this research sits within the positivist paradigm (see Table 3.1 for details). Generally, a paradigm has been defined as 'a loose collection of logically held-together assumptions, concepts and propositions that orientates thinking and research' (Bogdan and Biklan, 1982: 30). The three different dimensions which define paradigms (i.e. ontology, epistemology and methodology) are also presented in Table 3.1.

Table 3.1 Alternative inquiry paradigms

Item	Positivism	Post-positivism	Critical theory	Constructivism
Ontology	Naïve realism – 'real' reality but apprehendable	Critical realism – 'real' reality but only imperfectly and probabilistically apprehendable	Historical realism – virtual reality shaped by social, political, cultural, economic, ethnic, and gender values; crystallized over time	Relativism- local and specific constructed realities
Epistemology	Dualist/objectivist; findings true	Modified dualist/objectivist; critical tradition/community; findings probably true	Transactional/subjectivist; value-mediated findings	Transactional/ subjectivist; created findings
Methodology	Experimental/manipulative; verification of hypotheses; chiefly quantitative methods	Modified experimental/manipulative; critical multiplism; falsification of hypotheses; may include qualitative methods	Dialog/ dialectical	Hermeneutical / dialectical

Source: Guba and Lincoln (1994: 109)

3.3 Methodology for qualitative study

This section is dedicated to the methodology employed on in the qualitative study that explored the manifestation of emotions in ethical consumption situations via in-depth interviews. Firstly, the rationale for and the context of this study are discussed (3.4.1). This is followed by the presentation of the data collection method (3.4.2) and the sampling process (3.4.3). A separate subsection is dedicated to the data analysis procedures (3.4.4) and the issues that were considered when designing the study. The latter aspect is presented in detail in two subsections i.e. validity and reliability (3.4.5) and social desirability bias (3.4.6).

3.3.1 Rationale and the context

Given the limited research dedicated to emotions in the context of ethical consumption, a qualitative study employing semi-structured in-depth interviews was designed as an exploratory piece of research which was oriented towards discovery (theory-generating) rather than justification (theory-testing) (Hunt, 1983).

The use of qualitative methods is justified both when the aim is to a) explore phenomena about which little is known and/or b) gain a new understanding about existing phenomena (Stern, 1980). The appropriateness of the methodology is clearly reflected in the particular objectives of this study:

> RO1: To investigate what emotions occur in choices that are 'ethical' and consciously 'unethical'.

> RO2: To understand the anatomy of emotions in ethical consumer choice i.e. in terms of any discernible taxonomy, intensity, sources of elicitation, temporal manifestation etc. and how do they influence consumers' decision making.

> RO3: To examine if and how consumers manage the emotions aroused by 'ethical' and 'unethical' choices.

The context of this study was ethical consumption with no particular focus on a single aspect of ethical consumption. The broad context included the three general areas of concern that have been associated with ethical consumption – human welfare, animal welfare and environmental welfare (Low and Davenport, 2007). As explained in more detail in the following subsection (3.4.2), the interviewees were asked to recount both ethical and unethical recent consumption experiences. The interviewees described these experiences based on their own definition of what ethical consumption entails. The purpose was to gain detailed insights into the manifestation of emotions and their impact on the consumption cycle (i.e. here including different stages – purchase, consumption and disposal) rather than compare consumers' accounts on a set context such as buying fair trade products.

3.3.2 Data collection method

Semi-structured in-depth interviews were considered the most appropriate form of data capture. This was justified by the limited research conducted in relation to emotions (both basic and SCEs) and ethical consumption and by the research objectives. Moreover, previous research indicated that self-conscious emotions are multi-faceted and that their influence on behaviour can be complex. Interviews were also considered appropriate as experimental research focusing on dissonance has been criticised in the past for not offering realistic insights, and for using the 'forced-compliance paradigm' (see Oliver, 1997; Oshikawa, 1969, 1970; Soutar and Sweeney, 2003). In-depth interviews were also likely to limit the risk of socially-desirable answers in comparison to some quantitative methods (Belk, Devinney, and Eckhardt, 2005).

Interviews followed a flexible format (Kvale, 1983; O'Guinn and Faber, 1989; Willis, 1990) and interviews were humanistic in nature i.e. they were as informal as possible and conducted in respondents' homes. Assurance of anonymity and confidentiality was provided at the beginning of interview and after consent was given the interview was carried out. At the end of the interview, each consumer was debriefed about the purpose of the research and was thanked.

Overall, consumers were asked to recall a situation when they engaged in a purchase that they considered to be ethical and unethical. The interviewees were encouraged to describe their emotional experiences during these consumption episodes. No particular definition of ethical/unethical consumption was provided i.e. consumers offered their own interpretation of these terms. More specifically, the structure of the interview guide included: a) 'ice-breaking' questions (i.e. about hobbies, shopping and general consumption habits); b) questions about any type of concerns that consumers might have about the implications of their consumption (i.e. as specified by interviewees, whether financial, ethical, health related; if ethical implications were not mentioned then the researcher inquired about this matter); c) questions that asked consumers to talk in turn about a recent ethical and unethical consumption-related choice; d) pro-social behaviour (e.g. charity giving,

volunteering) and generic concern for ethical consumption; e) socio-demographic questions. The structure of the interview is also presented in Appendix 3.1.

3.3.3 Sampling

Interviews were conducted in the East Midlands, England between January and April 2010 and were undertaken until thematic saturation was reached. The selection of the interviewees was not made on the basis of strong ethical orientation. The aim was to engage with consumers that varied in their magnitude of ethical orientation and who displayed both ethical and unethical behaviour over a period of time. Consumers that indicated that they were never susceptible to ethically conscious behaviour or ethical considerations were excluded from the research since the study was concerned with identifying multiple behavioural patterns.

Respondents were recruited through snowball sampling using social networks. The cohort included 31 British consumers, who could be described as predominantly "middle-class". The size of the cohort compares favourably to other related studies (e.g. Szmigin, Carrigan and McEachern, 2009; McEarchern et al., 2010). Moreover, these previous studies relied on the account of consumers classified as 'primarily ethical consumers' or 'conscious consumers'.

The sample was balanced in terms of gender and the age ranged from 19-55 years; although the majority of the interviewees were in the age group of 25-40 years. Older interviewees were not recruited because of the nature of the employed sample, i.e. a convenience snowball sample. The cohort comprised respondents from a broad range of backgrounds with all interviewees having attended higher education, in full-time and part-time employment with diverse job descriptions such as secretary, doctor, teacher, IT technician, lawyer, middle manager, and social care assistant. Overall, the sample was also balanced in terms of the overall ethical orientation of consumers i.e. it included respondents with strong ethical concerns and those who admitted to quite limited ethical concerns and some other consumers somewhere in between.

The sampling method followed the guidelines of theoretical sampling and this was in accordance with the chosen methodology. In theoretical sampling the main concern is sampling adequacy rather than generalizability to the entire population. 'Sample size is important only as it relates to judging the extent to which issues of saturation have been carefully considered' (Bowen, 2008: 140). In the case of the present study, the selected sample can be regarded as suitable because it included people who characterised and had knowledge/manifested the behaviour which was consistent with the research topic (Bowen, 2008) and thus allowed to achieve good representativeness of the researched concepts (Corbin and Strauss, 1990).

Data saturation was reached after 31 interviews and in particular this was achieved when the new data could be included into categories and subcategories already developed (Charmaz, 2003). This was important since 'saturating data ensures replication in categories; [while] replication verifies, and ensures comprehension and completeness' (Morse et al., 2002: 12).

3.3.4 Data analysis procedures

The data analysis procedures of the qualitative study were designed to incorporate both a deductive and an inductive approach (see Figure 3.2)
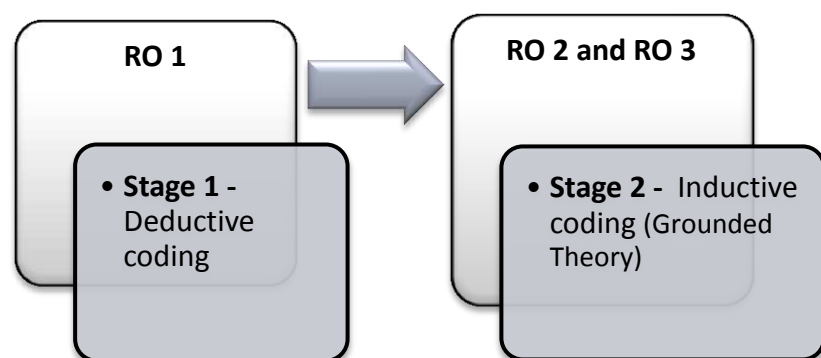
Figure 3.2 Stages in the data analysis procedures

Firstly, the deductive approach was employed in the first stage of the data analysis and it entailed coding procedures. This approach was required by the need to correctly identify the emotions reported by consumers in relation to their ethical and unethical experiences, as specified by RO1. The literature in psychology acknowledges that, sometimes, individuals experience difficulties in expressing their emotions while at other times they mislabel their emotions (e.g. mistake guilt for shame, anxiety for fear). The deductive procedure was also informed by the nature of content. Secondly, the inductive approach followed the general protocol associated with grounded theory[19] as RO2 and RO3 aim to gain insights into the anatomy and management of emotions and to discover to what extent they influence consumers' decision making. It was considered that the answers for these research questions would be 'grounded in the data'. Moreover, grounded theory was regarded as a suitable method for examining a largely unexplored topic i.e. the role of SCEs in ethical consumption. The following sections describe in more detail the procedures for the deductive and inductive approach.

Coding and the nature of content

The literature about qualitative content analysis distinguishes between *manifest content* and *latent content* (see Table 3.2). The former is related to aspects and concepts easily recognisable in a text (e.g. gender, age; see Potter and Levine-Donnerstein, 1999) while the later represents the underlying meaning of the message that has to be discovered (Babbie, 1992). Furthermore, Potter and Levine-Donnerstein (1999: 259) differentiate between two types of latent content: a) *pattern content* where 'the designer of the content analysis puts precedence with the content and believed that there is an objective pattern there that all coders should uncover by sorting through symbols and recognizing the connections among

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[19] This was not 'pure' grounded theory but followed the procedures specified by grounded theory. The aim in using grounded theory was not that of developing a theory of self-conscious emotions or theory of ethical consumption but rather the data analysis guidelines associated with grounded theory were seen as appropriate in orienting the researcher in the discovery of a complex phenomenon i.e. the influence of self-conscious emotions on ethical/unethical choices made by consumers in the context of ethical consumption.

them' and b) *projective content* for which 'the researcher puts precedence with the coders' judgements and believes that the elements in the content are symbols that require viewers to access their pre-existing mental schema in order to judge the meaning in the content'. 'With a projective content, researchers operating in an inductive role clearly want to find out how a population defines something and how sensitive that population is to the occurrence of that thing. Rather than beginning with a theory, the designers begin with a belief that people in the population share a schema' (Potter and Levine-Donnerstein, 1999: 264).

Table 3.2 Comparing and contrasting three types of content

	Type of content to be coded		
	Manifest	Latent pattern	Projective
Locus meaning	Discrete content characteristics	Pattern of content characteristics	Receivers' interpretations cued to schema
Role of theory	Not relevant	Theory is basis for deducing coding scheme	Deductions of codes from weak theory; inductions of results to stronger theory
Task for coders	Clerical recording	Recognizing patterns	Constructing interpretations
Example from the qualitative study	M=male, F=female	Coding of emotions based on coding schemes developed by psychologists (e.g. Roseman; see Appendix 3.2) or coding based on the guidelines offered by the literature in identifying various types of pride, guilt (see Chapter 2)	

Source: Potter and Levine-Donnerstein (1999: 261).

Grounded theory

While the review of the literature indicated that ethical consumption could be a natural context for the manifestation of SCEs and that certain SCEs can influence decision making in various contexts, no particular theory or framework existed to explain the influence of such emotions on ethical-unethical consumption choices (i.e. within the areas of human welfare, environmental welfare and animal welfare). As a result conducting the analysis of the qualitative findings using *grounded theory* guidelines was considered the most appropriate method. Grounded theory was not

applied 'per se', since generally this method specifies that no hypotheses are developed pre-research and the investigator should start the inquiry with as few preconceptions as possible (Hallberg, 2006). As discussed in Chapter 2, various models and frameworks have been developed and tested to demonstrate types of influences that emotions have on decision making across different consumption and non-consumption contexts, and these have informed the present research to some extent. Thus it cannot be argued that the qualitative analysis followed faithfully the grounded theory norms as the researcher was aware of these previous findings and possibly displayed some related biases. While it was expected that emotions could influence consumers' intentions and/or behaviour, some other aspects related to the decision making cycle were expected to be uncovered in the data and, subsequently, contribute to the development of the understanding (i.e. a sort of preliminary 'theory') about the role of self-conscious emotions in ethical behaviour.

The decision to use grounded theory to guide the qualitative data analysis is also in accordance with the post-positivist paradigm since the grounded theory method is regarded as 'a broad method with distinct procedures that work in practice and that are suitable to pragmatic researchers' (Hallberg, 2006: 141).

The two key texts that defined grounded theory were *The discovery of grounded theory: strategies for qualitative research* (Glaser and Strauss, 1967) and *Basics of qualitative research: grounded theory procedures and techniques* (Strauss and Corbin, 1990) which are referred to as the *classic grounded theory* and *the reformulated grounded theory* respectively (Hallberg, 2006). In Glaser's view grounded theory can be illustrated as ''either as a well-codified set of propositions in a running text of theoretical discussion, using conceptual categories and their properties'' (Glaser and Strauss, 1967: 31). On a similar tone, Strauss and Corbin (1990, 1998) state that the essence of this theory are concepts which are interlinked and form a conceptual framework seeking to explain a phenomenon. Based on these two views, a key difference between the classic and reformulated grounded theory can be made. In other words, in Glaser's opinion 'a grounded theory study can result in an empirically grounded hypothesis that can be further tested and verified with new data using quantitative or qualitative methodology; theory is a process but can

be presented as a momentary product that is still developing' whereas Strauss states that 'an empirically grounded theory is both generated and verified in the data... the developed theory can be applied and used in practice without further testing' (Hallberg, 2006: 143). A summary of the characteristics of the grounded theory method are presented in Appendix 3.3.

The data was analysed according to the procedures specified by *the reformulated grounded theory* (Strauss and Corbin, 1990, 1998). Firstly, concepts that were found to pertain to the same phenomenon were grouped and they subsequently formed categories (e.g. family pressure, price, style, hedonism formed the category 'justifications'). These categories represented higher level concepts and they emerged through constant comparisons among the lower level concepts. These categories were established based on various elements (Corbin and Strauss, 1990) e.g. the category 'guilt lifecycle' was established on the basis of the following elements: intensity of guilt, temporal manifestation of guilt and impact on future decisions. Secondly, the analysis presumed continuous comparisons which meant that categories were confirmed and bias was reduced. The use of comparisons also revealed sub-divisions of concepts/categories e.g. types of guilt and guilt management strategies. As the data was analysed, hypotheses about various relationships between emotions and decision making were created and were constantly verified during the data analysis of the remaining interviews. The coding process included three types of coding: open coding, axial coding and selective coding. These are detailed in Table 3.3 and examples from the qualitative study are used to illustrate each of them.

Table 3.3 Types of coding in grounded theory

Type	Description	Coding example from the present qualitative study
Open coding	The data was broken down analytically. Events, consumption experiences, justifications were compared against others for similarities and differences. Based on these aspects various concepts have been identified and labelled. Conceptually similar concepts have been grouped to form categories and sub-categories.	Concepts: context, agent of evaluation, intensity of guilt Category: taxonomy of guilt Subcategory: internally generated guilt for the sentient
Axial coding	Categories were linked to their sub-categories and the proposed relationships were tested using the data. The link between categories and sub-categories was based on the aspects of the 'coding paradigm' such as conditions, context, strategies and consequences. At this stage, further categories have been identified as well.	When discussing consumers' experience of emotions in ethical-unethical choices (see Theme 4 below) the axial coding technique lead to the identification of interactions between different emotions; conditions/situations under which emotions arise and under which they influence decision making; strategies for managing regret and guilt; consequences of experiencing emotions in terms of consumers' intentions and behaviour.
Selective coding	In the final stages of the data analysis all categories have been unified around a central 'core' category. The relationship between the 'core' category and other categories was defined in terms of conditions, action/interaction strategies or consequences.	The 'core' category in the present research was the central phenomenon of interest i.e. SCEs.

Source: Based on the guidelines offered by Corbin and Strauss (1990)

The coding process detailed above enabled the identification of specific themes which are discussed in Chapter 4 and summarised in Table 3.4 below.

Table 3.4 Themes emerging from data analysis

Theme 1

Dissonant behaviour as the norm for the 'more' and 'less' ethical consumers

Categories*	Subcategories
Category 1: Common areas of ethical behaviour	Animal welfare, human welfare, environmental welfare
Category 2: Trade-offs for ethical properties	-
Category 3: Dissonant behaviour within the same area of concern	-

Theme 2

The need to justify dissonant behaviour

Category 1: Appealing to higher loyalties	-
Category 2: Law of the ledger	-
Category 3: Lack of information	-
Category 4: Denial of responsibility	-
Category 5: Self-image	-
Category 6: Hedonic reasons and emotions	-

Theme 3

Compensatory choices in ethical consumption

Category 1: Compensation between ethical-unethical choices among different areas of concern	-
Category 2: Compensation between ethical-unethical choices within the same area of concern	-

Theme 4

Experience of emotions in ethical-unethical consumption choices

Category 1: Basic emotions	Positive emotions, negative emotions
Category 2: SCEs	Pride, shame, embarrassment, guilt
Category 3: Taxonomy of guilt	Context, intensity, agent of evaluation
Category 4: Management strategies for guilt and regret	Regret strategies – ignorance; justifications; promises for improved future behaviour Guilt strategies – outcome/ expediency oriented actions; introspection; diminishing net impacts; the use of positive emotions.

*Categories represent here 'codes' as detailed in Strauss and Corbin's grounded theory approach.

3.3.5 Validity and reliability

The issues of validity and reliability can be discussed in relation to the two key types of latent content revealed by the data i.e. latent pattern content and projective content.

In relation to the latent pattern content, research in psychology (as shown in Chapter 2) specified patterns and characteristics of SCEs which allowed the differentiation of these emotions (e.g. how to differentiate guilt from shame; how to differentiate hubristic pride from achievement-oriented pride) and the association of SCEs with certain types of behaviour or concepts (e.g. guilt and amendment; pride and self-esteem). This has ensured increased *predictive* and *construct validity* for the findings derived from the content analysis. *Face validity* was also ensured because the coding related to the identification of emotions relied on theory-based definitions. This was in accordance with the guidelines provided by Folger, Hewes and Poole (1984) which stated that a coding system that is logically consistent and in which categories are clearly defined will ensure good face validity. Altogether these represented rules for element orienting pattern recognition (Potter and Levine-Donnerstein, 1999). Reliability was also considered in relation to the present qualitative study since "to make valid inferences from the text, it is important that the classification procedure be reliable in the sense of being consistent" (Weber, 1990: 12). Reliability of the findings was guaranteed by the consistency with the standards created by the researcher in accordance with the definitions and patterns specified by the theory. This was regarded critical since a misapplication of the coding rules/scheme to the data represents a threat to reliability.

On a more general level, validity was reinforced by a coding scheme that included strong norm rules for orienting pattern recognition. Krippendorff (1980) delineated three types of *reliability* – stability, reproducibility and accuracy[20]. The *reliability* of

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[20] According to Krippendorff (1980: 130-131), 'stability is the degree to which a process is invariant or unchanging over time' and 'it is the weakest form or reliability and should not be trusted as the sole indicator of the acceptability of content analysis data for inference and analysis'. 'Reproducibility is the degree to which a process can be recreated under varying circumstances, at different locations, using different coders'. 'Accuracy is the degree to which a process functionally conforms to a known standard, or yields what it is designed to yield'.

the projective content was ensured through the reproducibility test which presumed a test-retest procedure implying that parts of the data were an additional coder. Overall the same coding patterns/categories emerged which supported the notion that the findings are reliable.

According to Corbin and Strauss (1990: 424) 'the *generalizability* of the grounded theory is partially achieved through the process of abstraction taking place over the entire course of the research... At the same time, a grounded theory specifies the conditions under which a phenomenon has been found in this particular data'. The details on the category generation/coding process presented in Subsection 3.4.4 shows that an adequate level of abstraction was undertaken thus ensuring an appropriate level of generalizability. Furthermore, the methodical theoretical sampling (see Section 3.4.3) ensures a good level of heterogeneity and variability which lead to 'greater generalizability, precision, and predictive capacity of the theory' (Corbin and Strauss, 1990: 424).

It must be acknowledged that in the case of any qualitative study, the reliability of the findings is partially limited by the involvement of the researcher and his/her subjective interpretation of the content. Furthermore, it is unlikely that the re-assessment of the same content by a different researcher will be exactly the same (Crane, 1998). Another limitation that must be recognized is the fact that, irrespective of the approach or decision made in the data analysis, 'grounded theory is reproducible in the limited sense that it is verifiable' (Corbin and Strauss, 1990: 424). Nevertheless, the interviews conducted during the qualitative study remain the most appropriate research method to investigate the role of emotions in ethical consumption.

3.3.6 Social desirability bias

Social desirability bias (SDB) is a key concern for research vis-à-vis matters which can be considered socially unwelcomed (Tourangeau and Yan, 2007). SDB is a major concern for quantitative studies and self-reported measures. However, given the focus of the present qualitative study i.e. on ethical or moral aspects of consumption, social desirability bias was likely to affect the findings unless some measures towards its management were undertaken. These included guarantees of confidentiality and anonymity; face-saving questions (Nancarrow et al., 2001) and the choice offered to consumers to describe both ethical choices (i.e. sociably desirable decisions) and unethical choices (i.e. unsociably desirable decisions). The interview guide (see Appendix 3.1) shows that the discussing about ethical matters was prompted in terms of 'consequences', which meant that consumers' were not immediately facing questions about their degree of 'applied ethics'. An additional measure was taken to minimise the effect of social desirability bias. During the interview, the discussion touched on various aspects of consumption e.g. revisiting aspects already discussed through oblique references. This meant that the researcher constantly listened for contradictions and inquired further about those if they arose during the interviews. In addition, contradictions were checked for in the data analysis and findings were treated with caution.

The qualitative study was designed as an exploratory study meant to examine the manifestation of both SCEs and basic emotions. It was expected that it would highlight the most salient emotions which influence decisions in the context of ethical consumption and thus inform next stage of the research. The experimental study, designed as the second stage, aimed to uncover if marketing communications (i.e. adverts inducing these salient emotions) would have an impact on consumers' decisions i.e. in terms of intentions and actual behaviour. A detailed description of the methodology that guided the second stage of the research is present below.

3.4 Methodology for the experimental study

This section discusses the methodology for the experimental study. The methodology was chosen in accordance with the research objective RO4 that aimed to 'examine and compare the effect of adverts inducing pride and guilt on consumers' recycling intentions and actual ethical behaviour (i.e. expressed as product choice)' and R05 'To examine the moderating role of the emotional information management concept (EIM) in relation to the links SCEs – intentions and SCEs – behaviour' (see Section 4.7).

Particular aspects relating to this methodology are presented below in seven subsections. The first subsection (3.5.1) affirms the rationale for choosing laboratory experiments. Building on this, the second subsection (3.5.2) presents the experimental design and its stages, followed by a discussion of the context and sample in 3.5.3. The questionnaire development and its pre-testing are reviewed in Subsection 3.5.4 followed by a discussion of the data collection procedures (3.5.5). The issues of validity and reliability (3.5.6) and social desirability bias (3.5.7) are considered as well.

3.4.1 Laboratory experiments

Experiments are considered a valid and appropriate method for various studies in social sciences. One of the most cited advantages of experiments is their ability to test accurately for causal relationships and their ability to control for countervailing factors (see Jones, 1985; Smith, 2000). Laboratory experiments have been widely used in research dedicated to emotions and various aspects of consumption (e.g. Lau-Gesk and Meyers-Levy, 2009; Griskevicius et al., 2010; Lin et al., 2006).

According to Cook and Campbell (1976) there are three key main characteristics of experiments that allow the examination of variable/s of interest: a) the ability to form groups that can be compared; b) the facility to manipulate subjects in different groups with various types of manipulations; c) the ability to control for other variables. An early definition of laboratory experiments was provided by Festinger

(1971: 9) which described it as a method in which 'the investigator creates a situation with the exact conditions he [or she] wants to have and in which he [or she] controls some, and manipulates other, variables'.

Other main advantages of laboratory experiments are the high opportunity for random assignment, precise quality of manipulations, high control over variables (Greenberg and Tomlinson, 2004) and ease in ensuring informed consent and privacy (Goodwin, 2008). A good design of these characteristics is considered to increase the internal validity of laboratory experiments (Brewer, 2000). The main limitation associated with such experiments is artificiality. However, some argue that this is not an issue when the aim is not to recreate 'reality' but rather theory testing (Berkowitz and Donnerstein, 1982) or examine what type of conditions lead to a certain type of behaviour (Carlsmith, et al., 1976). As Goodwin (2008: 81) acknowledges, 'laboratory research has yielded important knowledge about behaviour and a case can be made that there are more important considerations when judging the quality of research than mere similarity to daily living'. Aronson, et al. (1998) distinguishes between mundane realism (copying real life situations) and experimental realism which implies that subjects are involved in the experimental procedures and this involvement renders in turn valid conclusion about the individuals' behaviour. The experiment presented in this thesis can be classified an exponent of experimental realism, where the researcher measured not only consumers' intentions but also their actual behaviour (for more details see Section 5.3)

A significant amount of studies in both the ethical consumption and decision making literature have relied too much on cross-sectional designs and self-reported measures of behaviour (e.g. Armitage and Conner, 1999, 2001; Norwich and Rovoli, 1993). While these types of measures have their advantages (e.g. easy to measure and record) the major issue arose by such measurements is their validity as a result of self-presentational and other response biases (Ajzen, 2002). Richetin et al. (2008: 1133) claim that to a certain extent 'self-reported behaviour is a proxy for objective behavior' in the case of aggregate repeated behaviour, but they also assert that the assumption is less valid in the case of incidental and occasional behaviour. A straightforward comment about the importance of the use of observed behaviours

in the context of the Theory of Planned Behaviour (TPB) was made by Davies et al. (2002: 34):

> '…The predictability of the model is therefore limited to situations where intention to, and behaviour, highly correlated…intentions and behaviour should be measured in ways that dissociate the two completely in the respondent's mind, in order to minimise the bias. In reality, most studies simply rely on self-reported behaviour that can result in spurious relationship between intention-behaviour and in the attitude-intention-behaviour relationship.'

This view was incorporated in the design of the experiment which is presented below in Section 3.5. While some studies have examined recycling behaviour through observation (e.g. Lord, 1994) or more simply through self-reported behaviour (e.g. Smith et al., 1994), the current research aims to investigate behaviour in relation to future purchases incorporating ethical environmental concerns rather than actual recycling behaviour. This allowed also a certain degree of dissociation in consumers' minds of the two variables 'intentions related to recycling' and 'behaviour/product choice'.

3.4.2 Experimental design

The experiment was designed to test the influence of pride and guilt on consumers' recycling intentions and actual behaviour. Actual behaviour was measured in terms of consumers' ethical product choice i.e. choice of product with recyclable packaging. The experiment followed a *random groups design* layout (Shaughnessy et al., 2009). Three groups, each with 30 subjects were created (see Figure 3.3). Each group was designated to only one of the three conditions of the independent variable i.e. guilt, pride and control. By carrying out random group assignment the groups were balanced/averaged in terms of individual differences (such as age, gender, nationality, current recycling behaviour, emotional information management tendencies etc.) which ensured comparability among the groups.
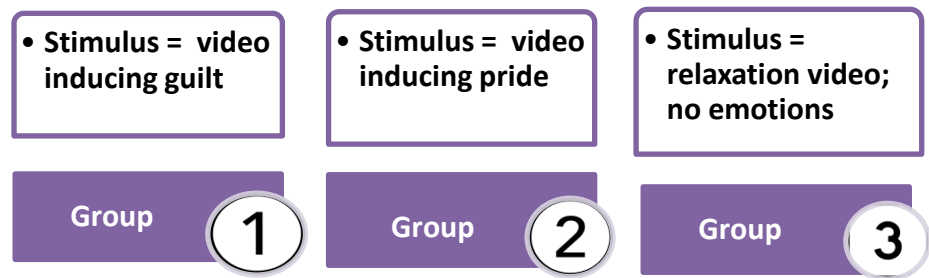
Figure 3.3 Experimental groups and corresponding stimuli

Overall, the conditions requirements for causal inference (Shaughnessy et al., 2009) were met since the experimental designed implied that: a) differences in consumers' intentions and behaviour covaried with the conditions of the experiment; b) the dependent variables (intentions and behaviour) were measured after exposure to different emotional stimuli; c) alternative explanations were hold constant thorough holding conditions constant and balancing.

Several variables and aspects that were considered potential sources of bias for subjects' responses were kept constant across the groups. This implied that the subjects received the same explanations and instructions during the experiment; the experiment took place in similar seminar rooms with identical video-audio aid; the respondents were presented with questionnaires that followed the same structure and measured the same variables; two research assistants were always accompanied the researcher for each data collection session; each individual were presented with the same two choices of chocolate. The aim of these measures was to eliminate cofounding effects (i.e. when the variable of interest and another independent variable covary) which could have damaged the internal validity of the experiment (Shaughnessy et al., 2009). However, it must be specified that the measures of holding conditions constant were limited. For example, no measures of recycling knowledge, attitude towards recycling, perception of social norms or social desirability have been included. Thus the results must be interpreted in the light of these limitations. Alternatively, the factors that could not be hold constant because of constraints related to sample availability, time and funding, were instead

averaged/balanced. The data checking tests conducted after data collection revealed that the groups were *balanced* in terms of age, gender, country of origin, level of education, emotional information management, current recycling behaviour and type of accommodation ensured that the groups were comparable and that alternative explanations were eliminated.

Figure 3.4 below shows the experimental sequence containing seven steps. These steps are discussed in turn below.

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┌──────────────────────────────────────────────────────────────────┐
│  1. Confirmation of broad research purposes, anonymity and confidentiality  │
└──────────────────────────────────────────────────────────────────┘
                                  ▼
┌──────────────────────────────────────────────────────────────────┐
│                      2. Obtaining subjects' consent                │
└──────────────────────────────────────────────────────────────────┘
                                  ▼
┌──────────────────────────────────────────────────────────────────┐
│                      3. Questionnaire distribution                 │
└──────────────────────────────────────────────────────────────────┘
                                  ▼
┌──────────────────────────────────────────────────────────────────┐
│  4. Data collection about the EIM variables and current recycling behaviour  │
└──────────────────────────────────────────────────────────────────┘
                                  ▼
┌──────────────────────────────────────────────────────────────────┐
│                      5. Presentation of video                      │
└──────────────────────────────────────────────────────────────────┘
                                  ▼
┌──────────────────────────────────────────────────────────────────┐
│  6. Data collection about experienced emotions, recycling intentions          │
│                      and demographic variables                     │
└──────────────────────────────────────────────────────────────────┘
                                  ▼
┌──────────────────────────────────────────────────────────────────┐
│                      7. Product choice                             │
└──────────────────────────────────────────────────────────────────┘
                                  ▼
┌──────────────────────────────────────────────────────────────────┐
│              8. Debriefing and distribution of incentive           │
└──────────────────────────────────────────────────────────────────┘
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Figure 3.4. Experimental sequence

Stimuli

The choice of videos as stimuli was informed both by the research objectives and previous experimental studies in psychology and consumer behaviour which have successfully employed such a method (e.g. Lin et al., 2006; Williams and Aaker, 2002; Wintona et al., 1995; Lang et al., 1996; see also Gross and Levenson, 1995). For example, Lee, Amir and Ariely (2009: 180) showed that 'difference in preference consistency cannot be adequately explained by any potential difference in the perceived amount of product information obtained through the different presentation modes... rather, the color versus BandW pictures elicited different degrees of emotional reactions in participants'.[21] These findings offer support for the assumption that colour videos would be able more likely to arouse the desired emotions (i.e. pride and guilt) than alternative stimuli. Scenarios or vignettes were considered less likely to elicit the same intensity of feelings since they largely lack visual or sound elements. The choice of videos was also supported by the views on the dual system model. This model claims the existence of two systems – emotional and cognitive. 'The emotional system is more experiential and concretive (i.e., encoding reality in concrete images, metaphors, and narratives), the cognitive system is more logical and abstract (i.e., encoding reality in abstract symbols, words, and numbers; Epstein 2003; Lieberman et al. 2002 cited in Amir and Ariely, 2009: 178).

The stimulus for pride was initially developed in the form of printed adverts (see Appendix 3.4). The literature review highlighted potential difficulties in inducing pride, and thus a printed message was considered the appropriate starting point. The pre-test of the printed ad was carried out with a small focus-group during a 30 minute session, which was followed by a pre-test with 15 students. These steps helped to refine the wording, message, and images that were considered for inclusion in the video advert. Once this stage was completed, adverts for pride (showing the positive benefits of one's recycling contribution) and guilt (showing the negative impact of one's limited/lack of recycling) were created using specialized

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[21] Amir and Ariely's (2009) study tested consumers' response to different types of adverts that portrayed products such as pen, multi-tool, photo album, key organiser, and electronic dictionary.

software. Each of these videos was pre-tested with 10 students in small groups of 2-3 students. These pre-tests lead to several changes which were included in the final version of the stimuli. For those consumers who were not supposed to receive any emotional stimulus (i.e. the control group), a relaxation video was selected from an internet source. The video displayed images of the ocean and Hawaiian beaches, and relaxation music was played in the background. The video's suitability was confirmed by a pre-test with six students which showed that the video did induce neither guilt nor pride (see attached CD with final version of the adverts). Alternatively the videos presented to the other two groups elicited medium levels of guilt and pride respectively, which meant that the treatments groups were comparable. The pre-test of the three adverts was carried out in conjunction with the appropriate questionnaire (see detailed discussion about the later in Section 5.5).

Actual behaviour

The product used for the product choice task was chocolate (i.e. step 7 in the Figure 3.4). The task was designed to measure consumers' actual behaviour[22]; this was observed behaviour as opposed to self-reported behaviour (see discussion in Section 5.2. about laboratory experiments). Two types of chocolate which had the same brand name and could be classified as 'nut chocolate' were chosen and purchased from a local supermarket. In the case of both products, the packaging displayed pictures of nuts, information about content, calories, the producer and country of origin. The products were selected so that they had high degree of similarity and so that the brand or nut content would not lead to divergent choices. The products however differed in terms of the type of packaging. One chocolate had a recyclable cardboard package which was also signalled by a small '100% recyclable' label, while the other chocolate was wrapped in a thin non-recyclable packaging. The label was

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[22] An earlier study (Thφgersen, 1999) reported that, in the case of Danish consumers, personal norms were a significant predictor of their intentions to choose environmentally friendly packaging in the supermarket. However, the study measured only self-report intentions and did not observe actual choice/behaviour. This highlights the contribution of the present study and the potentially superior approach to examining the choice of environmentally friendly products. Moreover, the influence of marketing communications was not tested in Thφgersen's (1999) research.

attached because initial pre-tests showed that the subjects had difficulties in identifying the recyclable properties of the product. The label was placed on top of the existing label of the recyclable chocolate which read 'no preservatives' and which was not present on the other packaging. The products differed as well in terms of the colour of packaging – the recyclable packaging was a non-glossy red whereas the non-recyclable packaging was a bright glossy green. In order to control for any possible effects due to different product features such as colour, size of packaging, visual design, the subjects were asked: a) to state the chosen product; b) give 2-4 reasons for their choice. This procedure checked whether consumers' choice was informed by the recyclable characteristics of the product's packaging.

3.4.3 The context and sample

The context

Recycling was selected as the research context for the experimental study. The link between ethical consumption and recycling behaviour is evident. As depicted in Section 2.6, the literature on ethical consumption is voluminous and includes numerous studies dedicated to environmental concerns and issues (e.g. recycling in Jackson et al., 1993; Schultz, 2002; Davies et al., 2002). The area of environmental concern is encompassed in the field of ethical consumption. The term ethical consumer has so far been described as the 'environmental conscious/concerned' consumer (e.g. Berger and Corbin, 1992; Ellen, Wiener and Cobb-Walgren, 1991), the 'green' consumer (e.g. Prothero, 1990), or the 'ecologically concerned' (e.g. Schwepker and Cornwell, 1991). Roberts (1993: 140) defined the socially responsible consumer as 'one who purchases products and services perceived to have a positive (or less negative) influence on the environment or who patronizes businesses that attempt to effect related positive social change' and Low and Davenport (2007) described the so-called 'triple bottom consumers', who are concerned simultaneously with human/social welfare, animal welfare and environmental welfare.

Beyond the definitional support offered by the ethical consumption literature, several considerations have informed the decision to choose recycling as the context for the experiment. Firstly, recycling is an important part of the consumption process in Europe and UK (see Section 1.1). The EU target of a minimum of 70 % by weight of total packaging waste to be recycled from 2011 (European Commission, 2010) is unlikely to be achieved without consumers' further engagement. A potential successful tool in meeting this objective might be emotion-inducing advertising campaigns that could motivate consumers to recycle more and even consider products' recyclable properties in daily purchases.

Secondly, the literature review showed that no study has examined the impact of advertising using guilt and pride inducing messages on recycling intentions and on choice of products with signified recyclable packaging. Thirdly, the analysis of the interviews (see Chapter 4) has revealed that recycling can induce pride while lack of or inadequate recycling can evoke guilt. Fourthly, the stimuli pre-testing have shown that both emotions can be aroused in the context of recycling; this was considered critical for the consistency of the experimental design. Finally, adequate measurements for the recycling context were found in recent literature.

Sample

<u>*The student sample*</u>

The sample used in the experimental study was entirely comprised of European students, with the majority of the students (93%) being undergraduates. A justification for the use of student sample is provided below.

For over six decades students have been used in social sciences research and this issue had prompted a series of critical observations (Peterson, 2001). Despite the criticisms about the use of such student samples, a significant number of studies and journals still accept research using student samples (e.g. Journal of Consumer Behaviour, Psychology and Marketing, Journal of Consumer Research and Journal of Consumer Psychology). Various studies (e.g. Peterson, 2001; Foot and Sanford, 2004)

reported a growing trend in the consumer and psychology literatures e.g. it has risen from 29% in the first volume of the Journal of Consumer Research to 89% in 2001. The use of student samples in world-leading journals suggests that if used in an appropriate context and manner, they are a suitable testing bed for social science theories. Nevertheless it is important to be aware of the general pitfalls associated with the use of student samples.

The main issue associated with the use of student samples is in the external validity, meaning the ability to generalise the findings to different segments of the population (Winner, 1999). In particular Lynch (1982) claimed that research aiming to undertake theory testing in an experimental design is likely to lack external validity because of the exclusion of the unidentified background factors that exist and have not been included in the design. However the possibility of achieving pure external validity is difficult regardless whether the sample was comprised of students because of the numerous background factors that need to be taken into account. Furthermore, sometimes there is not enough theoretical or empirical literature to guide the researcher on the task of choosing and ranking these variables for inclusion in the research design (Calder, Phillips and Tybout, 1982).

One of the most ardent critics of student samples is Sears (1986: 515) who claimed that the student population is incapable of epitomising the generic population because of the clear differences between students and older adults: 'less crystallised attitudes, less-formulated sense of self[23], stronger cognitive skills, stronger tendencies to comply with authority, and more unstable peer group relations'. However some of his claims can be easily doubted since research on the 'self' revealed that '*people* have a rather wobbly definition or sense of self…people have relatively impoverished introspective access to their own minds' and that 'there is a consensus among developmental psychologist that *adolescents* do not have a firm sense of self, or self-definition, as do older adults' [emphases added] (Sears, 1986:

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[23] Sears (1986) view on the sense of self is largely biased since a range of studies in psychology (e.g.Kissel, 1975; Elkind and Bowen, 1979) report the existence of self-consciousness and the development of the sense of self since early adolescence (see for more details Yee and Flanagan, 1985).

521-522). Firstly, using the above quotes it can be seen that Sears's claims are not representative only for the student sample, but rather for the entire population i.e. 'people'. Furthermore, as Petty and Cacioppo (1996) noticed, Sears's assertions are somewhat ironic given that the sample he used to prove his claim was a student sample. A closer examination of Sears's differences reveals that they are of very little relevance to the current experiment about recycling and the persuasion power of emotion-laden adverts. Even the differences asserted by Foot and Sanford (2004) (e.g. age, experience, intellectual ability, ethnicity and social class) are not particular hinders for the topic currently researched, though they might be extremely relevant in other research contexts.

Calder et al. (1982: 241) do not view the student sample as being problematic because theory is developed at a general level which makes it relevant for any type of samples. They posit that when the research hypothesis is a *theoretical hypothesis*[24] such as 'Consumers receiving a communication causing them to be high on a construct X[25] are predicted to be more likely to buy a product than consumers low on a construct X' (Calder et al., 1982: 241), then convenience sampling is not an issue and that 'theory is tested as well by a non-random as by a random sample'[26]. The notions of a theoretical and applied hypotheses follows Calder et al.'s (1981) differentiation between *effects application research* (i.e. aiming to reproduce the research and obtain similar effects/results in different situations) and *theory application research* (i.e. concerned with using a theory to explain some events; here the research setting is not important).

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[24] The theoretical hypothesis is opposed to an applied research question which would ask questions such as 'For any random sample of people Y what is the percentage of ownership of X'?; such questions required random sampling (Calder et al., 1982: 241).

[25] In the case of the present research the construct X is represented by the two SCEs – guilt and pride – which are compared to very low level of the same emotions in the control group.

[26] 'Random sampling is not only unnecessary in theoretical research, but it may actually interfere with achieving a severe theory test. This is because it is likely to increase error variance and thereby reduce statistical conclusion validity. Parallel arguments apply to the use of random samples of measure, settings, and times' (Calder, Phillips and Tybout, 1982: 241).

Early research in the marketing field has recommended the use of more relevant samples for laboratory studies (e.g. Rosenthal and Rosnow, 1969, Feber, 1977) but if relevance is defined as the requirement of the chosen sample to be appropriate for the researched topic (see Feerber, 1977), then it can be claimed that the student sample is relevant to the present experimental study; students are aware of and engage in recycling whether at an individual level or as household members. The view about the differences between a 'real world' context and a laboratory in terms of consumers' attention, motivation, exposure time, and noise (Gardner, 1970; Greenberg, 1967) are valid but they do not completely undermine the findings of an experimental study on the basis of reduced external validity.

Firstly, the experimental study discussed in this section could be classified as theory application which is aiming to test directional hypotheses between SCEs and two dependent variables – intentions and actual behaviour/choice. This represents the first justification for the chosen student sample. Other variables included in the design (e.g. EIM and demographic variables) did not serve a theory testing purpose but rather an exploratory one and their inclusion in the design in aligned with the theory application perspective. This perspective believes that not all background factors should be included but only the ones which are potentially relevant to the theory (Calder, Phillips and Tybout, 1982).

Secondly, one of the advantages of the student sample is homogeneity which leads to stronger hypotheses tests than non-student samples (Calder et al., 1981; Greenberg, 1987), even if student samples can be sometimes only marginally less heterogeneous than other samples (Peterson, 2001).

The third justification is represented by the relevance of the sample to the investigated topic. The European students included in the sample have been brought up in societies largely concerned with the environment. This makes the messages/videos relevant for the chosen sample. The decision to use only a European sample in this study is justified not only by their familiarity with recycling but also by the potential differences dictated by culture. Psychographic differences, rooted in clear cultural difference, e.g. between a European and Asian students,

could have influenced the response to emotional stimuli and weakened the experimental study. For example, Stipek (1998) identified clear differences between Americans and Chinese in the circumstances evoking pride, shame and guilt.

Finally, it can also be asserted that if positive results are to be obtained with students holding 'less crystallised attitudes' (Sears, 1986) and perhaps behaving 'less responsible' than older consumers, then it becomes clear that the findings could be generalised to older segments. Programmes increasing awareness and encouraging recycling within school premises have been launched in recent years across Europe e.g. the Eco-Schools and Young Reporters for the Environment programmes[27] (FEE, 2011). Additionally, in UK different types of commitment appeared to have emerged such as the collaborations between schools and councils. [28]

The adequacy of the sample can be also justified using previous research in the areas of ethical consumption i.e. environmental-related. Diamantopoulos et al.'s (2003) attempt of profiling the British green consumer revealed that some socio-demographics can be used but only in terms of environmental knowledge and attitudes; behaviour is far less predicted by consumers' characteristics. A handful of studies (e.g. Arcury et al., 1987; Grunert and Kristensen, 1992) demonstrated that younger people hold higher level of environmental concern. While other studies found that age is inversely related to intended environmental behaviour (Jackson, 1983; Zeidner and Shechter, 1988), Diamantopoulos et al. (2003) concluded that younger people are more concerned about environmental quality. However, in terms of responsible behaviour the latter authors were able to offer only partial evidence for the differences between young and old consumers in relation to their behaviour. Overall, these results present opposing views and thus our understanding of environmental concerned consumers is incomplete. The extant findings do not

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[27] The programmes have been launched by the organisation Foundation for Environmental Education (FEE) which was originally established in 1981. In 1987 there were four national member organisations including Spain, France, Germany and Denmark. At present the Eco-School programme is widely spread in UK and 15,962 are registered members (Eco-Schools UK, http://www.eco-schools.org.uk/)

[28] For example, the North Notts College students produced a Recycling DVD for the Council aimed at reaching local children, young people and adults (Bassetlaw District Council, 2011). The Coleg Gwent students have been awarded for the recycling dedication and contribution during the UK's Climate Week, 21-27 March (ColegGwent Online, 2011)

reject the possibility that results of the present study, which uses a sample of younger consumers, cannot be generalised – even if partially – to other categories of consumers. At very least the results that emerged from the student sample could be informative for future research conducted with other sample groups.

Sample size and sample power

The standard recommendations for sample size indicate the use of at least 10 participants per variable (Nunnally, 1978). Even lower levels of sampling have been considered acceptable; for example Kass and Tinsley (1979) proposed between 5-10 observations per variable. For a regression analysis academics advise minimum 30 observations for a regression with one dependent variable and one independent variable followed by the addition of minimum 10 observation for every other variable included in the regression (Saint-Germain, 2001). In relation to logistic regressions, Peduzzi et al. (1996) state that the number of events/observations per variable should be of 10 or greater in order to limit issues such as noisy regression coefficients in both positive or negative directions, significance in the imprecise direction or a very conservative Wald statistic. The sample size used in the current experiment was comprised 90 observations.

According to Cohen (1992) for a standard α-level of 0.05 (which has been used throughout the data analysis section) the current sample would be satisfactory for the identification of a 'medium' or a 'large' effect size (i.e. 74 participants for medium and 34 participants for large for a multiple regression with three variables).

3.4.4 Questionnaire development and pre-testing

Variables and scaling (Measurements)

The issues of reliability and validity were considered in choosing the appropriate measurements. *Reliability* is described as 'the degree to which measures are free of error and therefore yield consistent results' (Peter, 1979: 6) which means that 'results are repeatable when behaviors are remeasured' (Goodwin, 2008: 124). The

most common way of evaluating reliability is through internal consistency reliability (Churchill, 1979) which is typically examined using Cronbach's alpha coefficient (Peterson, 1994). General recommendations point to values of 0.70 as being acceptable and 0.80 as being desirable (Nunnally and Bernstein, 1994: 265). As shown in Table 3.5 below, the scales used in the experimental questionnaire had Cronbach's alpha values between 0.80 to 0.92, which are in accordance with the above mentioned guidelines.

The second concept that was considered in the questionnaire development was *validity*. A behavioural measure is regarded as being valid if it 'measures what it has been designed to measure' (Goodwin, 2008: 125). Validity and reliability are interconnected and a good level of validity can signal an adequate level of reliability; however this relationship is not reciprocal (Campbell, 1960). There are different types of validity: content validity, face validity, criterion validity, construct validity, convergent validity and discriminant validity (Goodwin, 2008). While content validity refers to the suitability of the measurement items for measuring a certain construct (DeVillis, 2003), face validity 'concerns whether the measure seems to be valid to those who are taking it' (Goodwin, 2008: 126). The pre-testing stage of the questionnaire ensured face validity was reached, while support for content validity of used scales was offered by previous studies that employed these measurements.

The questionnaire included five sections (S) each of them measuring different constructs: emotional information management (S1), current recycling behaviour (S2), emotions (S3), recycling intentions and environmental concern (S4) and socio-demographic characteristics (S5). The same questionnaire was distributed to all three groups but changes were made to some items in S2 which were adapted so that they can clearly express the intended emotions in the context of recycling (e.g. the items 'I feel ashamed' and 'I feel proud' from the control group questionnaire was changed to 'I feel ashamed by my recycling contribution' and 'I feel proud about my recycling contribution' in the other two groups). The three versions of the questionnaire are presented in Appendix 3.5 and the measured used are presented below (see Table 3.5 for a summarised version).

Emotional information management (EIM)

The EIM concept was assessed using the measurement developed by Taute et al. (2010). The respondents had to rate in total 26 randomised items that compiled the four dimensions of EIM: dimension recognition of emotions, optimistic utilisation of emotions, management of emotions, and empathy (see Table 3.5).

Current recycling behaviour

Three questions about current recycling were included in S2 of the questionnaire only for the purpose of checking the subjects' engagement with recycling; they were not included in the conceptual framework or hypotheses. Question 1 was designed to evaluate 'What proportion of your waste do you recycle in the bins provided by the Council?' using a categorical variable that included 4 levels – 'Less than 25%', '25%-50%', '51-75%', '76-100%'. Question 2 was open ended and asked respondents to specify 'What percentage of items that can't be recycled in the Council bins do you take to the specialised recycling centres?'. The last question in S2 tried to identify the contribution of other people to the recycling of the respondent's waste i.e. 'Does anybody else (e.g. parent, sibling, housemate/flatmate) recycle your waste? ' which was rated on 5-point Likert (1 – 'never', 2 – 'hardly ever', 3 – 'sometimes', 4 – 'often', 5 – 'always').

This section in the questionnaire was created as a result of the pre-testing stage which showed that students who lack recycling facilities could not fill in the statements about recycling intentions. These questions also allowed an appropriate filtering of the subjects because the adverts and the experiment were designed with the 'consumer involved to some degree in recycling' profile in mind.

Emotions

After watching the advert the students were asked to fill in Section 3 which measured their emotional responses to the video. This question included, in a

randomised order, items measuring pride, guilt and other emotions. Items for other emotions were included for manipulation checks reasons i.e. to ensure that the levels of all other emotions were very low in the pride and guilt group and that no strong emotions were particularly generated by the relaxation video in the control group. The starting point for the measurement of emotions was the Differential Emotional Scale (DES) which was developed by Izard (1972, 1974)[29] . A short version of DES was used which meant that only one item instead of three has been included to measure each emotion e.g. just 'shy' instead of 'sheepish, bashful, shy'. This decision taken in order to reduce the cumulative length of the questionnaire (i.e. a section three times longer would have acted as deterrent for the subjects). The selection of the item was consistent with the cluster name associated by Tangney et al. (1996: 1266) for shame, guilt and embarrassment, while for all other emotions this was determined in the early stages of pre-testing (e.g. students stated that 'happy' would be a more easily identifiable and comprehensive than 'joyful' and 'glad').

Guilt

The measurement for guilt was comprised of one item 'guilty' as taken from the DES scale and six items from Roseman et al. (1994)[30]. Their original guilt scale was comprised of 10 items but some of these items were considered inappropriate for the present research and were removed (e.g. 'I would avoid meeting people's gaze', 'I would feel like punishing myself')[31]. The six items taken from Roseman et al.'s (1994) were subsequently adapted (see Table 3.5 and Appendix 3.5).

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[29] Boyle (1984) states that Izard et al. (1974) reported a mean α coefficient of 0.81 for the DES subscales.

[30] This scale was presented in the appendix of Steenhaut and Van Kenhov's (2006) paper published in the Journal of Business.

[31] These items were however appropriate for Steenhaut and Van Kenhove's (2006) study which investigated guilt as a result of pocketing the excess money given as change i.e. taking advantage of a seller.

<u>Pride</u>

As presented in Section 2.3.4 of the literature review, two types of pride have been identified: hubristic and authentic pride (in other word 'pride in oneself' and 'achievement-oriented pride'). The research objectives of this experimental study required the measurement of authentic pride since recycling can be regarded as an achievement (see the interviewee's comments in Section 4.5.2). Tracy and Robins's (2007) scale[32] for authentic pride was used to measure pride related to recycling contributions. Only the item 'successful' has been removed as the pre-test showed that it was indeed inappropriate for the chosen context and behaviour (see Table 3.5 and Appendix 3.5). In the data analysis (see Chapter 5) an index of guilt was created based on the guilt items and an index of pride was created by including the items aforementioned.

<u>Behavioural intentions</u>

Consumers' behavioural intentions were measured using measurement adapted from Webb et al.'s (2008) study. The first dimension, consumer recycling behaviour was comprised of the 6 items which measure the recycling intentions for different types of materials. These items were the actual measures for recycling intentions (see Appendix 3.7 for the reliability analysis of this measurement). The second dimension (i.e. "environmental impact–purchase and use" intentions) was not relevant to the tested relationships but it was included in the questionnaire because a bigger item pool could distract the subjects and conceal the purpose of the research i.e. recycling. In relation to this the items for the two dimensions were randomised (see Table 3.5, Appendices 3.5 and 3.7).

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[32] Tracy and Robins's (2007) paper published in Journal of Personality and Social Psychology differentiates hubristic and authentic pride and presents the development of two scales meant to measure these different types of pride. The items that measure hubristic pride contain the following key words: arrogant, conceited, egotistical, pompous, smug, snobbish, stuck-up, which did not represent the emotion that was described by the interviewees who took part in the qualitative study.

Socio-demographic

In section 5 of the questionnaire, the respondents' socio-demographic profile was built using questions about age, gender type of accommodation, nationality and education level.

Behaviour

Behaviour was measured in the second part of the experiment through the product choice task (see Appendix 3.6). The subjects were asked to answer two questions about: 1) the chosen chocolate ('Please circle the number that represents the chosen chocolate'; the number was constantly alternated between the two chocolates so that potential bias could be eliminated) and 2) the reasons for their choice ('Please give at least 2 reasons/explanations for your choice'; this was an open-ended question). The decision to include measurements of actual behaviour was justified not only by the research objectives but also by the criticism related to the ability of intentions to accurately predict behaviour. Researchers (e.g. Chandon et al., 2005; Feldman and Lynch, 1988; Morwitz and Fitzsimons, 2004) drew attention to the phenomenon of self-generated validity which leads to assuming the existence of a significant relationship intentions-behaviour even when this is inexistent; the association between the two variables is caused by the very measurement of intentions. Self-generated validity implies that the 'measurement process leads survey respondents to form judgements that they otherwise would not access in their memory or that they otherwise would not form' (Chandon et al., 2005: 2). Others consider relying on the measurement of intentions is insufficient and even erroneous because of the consistency or self-presentational biases which can lead to overestimating the relationship between intentions and behaviour (Budd, 1987).

Table 3.5 Scales used for construct measurements

Variables and sources of adaptation	Dimension	Scales	Type
Emotional information management (EIM) *Taute et al. (2010)*	Recognition of emotions (α = 0.85)	I easily recognise my emotions.	Likert 1 – 7 1 - never like me 2 - very few times like me 3 - few times like me 4 - sometimes like me 5 - often like me 6 - very often like me 7 - always like me
		I am aware of even subtle emotions as I have them.	
		I know why my emotions change.	
		I understand why I react the way I do in situations.	
	Optimistic utilisation of emotions (α = 0.92)	I never give up when I am faced with a challenge.	
		I keep going in the face of adversity.	
		I keep trying in the face of obstacles.	
		I don't let anxiety keep me from accomplishing my goals.	
		I have the will to win.	
		I continue to try even when it seems hopeless.	
	Management of emotions (α = 0.88)	I do not let bad moods ruin my day.	
		I can soothe or contain distressing feelings so they don't keep me from doing things I need to do.	
		I do not get upset or frustrated when inconvenienced.	
		I am able to maintain my composure when things do not go well.	
		I maintain control when I feel threatened.	
		I have control over my emotions.	
	Empathy (α = 0.86)	I try to look at everybody's side of a disagreement before I make a decision.	
		When I am upset at someone, I usually try to "put myself in their shoes" for a while.	
		I believe there are two sides to every question and try to look at both sides.	
		Before criticizing somebody, I try to imagine how I would feel if I were in their shoes.	
		Even if I'm sure I'm right about something I spend the time to listen to others' arguments.	
	Empathy (α = 0.86)	I would describe myself as a pretty soft-hearted person.	
		Other people's misfortunes disturb me a great deal.	
		I often have tender, concerned feelings for people less fortunate than me.	
		When I see someone being taken advantage of, I feel kind of protective toward them.	
		I am often quite touched by things I see happen	

Variables and sources of adaptation	Dimension	Scales	Type
Differential Emotional Scale (DES) (α = 0.81) *Izard et al. (1974); Tangney, Miller, Flicker, Barlow (1996)*		I feel scared	Likert 1 – 5

1 - not at all
2 - very little
3 - somewhat
4 - much
5 - very much |
		I feel shy	
		I feel embarrassed	
		I feel ashamed	
		I feel happy	
		I feel sad	
		I feel angry	
		I feel surprised	
		I feel disgusted	
		I feel I'm interested in this matter	
Pride (α = 0.92) *Tracy and Robins (2007, JPSP)*		I feel confident	
		I feel like I am a productive/useful person	
		I feel like I have self-worth	
		I feel accomplished	
		I feel proud	
		I feel fulfilled	
		I feel condescending/superior	
		I feel satisfied	
Guilt (α = 0.80) *Steenhaut and Van Kenhove (2006); Roseman et al.(1994)*		I feel I like undoing some things I have done in the past	
		I feel I deserve to be blamed	
		I feel like I wanted to make up for what I have done wrong in the past	
		I feel tensed I feel I am in the wrong I feel I shouldn't have made some choices I've made in the past	
		I feel regretful	
		I feel like I want to be forgiven	
		I feel guilty	
Behavioural intentions *Webb et al. (2008)*	Consumer recycling behaviour (α = 0.91)	I will recycle cardboard.	Likert 1 – 7

1 - strongly disagree
2 - disagree
3 - slightly disagree
4 - neither disagree nor
5 - agree
6 - slightly agree
7 - agree
8 - strongly agree |
		I will recycle plastic containers.	
		I will recycle magazines.	
		I will recycle aluminium cans.	
		I will recycle steel/tin cans.	
		I recycle paper.	
	Environmental impact – purchase and use criteria (α = 0.87)	I will avoid buying from companies that harm endangered plants or animals.	
		Whenever possible, I will walk, ride a bike, car pool, or use public transportation to help reduce air pollution.	
		I will avoid using products that pollute the air.	
		I will avoid buying products that pollute the water.	
		I will make an effort to avoid products or services that cause environmental damage.	
		I will avoid buying products that are made from endangered animals.	
		I will limit my use of energy such as electricity or natural gas to reduce my impact on the environment.	

Pre-testing

The pre-testing of the questionnaire was largely concurrent with the pre-testing of the stimuli/video. It was conducted with both male and female students that closely matched the targeted sample.

The pre-tests helped adapt some of the measurements presented above. Changes were made in relation to the wording of some terms e.g. for the word 'condescending' a synonym was provided next to it, 'repentant' was replaced with 'regretful'. Additionally, amendments were made to adapt the DES items to suit the context and the video that was presented in the pride and guilt group. For example, the items 'I feel surprised', 'I feel fulfilled', 'I feel I am in the wrong' for the control group questionnaire was changed to 'I am surprised by this matter', ' I feel fulfilled by the results of my recycling contribution' and 'I feel I am in the wrong with my recycling contribution' respectively for the guilt and pride questionnaires.

As mentioned before, the students received a separate short questionnaire for the product choice task, in the second part of the experiment. The pre-tests showed that there was a chance that the two parts could not be consistently grouped together without a numbering system. As a result, the final version of the questionnaires included ID numbers (e.g. G1, G2, G3 etc. for the guilt group, P1 etc. for the pride group and C1 etc. for the control group). No information about the student ID number or name was requested.

The pre-tests were useful in highlighting that a mechanism for filtering subjects about their recycling habits needed to be included in the questionnaire (see section 2 in the questionnaire) since some students were not sure how to fill in the intentions scales since they had no recycling facilities where they lived.

3.4.5 Data collection

The data was collected in April and May 2011 using a student sample (see discussion about the sample in Section 3.5.3). Announcements about the experiments have been made at the beginning of lectures, tutorials, in computer labs and cafeterias. The announcement publicised two types of research that were conducted in relation to advertising and brand/product choice. Further information was not offered in order to avoid any bias. The reason why the students were told that they could take part in two different pieces of research was simply a method of ensuring that, later on during the experimental study, the subjects do not envisage the exact purpose of experiments and make a socially desirable/ethical choice.

The undergraduate and postgraduate students who were interested in taking part in the research were asked to leave their email details in order to be contacted electronically at a later date. With the collection of email details from students, an email database was developed. Once the database was completed the researcher selected a subset of the database (i.e. European students) and contacted by email. This sample pre-selection was required in order to facilitate homogeneity (see previous section). The level of knowledge and recycling behaviour of these students was expected to be similar but higher than that of students from developing countries (see extended explanation for this in Section 3.5.3). The email contained information about the steps they needed to take in order to take part in the research. They were asked to sign up on the intranet (Nexus) for the 'module' Advertising Research and choose one of the available sessions[33].

As previously shown in Figure 3.4, at the beginning of each session the researcher obtained verbal consent from each subject and ensured him/her about the anonymity and confidentially of the entire process. After that, the students were seated individually and received the questionnaire. First, the students completed the

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[33] Several sessions were displayed for each day of data collection. They were listed as one hour sessions and contained information about the location of the lab (i.e. name of the campus, building and room number). No information about the purpose of the data collection or what type of treatment students were supposed to receive was provided.

section of the questionnaire containing the measures about the EIM variables and current recycling behaviour. This was followed by the presentation of the video advert and then by the second part of the questionnaire which measures the emotions they experienced during the video, recycling intentions and demographic variables. The students were thanked and then asked to take part in the next phase of the research which examined consumers' product choice. The students were presented with the 'choose a chocolate' task (see step 7 in Figure 3.4). They were asked to choose one of the products as if they would do in a real shopping experience and they were told that the products were identically priced (i.e. cost should not be a reason for discriminating between the two chocolates). Once the decision was made the subjects were asked to fill in a short questionnaire where they were asked to name their choice and give reasons for their choice (see Section 3.5.2 about actual behaviour). The final step in the data collection was debriefing and distribution of incentives. Each individual received in return for his/her participation £5 in cash and was offered to keep the chosen product.

During the period of data collection two research assistants offered their support for various tasks e.g. guiding students to the room where the data collection took place; invigilation; distribution and collection of questionnaires and chocolates to/from subjects.

3.4.6 Validity and reliability of experiments

Internal validity is concerned with whether the results drawn from the experiment imply a causal relationship between the studied variables. Appropriate sample selection and allocation of groups can limit some issues of internal validity; this implies group equivalence in all aspects (Blumberg, et al., 2008). These guidelines were followed as detailed in Section 3.5.2. Internal validity is critical to the cause-and-effect inference (Shaughnessy et al., 2009) and thus measures to balance extraneous variables, which could act as threats to internal validity, were taken. For example, the experiment was always carried out by the same researcher and assistants and always with small groups of 10-15 people. Additionally, the data

collection was limited to a period of two months (April and May 2010) to avoid any attitude or mood changes caused by the term break or post-exam 'frame of mind'. Moreover, during each day allocated for data collection, data for all three experimental groups was gathered so that additional hidden extraneous variables could be balanced.

External validity refers to whether the observed causal relationship can be generalized across different populations, locations and times. According to Blumberg, et al. (2008) reactive factors such as subjects' awareness of the experimental context or content, and the interaction between the independent variable and the sample's characteristics can threaten external validity. Some measures were taken to ensure a satisfactory degree of external validity. Firstly the sample comprised a mix of European students which ensured that the results can be generalised to some extent to a wider younger population, not just to a British one. Secondly, efforts were made to reduce subjects' awareness of the experimental context or content by: a) not offering any insights during the recruitment process and b) by presenting the overall study as two different pieces of research (i.e. advertising and product/brand choice). This was designed to add the representativeness of students self-selecting (i.e. volunteering) into the study.

Reliability assumes that similar results will be obtained if the variables are subsequently re-measured. The current research was carried out as a cross-sectional study so there was a limited ability to ensure reliability. Issues related to costs and time prevented the research to be repeated with a different sample.

3.4.7 Social desirability bias

Social desirability bias (SDB) is a fundamental issue for researchers concerned with a whole series of topics including ethical or moral aspects of consumption. SDB has been defined as 'systematic error in self-reported measures resulting from the desire of respondents to avoid embarrassment and project a favorable image in others' (Fisher, 1993: 303) and has an impact on reported attitudes (Fisher, 1993), variables

depicting personality characteristics (Mick, 1996), and self-reported behaviours (Mensch and Kandel, 1988). This impact is tipically undesirable since 'SDB can attenuate, moderate, or create spurious relationships between variables' (Fisher, 2000). Standard ways of measuring the influence of SDB on various variables of interest include scales such as Marlow-Crowne Social Desirability Scale (Crowne and Marlowe, 1960; 1964), the Social Desirability Scale and Balanced Inventory of Desirable Responding (Edwards, 1957). According to Paulhus (1984; 1992) SDB comprises two factors: self-deceptive positivity which is associated with optimism and positivity (Winters and Neale, 1985), and impression management which represents the desire to present one's socially desirable image in front of other people (Paulhus, 1991). Several approaches have been suggested in order to manage SDB: altering the wording of questions (Orne, 1969), minimise the interviewer's sensitivity to the sample's characteristic (Park and Lessig, 1977), and highlighting anonymity (Fisher, 1993).

For some types of behaviour which could be socially disapproved, the literature has highlighted discrepancies between self-reported measures and other types of measurements (e.g. see Poikolainen et al.'s (2002) study on alcohol intake) and this pointed towards the likelihood of encountering SDB even in the case of a less disapproved type of behaviour i.e. inconsistent or lack of recycling. Though equally recommended for measuring SDB none of the above mentioned scales was included in the questionnaire, because of the key shortcomings they entail: their lengthiness (i.e. 33 to 40 items per scale); the unsuitable and offensive language that some scales include; the broadness of the measured aspects which are very little relevant to consumption choices or behaviour (Fisher, 2000). Thus other measures were taken to limit its impact.

First, before and in-between the experimental tasks the subjects were informed/reminded of the anonymity of the study (see Agnew and Loving, 1998); this was particularly exemplified using the hard copies of the questionnaire which could not allow any method of tracking back the respondents' answers and by visually demonstrating the randomising of the questionnaires method i.e.at the beginning of the data collection the questionnaires were shuffled. The use of both

visual and oral assurances of anonymity was considered very important because when used together they are more powerful (Agnew and Loving, 1998). The second part of the experiment was presented as a separate study and it recorded observed behaviour rather than self-reported behaviour since consumers were asked to choose the favourite chocolate and to name between two and four reasons for their choice. Altogether these measures allowed a type of cross-reference method for the 'choose a product' task and it ensured that SDB was minimised.

3.5 Summary

In sum, the present research has been designed as a mixed-method approach that is aligned with the positivist paradigm. The first stage of the research employed a qualitative study, using semi-structured in-depth interviews. This was planned as an exploratory study into the manifestation and role of emotions in ethical consumption with a focus both on ethical and unethical decisions. The data analysis design included two stages: deductive coding and inductive coding using the guidelines of Strauss and Corbin's (1990, 1998) grounded theory. The interviews aimed at gaining new insights into the decision making processes guided by emotions, the anatomy of most salient emotions and potential mechanism employed by consumers when dealing with such emotional experiences. By confirming the role of SCEs in the ethical consumption-related decisions, the qualitative study has informed the design of the experimental study. This followed a random groups design layout using one control group and two groups subjected to distinct emotional treatments i.e. pride treatment and guilt treatment. The experiment aimed at testing the impact of emotion-laden marketing communications on individuals' recycling intentions and behaviour (i.e. choice of product with full recyclable packaging versus product with non-recyclable packaging), and the moderator role of the EIM dimensions. The results of the qualitative study are presented in detail in Chapter 4 and the findings of the experimental study are discussed in Chapter 5.

Chapter 4   Qualitative Findings on the Role of Emotions in Ethical-Unethical Consumption Situations

4.1 Introduction

The present chapter reports the results of the qualitative study which employed in-depth semi-structured interviews to investigate the role of emotions, particularly SCEs, in ethical consumer choice. The review presented in Chapter 2 highlighted the particular characteristics of SCEs and the different roles that they play in various decision making contexts. However, given the limited prior findings on the role of emotions (both basic and SCEs) in ethical-unethical consumption choices, the study reported here had an exploratory nature so the focus was neither on a particular category of emotions nor a specific ethical context (i.e. consumption experiences from all areas of ethical consumption e.g. human, animal and environmental welfare were considered of interest).

This chapter presents the key findings which address three research objectives:

RO1: To investigate what emotions occur in choices that are 'ethical' and consciously 'unethical'.

RO2: To understand the anatomy of emotions in ethical consumer choice i.e. in terms of any discernible taxonomy, intensity, sources of elicitation, temporal manifestation etc. and how do they influence consumers' decision making.

RO3: To examine if and how consumers manage the emotions aroused by 'ethical' and 'unethical' choices.

The findings are discussed according to the main themes (and encompassing categories – see subsection 3.4.4 in Chapter 3) that have been identified in the data analysis (see Sections 4.2 – 4.5). The chapter includes a conclusion section which summarises the results within a theoretical framework grounded in the findings of the qualitative study. In the final section, hypotheses for the experimental study are proposed; the development of these hypotheses has been informed both by the literature review and the qualitative findings reported below.

4.2 Dissonant behaviour as the norm for the 'more' and 'less' ethical consumers

The data analysis confirmed that the crude division of consumers into ethical and unethical or into 'committed ethical consumers' and 'passive consumers' (Carrigan and Attalla, 2001) is questionable. The majority of the participants in the study could be placed in the 'grey area' of ethical consumption as they manifested a composite type of general behaviour, which included both ethical and unethical choices.

The interviews showed similarities with previous studies (e.g. McEarchen *et al.,* 2010) in terms of the areas of ethical behaviour in which consumers were most engaged, and the importance of other product features over ethical considerations. Recycling, purchase of fair-trade or organic food and drink were the most cited areas of ethical behaviour in which all consumers engaged, whereas the less ethical choices were made in connection to clothes, technology and travelling. Secondly, as it was the case with McEarchen et al.'s (2010) 'conscious consumers', the consumers in this research demonstrated their ethical behaviour was mediated by convenience, availability, price, quality, perceived utility and context (e.g. type of purchase, reason for purchase etc.) as much as any perceived overall moral orientation. This is accurately expressed by two female consumers when discussing their unethical purchases (F3a) and lack of recycling (F10a).

> *'I guess again on what kind of mood I'm in. You know…righteous, like I should be doing the right thing, then I'd feel very guilty about it and at times I don't*

necessarily think about it. It depends again on what you're buying and the context of when you're buying it. '(F3a)[34]

'You know, you just forget, put another bag on top of them [glass jars], you forget about them. So again, I mean, that goes completely against about what I previously said about being really easy and being a really simple to do. I guess all these ethical decisions are great as long as they're easy, aren't they?... (F10a)

A distinctive finding of the research was related to the perceived impact of certain actions (e.g. travelling versus recycling), which appear to generate contradictory or dissonant behaviour even within the same area of concern (e.g. environmental impact). In other words consumers displayed opposing attitudes and behaviour to issues such as travelling and carbon footprint, recycling of regular waste and specialised recycling of items such as gadgets and technological items. The quotes below exemplify these contradictory approaches towards ethical behaviour in the context of environmental concern.

'We do recycle the things that you'd normally associate with recycling. I mean we recycle glass and cardboard, plastics as well and all that sort of stuff. And I do recycle clothes...Other things, outside of clothes, not usually, don't usually recycle that stuff. I wouldn't even really know how to go about that, other than kind of giving it to charity shops.

I guess in my mind, I don't necessarily link … although there is a definite usage of resources there, things like games, technology, DVDs, that sort of thing, with that issue [of environmental concern]. I suppose I would see more that would be things that you'd classically think about needing to recycle. It would be more things like glass and paper and that sort of thing. I guess I've never really linked other things with that issue. And I suppose things like air miles associated with products and things like that,

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[34] Throughout the thesis the verbatim extracts have been coded using F (i.e. female) and M (i.e. male) followed by a number which was used for the researchers' own records. The letters a, b, c etc. are used to differentiate between quotes given by the same person.

isn't something that I've ever really considered when purchasing. Yeah, I don't necessarily think that would be … a real driving factor in affecting what I buy. I think particularly because perhaps in the areas that I particularly spend money, it's not really something that companies market on' (M7a).

This finding offers a more detailed insight into the flexible and dissonant behaviour of ethical consumers (Szmigin, Carrigan and McEachern, 2007) as it shows the existence of a steady and incongruent behaviour even within the same product category (e.g. products damaging the environment) for the same consumer.

4.3 The need to justify dissonant behaviour

While recounting their experiences, the respondents felt compelled to offer justifications for their variant ethical concerns and their contradictory behaviour. Many of these justifications could be classified according to neutralization techniques (see Chatzidakis et al., 2007) that have previously been posited as explanations for the attitude-behaviour discrepancy in ethical consumption The most common techniques related to 'appealing to higher loyalties', (quality, price, brand, convenience, taste, family pressure), the 'law of the ledger' (see compensatory choices below) and lack of information or asserting that it was the companies' responsibility (i.e. denial of responsibility). These findings were also consistent with other previous research (e.g. Belk et al., 2005; McEachern et al., 2010; Slater and Miller, 2007).

'…at the end of the day I'm here and this is … it's a bit selfish but I'm here and this is my money. I feel sorry for them [workers] but if there's a top in there that's … a vest top in there that's £3.50, I would pay £7.50 for that in River Island or more, so obviously I will buy the cheaper one.' (F10b)

'Thinking about it now, it's because on the marketing campaigns on the TV, the programmes…they don't talk about the impact of making a bike on the

environment. Whereas they always do talk about the impact of food and things on the environment.' (M6a)

However other justifications emerged and these were used by both the 'less' and 'more' ethical consumers. Firstly, the temporal element and the influence of affect (i.e. mood and emotions) appeared to significantly influence the inconsistent choice of ethical consumption.

' …I'd feel very guilty about it and at times I don't necessarily think about it. It depends again on what you're buying and the context of when you're buying it.' (F3b)

The research also identified a strong link between a) image/self-image and 'unethical' choices (clothes purchasing was commonly mentioned irrespective of age group or gender – e.g. F4, F10, and M6) and b) hedonic drivers and less ethical choices.

'…if I was going to choose, I probably wouldn't have the big television and stuff, I think I'd have the better priced clothes and things.' (F4a, 40 years)

'But I think when you're putting photos of yourself as well on things like Facebook, if you've been going out and worn the same dress like two weeks in a row, it's like people will notice… So I think that makes you feel like you want to buy something new because people are like 'Oh I love that dress, where's it from?' So it's sort of like you've got to meet everybody's expectations (laughs).' (F10c, 20 years)

'Well it all depends on style because I'm not going to … it would have to be something that I would buy. So if there wasn't the style … if there were ethical clothing products but they didn't have any style, I wouldn't buy them. So style has got a big implication. Not necessarily brands because if it's a good style and it's what I'm after' (F21a, 43 years)

> *'Sometimes I think about what impression it gives other people. So what will be spending this money in this product, what image will it give to other people; is it good or bad?'* (M6b, 28 years)

These types of justifications were salient and further analysis revealed that they played a role in the compensatory choices that consumers displayed (see below Section 4.4).

4.4 Compensatory choices in ethical consumption

While the findings of previous studies show that 'ethical' consumers are positively motivated by moral values/norms (Thøgersen, 1999), and unethical consumers lack these values or do not include them into the decision-making process (Cowe and Williams, 2000) (i.e. price, time, brands, quality take precedent over ethics), the analysis of the interviews provided an additional explanation. In the case of the composite consumers there was a need to compensate their unethical choices with ethical ones (possibly a manifestation of the 'law of the ledger' – a documented rationalisation strategy – Chatzidakis et al., 2007). These compensatory actions were apparent in many categories and stages of consumption and disposal.

Efforts were made to compensate 'unethical' actions by enacting 'ethical' choices in other areas – *'I always buy fair trade and I'm doing my bit, so that is the feeling that lasts.'* (F10d) – with the need to stifle the voice of their conscience:

> *'No, no because I don't buy a lot from those shops but the thought does cross my mind… But again, because I try to balance it by giving in a chargeable way to specific charities… Or maybe it's saving … or maybe it's my conscience … pricking my conscience and saying I've got to do something and although I can't get at the actual source of what is happening to these people, at least hopefully I can try and divert some money into that country.'* (F9a)

Male consumers were more concerned about balancing their unethical purchases of technology-related devices. Charity-giving was regarded as a way of compensating

for these purchases. The accumulation of products reflected the use of resources but this could be balanced if handed down to others:

> '*For example, if we were to get rid of a lot of DVDs or something like that, we probably … in the past, what we have done is actually given them to charity shops, which I suppose is sort of recycling.*' (M7b)

For other consumers, reduced consumption of technological devices was a way of compensating for other unethical choices such as travelling and carbon footprint:

> '*…if you're telling me 'Ok, so you're not going to go to conferences or holidays or whatever because of the implications of using or whatever', I'll have a different view [meaning unethical; not agreeing with this restriction]… Of course, you know, you don't want to make a lot off…too much sacrifice obviously. You know? … But I know that I can live without [the latest brand of] a mobile for example.*' (M10a)

When 'overspending' on food, recycling was often seen as a route to 'good' behaviour and compensation:

> '*…we end up throwing stuff away because then it goes off. We don't use it and it's really naughty. And I do feel bad every time…Had to buy them [compost bins] ourselves. We have two in our house but we used them in the garden.*' (F16a)

And this could be a source of satisfaction – '*Yes, oh yeah, yeah, we are good at recycling, that's one thing we do do.*' (F16b)

When asked about what they would change about themselves to become more ethical, some consumers argued that recycling is a satisfactory and sufficient 'proof' for their ethical behaviour or orientation – '*I don't think there's anything consciously that I would because I already feel that I'm quite proactive in terms of doing things and recycling and watching the news*' (F11a) – despite displaying 'unethical' behaviour in many other areas of consumption including clothes shopping – '*Well it's*

probably the same as a lot of people, they shop in Primark because it's cheap and that's the bottom line really.' (F11b)

As previously shown by other research in ethical consumption, ethical considerations are more likely to be applied in consumption when they are not a trade-off for other attributes. In the case of food shopping, both male and female participants included ethical considerations (e.g. by purchasing fair trade or organic products) because food purchase meant achieving both a need and an ethical goal. However, this applies to those who can compromise or afford to pay more for ethical products. For example, some consumers considered the ethical aspect when buying food because organic/fair trade are not considered a trade-off for quality:

> *'I have a different mindset when shopping for food than I do when shopping for things like clothes. And also, I find shopping for food is something you have to do, you've got to eat, so you've got to spend money on food… Whereas with food, I just eat it, so the ethical side of it is important because it would serve the same purpose whether I buy free-range chicken or factory-farmed chicken but you can get the same outcome more ethically by buying good chicken.'* (M6c)

Air miles and carbon footprint tended to be compensated by the purchase of the fair trade option of the same product. One of the interviewees admitted that '*I do and I don't feel guilty sometimes when I'm buying certain products like that… Bananas…'* (M5a), but he balanced that by buying fairly sourced bananas. The same behaviour is reported by a female interviewee: '*We buy a lot of fair trade wine and fair trade tea and sugar and that sort of thing… We haven't really got down to the road of the whole air mile thing'* (F16c).

Additionally, when price is a constraint in the purchase of only ethically produced goods, compensation can happen even inside the same category of products such as food.

> *'So we go to the big supermarkets if we're buying things like tins of baked beans or washing-up liquid or whatever. But our meat and our fruit and*

vegetables tend to come from Waitrose…. some companies have probably a more responsible attitude towards their sources of food and I think that Waitrose have demonstrated that.' (F4b)

4.5 Experience of emotions in ethical-unethical consumption choices

This section presents the findings related to the experience of emotions in the context of ethical-unethical choices. Given the interest in SCEs, a distinct section is dedicated to this category of emotions. Pride and guilt were uncovered as the most salient SCEs and thus these are discussed in more detail.

4.5.1 Basic positive and negative emotions

Positive emotions

The manifestation of positive emotions as hedonic outcomes of ethical behaviour was evident for all consumers i.e. both the 'more' and the 'less' ethical in terms of their overall orientation. A wide range of emotions were reported by consumers – e.g. 'feeling pleased' or 'feeling satisfied', happiness, empathy, excitement, enthusiasm, joy – and in many cases these emotions were experienced simultaneously.

> *'Yeah, I think I do feel good about doing it, I think it's a good thing to do, so yeah, I do feel good about recycling things.'* (M7c– satisfied)

> *'Ok. For example, I'm very happy when my box arrives, when the fruit and veggies box arrives. So it's really fun to take them out. I'm really excited about it and immediately start thinking about what I could cook with it.'* (F1a – excitement)

These emotions appeared to have a significant impact in terms of various decisions i.e. decisions about their individual future choices, decisions about adopting ethical

consumption as a norm, and even decisions about influencing others' choices (see F9b below).

> *'I suppose quite enthusiastic because probably I'd just come back from Kenya and was feeling really enthusiastic and thinking well yeah, I must try and get my friends to do this [support the fair trade movement and projects] and see how it should be really encouraged and things like that. So perhaps I felt quite enthusiastic about it and then it becomes just the norm, so you just treat it as a normal process'.* (F9b – enthusiasm)

The analysis revealed that positive emotions are often reported as hedonic feedback that takes two forms. They recounted as hedonic feedback from a purchase based on prudent personal economics (e.g. feeling good or proud about cheap products, bargains), and as hedonic feedback of indulging in favourite products or activities (e.g. feeling good about eating tasty food though it came from a questionable source). Though some consumers were aware that some of the purchases driven by economics (i.e. value for money) might be ethically questionable, this did not deter them as '*sometimes you just have to be a bit naughty…just enjoy life a little bit sometimes'* (M5b). This is perhaps not surprising since many individuals described the challenge of being consistent in their ethical choices due to different consumption goals and reported a rivalry between these two distinct drivers of hedonic outcomes.

> *'Did you ever try to see if there is a way of differentiating between ethical sports equipment and unethical ones?*
>
> *No. Never looked into it. And don't know, sports equipment or sports clothes, have a purpose and that purpose would be more important to me and it serving that purpose, than the ethical side of it. But with buying a bike, I think the outcome would be different. So the quality of the product is more important when buying things like sports equipment and clothes than the ethical side of it…*
>
> *And how would these new products make you feel, having them?*

I'd enjoy having them.' (M6d)

'Any shoes, literally any. All sorts. I have hundreds of shoes shoved in cupboards everywhere that I just don't need. Sometimes I wear them once and never look at them again but yes, any type of shoe at all.

So when you look back at those pairs of shoes, how do you feel?

I always feel happy. I often … I like to walk around the house in them after I've bought them, I always have since I was a little kid, I just love it. I love the feeling of it and I like having lots of options of what to wear (laughs). So yeah, no it makes me feel good, definitely having lots of options (laughs).' (F16d)

'Yeah, so I'd be pleased if I got something cheap that I think is good value for money and I'd tell other people about it and, yeah, I'd ask people what do they think about my new running shoes or something like that. And we'd talking mostly about the things like the price and if we think it's good value or not.

Do you ever think about the implications of your consumption and choice?

Hmm, not other than the implications for me really. So I don't think about wider implications of it.' (M1a)

Negative emotions

A palette of negative emotions was discussed by interviewees in relation to two sources of elicitation – media coverage (about unethical choices/purchase or corporate decisions) and actual behaviour. For example, interviewees reported emotional experiences such as feeling distressed, disturbed, sad, upset and disgusted as triggered by documentaries and news reports.

'Yeah, when I watched the programmes, I was upset with it, yeah, definitely. Yeah, I was quite disgusted actually with some of the practices that were

going on…. I would hate to think thought that something I'd bought was made by you know, a 4-year-old child that was chained to a desk for ten hours a day, that's just horrible-horrible' (F11c – negative emotions experienced as anticipated emotions)

The cumulative impact of media and past behaviour appeared to motivate consumers to establish for themselves the so called 'no go zones' i.e. shops and organisations that the interviewees confessed avoiding. Past behaviour (e.g. related to shopping, purchase of animal products and product disposal) induced negative emotions such as feeling uncomfortable, disgust and regret.

The interviewees' accounts also demonstrated that irrespective of the source of elicitation negative emotions can deter consumers in engaging in some types of consumption situations:

> *'I try to say to myself if you're going to feel negative about this, don't buy it. And actually probably seven times out of ten, that's what happens… if there's a question mark in my head about how it's produced …I will put it back.'* (F18a)

Ethical concerns about environmental issues and recycling were also linked to negative emotions. Knowledge about environmental issues such as landfills appeared to activate disgust (M5c).

> *'And I watched Coast and one of their episodes was a landfill site in London, I can't remember the exact area, and it just makes me feel sick when I see how much trash we should save and recycle and get it either made into something useful'* (M5c)

Other consumers confessed feelings of frustration (M7d), which were elicited by reflection on their product disposal patterns.

> *'I don't think much about why I'm not recycling other stuff…it makes me more frustrated.'* (M7d)

4.5.2 Self-conscious emotions

Pride

Though pride has been under-researched in generic consumption, the data analysis revealed that pride can sustain ethical decisions over time and in varied circumstances (e.g. at home, at work or on the train journeys).

> *'Yeah, no, no I like … I feel proud when we've only got one tiny little bag of rubbish (laughs) to be collected. Yeah, and I'm really pleased because we've started doing it at work as well and … because so much rubbish was thrown away at work just in the main bin and that used to really upset me.'* (F19a).

The situation in which pride arose included buying organic (F1), locally produced, fairly traded or environmentally sustainable products (F7, F13, M7), using recycled items in DIY (F2), supporting local manufacturers (F4), and rigorous recycling (F19). Pride was more common among women and tended to be indirectly communicated i.e. using phrases such 'better in myself' and 'pleased with myself'. More intense levels of pride were revealed in consumer's contact with local producers (e.g. independent shops or farmers' markets) and in consumption choices that reject globalisation. Possible explanations for the manifestation of pride in these contexts are the human interaction seller-buyer, which augments positive feelings, and consumer empowerment respectively. These cases of elevated pride seemed to have an impact not only on consumers' choice but also on their ethical activism since they confessed to using word of mouth in promoting ethical options to others. For example F4 (see below) talks about her support for local and sustainable producers.

> *'I told my mum the other day, because this man was at this shopping evening, and I said 'Oh this is the man who owns the new toy shop in Newark and it's really nice' and she said 'Brilliant' because we needed some toys for my niece who are abroad. And my mum was saying 'Oh I can go there'. And I said 'Well come to Newark on Saturday and we'll go there and I'll get some bits and pieces' and it does … it makes you feel proud.'* (F4c).

The data also revealed an interaction between pride and basic emotions such as excitement and happiness which emphasises the hedonic dimension of purchases labelled as 'ethical'.

'It's just pride. I feel innovative. I feel happy about it. It's just like a general package of positive vibe from taking something that was a bit useless and turning it into something…Yeah so it's fun. It's playful as well; it's something that…You probably think I'm a right geek…knitting a bath mat out of T-shirts.' (F2a)

'So how woul you say you felt about yourself then?

Happy I suppose, to use a kind of weak word. I try to avoid feeling smug (laughs) because I'll always have to drive a Prius you know, these hybrid cars. But just … yeah, a kind of warm, fuzzy feeling… And I guess it just gives me a smile I suppose… ' (M9b)

The data collected from the interviews was analysed in relation to the two types of pride mentioned in the literature i.e. hubristic pride and achievement-oriented pride (Tracy and Robins, 2007) (see Subsection 2.3.4 in Chapter 2). While achievement-oriented pride was more often and easily identified, hardly any evidence of hubristic pride was found. Moreover, several individuals attempted to explicitly dissociate their feelings from hubristic pride. The link between achievement-oriented pride and prosocial attitudes, positive accomplishments, and self-esteem (Lazarus, 1991; Herrald and Tomaka, 2002) was also discovered in consumers' comments, thus confirming a sound identification of the emotion.

'Well I suppose proud in a way because you do … I know it's a tiny thing but if you feel like you're making a difference to somebody's life, then that's a good thing. So if you think you've kept the wolf from the door in some tiny way and then you tell everybody, that's the other thing of course, you tell people that you've … 'Oh I've found a great new toy shop'.…And also, when you shop in the big stores, you do feel kind of part of a machine if you like and with my tiny obsession with structure and agency (laughs), I would much rather I think

be an agent than be a kind of part of this structure of which you have no control.

… the other night I went to a shopping evening, pre-Christmas shopping evening that my mum wanted to go to, at my two younger children's school. And there were lots of kind of cottage industry women there, a lot of women who've started up small businesses or franchises or whatever, and I tried to buy something little from most of them just because I think it's really important to support people.' (F4d – pride and prosocial attitudes)

'I feel proud when we've only got one tiny little bag of rubbish (laughs) to be collected…And [when travelling]I used to bring my stuff home to recycle it' (F19b – pride and positive accomplishments)

'I suppose it's quite a selfish thing really because I do feel better in myself for helping out somebody else… I'd rather get the one [T-shirt] and have that last me and feel better about myself and better about where it came from, than having five extra tops in the wardrobe.' (F13c – pride and self-esteem)

Overall, the limited evidence for hubristic pride might be explained by consumers' psychological profile, by one's reluctance to openly admit to pride about oneself and the need to preserve a desirable image (this would be consistent with Zammuner's (1996) findings), by cultural characteristics (the sample was representative of the 'typical British consumer') or by context (i.e. behaving as an ethical consumer might not generate a strong feeling of pride that is reflected on the individual's general attitude or self-perception – 'I'm proud of who I am'). However, initial findings would benefit from additional research. Additionally, very little information about the lifespan of pride was extracted from the interviews and future research would be needed to investigate this aspect. For example, interviewee F19 stated a continuous feeling of pride but only in relation to her strict recycling habit.

Pride and its relationship with shame were used to describe the emotional outcome of an unethical choice (e.g. F19c). This is consistent with Campbell, Foster and Brunell's (2004) classification which views pride and shame as opposite emotions.

'I guess I don't think it's quite feeling guilty, I don't think I'd feel guilty because it's more just like … just not feeling very impressed with myself, not very proud of myself and sort of disappointed in myself.' (F19c)

Shame and embarrassment

The outcome of shame-inducing situations was described by consumers using the terms: 'shame, 'ashamed', disappointed in myself', and referred to situations where the object of evaluation was one's self rather than one's behaviour; this excluded it from being identified as guilt.[35] Shame was evoked by various conditions such as: slave labour, buying unethically produced items, animal welfare, consumption of animal produce, and not buying fair trade. Most of the times shame was not experienced in isolation but rather in conjunction with regret, guilt and embarrassment. Several consumption situations indicated the arousal of both guilt and shame. In these cases the coding was based on interviewee's explicit nomination of emotions or according to the coding schemes used in psychology.

'Yeah, you sort of… in your mind… almost blacklist them [unethical shops].

Why?

Probably the knowledge and how it makes you feel about yourself and the way that you're relating to humanity…If you knowingly buy something from a shop that treats it producers badly then you are making a decision to treat that person badly and you are colluding in that decision making…Yeah, I guess I would judge myself as not being a good person (embarrassed laugh) I suppose.' (F3c)

'Oh, why I've done that? Why did I just put them in the garage in a box or something? Why did I just put them in the bin? Cause I was trying to get rid of them quickly. I guess I felt a bit disappointed in myself, I suppose.' (F3d)

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[35] See Section 2.4.3 which discusses the key differences between guilt and shame.

'If I openly chose to… [not buy free-range eggs]…I'd feel bad because I think we're called to look after the world that we were put in. So we have a responsibility to the world to make sure things like animals are kept properly and people are cared for. So yeah, I shouldn't do that, so I wouldn't be very happy with myself.' (F8a)

'Me! I would change me! That's what I would change. Yeah, I would change me! I would change my selfish desires to always do the best thing for me and not necessarily think about other people. Well, I threw the bottles in the bin because I was worried about what people would think about me and about my house being untidy because my kitchen was full of bottles, which is ridiculous…' (F3e)

The data analysis established that embarrassment was the result of both public acknowledgement of one's unethical choices and one's self-evaluation. It was less recurrent than shame or guilt, and in the majority of cases embarrassment was not verbally expressed but rather through physiological changes as observed by the interviewer (see M10a on page 107 and F3d above).

Sometimes the identification of emotions is less clear. For example, one of the interviewees (F11) refers to feeling 'upset and uncomfortable', which could refer to the type of behaviour (i.e. guilt) or herself (i.e. shame; this means that the self-respect decreases). However, this is consistent with the literature that acknowledges the challenges in differentiating shame and guilt (Smith et al., 2002).

'Well I don't want to feel responsible for keeping that industry going. Even though it might only be one piece … one item of so much money, if everybody does that, that keeps the industry going. So I would just not be happy if I contributed to that in the end.

And how do you think you'd feel about yourself, if you'd done something?

Upset, disappointed, just uncomfortable really because I'm … we live in a privileged place here, you know, some people don't and it's not fair for me to take advantage, so.' (F11d)

Guilt

The most negative salient emotion evidenced was guilt and it was reported by consumers in relation to different areas of concern i.e. human welfare, animal welfare and environmental welfare.

> *'I would feel very, very guilty in the wearing of something that I know is produced with …some sort of [human] struggle basically cause these people is, you know, probably struggling quite a lot to make this cotton that would probably benefit a very, very rich company…'* (F12a – guilt about human welfare)

Guilt associated with environmental welfare was labelled as 'environment-related guilt' and was frequently reported by consumers. In the context of environmental welfare, guilt was related to two key aspects: a) not recycling properly (F13, F19, M5) and b) buying a product with a significant negative environmental impact (M9).

> *'Oh I feel terrible, yeah, I feel terrible. When I throw it away, I think oh I could just save that and then in a couple of weeks' time, I'm sure there'll be enough to take to the bottle bank.'* (F13d)

> *'M: I put … I think it was the wrong sort of packaging in the green bin, not the recycling bin but the normal rubbish bin and it could have been recycled and I hadn't. I now wash everything, tin cans, plastic food trays, I wash them out.*
>
> *I: So how did you feel when you cheated?*
>
> *M: Bad, bad, bad.'* (M5d)

> *'This wood floor …This is oak and one of my principles is I like sustainability but we wanted a wood floor. So I still feel guilty if I think about it probably but we bought the floor from the place that was selling it to us at a price we were willing to pay'.* (M9c)

Even the choice not to clean packaging before recycling can lead to some temporary of guilt (F8b):

> *'… yes, I will have done at some point. Probably not bothered to clean something properly and then thought oh I'll put it in the bin.*
>
> *How did you feel at that point in time?*
>
> *Naughty, shouldn't be doing that…*
>
> *And how long did that feeling of not having done the right thing last?*
>
> *Probably momentary.'* (F8b)

The data analysis confirmed the existence of chronic guilt and some cases of predispositional guilt (Quiles and Bybee, 1997), the latter being generated by factors such as family, societal pressure and religious influences. Evidence of existential guilt (Rawlings, 1970) was also found.[36]

> *'I feel totally guilty about everything else I spend [except food].'* (F1b – chronic guilt).

> *'Well, bad…because we've got this cultural issues with guilt and all sort of…I would feel very, very guilty in the wearing of something that I know is produced with …some sort of struggle basically.'* (F12b – predispositional guilt)

> *'… and there's people who are struggling, I feel bad that we've got a fridge full of food and I'm throwing it away.'* (F16e – existential guilt)

Following Tangney et al.'s (1996) classification of public and private circumstances in guilt elicitation, the data indicated two similar types of guilt in ethical consumption – private guilt and public guilt, the discrimination between the two being made on the basis of others' awareness about the individual's behaviour and/or consequences of behaviour.

> *'…but at the same time I feel like when I keep shopping for clothes, for example, or for shoes, yeah I'm violating the fact that I wanna be*

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[36] See Section 2.4.2 for more information.

environmentally conscious. And similarly I feel huge amount of guilt every time I take a plane but I just can't get over it; I just take it. So I feel it's really strong, especially when it comes to the environment I feel kind of split in two directions.' (F1c – private guilt)

'I do feel like I have to hide it. So there have been occasion when I brought them [non-fair trade bananas] home and then quickly whipped them out of the packet and put them into the fruit ball so that he doesn't see that I didn't buy fair trade ones because I feel a little bit guilty about it.' (F3e – public guilt)

The data allowed the development of a taxonomy of guilt (Figure 4.1) and a theory of how and why the intensity of guilt varies. In this matrix the categories of guilt are defined by two major dimensions: the context and agent of evaluation, while the level of intensity varies according to the other two dimensions.
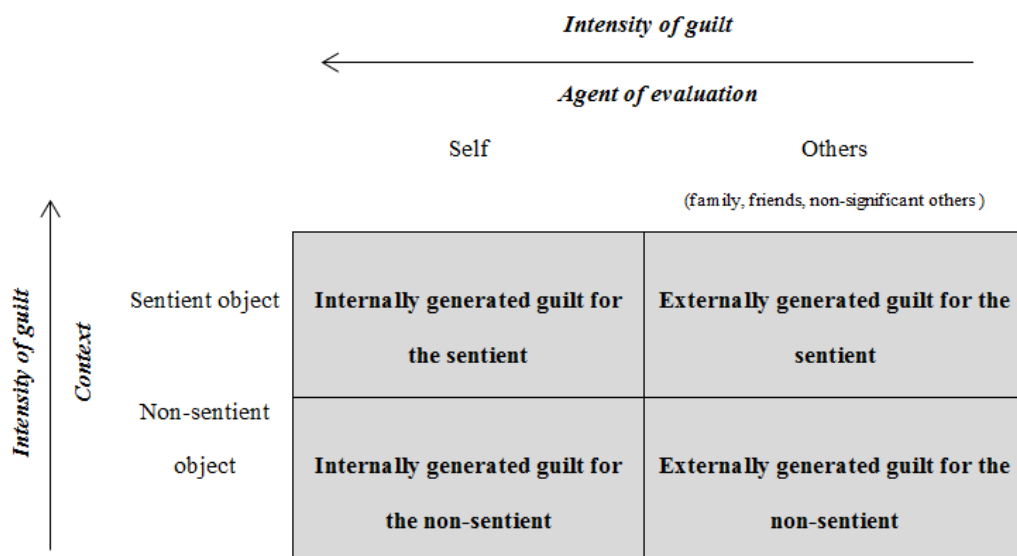
Figure 4.1 Taxonomy of guilt in ethical consumption

The context dimension is related to which objects are the direct recipients of the consumption consequences. Guilt for the sentient is an extension of existential guilt which extends the area of concern from only human beings to animals as well. Alternatively, guilt associated with environmental welfare in general or other

abstracts was labelled as guilt for the non-sentient. The second dimension of the matrix (which shares similarities to Tangney et al.'s (1996) classification) shows that the agent of evaluation of a consumption act can be the self or others. Thus guilt could be elicited in two ways – internally and externally. Finally, the third dimension that characterizes guilt in consumption is the intensity. In other words, the intensity of guilt increases as the agent of evaluation moves on the horizontal axis from others to self and on the vertical axis from non-sentient object to sentient object. More specifically, on the horizontal axis the intensity of guilt generated by others' evaluations increases according to the affective distance as it moves through three subcategories – as highlighted by interviewees – family, friends and non-significant others. It appeared that, for some consumers, different types of guilt can coexist even within the same consumption/disposal experience (see below extracts from F1's interview). So the most intense guilt was often induced by the self and driven by specific concerns for the welfare of humans or animals.

The findings identified that self-evaluation (i.e. based on one's standards and norms) determine a stronger and longer-lasting level of guilt than others' evaluation. However, the influence of others in the manifestation of guilt cannot be minimized; others' influence might be indirect but it is not necessarily secondary as illustrated in the verbatim extracts below.

> *'… if I did buy say non-free-range eggs, from battery chickens or whatever, then I'd just feel bad.'* (M9d – internally generated guilt for the sentient)

> *'And I can remember several occasions for example I've said: 'Oh, I guess this is a good deal on this thing. It was only five pound, whatever…' And then people say: 'Yeah probably somebody somewhere in Bangladesh worked 20 hours for that kind of price'. Then I feel like it's a punch in the stomach.'* (F1d – internally generated guilt for the sentient)

> *'I got one very close girlfriend... So she is very strong. Every time she sees something on me she says 'Ok, now you bought that! Just imagine where's been produced and stuff…' And I think my boyfriend also puts a lot of pressure*

on me. I get similar pressure from some members of my family as well, yeah.'
(F1e – externally generated guilt for the sentient)

'I put … I think it was the wrong sort of packaging in the green bin, not the recycling bin but the normal rubbish bin and it could have been recycled and I hadn't. I now wash everything, tin cans, plastic food trays, I wash them out… [I felt] bad, bad, bad.' (M5e – internally generated guilt for the non-sentient)

'I've got like my plastic bottle from my lunch or whatever, I probably would just chuck it in the bin rather than carry it around all day and then bring it home…I know people that would carry it around all day and everything, I'm not that good…then I come home and Chris has had a meal deal at lunchtime from Boots as well and his plastic bottle is sitting by the sink ready to be washed out to be recycled, it makes me think if he can do it, I should have done it really. So I guess it's really when Chris does something that reminds me I could have done it, that makes me feel a little bit like hmm …!!' (F19e – externally generated guilt for the non-sentient)

The interviews also revealed that guilt can emerge at different stages in the consumption cycle i.e. before, during or after engaging in unethical behaviour. This demonstrated the manifestation of guilt as anticipated, immediate and post-decision affect (Loewenstein and Lerner, 2003; Schwartz, 2000) and highlights its potential as a decision making factor in the context of ethical/unethical consumption. Alternatively, some consumers declared only anticipated and post-decision guilt but not immediate guilt (e.g. F10; F11). This affirms the potential use of guilt management techniques as a means to manage guilt and to overcome the emotional barriers against purchasing (see below the section about 'Regret and guilt management strategies').

As a result, a classification relating to the point in time at which guilt emerged, was also developed and this included: pre-purchase/pre-behaviour guilt; guilt during purchase/behaviour; and post-purchase/post-behaviour guilt.

Though post-purchase/behaviour guilt was identified as the most common type of guilt, the other categories were also influential. Certain types of choices or behaviour appeared to be associated with a longer temporal manifestation of guilt, which carried on through two or all three stages (i.e. pre-, during, post-). This multiple appearance of guilt on the temporal scale indicated a cyclical manifestation and interaction with rational processes. For example, in clothes shopping, pre-purchase guilt could have appeared due to some form of reasoning but also due to post-purchase guilt (i.e. previously experienced as a result of another shopping experience).

> *'I think usually it's at the moment of purchasing that I deal, you know, with those issues, ok? So if I feel guilty about purchasing something or anything, you know, it's at the time.'* (M10b) – guilt during purchase; referring here to flying

> *'I know what you mean, I did watch all of the TV shows recently about the sweatshops in India and the child labour and things and Primark. And I must admit, I don't particularly like shopping in Primark because of the fact that I know that a lot of it has potentially been produced you know, by child labour and everything...'* (F11e) – pre-purchase guilt

> *'I needed some pyjamas and I didn't have much money and I went to Primark and yes, I thought I need pyjamas and they sell them for £4 a pair and ...It's four years later and I'm still wearing them but yeah, at the time I thought well I can't afford to spend any more than £8 on two pairs of pyjamas.*

> *How did you feel at that time?*

> *Slightly guilty.*

> *How long do you think ...?*

> *A few days because I was wearing them...'* (F22a) – post-purchase guilt

> *'Guilt-ridden, absolutely guilt-ridden because I've done it, I've done it... So I had to go shopping and I bought things that were quite cheap because I knew*

I didn't have any money. And you know, I wasn't very well off at all, I was a student midwife but I still needed clothes to wear and yeah, I felt terrible. I did feel … I can remember it, feeling really bad. If I go into … like my niece is a big fan of places like Primark and I spend my life trying to persuade her not to go in there (laughs). But I've actually been in with her before now and kind of looked around and it just … it makes me feel horrible, it really does… (F4e) – Guilt in all three stages

No, it's every time you wear them. I just remember thinking it was just slightly guilty all the time about it, about wearing things like that.' (F4f) – Guilt in all three stages

The intensity of guilt seemed to change within the temporal framework according to different variables e.g. context, guilt management strategies, guilt proneness, internalised values, individual characteristics, and different ways of prioritizing needs. The intensity of guilt is tightly related to the lifecycle of guilt. For example, F1 describes the lifecycle of one of her guilt experiences as follows:

'I feel like almost excitement kind of dominates the guilt after a while. You know if I feel like something I wear is not produced ethically, I feel guilty about it… but after the first day I wear it, I almost like internalize it and the guilt kind of goes away. It probably doesn't completely go away. It's probably still up there but it's not as intense.' (F1f)

Alternatively, in the case of M7, guilt intensity increases with the value/cost of the product i.e. the more expensive the unethical product, the higher the intensity:

'If I was going to feel bad about purchasing that sort of thing, it'd be about purchasing something…where I'm spending quite a reasonable amount of money on it, rather than necessarily smaller items that have still come from unethical sources, like tea or coffee.' (M7e)

Some consumers experienced a short lifecycle of guilt (e.g. M10) whereas others reported a 'permanent' emotional state (see F4f above) i.e. as long as the product is still used, the feeling of guilt does not disappear. Although overall the lifecycle of

guilt appeared irregular, guilt seemed to last longer than positive emotions. Its time span stretched from minutes (in the case of the less ethical consumers) to days, weeks and months (in the case of self-declared ethical consumers).

> *'So, you know, if you feel bad, but I'm not sure whether I'm feeling bad because of the impact on the environment or going against my belief or whatever, or whether like any consumption once you had it, you know, tends to be, you know, quite insignificant, not that big deal… Obviously, you know, you feel a bit uneasy after I have done it, you know; not when I'm doing it but after I've done it I feel 'yeah, maybe [sounds regretful]…maybe not', but it doesn't mean I'm not going to do it again.'* (M10c – short)

A salient and encouraging finding is that a strong or permanent feeling of guilt can act as a constraining factor for future purchases.

> *'Having said that, there are some ethical decisions that I've made. So there are some shops for example that I almost blacklisted in my mind that I just won't go to and I won't by from because I know too much about the way they treat their workers and things like that.'* (F3f)

> *'But then…one the programme had been on, I almost thought well actually maybe that's exposed them and they did come back and say that they'd sort of tried to stop it. So then I didn't feel as guilty but I will admit that I did sort of like not really go in for a couple of weeks because I thought that's really bad. And my mum sort of said 'Emma, you really … I'm going to force you to watch it'.'* (F10e)

However, it should be noted that such an impact is often contextual as factors such as the individual's characteristics or product features can elongate or shorten the feeling of guilt.

Regret and guilt management strategies

The present study identified specific strategies that individuals employ in order to manage guilt and regret, as the most salient negative emotions that accompanied dissonant behaviour. The techniques reported by consumers in the case of regret management included methods such as ignorance, justifications (e.g. limited ability to react in hindsight; convenience) and promises for improved future behaviour:

> *'Yeah, it's just convenient. It's a horrible thing, isn't it?... So it's just a…it's a rule of thumb, it's like a shortcut, it's something you can do without…'* (F2b)

> *'But I'd try to think okay, remember next time if you're in that quandary, just put it back and don't bother yourself with it kind of thing.'* (F18b)

As mentioned before, guilt was not consistently experienced by consumers. A potential explanation for this can be the use of guilt management strategies as a defensive mechanism to protect psychological wellbeing. These guilt management strategies seemed to interfere in the decision making processes that could have led to an ethical choice. These findings are particularly interesting because not only do they give an insight into the decision making process but also help understand consumers' lack of response to marketing communications i.e. response to fear, guilt, shame in the case of some social marketing appeals (see Brennan and Binney, 2010). Some guilt management strategies recounted here share similarities with the emotion regulation strategies, coping mechanisms and other previous studies, as detailed in the verbatim extracts below.

> *'I've got a couple of things just down there, there's an old four-track recorder and mobile phone and I haven't thrown them away because they're not broken, they're just old. And I'd really like to see them being reused. So I suppose some of my guilt is mitigated by the fact that I like to pass things on to people wherever I possibly can and I use Freecycle you know, you can put things on there.'* (M2a) – amendment and commitment (Dahl et al., 2003); reparative behaviour (Silfver, 2007)

'Yeah, I think like anybody, I've had the odd day when you know, there's some horrible baked beans tin and you really just cannot be bothered to wash it all out and I have put it in the bin... I do feel bad if I do that. But I have been known to do it, yeah, definitely, definitely, because I'm human (laughs), I'm not perfect.' (F20a) – acknowledgement and rationalization (Dahl et al., 2003); cognitive change (Gross and Thompson, 2007)

'I guess like a lot of people, I just try not to think about it (laughs). I guess in that respect, I switch into the mode that I imagine a lot of people to be in all the time. I just don't think about things sometimes.' (M3a)– denial and denigration (Dahl et al., 2003); emotion-focus coping (Lazarus, 1991)

However, the present research disclosed specific ways of managing guilt in ethical consumption: a) outcome/expediency oriented actions, b) introspection, c) diminishing net impacts, and d) the use of positive emotions.

a) In the case of outcome/expediency oriented actions consumers described undertaking purchases with a noticeable gain. Guilt was managed by emphasising one's pronation and need to accumulate some sort of returns, whether financial, emotional or social.

Examples of consumption situations when consumers employ this technique include: flying which satisfies the need to visit family and friends (F1); spending a limited amount of money on unethically produced clothes (F4); continuing to wear the purchased products to justify investment (F4); considering clothes as a means to an end (F5); doing car boots as an alternative to bin disposal (F6); emphasising the necessity of an unethical purchase (M7); claiming that fixing gadgets is a non-profitable choice as compared to bin disposal (M9).

'To be honest, I might feel a little bit guilty at the time but by the time I was wearing the clothes I probably would forget about it cause I tend to forget what's from where, and then just pull something out as clothes in the mornings rather than spending a lot of time thinking about it.' (F5a)

'I very rarely put something in the bin that's a gadget unless it's completely destroyed and broken. And even then I feel guilty because I think oh it could be fixed but then it's not worth the cost of fixing it a lot of the time because it's a throwaway kind of society.' (M9e)

'… I feel huge amount of guilt every time I take a plane but I just can't get over it; I just take it.

And why do you keep on doing it then?

Exactly, because pretty much everyone I know or is close to me lives out of the UK. So I thought about it. The choices are to either move out of the UK or keep going back and forth and live with this guilt. So I'd probably take the other option.' (F1g)

b) Introspection was also used by those consumers who were inclined towards reflecting on their emotional state in order to achieve emotional balance.
'I guess if I think about it, then I feel guilty about it.

And did you try to escape the feeling of guilt in any way?

I just reflected on it and my actions. Then …just accept it.' (F8c)

c) Some attempted to diminish net impacts by giving greater attention to the least harmful aspect of their choice. For each option consumers managed guilt either by minimising the negative impacts or by maximising the positive ones.

In the case of this strategy, the environmental-friendly features of the products are likely to be self-reminded or highlighted to others (F2); small wages are more desirable than unemployment (F10); reduced selling price also means reduced profit for the unethical company (F10); individual purchases in small quantities have limited harmful consequences (F11); small contributions in others areas of consumption can compensate for some negative impacts (F10); boycotting is due to worsen conditions for developing countries (F9); product disposal is a necessity and a

harmless activity (F13); the physical consumption of a product can erase its value and impact (see M10c on page 125).

> *'We bought a carpet for our house a while ago and carpets are renowned for being toxic and having lots of implications on…environment, pollution implications from its production and actually I have no idea where that carpet was manufactured or anything. So I guess thinking about it you feel a little bit guilty about that. But on the plus side, the under layer of the carpet was made of recycled rubber and that made me feel good.'* (F2c)

d) The use of positive emotions represented another technique for counteracting guilt. In this case consumers used hedonic feelings (M7) or generic positive emotions generated by imagined positive consequences to override guilt (F9). Positive emotions can be induced by the environmental-friendly product features (F2), by imagining positive scenarios and a naïve representation of producers' ethical practices (F9, F10), through compensatory ethical actions such as charity-giving (F9), or by indulging in favourite food (M9, F19).

> *'And I eat it and I think I feel good because I'm eating something I enjoy and I just sort of push the guilt away (laughs) and forget about it. It's not like a horrible wrenching guilt like I've killed someone or something, it's just this little subtle feeling of guilt that I kind of have there. There's a kind of fuzzy cloud that I kind of sort of just push to one side and make it go away.'* (M9h)

> *'…maybe this company has actually sourced the items in an ethical way, even if the people aren't paid as well, maybe their conditions might be better than other factories and maybe they might be subsiding them for education or putting some money in towards getting like water into their villages or other things like that, which some of the larger companies do.'* (F9c)

4.6 Conclusion

The findings presented above enabled the development of a theoretical framework (see Figure 4.2) that shows the role of emotions in consumers' decisions within the context of ethical consumption. The development of the framework was initiated in the latter stages of the data analysis and finalised when the analysis was completed. It integrates the key findings that were derived using the coding procedures for grounded theory and, in addition to summarising the results, its other main purpose was to help develop the next stage of the research presented in this thesis i.e. the experimental research.

The framework shows that once a consumption or disposal need occurs two types of processes can arise – cognitive and affective, the latter being represented by the manifestation of positive or negative emotions in an anticipatory form. These processes lead to a judgement which subsequently informs an ethical choice/unethical choice. If the individual has decided to make an *unethical choice* and this is considered to not to be in conflict with existing emotions and cognition, then no cognitive dissonance arouses and the choice is seen as the optimal choice, as regarded by consumers. Alternatively, if the consumers' reflection of the decision reveals a conflict then cognitive dissonance will arise as a result of dissonant behaviour. Cognitive dissonance is usually accompanied by negative emotions in a post-decision form (e.g. guilt and regret) and the consumer can employ management strategies either to reduce or eliminate the negative feelings. If the negative emotions do not completely disappear, as a result of using such strategies, then they are likely to influence future judgements in the form of anticipatory emotions i.e. the decision making process has a cyclical nature. If the negative emotions disappear then it likely that consumers will make similar unethical decision in the future.
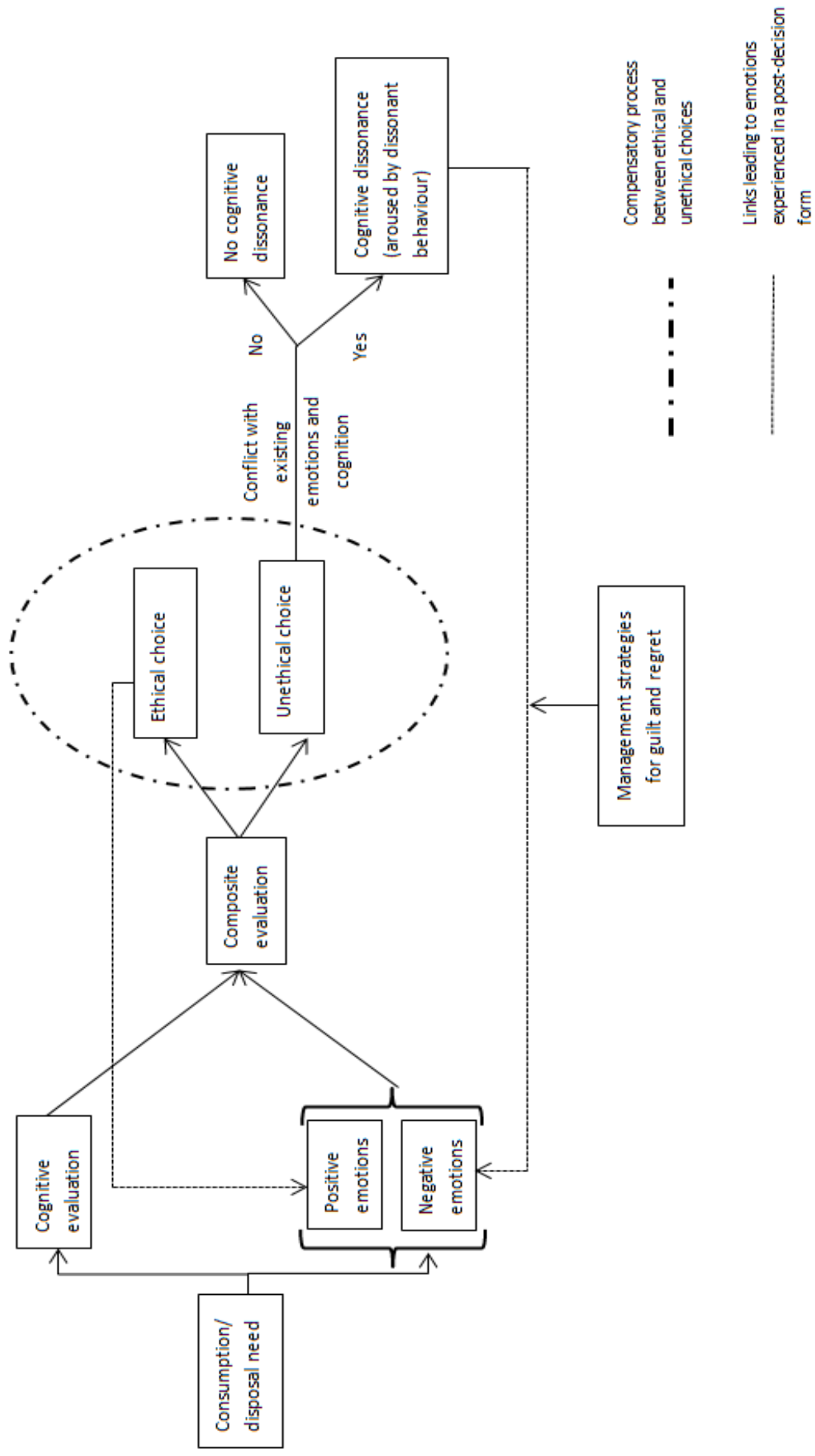
Figure 4.2 The influence of emotions on decision making in ethical consumption

Alternatively, if the individual has decided to make an *ethical choice* then he/she is likely to experience positive post-decision emotions which will reinforce the idea of making the 'right choice' and will encourage similar ethical decisions in the future. The framework also shows that over a certain period of time the individuals can engage in a type of compensatory process that is meant to balance the ethical and unethical choices.

As shown in the framework, the findings of the qualitative study offered evidence for the role played by emotions, including SCEs, in individuals' decisions related to both ethical and unethical choice within the context of ethical consumption. Based on this evidence the next step was to select the two salient SCEs with opposite valence (i.e. guilt and pride) and test the extent to which these emotions are efficient when employed in marketing communications directed at generating ethical intentions and behaviour among consumers (see Chapter 5). The qualitative findings also indicated that the source of elicitation for positive or negative SCEs can lie within different stages of consumption i.e. purchase, consumption and disposal and the above framework is representative for each of these cases. This has also meant that each of these stages could be used as a context in conjunction with the salient emotions in the experimental stage. However, the final choice would be subject to pre-testing (see Chapter 5).

The compensatory process and management strategies depicted in the framework can be further discussed in relation to Emotional Information Management concept (see Section 2.5). Overall, the qualitative results also identified that consumers: a) can recognize and describe their emotions; b) employ optimistic utilisation of emotions (i.e. use of positive emotions in a compensatory process meant to offset negative emotions), c) try to manage their negative emotions (e.g. the guilt and regret management strategies); d) show empathy towards the environment, people and animals. The findings offer support for the inclusion of the Emotional Information Management concept (see Section 2.5) as moderator in the experimental design.

4.7 Hypotheses for the experimental study

The review of the psychology literature on SCEs highlighted that guilt, shame and pride can have a strong motivational role. Guilt and shame influence decisions in situations which involve some notion of morality/ethics while pride is more likely to encourage behaviour when the situation entails some notion of achievement. Although the potential role of SCEs is documented in the psychology literature, the consumer behaviour literature indicates that while primary emotions have been closely investigated, limited attention has been paid to SCEs. While guilt and shame have been shown to impact on pro-social behaviour (e.g. charity donations, volunteering, drink and driving) and attitudes towards adverts, research into negative SCEs in the context of ethical consumption is very limited.

Within the area of ethical consumption, previous research has looked at a series of issues (e.g. profile of ethical consumers, motivations for ethical consumption, rational modelling of decision making) and relied mainly on cognitive variables to explain consumers' commitment or indifference to ethical consumption. Extant studies have neither identified a discrete impact of these emotions on actual ethical behaviour (e.g. they used a general index for negative emotions; Carrus, Passafaro and Bonnes, 2008) nor have they detected a causal relationship between emotions and actual behaviour. Furthermore, the literature review did not identify any studies that examine the influence guilt employed in video advertising in relation to ethical consumption.

Research about pride in consumption is further limited and located around the concepts of promotion and prevention, product desirability and shopping satisfaction. Social marketing communications have focused primordially on negative emotions which were shown not always to be the most efficient way to encourage consumers to engage in certain behaviours (e.g. pro-social behaviour; see Bennett, 1998).

In addition, the literature review also suggested that some dimensions of the EIM construct (recognition of emotions, management of negative emotions, utilisation of positive emotions and empathy; Taute et al., 2010) could act as a moderator for

influence of SCEs on intentions and/or behaviour. This recently developed concept has not been examined in decision making involving SCEs, in generic consumption or ethical consumption.

The qualitative study conducted as the first stage of this research has suggested that emotions, SCEs in particular, play a key part in decision making within the ethical consumption context and that some EIM dimensions (i.e. management of negative emotions and utilisation of positive emotions) are relevant for further investigation. While these findings were able to bridge some of the aforementioned gaps identified in the literature, no conclusions could be drawn about the effectiveness of marketing communications employing pride and guilt, as the most salient emotions associated with ethical/unethical choices in ethical consumption, as measured by consumers' intentions and actual behaviour. As a result, the next stage of this research aims to investigate in an experimental study the impact that advertising inducing pride and guilt have on consumers' intentions and actual behaviour, together with the potential moderating effects of the EIM dimensions. Accordingly, the final objectives of this research project are:

> RO4: To examine and compare the effect of adverts inducing pride and guilt on consumers' recycling intentions and actual ethical behaviour (i.e. expressed as product choice).

> RO5: To examine the moderating role of the emotional information management concept (EIM) in relation to the links SCEs – intentions and SCEs – behaviour.

The theoretical and empirical support offered by the literature and the qualitative study lead to the development of several hypotheses[37] which are summarised in Figure 4.3 and Table 4.1.

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[37] Given the limited research on the EIM concept and its relationship with the other variables included in the present experimental design no directional hypotheses could be developed in the case of H6 – H9.
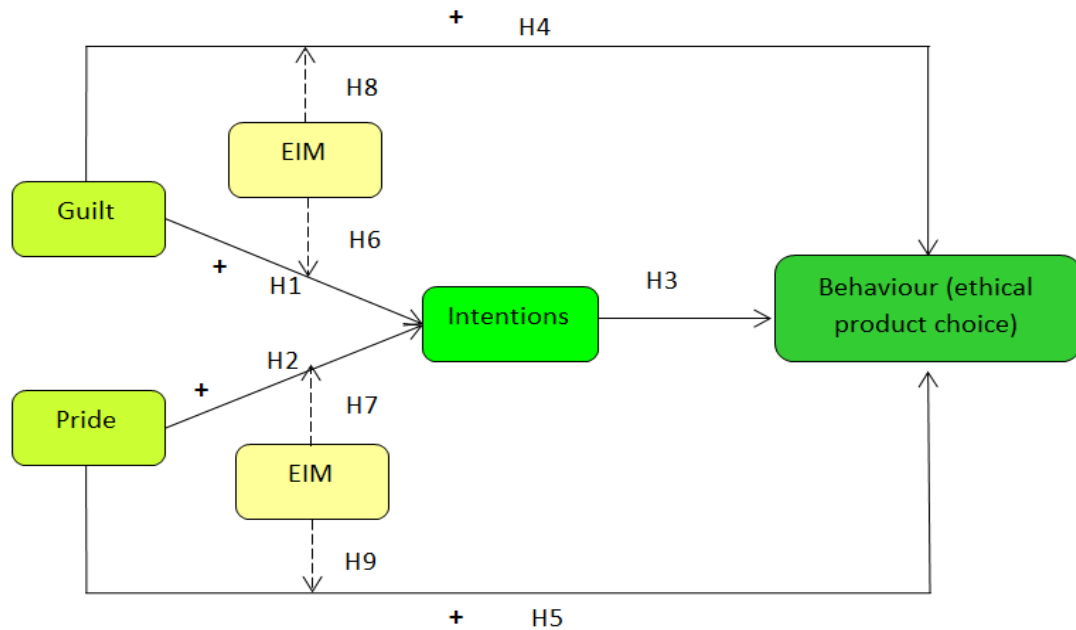
Figure 4.3 Proposed links between variables

Table 4.1 Hypothesis for the experimental study

	Hypothesis content	*Primary derivation source*	*Secondary derivation source*
H1	Guilt will positively influence consumers' recycling intentions.	Literature review	Qualitative study
H2	Pride will positively influence consumers' recycling intentions.	Qualitative study	Literature review
H3	Intentions predict behaviour (i.e. ethical product choice).	Literature review	Qualitative study
H4	Guilt will positively influence consumers' behaviour.	Literature review	Qualitative study
H5	Pride will positively influence consumers' behaviour.	Qualitative study	Literature review
H6	The EIM dimensions will moderate the influence of guilt on recycling intentions.	Literature review	Qualitative study (only for some dimensions)
H7	The EIM dimensions will moderate the influence of pride on recycling intentions.	Literature review	Qualitative study (only for some dimensions)
H8	The EIM dimensions will moderate the influence of guilt on behaviour.	Literature review	Qualitative study (only for some dimensions)
H9	The EIM dimensions will moderate the influence of pride on behaviour.	Literature review and	Qualitative study (only for some dimensions)

Chapter 5   Experimental Findings on the Influence of Pride and Guilt on Intentions and Behaviour in the Context of Recycling

5.1 Introduction

This chapter presents the results of the experimental study conducted to meet the research objectives RO4 ('To examine and compare the effect of adverts inducing pride and guilt on consumers' recycling intentions and actual ethical behaviour i.e. expressed as product choice') and RO5 ('To examine the moderating role of the emotional information management concept in relation to the links SCEs – intentions and SCEs – behaviour'). In particular, this chapter presents the findings of a series of tests that were undertaken to examine a series of relationships between the variables of interests: emotions, emotional information management, intentions and actual behaviour, measured through product choice. Hypotheses about the assumed types of links between the variables were presented in Section 4.7 in Chapter 4 and were developed based on the literature review (Chapter 2) and the findings of the qualitative study (Chapter 4). In summary, the hypotheses were developed to test if: a) pride and guilt positively influence consumers' recycling intentions (H1, H2); b) recycling intentions predict ethical behaviour (i.e. choice of a product with recyclable packaging versus product with non-recyclable packaging) (H3); c) pride and guilt positively influence consumers' behaviour (H4, H5); d) EIM dimensions moderate the influence of pride and guilt on recycling intentions (H6, H7); e) EIM dimensions moderate the influence of pride and guilt on behaviour (H8, H9).

This chapter starts by presenting the procedures and results for data screening and statistical assumptions (Section 5.2). This is followed by descriptive statistics and manipulation checks (Section 5.3), and by a section that discusses the implications of

the coding procedure for the variable 'emotions' (Section 5.4). The next two sections present the results of the tests which examined the relationships between the variables: emotions, intentions and behaviour, and those for the relationships emotions-behaviour with EIM dimensions as moderators (Sections 5.5, 5.6 and 5.7). The chapter concludes with a summary of the findings (Sections 5.8)

5.2 Data screening and testing of statistical assumptions

Before the data was analysed, data screening and assumption checks were made using the software SPSS 16.0[38]. These steps were taken because both measures are essential in selecting the tests and interpreting the results. The hypotheses testing plan presumed the use of linear regressions in the case of H1, H2, H6, H7 and logistic regressions for H3, H4, H5, H8, H9. The preliminary tests showed that missing data and outliers were unlikely to represent an issue in the interpretation of the results and that the main assumptions for linear and logistic regressions were met (see Appendix 5.1). The data was also checked for common method bias (see Appendix 5.2 for further details) and it was concluded that it did not represent a major issue.

5.3 Descriptive statistics and manipulation checks

5.3.1 Respondents profile

The subjects' age ranged between 18 and 31 with an average of 20.6 years (see Table 5.1). The majority (93%) of the sample was comprised of undergraduate students (84 out of 90) who were spread across the three experimental groups (Table 5.3). The sample had equal representation of males (45 students) and females (45 students) and was balanced across the groups (Table 5.2). Most of the students live in shared accommodation (65), followed by student halls (24) and only one student reported living on her own (Table 5.4).

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[38] The same software was used for carrying out the entire data analysis of the experimental study.

Table 5.1 Respondents' profile by age and type of accommodation

	N	Minimum	Maximum	Mean
What is your age?	90	18	31	20
How many people do you share with?	90	0	8	3

Table 5.2 Distribution of subjects by gender across treatment groups

		Male	Female	Total
Group	control	15	15	30
	guilt	18	12	30
	pride	12	18	30
Total		45	45	90

Table 5.3 Distribution of subjects by level of education

		Undergraduate	Postgraduate	Total
Group	control	25	3	30
	guilt	30	1	30
	pride	29	2	30
Total		84	6	90

Table 5.4 Distribution of subjects by type of accommodation

		Student halls	Living on my own	Shared house/flat	Total
Group	control	10	0	20	30
	guilt	6	0	24	30
	pride	8	1	21	30
Total		24	1	65	90

5.3.2 Group equivalence

Group equivalence was confirmed through the results of a series of ANOVA tests and corresponding post-hoc tests (Tukey, Scheffe and Bonferroni). They established that the groups were equivalent in terms of the independent variables measured before the exposure to the emotional stimuli (i.e. the EIM dimensions and current recycling behaviour) (see Appendix 5.3).

5.3.3 Manipulation checks and preliminary findings across groups

Before engaging in the data analysis required for testing the hypotheses, a series of manipulation checks and general tests were carried out as presented below (see Appendix 5.4 for detailed information).

A one-way ANOVA (Table 5.5) showed that there are significant difference between the groups in terms of the guilt index and pride index (from now on simply referred to as 'guilt' and 'pride'). The results showed that subjects in the pride group experienced the highest level of pride (M= 2.90) compared to the control group (M= 1.55) and guilt group (M= 1.92). Although Levene's test was significant and thus the homogeneity assumption was violated, the Welch's robust test of equality of means redeemed the test significant (F= 89.84, p<.000)[39]. Alternatively, the guilt group reported the highest level of guilt (M= 3.15) as compared to the control group (M= 1.27) and the pride group (M= 2.19). Welch's test showed a significant difference between the three groups (F= 23.77, p< .000). The significant differences between the groups on the basis of emotional stimuli was also confirmed by a series of post-hoc tests i.e. Tukey, Scheffe and Bonferroni. The tests showed that all the groups were different significantly from each other (see Appendix 5.4)

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[39] According to Field (2009) Welch's robust test should be reported when the assumption for homogeneity of an ANOVA test is violated.

Table 5.5 ANOVA test for differences in guilt and pride between groups (N=90)

	Treatment group	M	SD	Sum of Squares	df	Mean Square	F	Sig.	Levene Statistic sig.
Level of guilt	Control	1.27	.266	53.31	2	26.659	67.56	.000	.000
	Guilt	3.15	.78						
	Pride	2.19	.69						
Level of pride	Control	1.55	.44	29.38	2	14.691	29.42	.000	.000
	Guilt	1.92	.57						
	Pride	2.90	.98						

The results indicated that the groups which received treatment experienced medium levels of pride and guilt respectively (i.e. 5-point Likert where 3 = somewhat). This demonstrates that the two conditions are comparable. Moreover, the literature on guilt appeals has demonstrated that, in order to motivate behaviour, moderate levels of guilt are desirable instead on high ones (e.g. Coulter and Pinto, 1995). Overall, these findings proved that the emotional treatment was successful and the differences between groups were significant. The mean plots are presented below in Figure 5.1.
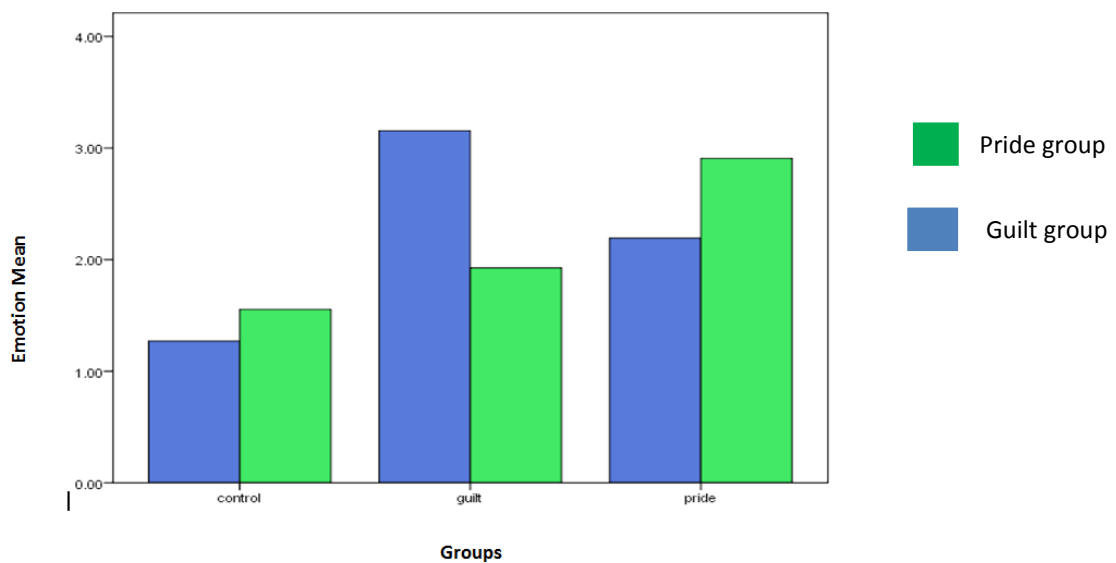
Figure 5.1 Means of pride and guilt across groups

Table 5.6 shows the ratings of all other emotions in the all the experimental groups. In the pride group 'happy' (M= 2.90) and 'interested' (M= 3.46) were the highest rated emotions, while 'shy' (M= 1.36) and 'scared' (M= 1.73) were the lowest rated emotions. This indicates that the pride-inducing advert caught the subjects' attention and generated mainly positive emotions i.e. negative emotions scored very low. In the guilt group, the second highest rated emotion was 'interested' (M= 3.23) which highlights the fact that the guilt-inducing advert managed to 'hook' the viewers. The lowest rated emotions in the guilt group were 'shy' (M= 1.63) and 'condescending' (M= 1.70). The relaxation video presented to the control group instilled positive affect as the subjects reported medium levels of happiness (M= 3.26) and below average level of interest (M= 2.66). The scores for all other emotions were very low in the control group.

Table 5.6 Mean ratings for other emotions in the experimental groups

Group	S	E	AS	SC	H	SA	A	SU	D	I	C
Control	1.33	1.16	1.10	1.06	3.26	1.33	1.13	2.03	1.06	2.66	1.16
Guilt	1.63	2.33	2.76	2.83	2.13	2.60	2.90	2.00	2.73	3.23	1.70
Pride	1.36	2.10	2.30	1.73	2.90	2.06	2.16	2.03	1.76	3.46	1.80
Total	1.44	1.86	2.05	1.87	2.76	2.00	2.06	2.02	1.85	3.12	1.55

S= shy; E= embarrassment; AS= ashamed; SC= scared; H= happy; SA= sad; A= angry; SU= surprised; D= disgusted; I= interested; C= condescending

Correlation between pride, guilt and other emotions

The findings also showed medium and high levels of correlation between guilt and other emotions (Table 5.7). Guilt positively correlated with 'shy' (r= .37), 'embarrassed' (r = .68), 'ashamed' (r = .83), 'scared' (r =.68), 'sad' (r =.70), 'angry' (r =.49), 'surprised' (r= .40) and 'disgusted' (r =.37). The only emotion with which guilt

negatively correlated was 'happy' (r = -.48). The results are aligned with the findings of previous studies. They confirm the high correlation (i.e. strong link) between guilt and other negative SCEs (see Tangney et al., 1996).

Table 5.7 Correlations of all measured emotions in the guilt group

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Guilt (1)	–											
Shy (2)	.37*	–										
Embarrassed (3)	.68**	.36*										
Ashamed (4)	.83**	.28	.77**	–								
Scared (5)	.68**	.18	.66**	.70**	–							
Happy (6)	-.48**	.02	-.14	-.33	-.38*	–						
Sad (7)	.70**	.41*	.70**	.75**	.52**	-.28	–					
Angry (8)	.49**	-.10	.63**	.61**	.61**	-.08	.38*	–				
Surprised (9)	.40*	.70**	.25	.43*	.28	-.17	.34	.07	–			
Disgusted (10)	.37*	-.07	.49**	.67**	.51**	-.07	.46**	.64**	.25	–		
Interested (11)	.15	-.14	.39*	.40*	.48**	.04	.27	.64**	.03	.52**	–	
Condescending (12)	.22	.27	.33	.29	.01	.46**	.16	.29	.12	.35	.16	–

**p< 0.01 level (2-tailed); * p<. (2-tailed);   N.B. Index of guilt is reported above.

Table 5.8 shows that there is a medium level of correlation between pride and 'happy' (r= .45). The correlation between pride and 'condescending' (r= .53) was also expected because according to the literature (Tracy and Robins, 2007) they correspond to two types of pride – authentic and hubristic.

Table 5.8 Correlations of all measured emotions in the pride group

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Pride(1)	–											
Shy (2)	.01	–										
Embarrassed (3)	.11	.36*										
Ashamed (4)	.03	.28	.77**	–								
Scared (5)	-.01	.18	.66**	-.01	–							
Happy (6)	**.45***	.02	-.14	.45*	.02	–						
Sad (7)	-.08	.41*	.70**	-.08	.41*	.70**	–					
Angry (8)	.34	-.10	.63**	.34	-.10	.63**	.34	–				
Surprised (9)	-.09	.70**	.25	-.09	.70**	.25	-.09	.70**	–			
Disgusted (10)	.27	-.07	.49**	.27	-.07	.49**	.27	-.07	.49**	–		
Interested (11)	.23	-.14	.39*	.23	-.14	.39*	.23	-.14	.39*	.23	–	
Condescending (12)	**.53****	.27	.33	.53**	.27	.33	.53**	.27	.33	.53**	.27	–

**p< 0.01 level (2-tailed); * p<. (2-tailed);   N.B. Index of pride is reported above.

Intentions

Consumers' intentions were measured using a recycling index and a general environmental impact index as provided by the chosen measurements (Table 5.9). A one-way ANOVA was conducted to identify potential differences in terms of future intentions among the three groups (see Appendix 5.4). Though the homogeneity assumption was met (p>.05 for Levene's test) the differences in the mean scores for recycling for the three groups were insignificant (F (2, 87) = 1.31, p>.05). The ANOVA test conducted to assess the differences between the groups related intentions

about the environmental impact also revealed these differences were insignificant (F (2, 87) = 1.26, p>.05).

Table 5.9 ANOVA between groups for the recycling intentions index and environmental impact index

	Treatment group	M	SD	F	Sig.
Recycling intentions	Control	5.68	5.68		
	Guilt	5.97	5.97	1.31	.273
	Pride	6.13	6.13		
Environmental impact	Control	5.93	5.93		
	Guilt	5.08	5.08	1.26	.287
	Pride	4.60	4.60		

The lack of difference can be explained by the social desirability bias which often impacts on intention scales and questionnaires. The literature acknowledges the reliability issues of this instrument and on intentions measurements (see discussion about behaviour Section 3.5.4). As a result the present experiment was designed to overcome such limitations and it included the 'choose a chocolate' task which aimed to measure consumers' actual choice.

Behaviour

The variable 'behaviour' was measured through product choice i.e. a choice between two types of chocolate. A crosstabulation table for emotional stimulus and the chosen chocolate pointed out that the product with recyclable packaging was chosen more often in the guilt group (83.3%) than in the pride group (73.3%) and the control group (50%) (see Table 5.10) The chi-square test also indicated that the assumption of cell count was not violated and that there appeared to be an association between the type of emotional treatment the students received and the chosen chocolate

(X²(2, 90) = 8.19, p<.05). However, these findings display certain limitations since the test could not identify where the exact differences lie. Additionally, the results are limited by the fact that participants' choice might have been determined by other product attributes rather than the recyclable feature of the packaging. This is why the findings for the product choice must be corroborated with the results about the reasons given by students.

Table 5.10 Crosstabulation table for emotional stimulus and the chosen chocolate

		Chocolate with recyclable packaging		Chocolate with non-recyclable packaging		Total	
		n	%	n	%	n	%
Group	control	15	50.0	15	50.0	30	100.0
	guilt	25	83.3	5	16.7	30	100.0
	pride	22	73.3	8	26.7	30	100.0
Total		62	68.9	28	31.1	90	100.0
X^2 = 8.191, df= 2							
0 cells (.0%) have expected count less than 5. The minimum expected count is 9.33.							

The answer to the question that asked students to provide reasons for their choice represented the measurement of actual product choice and of ethical behaviour. If the subject mentioned the recyclable packaging among the provided justifications then that was coded with 1 and classified as 'ethical choice/behaviour' while any other justifications were labelled as 'other reasons' and coded with 0. A chi-square test was conducted to test for significant difference between the groups in terms of the provided 'ethical' justification. The results showed that the cell count assumption was met and the chi-square test was significant (X^2 (2, 90) = 13.98, p<.001). In other words there is a significant difference between the groups in relation to actual choice. 20.00% of subjects within the control group made an ethical choice (i.e. mentioned the recyclable packaging among their justifications) as compared to 60.00% in the guilt group and 63.30% in the pride group (see Table 5.11). This reveals that the pride advert was marginally more efficient in terms of encouraging an ethical choice than the guilt advert.

Table 5.11 Crosstabulation table for 'ethical' reason given for product choice

		Ethical reason		Other reasons		Total	
		n	%	n	%	n	%
Group	control	6	20	24	80	90	100
	guilt	18	60	12	40	90	100
	pride	19	63.3	11	36.7	90	100
Total		43	47.8%	47	52.2%	90	100

X^2 = 13.983, df=2

0 cells (.0%) have expected count less than 5. The minimum expected count is 14.33.

Overall, these results suggest that the participants exposed to adverts inducing self-conscious emotions made more ethical choices than those who did not receive an emotional stimulus.

5.4 Assessing the implications of the coding procedure for the variable 'emotions'

A regression analysis using the entire sample (N=90) was conducted to test the relationship between emotions and intentions when pride and guilt were coded as dummy variables (Table 5.12). This approach was used because of main interest to this research was to establish the effect of each emotion on intentions and behaviour as outcome variables irrespective of the level of arousal. As an alternative, a common approach used in experimental studies examining different aspects related to emotions is the dichotomisation of the variable so that low and high levels are obtained. However this approach was dismissed to the heavy criticism (e.g. Cohen, 1983; MacCallum et al., 2002) over samples split at the median.

The dummy coding of pride and guilt meant that their variance of pride and guilt was reduced to one level while the variance of 'recycling intentions' was not affected i.e. it was measured on a 1-7 Likert scale. The result of the regression is presented in

Table 5.13 and it shows that pride and guilt do not predict recycling intentions (F=1.68, p=.96>.05).

A possible explanation for this could be the restriction of variance which was imposed to pride and guilt through the dummy coding. This probably limited the ability of the two emotions to account for the variability in the intentions variable. To examine this aspect, two additional regressions were carried out to test the relationship between pride and guilt (both measured on a 5-point Likert scale) and recycling intentions. The findings in Table 5.13 and Table 5.14 showed that pride is able to predict intentions (p<.05) but guilt was unable to predict the outcome variable (p>.05). Based on the latter set on results (i.e. where emotions are measured on a 5-point Likert scale) it was assumed that reducing emotions to just one level of variance might be only partially responsible for the inability of emotions to predict intentions.

Table 5.12 Linear regression analysis for emotions and intentions (N = 90; dummy coding)

	Intentions			
Independent variables	β	*SE*	t	p
Pride	.05	.25	.45	.649
Guilt	.21	.25	1.76	.081
R^2	.03			
F	1.68			

Table 5.13 Linear regression analysis for pride and intentions (N = 30; variable measured on 5-point Likert scale)

	Intentions			
Independent variables	β	SE	t	p
Pride	.66**	.18	4.75	.000
R^2	.44			
F	22.63**			

*p < .05. **p < .01*

Table 5.14 Linear regression analysis for guilt and intentions (N = 30; variable measured on 5-point Likert scale)

	Intentions			
Independent variables	β	SE	t	p
Guilt	.15	.28	.83	.413
R^2	.02			
F	.69			

5.5 Testing the relationships between the variables: emotions, intentions and behaviour

Previous theories such as the Theory of Planned of Behaviour (Ajzen, 1991) and the Model of Goal-Directed Behaviour (Perrugini and Bagozzi, 2002) portray intentions as predictors of behaviour and as mediators between other psychological constructs and behaviour. This mediation assumes that emotions influence behaviour through intentions and thus there should be a significant link emotion-intentions (as stated in

H1: Guilt will positively influence consumers' recycling intentions and H2: Pride will positively influence consumers' recycling intentions) and a significant link intentions-behaviour (as stated in H3: Intentions predict behaviour i.e. ethical product choice).

Baron and Kenny (1986) specify that mediation should be tested through a series of regressions. Figure 5.2 shows an illustration of a mediated relationship between a predictor and criterion. The predictor is represented by emotions (X) and the criterion is represented by behaviour (Y). The relationship between X and Y is presumed to be mediated by intentions (M).
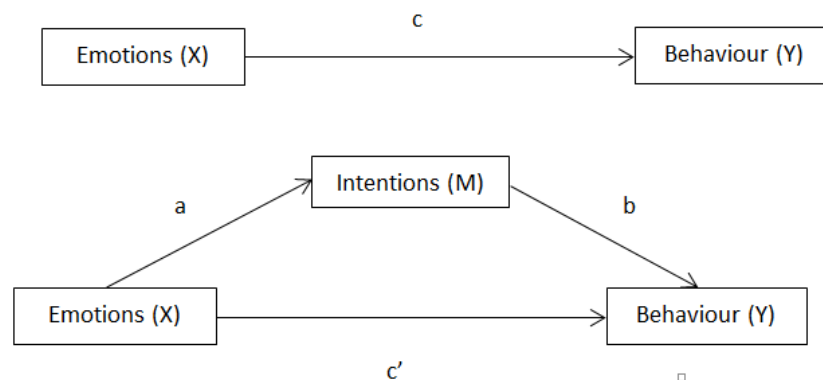
Figure 5.2 A mediated relationship between a predictor and a criterion

The testing procedure for mediation entailed three regressions. The first regression was meant to test the link between emotions and behaviour (path c). The second regression was meant to test the relationship between emotions and intentions (path a). At step three the path b and c' were supposed to be tested i.e. in regression with emotions and intentions as independent variables. The results of the mediation analysis showed that paths a and b were not significant (see Table 5.15). As a result, it was concluded that path c' was insignificant and that intentions do not mediate the relationship emotions-behaviour. The relationships and the regression coefficients are illustrated in Figure 5.3.

Since path a was found insignificant it was concluded that emotions do not predict recycling intentions. As a result hypotheses H1 (Guilt will positively influence consumers' recycling intentions) and H2 (Pride will positively influence consumers' recycling intentions) were rejected. Since path b was insignificant it was concluded

that recycling intentions do not predict behaviour and thus H3 (Intentions predict behaviour) was rejected.

The significance path c demonstrated that emotions (guilt and pride) significantly and positively predict behaviour (p<.05 and odds ratios (β)>1) (see Table 5.15). These findings support hypotheses H4 (Guilt will positively influence consumers' behaviour) and H5 (Pride will positively influence consumers' behaviour).
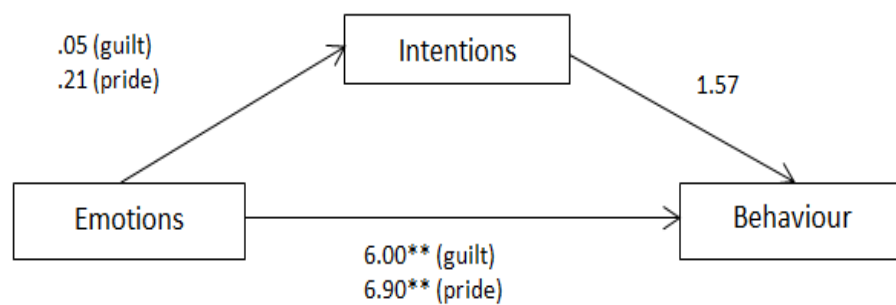
Figure 5.3 Results for mediation tests for intentions

Table 5.15 Summary of mediation analysis between emotions-behaviour

Testing steps in the mediation analysis		β	SE	p
Testing Path a				
Outcome: intentions				
Predictor: emotions	Guilt	.05	.25	.649
	Pride	.21	.25	.081
Testing Path b				
Outcome: behaviour				
Mediator: intentions (b)		1.57		.069
Testing Path c				
Outcome: behaviour				
Predictor: emotions	Guilt	6.00	.58	.002
	Pride	6.90	.59	.001

5.6 Testing the relationships emotions-intentions with EIM dimensions as moderators

This section reports the results of the regressions that tested hypotheses H6 (The EIM dimensions will moderate the influence of guilt on recycling intentions) and H7 (The EIM dimensions will moderate the influence of pride on recycling intentions).

Since EIM comprises four dimensions (recognition of emotions, optimistic utilisation of emotions, management of emotions and empathy), the moderation effect[40] has to be tested for of each dimension on the variable 'recycling intentions'. A series of individual regressions were carried out using the guidelines offered by Baron and Kenny (1986) and Frazier et al. (2004) with regards to hierarchical regressions. This implied the following steps: representing the categorical variable with code variables; centring of continuous variables; creating products terms; structuring the equations and interpreting the results (see Appendix 5.5 for the complete details on how these steps were undertaken).

Testing for 'recognition of emotions' as moderator of the relationship emotions – recycling intentions

As shown in Table 5.16 there were no significant first-order effects ($F_{(3, 86)} = 1.24$, p=.297>.05) and no significant interaction effects with the two emotions ($F_{(2, 84)} = .72$, p=.487>.05).

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[40] A moderator variable is a variable which 'systematically modifies either the form and/or strength of the relationship between a predictor and a criterion variable' (Sharma, Durand and Gur-Arie, 1981: 291).

Table 5.16 Summary of hierarchical regression analysis for 'recognition of emotions' as moderator (N = 90)

Variables	Step 1			Step 2		
	β	SE	p	β	SE	p
Pride	.21	.25	.078	.22	.25	.071
Guilt	.05	.25	.658	.05	.25	.634
Recognition of emotions	.06	.11	.525	.08	.18	.633
Pride x Recognition				.08	.28	.559
Guilt x Recognition				-.09	.26	.508
R^2	.042			.058		
Model F	1.24			1.03		
Dependent variable: recycling intentions						

Testing for 'optimistic utilisation of emotions' as moderator of the relationship emotions – recycling intentions

The results presented in Table 5.17 showed that there was significant first-order effect of the variable 'optimistic utilisation of emotions' $(F_{(3, 86)} = 2.71, p<.05)$ but there were no significant interaction effects with the two emotions $(F_{(2, 84)} = 1.12, p=.075>.05)$.

Table 5.17 Summary of hierarchical regression analysis for 'optimistic utilisation of emotions' as moderator (N = 90)

Variables	Step 1			Step 2		
	β	SE	p	β	SE	p
Pride	.22	.25	.065	.22	.24	.062
Guilt	.05	.20	.634	.06	.24	.606
Optimistic utilisation of emotions	.22*	.12*	.034	.48	.24	.020
Pride x Optimistic utilisation				- .23	.30	.194
Guilt x Optimistic utilisation				-.20	.32	.176
R^2	.294			.332		
Model F	2.71*			2.08		

$*p < .05.$ $**p < .01;$ Dependent variable: recycling intentions

Testing for 'management of emotions' as moderator of the relationship emotions – recycling intentions

The regressions showed that there were no significant first-order effects (F (3, 86) = 1.81, p=.150>.05) and no significant interaction effects between 'management of emotions' and the two emotions (F (2, 84) = 1.18, p=323>.05) (see Table 5.18).

Table 5.18 Summary of hierarchical regression analysis for 'management of emotions' as moderator (N = 90)

	Step 1			Step 2		
Variables	β	SE	p	ß	SE	p
Pride	.19	.25	.120	.18	.26	.145
Guilt	.06	.25	.585	.05	.25	.669
Management of emotions	.15	.14	.155	.19	.24	.258
Pride x Management of emotions				.01	.35	.944
Guilt x Management of emotions				-.09	.36	.525
R^2	.244			.257		
Model F	1.81			1.18		

*p < .05. **p < .01; Dependent variable: recycling intentions
Note: The continuous variables were centred at their means.

Testing for 'empathy' as a moderator of the relationship emotions – recycling intentions

The first regression (F (3, 86) = 2.49, p=.066>.05) identified no significant first-order effect of the variables. The second regression revealed significant interaction effects between 'empathy' and the two emotions (F (2, 84) = 2.71, p=.026<.05). The interaction between 'empathy' and 'guilt' predicted a negative relation with the variable recycling intentions and this relation was significant (see Table 5.19). Similarly, the interaction between 'empathy' and 'pride' significantly and negatively predicted the outcome variable.

Table 5.19 Summary of hierarchical regression analysis for 'empathy' as moderator
(N = 90)

Variables	Step 1			Step 2		
	β	SE	p	β	SE	p
Pride	.22	.25	.060	.24*	.24	.042
Guilt	.07	.25	.547	.08	.24	.481
Empathy	.20*	.14	.049	.55*	.24	.002
Pride x Empathy				-.30*	.33	.037
Guilt x Empathy				-.30*	.35	.044
R^2	.283			.273		
Model F	2.49			2.71*		

*$p < .05$. **$p < .01$;* Dependent variable: recycling intentions
Note: The continuous variables were centred at their means.

In order to understand the form of interaction between 'empathy' and the two self-conscious emotions, the simple slopes were calculated using the procedure recommended by Cohen et al. (2003). In the first stage, the equations were calculated for mean, low (-1 SD from the mean) and high (+ 1 SD from the mean) values of the continuous variable 'empathy' and graphs were created based on these values. However, using just ± 1SD did not portray very well the impact of the moderator (see Figure 5.4) and thus additional levels were computed: very low (-2 SD from the mean) and very high (+2 SD from the mean) (see Figure 5.5). All the scores for the three groups (control, pride and guilt) were plotted at these 5 levels of 'empathy' and the unstandardized values were used. For a detailed account of the calculations see Appendix 5.6.
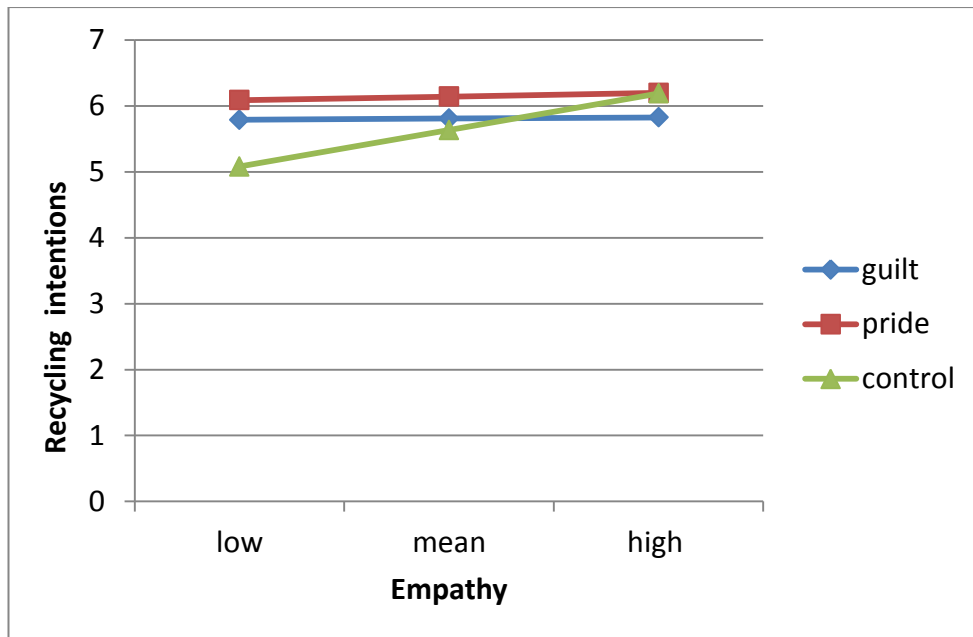
Figure 5.4 Recycling intentions with interactions between empathy and emotions

(with 3 levels of empathy)
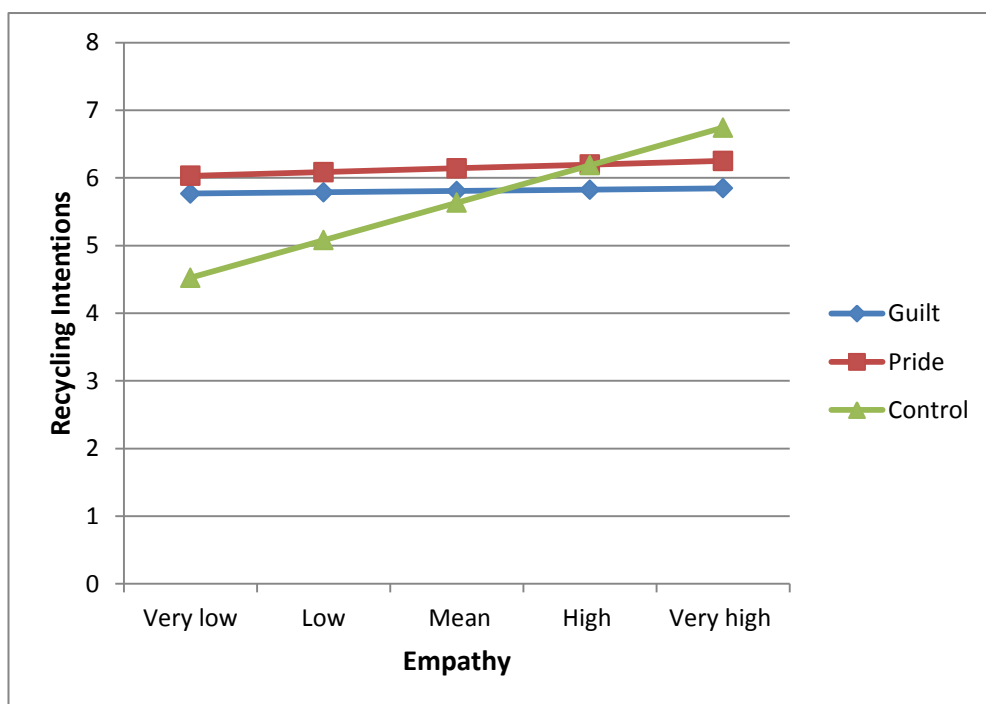
Figure 5.5 Recycling intentions with interactions between empathy and emotions

(with 5 levels of empathy)

The results of the four moderated linear regression presented above indicated that among all the EIM dimensions only empathy acts as a moderator for the relationship emotions-recycling intentions. Empathy moderates both the impact of pride on intentions and the impact of guilt on intentions (i.e. both interaction terms were significant at $p<.05$). These findings showed that consumers' intentions to recycle, after being exposed to an emotional stimulus, were not moderated by one's ability to recognise or manage positive and negative emotions. Different types of correlations (zero-order, partial and part) and the collinearity statistics (tolerance and VIF) were examined but it was concluded that multicollinearity was not responsible for lack of significant results in any of the other moderated regressions.

As a result, hypotheses H6 (The EIM dimensions will moderate the influence of guilt on recycling intentions) and H7 (The EIM dimensions will moderate the influence of pride on recycling intentions) were only partially supported (i.e. moderation happened only in the case of 'empathy').

5.7 Testing the relationships emotions-behaviour with EIM dimensions as moderators

This section reports the results of the regressions that tested hypotheses H8 (The EIM dimensions will moderate the influence of guilt on behaviour) and H9 (The EIM dimensions will moderate the influence of pride on behaviour).

The tests carried out in Section 5.5 showed that intentions do not mediate the link emotions-behaviour. As a result when testing for moderating effects of the EIM dimensions, a non-mediated link between emotions and behaviour was considered.

As described in Section 3.5.4 the subjects' behaviour was measured via the product choice task. Behaviour was thus a binary variable coded with 1 if the subject mentioned the recyclable packaging among the provided justification and 0 if they did not mention it. The binary nature of the dependent variable led to the use of logistic regression for the testing of the moderating effects and this followed the procedures of hierarchical regressions as recommended by Aiken and West (1991)

and Jaccard et al. (1990). The centred value of the independent continuous variables (predictors and moderators) were used in each regression equation and the interaction terms were calculated by multiplying each centred EIM dimension with the dummy variables (Appendix 5.5).

Testing for 'recognition of emotions' as moderator of the relationship emotions – behaviour

The regression indicated a first-order effect (see Step 1 in Table 5.20) of 'recognition of emotions' (Wald = 5.50, p<.05), 'guilt' (Wald=9.62, p<.01) and 'pride' (Wald=11.68, p<.001) on behaviour. The interaction 'recognition x pride' was also significant (Wald= 4.77, p<.05) but interaction 'recognition x guilt' was not significant (Wald= 3.00, p>.05) (see Step 2 in Table 5.20). The negative value of the B coefficient and the Exp(B) revealed that the interaction term containing pride had a negative impact on behaviour. This means that as one's ability to recognise pride increases the odds of choosing the product with recyclable packaging decreases (see Figure 5.7 and detailed calculations in Appendix 5.7). Possible explanations for this might lie in the sample characteristic i.e. how the European sample relate to the emotion 'pride'. An interesting aspect of this finding might be linked to the level of pride that such adverts should include. It can be concluded that medium levels of emotions rather than high levels should be elicited as the latter would be less likely to trigger consumers' conscious recognition of those emotions.

Another interesting observation is that even though the Exp(B) for ' pride x recognition' is less than 1, the odds ratios (e^B) of the independent variables has increased significantly compared to the regression carried out at Step 1 which did not include the interaction terms ('recognition' (13.90>1.97), 'guilt' (19.93>6.83), 'pride' (23.10>8.59)). Overall, these findings point out that 'recognition of emotion' acts as moderator only in the case of pride.

Table 5.20 Hierarchical logistic regression for 'recognition of emotions' as a moderator

Independent variables	Step 1				Step 2			
	B	SE	e^B	p	B	SE	e^B	p
Recognition of emotions	.67*	.28	1.97	.019	2.63*	1.08	13.90	.015
Guilt	1.92**	.62	6.83	.002	2.99**	1.01	19.93	.003
Pride	2.15***	.63	8.59	.001	3.14**	1.01	23.10	.002
Guilt x Recognition					-2.02	1.16	.13	.083
Pride x Recognition					-2.56*	1.17	.07	.029
Constant	-1.51	.47			-2.58	.93	.07	
χ^2		11.24				9.75		
df		7				8		
- 2 LL		103.57				96.82		
R^2		.208				.265		

*$p < .05$. **$p < .01$. ***$p < .001$.
B = logistic coefficient; e^B = exponentiated B
Dependent variable: behaviour
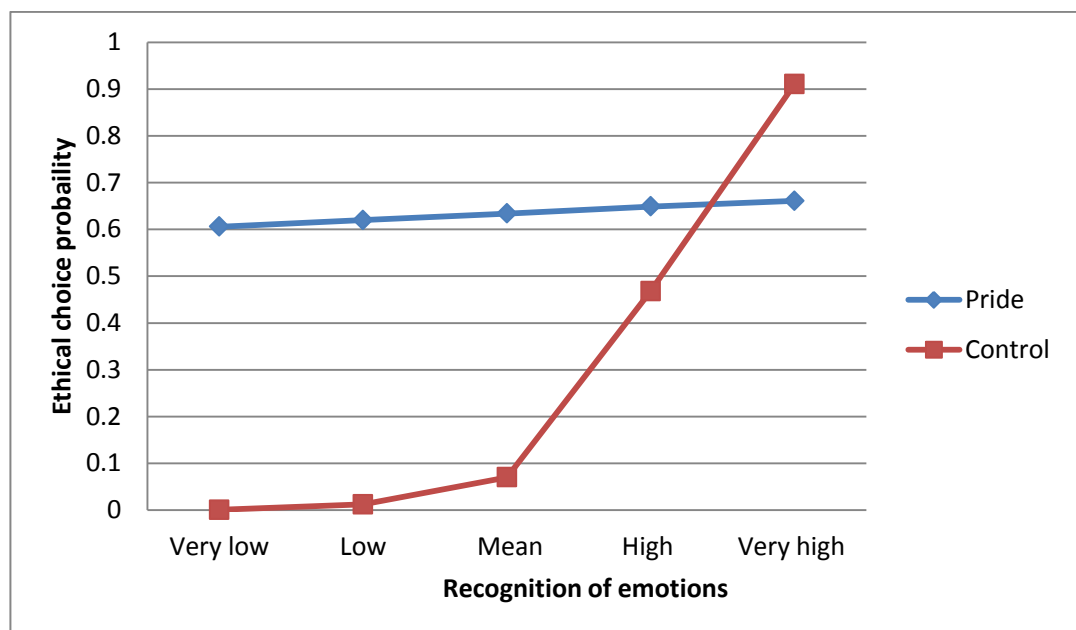
Figure 5.7 Ethical choice probability with the interaction term recognition*pride

Testing for 'optimistic utilisation of emotions' as moderator of the relationship emotions – behaviour

The regression indicated a main effect of 'pride' (Wald=10.85, p<.001) and 'guilt' (Wald= 9.33, p<.01) on behaviour (see Step 1 in Table 5.21). However, the interaction terms between 'optimistic utilisation' and the two self-conscious emotions were not significant (p=.837>.05) (see Step 2 in Table 5.21).

Table 5.21 Moderated hierarchical logistic regression for 'optimistic utilization of emotions' as a moderator

Independent variables	Step 1				Step 2			
	B	SE	e^B	p	B	SE	e^B	p
Optimistic utilization of emotions	.28	.27	1.33	.296	.67	.75	1.95	.374
Guilt	1.81**	.59	6.13	.002	1.87**	.61	6.52	.002
Pride	1.97***	.59	7.18	.001	2.03***	.62	7.65	.001
Guilt x Optimistic utilization					-.49	.84	.61	.563
Pride x Optimistic utilization					-3.8	.49	.23	.662
Constant	-1.40	.45			-1.47	.49	.23	
χ^2	6.03				5.19			
df	8				8			
- 2 LL	108.72				108.36			
R^2	.162				.165			

*p < .05. **p < .01. ***p < .001.
B = logistic coefficient; e^B = exponentiated B
Dependent variable: behaviour

It was concluded that 'optimistic utilisation of emotions' does not act as a moderator, neither does it have a significant main effect (i.e. and impact as an independent variable) on consumers' product choice.

Testing for 'management of emotions' as moderator of the relationship emotions –
behaviour

Significant first-order effects were found for 'guilt' (Wald=9.18, p<.05) and 'pride' (Wald=10.51, p<.05) but not for 'management of emotions' (Wald = .01, p>.05) (see Step 1 in Table 5.22). The regression carried out at Step 2 showed that no interaction effects were significant (p=.388 >.05). These results demonstrated that the variable 'management of emotions' does not act as moderator for the link emotions-behaviour and it does not explain behaviour as an independent variable either.

Table 5.22 Moderated hierarchical logistic regression for 'management of emotions' as a moderator

Independent variables	Step 1				Step 2			
	B	SE	e^B	p	B	SE	e^B	p
Management of emotions	-.03	.33	.96	.906	.39	.63	1.48	.534
Guilt	1.78**	.59	5.97	.002	1.83**	.60	6.27	.002
Pride	1.94***	.59	6.97	.001	2.10***	.62	8.18	.001
Guilt x Management					-.17	.85	.83	.835
Pride x Management					-1.07	.88	.34	.222
Constant	-1.38	.45			-1.39	.46	.24	
χ^2		5.81				5.95		
df		8				8		
- 2 LL		109.82				107.92		
R^2		.151				.169		

$*p < .05.$ $**p < .01.$ $***p < .001.$
B = logistic coefficient; e^B = exponentiated B
Dependent variable: behaviour

Testing for 'empathy' as moderator of the relationship emotions – behaviour

As shown in Table 5.23 at Step 1, there was a first-order effect for 'guilt' (Wald=10.01, p<.01) and 'pride' (Wald=11.28, p<.001) but no first-order effect for 'empathy' (Wald = 3.06, p>.05). The regression carried out at Step 2 indicated that the interaction terms between 'pride x empathy' and 'guilt x empathy' were non-significant (p=.534>.05) (see Table 5.23). It was concluded that 'empathy' does not act as a moderator, neither does it have a significant impact as an independent variable on consumers' behaviour measure via product choice.

Table 5.23 Moderated hierarchical logistic regression for 'empathy' as a moderator

Independent variables	Step 1			Step 2		
	B	SE	e^B	B	SE	e^B
Empathy	.58	.33	1.79	.79	.66	2.22
Guilt	1.92**	.61	6.88	2.03**	.64	7.63
Pride	2.06**	.61	7.87	2.08***	.63	8.06
Guilt x Empathy				.16	.89	1.18
Pride x Empathy				-.65	.83	.51
Constant	-1.47	.47		-1.53	.50	.21
χ^2		4.52			2.81	
df		8			8	
- 2 LL		106.64			105.383	
R^2		.181			.192	

*$p < .05$. **$p < .01$. ***$p < .001$.
B = logistic coefficient; e^B = exponentiated B
Dependent variable: behaviour

The results of the four moderated logistic regressions presented above indicated that among all the EIM dimensions only 'recognition of emotions' act as a moderator of the relationship emotions-ethical behaviour but only in the case of pride. Different types of correlations (zero-order, partial and part) and the collinearity statistics (tolerance and VIF) were examined but it was concluded that multicollinearity was

not responsible for lack of significant results in any of the other moderated regressions.

As a result, hypotheses H8 (The EIM dimensions will moderate the influence of guilt on behaviour) and H9 (The EIM dimensions will moderate the influence of pride on behaviour) were only partially supported (i.e. moderation happened only in the case of 'recognition of emotions' and pride). Table 5.24 summarises the results of the tests in relation to the developed hypotheses.

Table 5.24 Summary of hypotheses tests

	Hypothesis content	*Outcome*
H1	Guilt will positively influence consumers' recycling intentions.	Rejected
H2	Pride will positively influence consumers' recycling intentions.	Rejected
H3	Intentions predict behaviour (i.e. ethical product choice).	Rejected
H4	Guilt will positively influence consumers' behaviour.	Accepted
H5	Pride will positively influence consumers' behaviour.	Accepted
H6	The EIM dimensions will moderate the influence of guilt on recycling intentions.	Partially supported (i.e. only in the case of empathy)
H7	The EIM dimensions will moderate the influence of pride on recycling intentions.	Partially supported (i.e. only in the case of empathy)
H8	The EIM dimensions will moderate the influence of guilt on behaviour.	Rejected
H9	The EIM dimensions will moderate the influence of pride on behaviour.	Partially supported (i.e. only in the case of recognition of emotions)

5.8 Summary

The analysis conducted in this chapter has tested the hypotheses of the experimental study. The findings lead to the rejection of H1 and H2 which stated a positive and direct relationship between guilt and pride and intentions respectively (see Section 5.4 and Section 5.5). The results of the linear regressions presented in Section 5.5 pointed that recycling intentions did not act as a mediator between self-conscious emotions and behaviour, measured through product choice based on the recycling properties of the product. Thus hypothesis H3 was rejected. However, guilt and pride predicted directly the subjects' ethical behaviour which meant that H4 and H5 were accepted. H6 and H7 predicted that the EIM dimensions would moderate the relationship emotions-intentions and both hypotheses were partially accepted since empathy was found to act as a moderator, both in the case of pride and guilt (see Section 5.7) The results of the logistic regressions carried out in Section 5.8 led to the rejection of H8 which assumed that EIM dimensions would be moderators for the impact of emotions on behaviour and to the partial acceptance of H8 as the variable 'recognition of emotions' acted a moderator in the case of pride.

Chapter 6 Conclusion

6.1 Introduction

The aim of this chapter is to present the key contributions of this thesis and to make recommendations for future research. In doing so, this chapter seeks to highlight the areas in which knowledge about the role of self-conscious emotions, particularly guilt and pride, have been advanced by this research project.

This chapter starts by presenting the rationale for the present research (Section 6.2), followed by an overview of the findings in the light of the set research questions (Section 6.3) and a summary of the limitations of the present research (Section 6.4). Next the theoretical and practical implications of the research findings are discussed (Section 6.5 and 6.6). The chapter continues with recommendations for future research (Section 6.7) and concludes some final remarks (Section 6.8).

6.2 Rationale for the present research

The present research was carried out to explore the role of self-conscious emotions in the context of ethical consumption. The literature review, located in the field of psychology, revealed that this category of emotions plays a key role in decision making, whether generic or consumption related.

Theories of emotions have argued that emotions influence decision making both in situations unrelated to the context in which emotions were initially elicited (e.g. Forgas's (1995) Affect Infusion Model) and in situations related to the context that initially elicited those emotions (e.g. Han, Lerner and Keltener's (2007) Appraisal Tendency Framework; Perugini and Bagozzi's (2001) Model of Goal-Directed Behaviour).

Self-conscious emotions are caused by an evaluation of the 'self' carried out in relation to what the person considers to be the 'ideal self' (Tracy and Robins, 2004) or by the individual's inferences about others' evaluations of the self (Leary, 2004), as a result of particular choice/behaviour. SCEs reflect social concerns held by each individual and are related to the person's social integration or rejection (Parrott, 2004) and threats to the 'social self' (Dickerson and Kemeny, 2004). This is best summarised by Tangney et al. (2007: 347) who state that 'shame, guilt, embarrassment, and pride function as an emotional barometer, providing immediate and salient feedback on our social and moral acceptability'.

The literature showed that an inability to fulfil duties, self-regulation (e.g. setting a rule or goal and not being able to follow/meet it) and harming others were identified as sources of elicitation for guilt (Keltner and Buswell, 1996), all of which can be reflected in ethical consumption-related situations. Guilt was expected to motivate ethical behaviour since it belongs to the category of moral emotions which are 'linked to the interest or welfare...of the society...of persons other than the judge' (Haidt, 2003: 276). Shame was foreseen to motivate behaviour because of the self-evaluation process that it entails. Additionally, Greenwald and Harder (1998) consider that shame can be elicited in relation to prosocial behaviour and conformity, both which could be seen as relevant to the context of ethical behaviour. Pride, its achievement-oriented form (as opposed to pride in its hubristic form), was also regarded as a potential motivator of ethical behaviour as it is related to prosocial attitudes, positive accomplishments and self-esteem (Herrald and Tomaka, 2002; Tracy and Robins, 2004).

The literature review also pointed out that a range of positive and negative emotions have been researched in relation to some consumption choices e.g. customer loyalty (Bloemer and de Ruyter, 1999), compulsive buying (O'Guinn and Faber, 1989), evaluation of advertisements and brands (Holbrook and Batra, 1987). However, research incorporating SCEs is scarce. These studies were confined to areas such as embarrassment and public self-consciousness in actual and future purchasing situations (Lau-Gesk and Drolet, 2005), guilt in retail purchase (Dahl, Honea, and Manchanda, 2005), shoplifting (Cox, Cox and Moschis, 1990), guilt and shame

generated by the non-consumption situations related to training equipment and healthy food (Matta, Patrick and MacInnis, 2005), promotion pride and prevention pride with respect to means of success (Higgings et al., 2001), and pride and product desirability (Griskevicius, Shiota and Nowlis, 2010), and shame and guilt social marketing appeals (e.g. Hibbert et al., 2007). Prior research is limited in terms of understanding how SCEs might operate in more complex contexts, in particular ethical consumption.

Within the context of ethical consumption, research has been carried out mainly in relation to the 'rational' components of decision making, whereas affect has been largely ignored. As part of secondary findings, general feelings of discomfort (Szmigin, Carrigan, and McEachern, 2009) or guilt (Dahl, Honea, and Manchanda, 2003; McEachern et al., 2010) were mentioned in relation to unethical choices, while Leonard-Barton and Rogers's (1980) study mentions the feeling of guilt as a motivator for a particular type of ethical consumers.

The need to investigate the impact of both pride and guilt in an experimental study within the context of recycling was justified on two grants. Firstly, the literature dedicated to the role of emotions in the field of environmental concern and recycling is limited. The closest studies that examined this issue looked at self-reported measures of 'guilt' and 'feeling good' about recycling (Smith, Haugtvedt and Petty, 1994) and the role of positively and negatively framed adverts (i.e. satisfaction and fear) on changes in recycling behaviour (Lord, 1994). The issues of measurement and focus of both studies highlighted the need for a more specific experimental study that could measure the discrete impact of guilt and pride in relation to actual behaviour. Secondly, a large number of social marketing studies examined the persuasion power of negative emotions such as guilt and fear in various areas e.g. health-related issues, charity donation, volunteering. However, several studies have shown that negative emotions are not always successful in motivating desired behaviour and that positive emotions could be seen as an alternative to existing strategies in marketing communications; for example the use of positive emotional appeals (i.e. humour) anti-drink and driving campaigns (Lewis et al., 2008). In the same line, Brennan and Binney (2010) argue that adverts inducing fear, guilt and

shame can become ineffective as they trigger self-protection and reinforce inaction. These findings highlighted the need to explore the impact of positive emotions such as pride on consumers' intentions and actual behaviour.

6.3 Research findings

The findings of the present research have been discussed in detail in Chapter 4 and Chapter 5 and they can be briefly summarised in relation to the research questions which were laid out in Chapter 1.

The first research objective (RO1) aimed to "investigate what emotions occur in choices that are 'ethical' and consciously 'unethical'". Overall, the findings showed that dissonant behaviour is the norm for the 'more' and 'less' ethical consumers and that consumers make more frequent ethical choices in some areas of ethical consumption (e.g. buying fair-trade and organic, recycling) compared to others (e.g. clothes, technology and travelling) which highlighted contradictory or dissonant behaviour among a large number of consumers. This suggested that a simple segregation of consumers into 'ethical' and 'unethical' is inappropriate. The findings are consistent with previous studies (e.g. McEachern et al., 2010) but they extend the comprehension of dissonant behaviour by showing consumers display regular incongruent behaviour even within the same product category (e.g. products damaging the environment).

Self-conscious behaviour that is perceived to be ethical seems to be context dependent more than person dependent. Previous observations of consumers' justifications for inconsistent ethical behaviour were confirmed, but new explanations emerged from the data which enable a better understanding of how dissonant behaviour is sustained over time. Considerable evidence about the role of affect (i.e. mood and emotions), hedonic motivators and outputs, and self-image/identity were presented.

The qualitative study revealed that a large spectrum of basic emotions is associated with choices made within the ethical consumption context. Positive emotions (e.g.

feeling satisfied, excited, happy) were reported as hedonic feedback from economic-driven purchases (e.g. cheap products, bargains), and from indulging in favourite products or activities (i.e. some of which might have been ethically questionable). Alternatively, negative basic emotions (e.g. feeling sad, disgusted, regretful, upset) were reported mainly in relation to unethical choices.

Self-conscious emotions (pride, guilt, shame and embarrassment) were the most reoccurring emotions and with a clear impact on consumers' choices. SCEs were not experienced in isolation but rather in association with basic emotions, thus confirming some views in the psychology literature (e.g. Tangney et al., 1996). Pride was identified in its achievement-oriented form and hardly any evidence of hubristic pride was found. The feeling of pride was described by interviewees in relation to various types of ethical choices (e.g. fair trade or environmentally sustainable products, supporting local manufacturers, and recycling), with higher levels of pride impacting not only on choice but also on consumers' ethical activism.

The experience of shame was acknowledged by consumers in relation to issues such as: slave labour, buying unethically produced items and animal welfare. Shame was largely experienced alongside regret, guilt and embarrassment. Embarrassment was less frequently reported and it was identified mainly through physiological changes as observed by the researcher.

Guilt was reported as the most salient negative SCEs that emerged in different stages of the consumption process. The guilt feeling was triggered by consumers' concerns about their decisions in various areas of ethical consumption: human welfare, animal welfare and environmental welfare. In relation to the latter, guilt was linked to the issues of failing to recycle and/or buy a product with a significant negative environmental impact.

The second objective (RO2) sought "to understand the anatomy of emotions in ethical consumer choice i.e. in terms of any discernible taxonomy, intensity, sources of elicitation, temporal manifestation etc. and how do they influence consumers' decision making". In relation to this objective, the study revealed several interesting findings.

The data identified a type of emotionally driven compensatory phenomenon that enables consumers to account for their dissonant behaviour. The need to compensate is also a manifestation of consumers' own awareness of their dissonant behaviour and the most salient manifestation of their need to justify this divergent behaviour. This finding provides evidence for Beruchashvili, Gentry and Price (2006) theoretical proposition that a form of mental accounting might explain how consumers approach choices with a moral dimension. In their view, moral balance is required and this is achieved by reaching equilibrium between moral credit and moral debit (see also Nisan, 1990; Nisan and Horenczyk, 1990) and this was supported by the present findings within the context of ethical consumption.

In relation to consumers' contradictory choices and how they interact in the compensatory process, several propositions can be made. One explanation could be the emphasis on the social attributes versus commercial attributes, and the way that these different attributes are incorporated in ethical products as asserted by Golding and Peattie (2005). For example, it can be considered that social attributes are highly reflected in the case of fair trade/organic products and recycling (the most salient ethical behaviours reported by the interviewees), whereas the commercial attributes (such as brand, style, price, performance) are more clearly defined and appreciated in the case of clothing or technology products (the most salient unethical choices). Another explanation is related to context, in which case convenience, availability or price discounts can sway consumers towards the ethical or unethical options. Additional explanations would be the different spending patterns and interests of men and women, and the fact that some products are more intensively advertised than others. However, both males and females displayed a composite form of behaviour relying on compensatory choices, which contradicts some previous studies indicating a gender difference in relation to ethical choices (e.g. Balderjahn, 1988 – men are more concerned about polluting products; McIntyre, Meloche and Lewis, 1993 – women are more ethical; Starr, 2009).

The data analysis has confirmed the existence of types of guilt already described in the literature such as chronic and predispositional guilt (Quiles and Bybee, 1997), and existential guilt (Rawlings, 1970)). However, based on the findings of the

qualitative research, a guilt taxonomy has been created and this has enabled the development of a theory that explains how and why the intensity of guilt varies in the context of ethical consumption. This taxonomy includes four types of guilt: internally generated guilt for the sentient, externally generated guilt for the sentient, internally generated guilt for the non-sentient and externally generated guilt for the non-sentient. These categories are defined by two major dimensions (i.e. context and agent of evaluation), while the third dimension (i.e. level of intensity) varies according to the other two dimensions.

The third research objective (RO3) aimed "to examine if and how consumers manage the emotions aroused by 'ethical' and 'unethical' choices". Briefly, the qualitative study identified specific strategies that individuals employ in order to manage guilt and regret, as the most salient negative emotions that accompanied unethical choices. Substantial evidence was offered for the guilt management strategies that included: outcome/expediency oriented actions, introspection, diminishing net impacts, and the use of positive emotions. Some of these strategies demonstrate the relevance of and offer evidence for Elliott's (1998) theoretical model which acknowledges consumers' use of post-hoc rationalisation in order to manage negative emotions. The compensatory process stated above also shed a light on how consumers manage their negative emotions i.e. by engaging in ethical choices which elicit positive emotions that offset the negative emotions generated by previous consumption acts.

The fourth research objective (RO4) looked to "examine and compare the effect of adverts inducing pride and guilt on consumers' recycling intentions and actual ethical behaviour (i.e. expressed as product choice)". Overall, the experimental study showed that consumers respond positively to moderate levels of guilt, which is consistent with previous studies (Cotte, Coulter and Moore, 2005). However, future research could examine the impact of high levels of guilt on such consumption decisions and if indeed by increasing the intensity levels guilt would change into shame as suggested by Bennett (1998). With respect to achievement-oriented pride, the literature does not appear to discuss the issue of the 'optimal' level of pride to be induced. Based on the findings of the quantitative study it can be concluded that

within the context of ethical consumption consumers react positively to a medium level of externally-induced pride, but recognition of emotions/pride impacts negatively on the odds of making an ethical choice (see Section 5.7).

The guilt taxonomy based on the qualitative findings identified four types of guilt. The pre-testing of the stimuli indicated that an advert that employs a combination of guilt types (i.e. guilt for the sentient, and guilt for the non-sentient) is more appropriate in eliciting desired levels of guilt. In other words, a mixed advert could capture the main negative consequences associated with a lack of recycling i.e. side effects for the plants, animals and humans.

The experimental study demonstrated that guilt and pride do not predict recycling intentions and that there were no significant differences between the groups in terms of intentions. The results of the mediation analysis have shown that recycling intentions do not mediate the impact of emotions on actual behaviour. This could be explained by the chosen measurement for emotions (i.e. reducing the variance by establishing one level of measurement for guilt and pride) and by the limitations of using 'intentions' as an outcome variable since some researchers believe that it has a limited ability to correctly predict behaviour i.e. issues of self-generated validity (Morwitz and Fitzsimons, 2004) and self-presentational biases (Budd, 1987). The decision to measure recycling intentions and then behaviour related to product choice (i.e. product with recyclable or non-recyclable properties) might also explain why intentions do not mediate the link emotions-behaviour (e.g. see Perugini and Bagozzi, 2001). A possible design for future research could imply measuring recycling intentions and actual recycling behaviour and to track this behaviour over time.

The results confirmed that there was a significant positive link between emotions and behaviour, which demonstrated that pride and guilt predict ethical product choice. The results of the simple logistic regression (see testing of path c in Table 5.16 Section 5.5) showed that the subjects in the pride and guilt group respectively, were over six times more likely to choose the ethical product than the ones in the control group. Based on these results it was also concluded that the pride video adverts was marginally more effective than the guilt one, albeit the difference was

not significant in a statistical sense. These results are consistent with the marketing appeals literature that acknowledges the influence of guilt in triggering compliant behaviour (e.g. Bozinoff and Ghingold, 1983; Cotte, Coulter and Moore, 2005) and with the psychology literature that highlights the motivational power of achievement-oriented pride in determining a certain type of behaviour (e.g. Baumeister, Stillwell, and Heatherton, 1994; Higgins et al., 2001).

The final research objective (RO5) aimed "to examine the moderating role of the emotional information management concept (EIM) in relation to the links SCEs – intentions and SCEs – behaviour". The moderation tests showed that among all the EIM dimensions only 'empathy' acts as a moderator for the link emotions-intentions, and that 'recognition of emotions' acts as a moderator for the relationship emotions-behaviour in the case of pride. The former finding highlighted that an individual's increased ability to experience empathy decreases his/her likelihood making an ethical choice as a result of experiencing pride or guilt. A possible explanation for the negative impact of the interaction between empathy and pride might be related to a type of competing influence of each variable. For example, Aaker and Williams (1998) showed in a cross-cultural persuasion experimental study that pride appeals are more persuasive and lead to more favourable attitudes among members of a collectivist culture. The negative effect of the interaction between empathy and guilt could be explained by the relationship between these two variables. Basil, Ridgway and Basil (2007) demonstrated in the context of charity donations that empathy generates guilt and reduces maladaptive responses. This suggests that higher levels of empathy might lead to higher levels of guilt and, as shown in the psychology literature (Gross and Thompson, 2007; Lazarus, 1991; see also results of the qualitative study in Chapter 4), individuals can choose to 'switch off' or employ coping mechanisms that would deter higher levels of negative emotions to be experienced. This might explain why the interaction between empathy and guilt had a negative influence on the subjects' decision to engage in an ethical product choice.

The finding that 'recognition of emotions' is a moderator has acknowledged that as one's ability to recognise pride increases, the odds of making an ethical choice decrease. Possible explanations for this might lie in the sample characteristic i.e. the

desire of the chosen sample to admit to or acknowledge pride as a way of attempt to dissociate themselves from hubristic pride. Previous research has shown that individuals regulate felt emotions in communication to others (i.e. pride, triumph, self-satisfaction and excitement are de-emphasised) as a result of perceived emotion-related social norms and beliefs (Zammuner, 1996).

Overall, the results of the experimental study provided limited evidence for the moderator roles of the EIM dimensions but supported the hypotheses that pride and guilt have a positive influence on actual ethical behaviour.

6.4 Limitations of the present research

The mixed-method design of the research presented here aimed at answering a series of research questions (see Section 1.2). In addition, this approach has the potential advantage of reducing the likelihood of a spurious finding which may result from the misidentification of a perceived causal relationship. While misidentification is often an issue for single method designs, misidentification is less likely when the triangulated results are consistent across multiple research methodologies. Nevertheless, limitations can be identified in relation to both the qualitative and quantitative study. These are discussed in turn below.

Firstly, with regard to the qualitative study, the snowball convenience sample could be regarded as a limitation to the study's findings because it might have limited the ability to obtain the best theoretical sample (see Section 3.4). Secondly, subjectivity inherent in the qualitative study could be a drawback but steps were taken to ensure satisfactory levels of validity and reliability (see details in Section 3.3.5). Quantitative methods are potentially more objective and rigorous in their testing of theory. While quantification can be regarded as a strength for theory testing, qualitative research is often essential to knowledge building (Gummesson, 2001) and the most appropriate method to investigate human emotions.

Another limitation was related to the difficulty in clearly identifying consumers' emotions within the described experiences. Yet, it is reasonable given the nature of

the research which seeks an insight into the emotional and cognitive process of consumers within a limited period of time and without causing any type of distress to the respondents. Also, the interview findings should be interpreted in the light of the importance that consumers place on certain areas of consumption and disposal.

Some limitations can be identified in relation to the experimental study as well. The use of student sample is a potential issue. A series of counterarguments in favour of the selected sample are given in Section 3.4.3.

Additionally, laboratory experiments may be affected by issues such as the subjects' high awareness and high artificiality of the research setting, as opposed to field experiments (e.g. Greenberg and Tomlinson, 2004; Blumberg, Cooper and Schindler, 2008). However, it has been concluded that artificiality does not represent a big issue when testing theory (Berkowitz and Donnerstein, 1982) or examine what type of conditions lead to a certain type of behaviour (Carlsmith, et al., 1976). Moreover, the experimental design has allowed the measurement of actual behaviour which would not have been possible via a survey approach. Also carrying out the research as a field experiment in an attempt to measure behaviour in a real setting (e.g. actual supermarket) would have been very difficult to achieve (see Section 3.4.1 Laboratory experiments).

While, within the experiment, several variables and aspects that were considered potential sources of bias were kept constant across the groups, other variables were not measured/hold constant e.g. recycling knowledge, attitudes, and perception of social norms. Thus the results must be interpreted in the light of these limitations. However, a measurement of these variables would have clearly primed the respondent on the nature and purpose of the research, and thus increase the response bias.

The lack of significant results related to emotions predicting intentions could be explained by the chosen measurement for emotions (i.e. reducing the variance by establishing one level of measurement for guilt and pride). Alternatively, the decision to measure recycling intentions and then behaviour related to product choice (i.e. instead of actual recycling) might also explain why intentions do not mediate the link

emotions-behaviour. A possible design for future research could imply measuring recycling intentions and actual recycling behaviour and to track this behaviour over time.

Finally, the sample size met the minimum requirement (see Saint-Germain, 2001; Peduzzi et al., 1996) for the present experimental design. However, Cohen (1995) argues that in order to detect small effects (e.g. such as the moderator effects of some of the EIM dimensions) a much larger sample is required. Indeed, larger samples – ceteris paribus – always yield more precise estimates (i.e. with lower standards errors), so long as the estimates are consistent.

Despite these limitations measures have been taken to limit their impact on the findings and they have been discussed in detail in Chapters 3, 4 and 5. Overall, it can be concluded that by adopting a mixed-methods approach larger research limitations have been avoided.

6.5 Theoretical implications

The present research has been designed to help advance knowledge in relation to self-conscious emotions and ethical consumption. The qualitative study was carried out as an exploratory study into the role of emotions (both basic and SCEs) since little research has been undertaken in relation to the 'non-rational' side of decision making in ethical consumption. As a result, a series of theoretical implications are generated by the results of the qualitative study and they are discussed below. Additionally, some of these qualitative findings also informed the design of the experimental study for which the implications will be discussed in detail in Section 6.6.

This research has main direct implications for the literature on consumer behaviour as it adds more detailed evidence about the role that emotions play in consumers' decision making. It also contributes to literature in psychology through its detail insights in the anatomy of guilt i.e. the taxonomy and guilt management strategy.

Some of the theoretical implications are evident from the proposed framework developed using the qualitative findings.

The largest part of the literature dedicated to ethical consumption has focused on the more 'rational' aspects of decision making such as quality, price, convenience, brand (e.g. Cowe and Williams, 2000; Levi and Linton, 2003), personal norms, responsibility and trust (Osterhus, 1997), reasons for boycotting (John and Klein 2003), attitudes (e.g. Muldoon, 2006; Thogersen, 2005), values (e.g. Shaw et al., 2005), and modelling of consumer rational decision making (e.g. Shaw, Shiu and Clarke, 2000; Uusitalo and Oksanen, 2004). Thus the present research has contributed to the literature on ethical consumption by moving the debate further from cognition-related variables and by offering evidence that emotions play a key role in ethical decision making. This has not been discretely examined in previous research. For example, anticipatory emotions – grouped as a positive or negative index – were included in the Model of Goal-Directed Behaviour (Perugini and Bagozzi, 2001) but these results were limited by the fact that the impact of each positive/negative emotions has not been individually measured but rather as part of an overall index. However, Carrus, Passafaro and Bonnes (2007) estimated only negative anticipatory emotions as predictors of pro-environmental action (i.e. use private means of transport rather than private car, and recycling). In contrast to these findings, the qualitative study of the present research demonstrates that pride and other positive emotions impact on decision making within the generic context of ethical consumption. As a result, when the effect of pride was isolated and measured as a discrete emotion within an experimental study, this emotion acted as significant predictor of consumers' behaviour measured as choice of product with recyclable packaging.

The evidence given for the role of emotions does not discount the impact of rational processes in decision making and this is clearly reflected in the framework summarising the qualitative findings (Figure 4.2 in Section 4.6) which acknowledges the existence of a composite evaluation based on emotional and rational dimensions. Previous attempts to explain decision making in ethical consumption were confined to quantitative approaches (e.g. Carrus, Passafaro and Bonnes, 2007;

Shaw, Shiu and Clarke, 2000) which meant that the influence of emotions and other variables were not captured beyond the end outcome variables such as intentions or behaviour. In relation to this aspect, the qualitative findings reflect another contribution related to the cyclical influence of emotions. They emerged at different stages of consumption (i.e. in the form of anticipated, immediate and post-decision emotions) and their experience is likely to impact on future decisions and thus may become markers stored in memory (Cohen and Areni, 1991) (see link ethical choice-positive emotions and cognitive dissonance-negative emotions in Figure 4.2).

Among the range of positive emotions, expressed by consumers in relation to ethical consumption, pride appeared to be an influential factor in consumers' decision making. Since past research focused less on the anticipated form of positive emotions, the findings of the present research offer some theoretical developments and suggest that future research should examine in more detail the explanatory power of positive emotions in models of decision making.

This research has shown that emotions inform decision beyond the mediation of attitudes, as the interviewees recounted intense and inconsistent emotions that clearly to do act via attitudes, since these consumers demonstrated an attitude-behaviour gap. Unlike other studies which examined the attitude-behaviour gap only for 'ethical consumers', the explanations put forward by the qualitative study are reflecting the approach of the 'more' and 'less' ethical consumers and beyond one specific aspect of ethical consumption (e.g. food markets in McEachern et al.'s (2010) study). The findings related to dissonant behaviour also contributed to the literature by revealing systematic incongruent behaviour even within the same product category for the same individual (e.g. choice or product with impact on the environment). Regarding the attitude-behaviour gap, it was also concluded that self-conscious emotions play a role bridging the attitude-behaviour gap as positive and negative emotions encourage ethical behaviour, but also in opening the gap as some hedonic emotions drive consumers towards unethical purchases. The explanation found for this complex behaviour was related to a type of compensatory process that consumers, with different degrees of ethical orientation, have engaged in.

The compensatory process appears to allow consumers to switch regularly between ethical and unethical choices. The idea that consumers would use a balancing act in consumption situations was theoretically proposed by Beruchashvili, Gentry and Price (2006) under the terminology of 'mental accounting' for choices with a moral dimension. As a result, the present findings offered empirical evidence for this theoretical proposition and showed that emotions are connected to this process via the ethical/moral dimension that defines consumption situations. The evidence that the patterns of compensatory behaviour and dissonant behaviour (with accompanying justifications) were pertinent to both genders challenged the findings of previous studies (e.g. Balderjahn, 1988; McIntyre, Meloche and Lewis, 1993; Starr, 2009) that over-emphasised the role of demographic variables in explaining behaviour.

Of particular interest is the idea that consumers make use of 'accounting' based on the use of emotions. Levav and Macgraw (2009) talk about 'emotional accounting' in the terms of people endeavouring not to spend negatively tagged money on hedonic products/services for their own benefit, but rather engage in utilitarian or virtuous expenditures to 'launder' their negative emotions. Thus the present research findings portray 'emotional accounting' from a different perspective, as negative emotions are not generated by money but rather by previous unethical choices. Such findings not only extend those of Levav and Macgraw (2009) but also encourage consumer researcher to approach decision making from a different angle, where the consumer does not follow a neat sequence of decision making (e.g. such as that suggested by the Theory of Planned Behaviour) but much more complex, with both elements of planning and emotion-driven impulsiveness.

The qualitative stage of the present research led to the development of a guilt taxonomy (see Figure 4.1 in Section 4.5.2). Research carried out in various areas of generic or consumption behaviour have identified various types of guilt (e.g. predispositional guilt and chronic guilt in relation to issues of mental health, prosocial behaviour, and religiosity – Quiles and Bybee, 1997; reactive guilt, anticipatory guilt and existential guilt in guilt appeals – Rawlings, 1970; Izard, 1977; Ruth and Faber, 1988; social guilt and private guilt in charitable giving – Hibbert et al.

2007). The presence of these various classifications of guilt is determined by the context of research and by which characteristics and properties of guilt as a SCE become dominant in that situation. As a result, the guilt taxonomy that emerged from the qualitative data contributes to the knowledge of guilt elicitation and manifestation in general, but more importantly to the understanding of its influence in ethical-consumption related decisions. The present guilt taxonomy contributed to the development of a theory that explains how and why the intensity of guilt varies. The three dimensions that define the guilt categories are embedded in the data but also emerged from the psychology literature about self-conscious emotions i.e. context, agent of evaluation, and level of intensity varies according to the other two dimensions. While context is an important dimension in the development of taxonomies, the present research has also demonstrated that, within the more general context of ethical consumption, sub-dimensions can help discriminate between the types and intensities of guilt as experienced by consumers i.e. sentient (human and animal) versus non-sentient (plants, trees). More important than the dichotomisation of the dimensions context (sentient versus non-sentient) and agent of evaluation (self versus others) is the fact that the intensity of the emotions varies according to these categories and this has direct implications for marketing communications (see Section 6.6). The interaction between the three dimensions make an additional theoretical contribution in the sense that they can help explain when and how much guilt an individual could experience and to what extent it does not carry into their consumption decisions.

Another explanation developed for the inconsistent influence that guilt has in determining ethical choices is related to the use of guilt management strategies (i.e. outcome/expediency oriented actions, introspection, diminishing net impacts, and the use of positive emotions). The findings related to guilt management strategies represent a contribution to the literature on cognitive dissonance. Previous research has identified generic dissonance reduction strategies that were connected mainly to cognitive aspects such as: search for consonant information (Engel, 1963), distortion of provided information that is inharmonious with behaviour or purchase (Kassarjian and Cohen, 1965), attitude change, recall of consonant information,

avoidance of dissonant information (Oshikawa, 1969). While there are some similarities with these generic strategies, the guilt management strategies for ethical consumption choice include also novel insights into how guilt is counteracted, particularly via 'introspection' and 'use of positive emotions'. Information has also been obtained about regret management technique such as ignorance, justifications (e.g. limited ability to react in hindsight; convenience) and promises for improved future behaviour. Altogether, the use of both guilt and regret management strategies offer evidence for Elliott's (1998) theoretical model which acknowledges consumers' use of post-hoc rationalisation in order to manage negative emotions. The emotional regulation strategies identified here also offer an explanation for how the attitude-behaviour gap is managed and sustained over time.

6.6 Practical implications

The results of the qualitative study have both theoretical and practical implications. While the former is related to understanding consumers' decision mechanisms with a particular focus on the role of emotions, the latter were expressed in terms of the application of such findings in the realm of marketing communications, packaging, merchandising and segmentation. Some of the managerial implications resulted from the qualitative study were tested through the experimental design while others can only be presented here in the absence of further quantitative evidence.

The interview findings showed that both pride and guilt are salient emotions and that they influence individuals' decisions in many situations within the generic context of ethical consumption. Based on this, the experimental study has shown that adverts inducing pride or guilt about recycling behaviour can lead to ethical product choices (i.e. chocolate with full recyclable packaging versus chocolate with non-recyclable packaging). Since both types of adverts generated the expected effect i.e. increased the probability of ethical behaviour, this indicated that both approaches can be used in marketing communications. Given the fact that consumers respond differently to different emotions and that the data collected showed that the individual level of guilt and pride varied from one person to another

(i.e. the same advert generated a level of pride and guilt that varied from 1 to 5), it became clear that the use of each emotion would be appropriate for different types of consumers. The review of the existing literature indicated that marketing communications based on pride are limited in the area of ethical consumption/recycling. The findings of the experimental study also respond to the call of some researchers to investigate positive emotions as an alternative extant social marketing communications which over-rely on negative emotions such as fear, shame and guilt and which are largely ineffective in certain situations (e.g. Brennan and Binney, 2010). Thus the success of the experimental manipulation of pride can help practitioners to develop substitutes for marketing communications (beyond the context of recycling) particularly for consumers that do not respond to negative appeals/adverts due to the use of emotional management and coping strategies. Positive emotions-loaded marketing communications can be seen as an effective solution because consumers described satisfaction, contentment and pride as emotional rewards. By suggesting the role of positive emotions in one's compensatory behaviour, marketing communications could generate more frequent engagement in ethical behaviour.

The experimental study also indicated that an increased ability to recognise emotions impacts negatively on consumers' tendency to make an ethical choice. This finding can have some implications related to the advert's design. For example, the message or collection of images could be carefully considered so that the feeling of pride is not too explicitly expressed because people could react in the opposite manner. A potential explanation for this could be the desire to avoid any links with hubristic pride.

In relation to guilt and its taxonomy, the dimensions 'context' and 'agent of evaluation' have implications for marketing communications as they indicate the degree of intensity that consumers feel within each of the four categories. According to the desired outcome or context, marketers can design adverts that are aimed to prompt individual types of guilt or a combination.

The identification of guilt and regret management strategies are of relevance to marketing practitioners because they can help comprehend consumers' obliviousness to some marketing communications that employ negative emotions such as fear, guilt and shame (Brennan and Binney, 2010). Knowledge about how consumers manage their negative emotions could be also of use for marketers since counteracting strategies could be employed in other marketing communications i.e. strategies aimed at neutralising the techniques that allow consumers to justify and sustain their less ethical behaviour. However, the findings also indicate how companies claiming to market 'ethical' products might exploit emotions, possibly to the detriment of the consumer.

Beyond the marketing communications implications, the represent findings entail implications of merchandising, particularly in terms of packaging and product displays. With regards to packaging, in the pre-testing phases of the present research it was found that consumers can much easily distinguish the recyclable packaging if this includes some type of logo that states the recyclable feature. So logos not only speed up the identification of the products/services but they also facilitate ethical choice by offering additional information in a simplified form. Logos have been scarcely adopted in some areas of ethical consumption such as fair-trade, air miles, animal testing, but they have not been used to signal the recyclable feature of product packaging. While some information is provided on the back of the product packaging this is minimal and in a rather confusing form for consumers (i.e. who cannot distinguish polymer id codes[41]). Furthermore, the symbols do not necessarily mean that the plastic product can be recycled and thus they often cause confusion. This implication is of particular interest to managers. Packaging and corresponding logos can be used to better position their products and take advantage of the 'ethically-minded' consumer segment that would be faced with a much easier option when searching for environmentally-friendly products. Such a packaging strategy might also draw the attention of the 'slightly ethical' consumers who do not actively search for such features.

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[41] Polymer id codes are known as: 1=PET, 2=HDPE, 3=PVC, 4=LDPE, 5=PP, 6=PS, 7-19= other types of plastic. Source: http://www.south-norfolk.gov.uk/environment/2550.asp

Product packaging should be coupled, when possible, with enhanced physical product presentation in retail environments. A clear identification of the products with recyclable packing could be improved by using special section displays and end-of-aisle displays. Overall, the practical implications would relate to marketing strategy, particularly in terms of packaging, new product development and promotion.

McEachern et al.'s (2010) study showed that 'conscious' consumers offer reasons such as time, convenience, and price for their unethical choices and thus show signs of a 'flexile' behaviour. The present research demonstrates that dissonant and compensatory behaviour characterise both the 'more' and 'less' ethical consumers. This has implications in relation to market segmentation. Since all consumers, irrespective of the strength of their ethical orientation, show signs of compensatory behaviour and use of emotional management strategies, a segmentation according to their 'consciousness' might not be appropriate and thus distinct marketing communications that target different segments would not be required.

6.7 Recommendations for future research

The findings as well as the limitations of the current research suggested several directions for future research. The interview findings should be interpreted in the light of the importance that consumers placed on certain areas of consumption and disposal. Future research should be conducted to substantiate these findings. A longitudinal study is required in order to monitor choice and behaviour over time as the study reported here relies on the respondents' memory. Since the results showed that the same individual can behave differently in a different context and that classifications or segmentations of consumers into categories such as 'ethical' and 'unethical' may not be appropriate, future research could investigate in more detail particular manifestations of consumer ethical/unethical behaviour in some of the contexts that were identified in the present study. The guilt taxonomy could also be the basis of further research that would attempt to test their reliability. The persuasion power of each of the four guilt types could be also tested in similar

experimental designs and compared to the findings of the present experimental study which employed a mix between guilt for the sentient and guilt for the non-sentient. This would have direct practical applications for designing the most effective type of guilt-inducing marketing communications.

The present experimental study showed that consumers respond positively to medium levels of guilt (as previously suggested in the literature e.g. Coulter and Pinto, 1999) and pride, with the latter emotion being marginally more effective than the former. Bennett (1998) suggested that at high levels of intensity guilt changes into shame so future research could examine changes in consumers' responses when higher levels of pride and guilt are induced.

Another suggestion for future research is a repeated experimental study which would examine the extent to which adverts preserve their persuasive power over time and how guilt defence mechanisms interfere in the long term exposure (e.g. the mechanisms of guilt reduction and guilt avoidance; Kubany and Watson, 2003). Moreover, since it was found that the same advert can generate various levels of guilt and pride respectively, other studies could look into the moderation effects of other variables such as personality traits, self-esteem levels that might explain these different responses to marketing communications.

The theoretical framework presented in Section 4.6 offers a snapshot into the decision making process as it synthesise the qualitative findings and shows the role played by emotions (here including SCEs) in this process. Other specific variables – whether or not discussed in the data analysis section – have been summarised in the category 'cognitive evaluation' because the objectives of this study and time restriction did not allow their examination in more detail. Future research could elaborate on these aspects in more detail.

Future research could also be carried out on a larger scale (i.e. with a bigger sample) or could use a different sample (e.g. non-student sample) and test the reliability of the present experimental study.

6.8 Summary

This chapter has discussed the findings of the present research in the light of previous studies, the five research objectives and with regards to the theoretical and practical implications of the present research.

The research offered evidence for the role that emotions, in particular pride and guilt, play in ethical/unethical choices in the context of ethical consumption. It has been demonstrated that dissonant behaviour is the norm for the 'more' and 'less' ethical consumers, who make use of different justification to defend their choices. It was also found that consumers use a type of compensatory process that helps them balance their ethical and unethical consumption decisions. Detailed information was also revealed in terms of emotions, particularly about guilt and pride which emerged as the two most salient emotions. The findings about guilt lead to the development of a guilt taxonomy with both theoretical and practical implications, while the uncovered guilt management strategies could help explain some individuals' ability to override existing attitudes and, more generically, their consumption choices.

Pride and guilt, as elicited by video adverts, were shown to predict actual ethical behaviour – measured as choice of a product with recyclable packaging. The hypotheses about the moderating nature of the emotional information dimensions were partially supported, with 'recognition of emotions' and 'empathy' acting as moderators.

The aforementioned findings make clear the contribution of this thesis. The theoretical contributions are related to providing evidence for the manifestation of self-conscious emotions in ethical consumption and their specific impact on single or recurrent decisions. In particular, the use of compensatory behaviour, the guilt taxonomy and the use of guilt management strategies advance theory and provide empirical support for previous theoretical propositions. The practical implications of the current research are mainly related to development of marketing communications that can employ both pride- and guilt-inducing messages to encourage ethical decisions beyond the context of recycling. The finding that pride generates a positive response and determines an increased probability of making an

ethical choice – as compared to a control group – offer a new option for marketers and policy makers who discovered that, at times, marketing communications employing negative emotions do not generate the desired result.

Overall, this research has provided a complex set of results, some of which did not support initial expectations. However, much of the work presented here can be seen as building knowledge regarding the role of self-conscious emotions in decisions making, within the specific context of ethical consumption. It also offers empirical support for important theoretical concepts and provides marketers, managers and policy makers potential avenues to be explored in the quest to use marketing communications as a tool for proliferating ethical choices. Such a development would be beneficial not just for such interested parties but for society at large.

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APPENDICES

APPENDIX 1

Primary emotions

Theory	Emotions
Evolutionary approaches	
Plutchik (1962, 1980)	Fear, anger, sadness, joy, acceptance, disgust, anticipation, astonishment
Scott (1980)	Fear, anger, loneliness, pleasure, love, anxiety, curiosity
Epstein (1984)	Fear, anger, sadness, joy, love
Neural approaches	
Tomkins (1962, 1963)	Fear, anger, enjoyment, interest, disgust, surprise, shame, contempt, distress
Izard (1972, 1977)	Fear, anger, enjoyment, interest, disgust, surprise, shame/shyness, contempt, distress, guilt
Panksepp (1982)	Fear, rage, panic, expectancy
Psychoanalytic approaches	
Arieti (1970)	Fear, rage, satisfaction, tension, appetite
Brenner (1980)	Pleasure, unpleasure
Autonomic approach	
Fromme and O'Brien (1982)	Fear, anger, grief/resignation, joy, elation, satisfaction, shock
Facial expression approaches	
Ekman (1973)	Fear, anger, sadness, happiness, disgust, surprise
Osgood (1966)	Fear, anger, anxiety-sorrow, joy, quiet pleasure, interest/expectancy, amazement, boredom, disgust
Empirical classification approaches	
Shaver and Schwartz (1984)	Fear, anger, sadness, happiness, love
Fehr and Russell (1985)	Fear, anger, sadness, happiness, love

Developmental approaches

Sroufe (1979)	Fear, anger, pleasure
Trevarthen (1984)	Fear, anger, sadness, happiness
Malatesta and Haviland (1982)	Fear, anger, joy, interest, browflash, pain, knitbrow
Emde (1980)	Fear, anger, sadness, joy, interest, surprise, distress, shame, shyness, disgust, guilt

Source: Kemper (1987: 266)

Characteristics which distinguish basic emotions from one another and from other affective phenomena

	Basic with regard to	
	Distinctive states	**Biological contribution**
Distinctive universal signals	x	x
Presence in other primates		x
Distinctive physiology	x	x
Distinctive universals in antecedent events	x	x
Coherence among emotional response		x
Quick onset		x
Brief duration		x
Automatic appraisal		x
Unbidden occurrence		x

Source: Ekman (1992: 175)

APPENDIX 3.1

Interview guideline

Assurance of anonymity and confidentiality

1. 'Ice-breaking' questions

Do you have any hobbies?

What are the things that you enjoy purchasing the most?

Have you got any favourite brands/shops?

2. Implication of consumption habits

Do you ever think about the implications of your consumption habits?

Do you ever think about the implications of your disposal habits?

3. Describing an ethical choice

Can you remember a recent consumption choice that you consider ethical?

Why did you make that decision?

How did that make you feel?

What emotions have you experienced before, during and after that purchase/disposal decision?

How long did that feeling last?

Was that a pleasant emotion? If not, how did you deal with it?

If you were to change something about that situation or about yourself what would you change?

3. Describing an unethical choice

Can you remember a recent consumption choice that you consider unethical?

Why did you make that decision?

How did that make you feel?

What emotions have you experienced before, during and after that purchase/disposal decision?

How long did that feeling last?

Was that a pleasant emotion? If not, how did you deal with it?

If you were to change something about that situation or about yourself what would you change?

4. Pro-social behaviour and generic concern for ethical consumption

Do you give to charities? How often?

Have you recently/ever volunteered?

Do you go on holidays abroad? How often do you travel? What means of transport do you use?

In which supermarket do you go shopping? Why?

Do you have a car(s)?

5. Socio-demographic questions

Can you please state your age?

What is your gender?

What is your level of education?

What is your marital status?

What is your occupation? Is this full-time or part-time?

Debriefing

APPENDIX 3.2

Coding scheme for emotions

Response type	Fear	Sadness	Distress	Frustration	Disgust	Dislike	Anger	Regret	Guilt	Shame
Feelings	Feel your heart pounding	Feel a lump in your throat Feel very tired			Feel nauseated	Feel cold towards someone Feel closed to someone	Feel blood running through your body Feel that you'd explode	Feel a sinking feeling		Feel self-conscious
Thoughts	Think of how bad things could get	Think about what you were missing	Think that things were going badly	Think about an obstacle that was in your way Think that you were blocked	Think how repulsive the situation was	Think that you disapproved of someone Think how unattractive another person was	Think of violence towards others Think how unfair something was	Think of what a mistake you made Think about a lost opportunity	Think that you were in the wrong Think that you shouldn't have done what you did	Feel small
Action tendencies	Feel like running away	Feel like doing nothing		Feel like lashing out Feel like kicking		Feel like rejecting someone Feel like not associating with someone	Feel like hitting someone Feel like yelling	Feel like kicking yourself Feel like correcting a mistake	Feel like undoing what you have done Feel like punishing yourself	
Actions		Cry			Wrinkle your nose		Say something nasty	Do something differently	Apologise	Blush
Emotiovational goals	Want to get to a safe place	Want to be comforted Want to recover something		Want to get past something Want to overcome some obstacles		Want to be far away from someone Want to be unlike someone	Want to hurt someone Want to get back at someone	Want to improve you performance Want to get a second chance	What to make up for what you have done wrong Want to be forgiven	

Source: Roseman, Wiest and Swartz (1994: 217)

APPENDIX 3.3

Grounded theory key descriptors

	Grounded Theory
Sampling	Open sampling – heterogeneous sample seeking to maximise the variation in experiences Theoretical sampling – aim is the saturation of emerging categories and concepts; the number of respondents is not important
Data collection	In-depth interviewing – participants are asked to reflect on their experiences; a few broad introductory questions can be used and followed by probing and follow-up questions Data collection proceeds until so called theoretical saturation is achieved which means that new data does not add new information.
Data analysis	Use of detailed memo-writing Hierarchical coding processes: open coding, axial coding and selective coding Categories/concepts and their qualities/properties are generated from the data rather than being directed by the researcher's hypotheses and preconceptions. Identification and verification of relations between emerging categories and between categories and their properties in the data ensure that these conceptual relationships are grounded in the data. Identification of a core category is central for the integration of other categories into a conceptual framework or theory grounded in the data.

Source: Hallberg (2006: 143-144)

APPENDIX 3.4

Printed version of the pride advert

'You Are Saving the World by Recycling'

Recycling changes the world. ***Because you are recycling you change the world for the better!***

Materials like paper, plastic, metals are recycled all over the UK.

Recycling paper will save our trees from extinction. When you recycle paper and use recycled paper for printing, you contribute to saving our trees. By recycling over 1 tonne of paper and you will save 17 trees, 1 727 litres of oil, 3 cubic metres of landfill space, 4000 KW of energy and 31 820 litres of water. ***Any steps that you take towards protecting the environment, small or big, are important!***

 * 17   * 1,727 litres   * 3 cubic metres

 * 4000 KW   * 31,820 litres

Recycling plastic bags will save our ocean life. If you have recycled plastic bags, no matter how much, you've thus made an effort to save our ocean life! You stopped at least one bag lying around for 500 years until it decomposes!
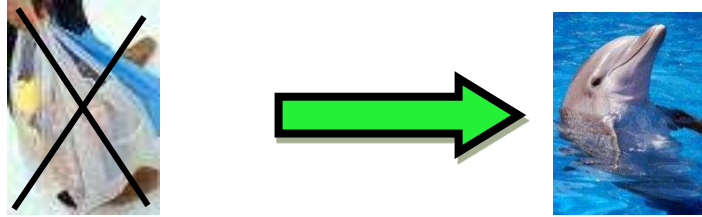
With every plastic bottle that you've recycled you have powered a 60W light bulb for six hours. *You've saved energy and protected the environment!*

 * 6 hours

Metals are used in many products. When you put an aluminium can into a recycling bin, you made a wise choice because it became a new can in less than 6 weeks. *Keep it up!*
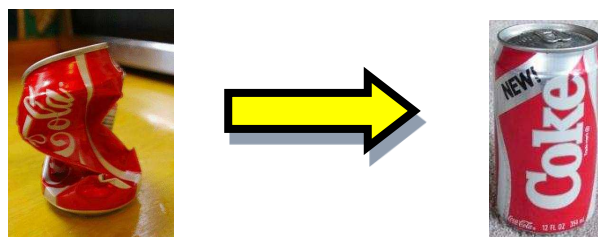
You probably use a computer every day and a computer is a great example of recycling metals. The computer parts are made into reusable goods. This creates new jobs and opportunities. *You recycle and you help create new jobs!*

So feel proud about the big or small contributions that you make. Every little helps. Each of us should feel good about ourselves and about the part we play in protecting the planet. You recycle! You are doing it! You are saving the world!! You can be a 'Recycling Hero' ☺.

APPENDIX 3.5
Questionnaires

ID number:

Questionnaire (control group)

1. Please rate (by ticking) each statement below according to how well it describes YOU.

	1	2	3	4	5	6	7
	never like me	very few times like me	few times like me	sometimes like me	often like me	very often like me	always like me
I do not get upset or frustrated when inconvenienced.							
When I see someone being taken advantage of, I feel kind of protective toward them.							
I don't let anxiety keep me from accomplishing my goals.							
I keep going in the face of difficulty/misfortune.							
I am often quite touched by things I see happen.							
I do not let bad moods ruin my day.							
I try to look at everybody's side of a disagreement before I make a decision.							
I never give up when I am faced with a challenge.							
I can soothe or contain distressing feelings so they don't keep me from doing things I need to do.							
When I am upset at someone, I usually try to "put myself in their shoes" for a while.							
I easily recognize my emotions.							
I keep trying in the face of obstacles.							
I am able to maintain my composure when things do not go well.							
I am aware of even subtle emotions as I have them.							
I often have tender, concerned feelings for people less fortunate than me.							
I continue to try even when it seems hopeless.							
I believe there are two sides to every question and try to look at both sides.							
I have the will to win.							
I maintain control when I feel threatened.							
I know why my emotions change.							
Other people's misfortunes disturb me a great deal.							
Before criticizing somebody, I try to imagine how I would feel if I were in their shoes.							
I would describe myself as a pretty soft-hearted person.							
I understand why I react the way I do in situations.							
I have control over my emotions.							
Even if I'm sure I'm right about something I spend the time to listen to others' arguments.							

2. Please answer the questions below:

What proportion of your waste do you recycle in the bins provided by the Council? Please circle the appropriate number:

1) Less than 25%   2) 25%-50%   3) 51-75%   4) 76-100%

What percentage of items that can't be recycled in the Council bins do you take to the specialised recycling centres? Write in the box the appropriate percentage   %

Does anybody else (e.g. parent, sibling, housemate/flatmate) recycle your waste?

1) never   2) hardly ever   3) sometimes   4) often   5) always

3. You have watched the video about the music of Hawaii. How did the video make you feel?

	1	2	3	4	5
	not at all	very little	somewhat	much	very much
I feel accomplished					
I feel angry					
I feel ashamed					
I feel condescending/superior					
I feel confident					
I feel disgusted					
I feel embarrassed					
I feel fulfilled					
I feel guilty					
I feel happy					
I feel I am in the wrong					
I feel I deserve to be blamed					
I feel I like undoing some things I have done in the past					
I feel I shouldn't have made some choices I've made in the past					
I feel I'm interested in this matter					
I feel like I am a productive/useful person					
I feel like I have achieved something					
I feel like I have self-worth					
I feel like I want to be forgiven					
I feel like I wanted to make up for what I have done wrong in the past					
I feel proud					
I feel regretful					
I feel sad					
I feel satisfied					
I feel scared					
I feel shy					
I feel surprised					
I feel tensed					

4. Please state your future intentions as described by the sentences below.

	1	*2*	*3*	*4*	*5*	*6*	*7*
	strongly disagree	*disagree*	*slightly disagree*	*neither disagree nor agree*	*slightly agree*	*agree*	*strongly agree*
I will recycle paper.							
I will avoid buying products that are made from endangered animals.							
I will recycle cardboard.							
I will make an effort to avoid products or services that cause environmental damage.							
I will recycle aluminium cans.							
I will avoid using products that pollute the air.							
I will recycle magazines.							
I will limit my use of energy such as electricity or natural gas to reduce my impact on the environment.							
I will recycle steel/tin cans.							
Whenever possible, I will walk, ride a bike, car pool, or use public transportation to help reduce air pollution.							
I will recycle plastic containers.							
I will avoid buying from companies that harm endangered plants or animals.							
I will avoid buying products that pollute the water.							

5. About yourself:

What is your age? _____years

What is your gender? (Please tick one box)   Male [ ]   Female [ ]

Where do you live? (Please tick one box. Where appropriate, fill in the number of your housemates)

Student halls	
Living on my own	
Shared house/flat		How many people do you share with? …………….people

What is your nationality? _____

What type of student are you?   Undergraduate [ ]   Postgraduate [ ]

Questionnaire (guilt group)

1. Please rate (by ticking) each statement below according to how well it describes YOU.

	1	2	3	4	5	6	7
	never like me	very few times like me	few times like me	sometimes like me	often like me	very often like me	always like me
I do not get upset or frustrated when inconvenienced.							
When I see someone being taken advantage of, I feel kind of protective toward them.							
I don't let anxiety keep me from accomplishing my goals.							
I keep going in the face of difficulty/misfortune.							
I am often quite touched by things I see happen.							
I do not let bad moods ruin my day.							
I try to look at everybody's side of a disagreement before I make a decision.							
I never give up when I am faced with a challenge.							
I can soothe or contain distressing feelings so they don't keep me from doing things I need to do.							
When I am upset at someone, I usually try to "put myself in their shoes" for a while.							
I easily recognize my emotions.							
I keep trying in the face of obstacles.							
I am able to maintain my composure when things do not go well.							
I am aware of even subtle emotions as I have them.							
I often have tender, concerned feelings for people less fortunate than me.							
I continue to try even when it seems hopeless.							
I believe there are two sides to every question and try to look at both sides.							
I have the will to win.							
I maintain control when I feel threatened.							
I know why my emotions change.							
Other people's misfortunes disturb me a great deal.							
Before criticizing somebody, I try to imagine how I would feel if I were in their shoes.							
I would describe myself as a pretty soft-hearted person.							
I understand why I react the way I do in situations.							
I have control over my emotions.							
Even if I'm sure I'm right about something I spend the time to listen to others' arguments.							

2. Please answer the questions below:

What proportion of your waste do you recycle in the bins provided by the Council? Please circle the appropriate number:

1) Less than 25%   2) 25%-50%   3) 51-75%   4) 76-100%

What percentage of items that can't be recycled in the Council bins do you take to the specialised recycling centres? Write in the box the appropriate percentage

%

Does anybody else (e.g. parent, sibling, housemate/flatmate) recycle your waste?

1) never   2) hardly ever   3) sometimes   4) often   5) always

3. You have watched the video about the negative effects of not recycling. How did the video make you feel?

	1	2	3	4	5
	not at all	very little	somewhat	much	very much
I am surprised by this matter.					
I feel accomplished with my recycling contribution.					
I feel angry about this matter.					
I feel ashamed by my recycling contribution.					
I feel condescending/superior about with my recycling contribution.					
I feel confident due to my recycling contribution.					
I feel disgusted about this matter.					
I feel embarrassed with my recycling contribution.					
I feel fulfilled by the results of my recycling contribution.					
I feel guilty about my recycling contribution.					
I feel happy with my recycling contribution.					
I feel I am in the wrong with my recycling contribution.					
I feel I deserve to be blamed for my limited recycling contribution.					
I feel I shouldn't have made some choices I've made in the past.					
I feel I'm interested in this matter.					
I feel like I am a productive/useful person due to my recycling contribution.					
I feel like I have achieved something with my recycling contribution.					
I feel like I have self-worth due to my recycling contribution.					
I feel like I want to be forgiven for some choices I've made in the past.					
I feel like I want to make up for my limited recycling contribution.					
I feel like undoing some choices I've made in the past.					
I feel proud about my recycling contribution.					
I feel regretful about my recycling contribution.					
I feel sad about my recycling contribution.					
I feel satisfied with my recycling contribution.					
I feel scared about this matter.					
I feel shy about this matter.					
I feel tensed about this matter.					

4. Please state your future intentions as described by the sentences below.

	1	2	3	4	5	6	7
	strongly disagree	*disagree*	*slightly disagree*	*neither disagree nor agree*	*slightly agree*	*agree*	*strongly agree*
I will recycle paper.							
I will avoid buying products that are made from endangered animals.							
I will recycle cardboard.							
I will make an effort to avoid products or services that cause environmental damage.							
I will recycle aluminium cans.							
I will avoid using products that pollute the air.							
I will recycle magazines.							
I will limit my use of energy such as electricity or natural gas to reduce my impact on the environment.							
I will recycle steel/tin cans.							
Whenever possible, I will walk, ride a bike, car pool, or use public transportation to help reduce air pollution.							
I will recycle plastic containers.							
I will avoid buying from companies that harm endangered plants or animals.							
I will avoid buying products that pollute the water.							

5. About yourself:

What is your age? _____years

What is your gender? (Please tick one box) | Male | | Female | |

Where do you live? (Please tick one box. Where appropriate, fill in the number of your housemates)

Student halls	
Living on my own	
Shared house/flat		How many people do you share with?	…………….people

What is your nationality? _____

What type of student are you? | Undergraduate | | Postgraduate | |

Questionnaire (pride group)

1. Please rate (by ticking) each statement below according to how well it describes YOU.

	1	2	3	4	5	6	7
	never like me	very few times like me	few times like me	sometimes like me	often like me	very often like me	always like me
I do not get upset or frustrated when inconvenienced.							
When I see someone being taken advantage of, I feel kind of protective toward them.							
I don't let anxiety keep me from accomplishing my goals.							
I keep going in the face of difficulty/misfortune.							
I am often quite touched by things I see happen.							
I do not let bad moods ruin my day.							
I try to look at everybody's side of a disagreement before I make a decision.							
I never give up when I am faced with a challenge.							
I can soothe or contain distressing feelings so they don't keep me from doing things I need to do.							
When I am upset at someone, I usually try to "put myself in their shoes" for a while.							
I easily recognize my emotions.							
I keep trying in the face of obstacles.							
I am able to maintain my composure when things do not go well.							
I am aware of even subtle emotions as I have them.							
I often have tender, concerned feelings for people less fortunate than me.							
I continue to try even when it seems hopeless.							
I believe there are two sides to every question and try to look at both sides.							
I have the will to win.							
I maintain control when I feel threatened.							
I know why my emotions change.							
Other people's misfortunes disturb me a great deal.							
Before criticizing somebody, I try to imagine how I would feel if I were in their shoes.							
I would describe myself as a pretty soft-hearted person.							
I understand why I react the way I do in situations.							
I have control over my emotions.							
Even if I'm sure I'm right about something I spend the time to listen to others' arguments.							

2. Please answer the questions below:

What proportion of your waste do you recycle in the bins provided by the Council? Please circle the appropriate number:

1) Less than 25%   2) 25%-50%   3) 51-75%   4) 76-100%

What percentage of items that can't be recycled in the Council bins do you take to the specialised recycling centres? Write in the box the appropriate percentage

| % |

Does anybody else (e.g. parent, sibling, housemate/flatmate) recycle your waste?

1) never   2) hardly ever   3) sometimes   4) often   5) always

3. You have watched the video about how your recycling contributes to saving the world. How did the video make you feel?

	1 not at all	2 very little	3 somewhat	4 much	5 very much
I am surprised by this matter.					
I feel accomplished with my recycling contribution.					
I feel angry about this matter.					
I feel ashamed by my recycling contribution.					
I feel condescending/superior about my recycling contribution.					
I feel confident due to my recycling contribution.					
I feel disgusted about this matter.					
I feel embarrassed with my recycling contribution.					
I feel fulfilled by the results of my recycling contribution.					
I feel guilty about some choices I've made in the past.					
I feel happy with my recycling contribution.					
I feel I am in the wrong with my recycling contribution.					
I feel I deserve to be blamed for some choices I've made in the past.					
I feel I shouldn't have made some choices I've made in the past.					
I feel I'm interested in this matter.					
I feel like I am a productive/useful person due to my recycling contribution.					
I feel like I have achieved something with my recycling contribution.					
I feel like I have self-worth due to my recycling contribution.					
I feel like I want to be forgiven for some choices I've made in the past.					
I feel like I want to make up for the wrong choices I've made in the past.					
I feel like undoing some choices I've made in the past.					
I feel proud about my recycling contribution.					
I feel regretful about some choices I've made in the past.					
I feel sad about my recycling contribution.					
I feel satisfied with my recycling contribution.					
I feel scared about this matter.					
I feel shy about this matter.					
I feel tensed about this matter.					

4. Please state your future intentions as described by the sentences below.

	1	2	3	4	5	6	7
	strongly disagree	disagree	slightly disagree	neither disagree nor agree	slightly agree	agree	strongly agree
I will recycle paper.							
I will avoid buying products that are made from endangered animals.							
I will recycle cardboard.							
I will make an effort to avoid products or services that cause environmental damage.							
I will recycle aluminium cans.							
I will avoid using products that pollute the air.							
I will recycle magazines.							
I will limit my use of energy such as electricity or natural gas to reduce my impact on the environment.							
I will recycle steel/tin cans.							
Whenever possible, I will walk, ride a bike, car pool, or use public transportation to help reduce air pollution.							
I will recycle plastic containers.							
I will avoid buying from companies that harm endangered plants or animals.							
I will avoid buying products that pollute the water.							

5. About yourself:

What is your age? _____years

What is your gender? (Please tick one box)

Male		Female	

Where do you live? (Please tick one box. Where appropriate, fill in the number of your housemates)

Student halls	
Living on my own	
Shared house/flat		How many people do you share with?	…………….people

What is your nationality? _____

What type of student are you?

Undergraduate		Postgraduate	

APPENDIX 3.6

Questionnaire – product choice

ID number:

Please circle the number that represents the chosen chocolate?[42]

1) Red

2) Green

Please give at least 2 reasons (explanations) for your choice:

1._____

2._____

3._____

4._____

---

[42] N.B. During the data collection the number of the two types of chocolate was constantly changed so that this would not present a source of bias i.e. sometimes 1= red and other times 1 = green.

APPENDIX 3.7

Reliability analyses for "recycling intentions"

Scale Statistics

N				
	Mean	Variance	Std. Deviation	N of Items
90	35.2667	35.569	5.96394	6

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.918	.920	6

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
I will recycle cardboard.	29.2556	25.316	.861	.790	.892
I will recycle plastic containers.	29.4111	25.661	.731	.645	.908
I will recycle magazines.	29.5889	24.110	.722	.597	.911
I will recycle aluminium cans.	29.3556	25.378	.751	.663	.905
I will recycle steel/tin cans	29.4556	24.161	.814	.710	.896
I will recycle paper.	29.2667	26.018	.751	.642	.905

Cronbach's Alpha with all 6 items equals .918. The Item-Total Statistic tables shows that buy removing any of the items, at one time, the Cronbach's Alpha's value does not increase above .918. This shows that "recycling intentions" is an accurate measurement and it should contain all 6 items.

APPENDIX 5.1

Data screening and assumption checks

Outliers for linear regressions

The method used for identifying outliers was the standardised residuals (i.e. casewise diagnostics in SPSS). "By converting residuals into z-scores we can compare residuals from different models and use what we know about the properties of the z-scores to devise universal guidelines for what constitutes an acceptable (unacceptable) value" (Field, 2009: 216).[43] 95% of the z-scores lie between -1.96 and +1.96, which means that if more than 5% of the cases have standardised residuals outside these values there is evidence that the model is a poor one; the values ±2 can be used for convenience (Field, 2009).

Casewise diagnostics for linear regression with 'recycling intentions' as dependent variable, 'pride' and 'guilt' as independent variables and 'recognition of emotions' as moderator

Case Number	Std. Residual	Recycling Intentions	Predicted Value	Residual
12	-2.769	3.00	5.7497	-2.74969
25	-3.732	2.00	5.7063	-3.70632
37	-2.029	4.00	6.0150	-2.01501

---

[43] In the case of linear regressions which tested the moderators of the relationships between "emotion" and "recycling intentions", the first variable is nominal which meant that the Mahalanobis measure could not be applied.

Casewise diagnostics for linear regression with 'recycling intentions' as dependent variable, 'pride' and 'guilt' as independent variables and 'optimistic utilisation of emotions' as moderator

Case Number	Std. Residual	Recycling Intentions	Predicted Value	Residual
12	-2.860	3.00	5.7605	-2.76050
25	-3.673	2.00	5.5453	-3.54530
37	-2.078	4.00	6.0052	-2.00522

Casewise diagnostics for linear regression with 'recycling intentions' as dependent variable, 'pride' and 'guilt' as independent variables and 'management of emotions' as moderator

Case Number	Std. Residual	Recycling Intentions	Predicted Value	Residual
12	-2.815	3.00	5.7840	-2.78402
25	-3.826	2.00	5.7840	-3.78402
37	-2.196	4.00	6.1720	-2.17197

Casewise diagnostics for linear regression with 'recycling intentions' as dependent variable, 'pride' and 'guilt' as independent variables and 'empathy' as moderator

Case Number	Std. Residual	Recycling Intentions	Predicted Value	Residual
12	-2.954	3.00	5.8047	-2.80471
25	-4.002	2.00	5.7994	-3.79936
37	-2.337	4.00	6.2189	-2.21889

The method used for identifying outliers was the standardised residuals (i.e. casewise diagnostics in SPSS). Among all regressions only one casewise list was produced by SPSS.

Casewise diagnostics for logistic regression with 'behaviour' (i.e. measured via the questions 'Please give at least 2 reasons (explanations) for your choice') as dependent variable, 'pride' and 'guilt' as independent variables and 'empathy' as moderator

Case	Selected Status[a]	Observed behaviour	Predicted	Predicted Group	Temporary Variable Resid	ZResid
64	S	r**	.129	o	.871	2.603

a. S = Selected, U = Unselected cases, and ** = Misclassified cases.

b. Cases with studentized residuals greater than 2.000 are listed.

Distribution histograms for continuous variables

Mean =5.10
Std. Dev. =0.839
N =90

Mean =4.54
Std. Dev. =0.714
N =90

Mean =4.77
Std. Dev. =0.722
N =90
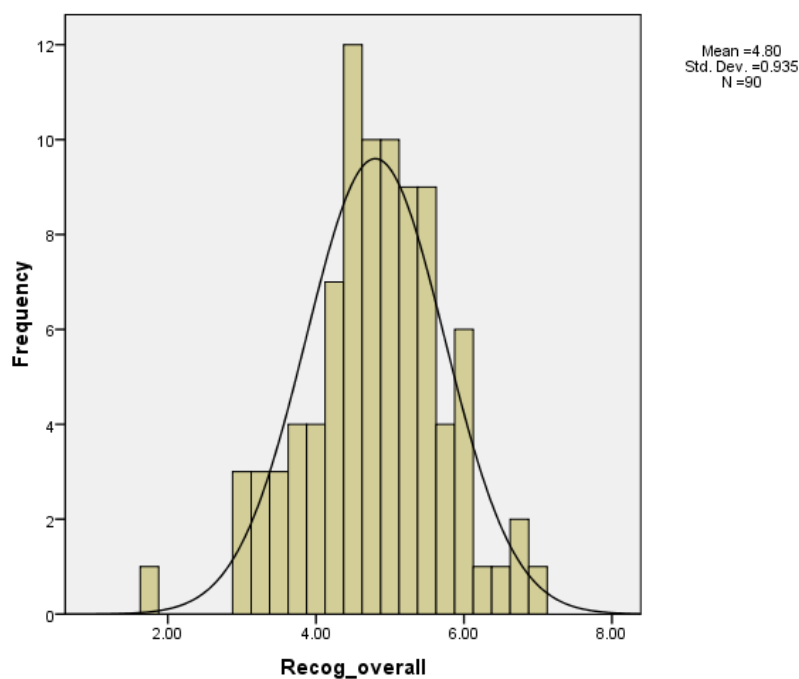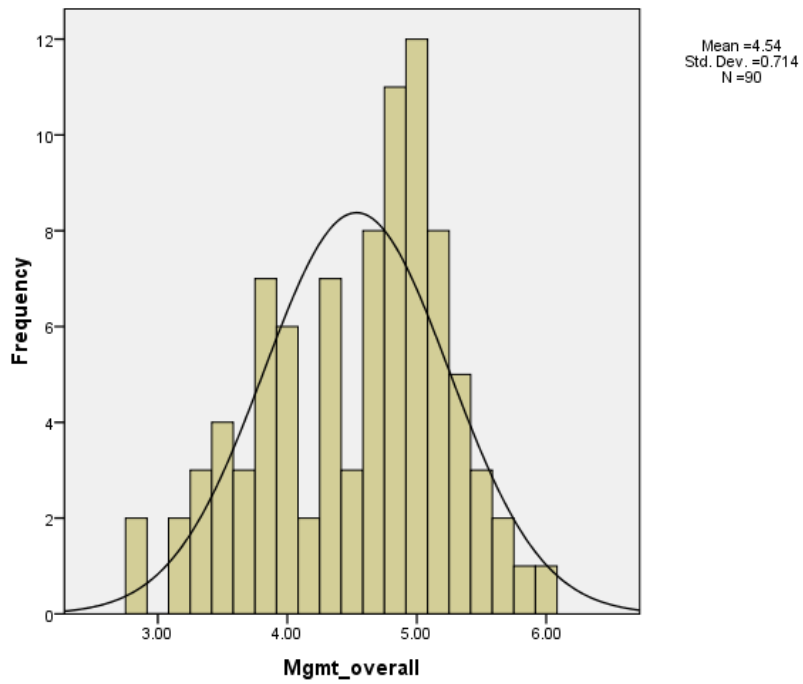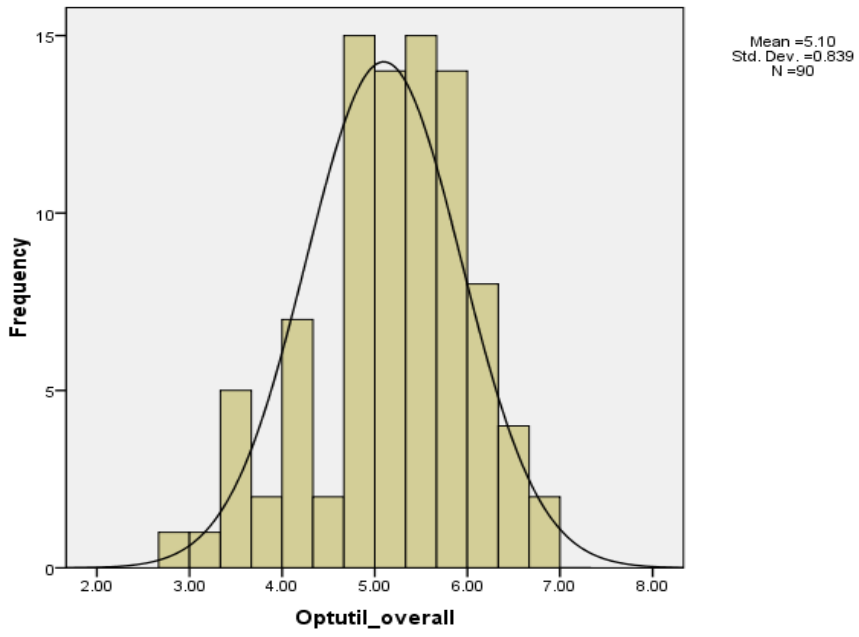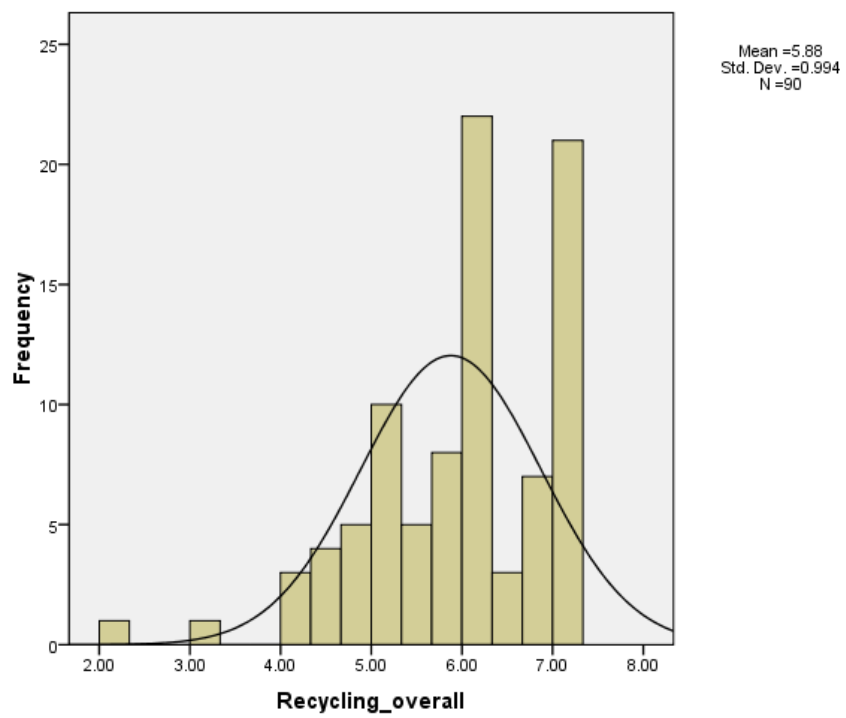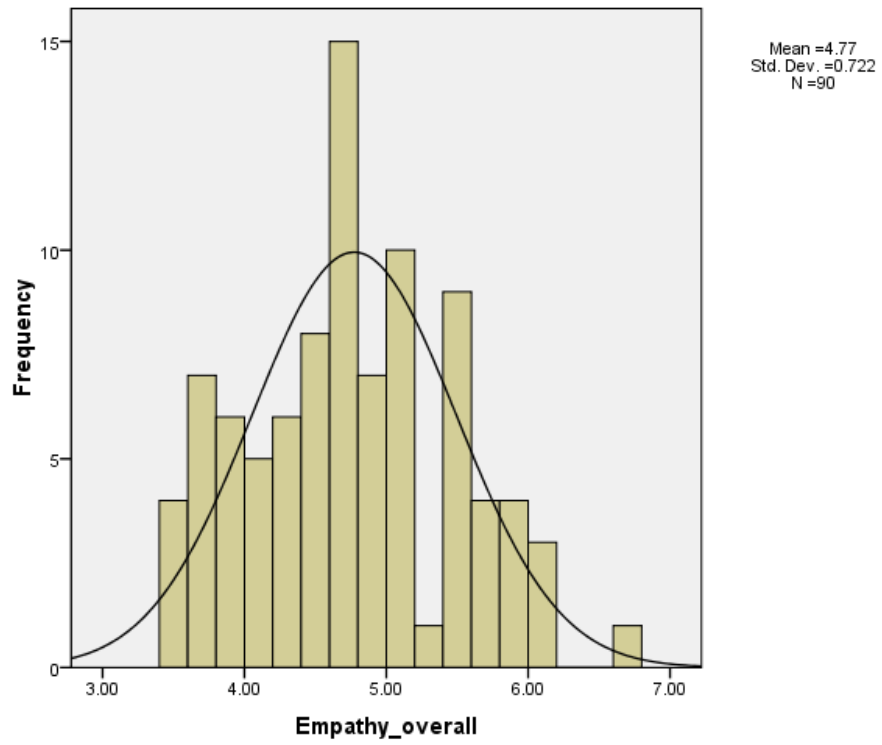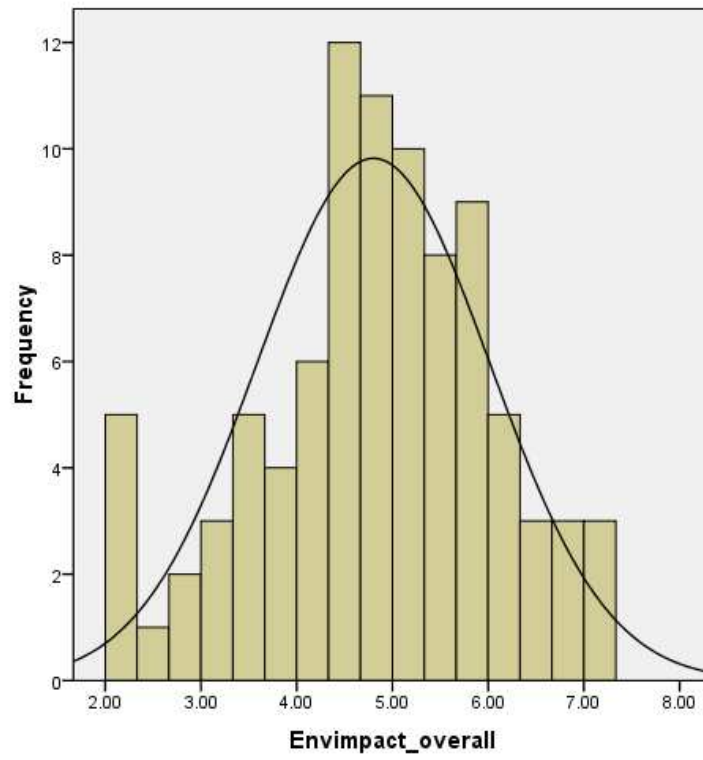
Mean =5.88
Std. Dev. =0.994
N =90

APPENDIX 5.2

Principal component analysis (PCA) for testing common method bias

Items/variables	Factor Loadings		
	Factor 1	Factor 2	Factor 3
Guilt	-.340	.194	**.417**
Pride	-.043	**.856**	.001
Recognition of emotions	-.024	-.008	**.828**
Optimistic utilisation of emotions	**.819**	.055	.026
Management of emotions	**.822**	.158	.083
Empathy	.392	.031	**.714**
Recycling intentions	.222	**.769**	.096
Eigenvalues	1.967	1.277	1.201
% of variance	28.102	18.239	17.164

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

Factor loadings over .40 appear in bold.

Scree Plot
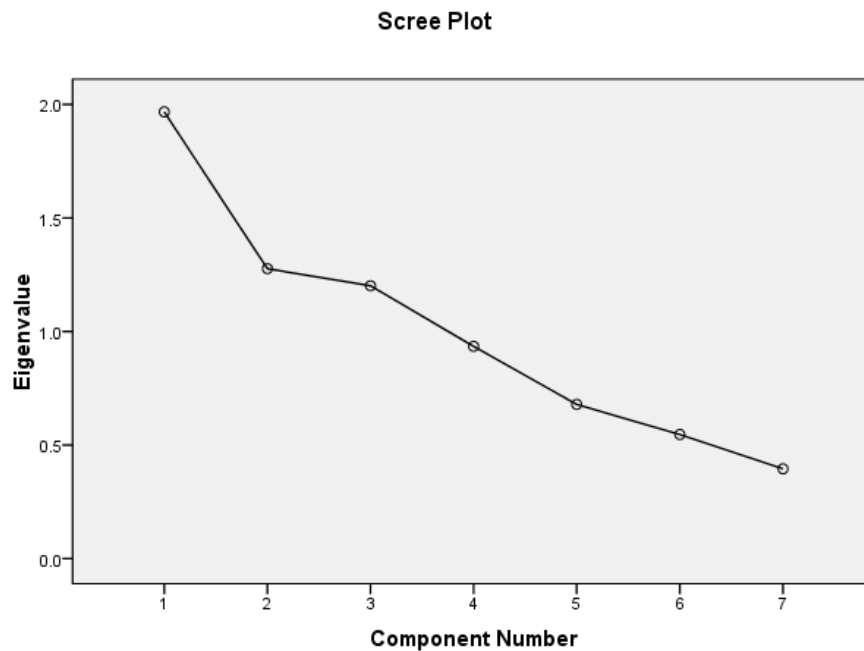
APPENDIX 5.3

Group equivalence testing with ANOVA

ANOVA between groups for testing group equivalence by stimulus (i.e. induced emotion)

	Sum of Squares	df	Mean Square	F	Sig.	Levene Statistic sig.
Current recycling behaviour	.165	2	.083	.321	.726	.359
Recognition of emotions	.243	2	.122	.136	.873	.891
Optimistic utilisation of emotions	.077	2	.038	.053	.948	.167
Management of emotions	1.741	2	.871	1.734	.183	.542
Empathy	.253	2	.126	.239	.788	.944

Comparison for group equivalence by stimulus for the variable 'current recycling'

		Comparison	Mean difference	Std. error	Sig.
Current recycling	Tukey HSD	Control vs. guilt	-.07778	.13103	.824
		Control vs. pride	-.10000	.13103	.726
		Guilt vs. pride	-.02222	.13103	.984
	Scheffe	Control vs. guilt	-.07778	.13103	.839
		Control vs. pride	-.10000	.13103	.748
		Guilt vs. pride	-.02222	.13103	.986
	Bonferroni	Control vs. guilt	-.07778	.13103	1.000
		Control vs. pride	-.10000	.13103	1.000
		Guilt vs. pride	-.02222	.13103	1.000

Comparison for group equivalence by stimulus for the variable 'recognition of emotions'

		Comparison	Mean difference	Std. error	Sig.
Recognition	Tukey HSD	Control vs. guilt	-.04167	.24380	.984
		Control vs. pride	.08333	.24380	.938
		Guilt vs. pride	.12500	.24380	.865
	Scheffe	Control vs. guilt	-.04167	.24380	.986
		Control vs. pride	.08333	.24380	.943
		Guilt vs. pride	.12500	.24380	.877
	Bonferroni	Control vs. guilt	-.04167	.24380	1.000
		Control vs. pride	.08333	.24380	1.000
		Guilt vs. pride	.12500	.24380	1.000

Comparison for group equivalence by stimulus for the variable 'optimal utilisation of emotions'

		Comparison	Mean difference	Std. error	Sig.
Optimal utilisation	Tukey HSD	Control vs. guilt	.01111	.21900	.999
		Control vs. pride	.06667	.21900	.950
		Guilt vs. pride	.05556	.21900	.965
	Scheffe	Control vs. guilt	.01111	.21900	.999
		Control vs. pride	.06667	.21900	.955
		Guilt vs. pride	.05556	.21900	.968
	Bonferroni	Control vs. guilt	.01111	.21900	1.000
		Control vs. pride	.06667	.21900	1.000
		Guilt vs. pride	.05556	.21900	1.000

Comparison for group equivalence by stimulus for the variable 'management of emotions'

		Comparison	Mean difference	Std. error	Sig.
Management	Tukey HSD	Control vs. guilt	-.33333	.18294	.168
		Control vs. pride	-.33333	.18294	.168
		Guilt vs. pride	-.33333	.18294	.168
	Scheffe	Control vs. guilt	.10556	.18294	.847
		Control vs. pride	-.22778	.18294	.464
		Guilt vs. pride	-.33333	.18294	.196
	Bonferroni	Control vs. guilt	.10556	.18294	1.000
		Control vs. pride	-.22778	.18294	.649
		Guilt vs. pride	-.33333	.18294	.216

Comparison for group equivalence by stimulus for the variable 'empathy'

		Comparison	Mean difference	Std. error	Sig.
Empathy	Tukey HSD	Control vs. guilt	.12333	.18792	.789
		Control vs. pride	.09667	.18792	.865
		Guilt vs. pride	-.02667	.18792	.989
	Scheffe	Control vs. guilt	.12333	.18792	.807
		Control vs. pride	.09667	.18792	.876
		Guilt vs. pride	-.02667	.18792	.990
	Bonferroni	Control vs. guilt	.12333	.18792	1.000
		Control vs. pride	.09667	.18792	1.000
		Guilt vs. pride	-.02667	.18792	1.000

APPENDIX 5.4

Manipulation checks and initial findings

ANOVA between groups for guilt index and pride index

	Sum of Squares	df	Mean Square	F	Sig.	Levene Statistic sig.
Guilt	53.317	2	26.659	67.566	.000	.000
Pride	29.382	2	14.691	29.420	.000	.000

Robust Tests of Equality of Means					
		Statistic[a]	df1	df2	Sig.
Guilt_	Welch	89.847	2	46.827	.000
	Brown-Forsythe	67.566	2	64.194	.000
Pride	Welch	23.776	2	54.076	.000
	Brown-Forsythe	29.420	2	59.398	.000

a. Asymptotically F distributed.

Comparison for group equivalence for the variable 'guilt' measured as index

		Comparison	Mean difference	Std. error	Sig.
Guilt	Tukey HSD	Control vs. guilt	-1.88519*	.16218	.000
		Control vs. pride	-.92222*	.16218	.000
		Guilt vs. pride	.96296*	.16218	.000
	Scheffe	Control vs. guilt	-1.88519*	.16218	.000
		Control vs. pride	-.92222*	.16218	.000
		Guilt vs. pride	.96296*	.16218	.000
	Bonferroni	Control vs. guilt	-1.88519*	.16218	.000
		Control vs. pride	-.92222*	.16218	.000
		Guilt vs. pride	.96296*	.16218	.000

Comparison for group equivalence for the variable 'pride' measured as index

		Comparison	Mean difference	Std. error	Sig.
Pride	Tukey HSD	Control vs. guilt	-.37083	.18246	.111
		Control vs. pride	-1.35417*	.18246	.000
		Guilt vs. pride	-.98333*	.18246	.000
	Scheffe	Control vs. guilt	-.37083	.18246	.133
		Control vs. pride	-1.35417*	.18246	.000
		Guilt vs. pride	-.98333*	.18246	.000
	Bonferroni	Control vs. guilt	-.37083	.18246	.135
		Control vs. pride	-1.35417*	.18246	.000
		Guilt vs. pride	-.98333*	.18246	.000

ANOVA between groups for a recycling intentions index and environmental impact index

	Treatment group	M	SD	Sum of Squares	df	Mean Square	F	Sig.	Levene Statistic sig.
Recycling intentions	Control	5.68	5.68						
	Guilt	5.97	5.97	3.106	2	1.553	1.319	.273	.439
	Pride	6.13	6.13						
Environmental impact	Control	5.93	5.93						
	Guilt	5.08	5.08	3.742	2	1.871	1.268	.287	.887
	Pride	4.60	4.60						

APPENDIX 5.5

Steps for testing the relationships emotions-intentions with EIM

dimensions as moderators

Step1 – Representing the categorical variables with code variables

The predictor 'stimulus' (i.e. self-conscious emotions) is a categorical variable with three levels (i.e. no emotion in the control group, pride and guilt). The number of code variables was calculated as the number of levels minus one. This resulted in two code variables which were dummy-coded in order to allow the comparison to the control group (Frazier et al., 2004). The other types of coding i.e. effects and contrast were not of interest because they are implying comparisons with the grand mean (i.e. comparisons of the means of each treatment group with each other) and comparisons between specific groups respectively (see West et al., 1996).

		Dummy variables	
Group	Initial coding	Guilt	Pride
control	0	0	0
pride	2	0	1
guilt	1	1	0

The new dummy variables were named in the dataset as 'Guilt_dummy' and 'Pride_dummy'.

Step2 – Centring the continuous variables

Centring was used because it reduces the problems related to multicollinerarity among the variables in the equation i.e. avoid the problems created by the correlation between predictor and the moderator variables (Frazier et al., 2004).

All the continuous variables that were examined for moderation were centred variables and were named: Recog_centred; Optutil_centred; Mgmt_centred; Empathy_centred. The

categorical variable (i.e. stimulus) and the dependent variable (i.e. recycling intentions) were not centred as this was not necessary (Aiken and West, 1991; Cohen et al., 2003).

The centred variables were computed in SPSS using the Transform-compute variable function by deducting the means highlighted in the table below.

	N	Minimum	Maximum	Mean		Std.
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic
Recycling_overall	90	2.00	7.00	5.8777	.10478	.99404
Recog_overall	90	1.75	7.00	4.8028	.09856	.93503
Optutil_overall	90	2.83	6.67	5.0963	.08845	.83911
Mgmt_overall	90	2.83	6.00	4.5352	.07530	.71435
Empathy_overall	90	3.40	6.70	4.7733	.07606	.72155
Valid N (listwise)	90					

Step 3 – Creating products terms

Product terms were created by multiplying together the predictor and moderator variables using the newly coded categorical variables (Guilt_dummy and Pride_dummy) and centred continuous variables (Recog_centred; Optutil_centred; Mgmt_centred; Empathy_centred, Emoempathy_centred, Cogempathy_centred). A product term was created for each coded variable. Because there were two coded variables for the categorical variable stimulus, two interaction terms were created. These product terms were not centred or standardized because it's not necessary (Frazier et al., 2004). The interaction terms were labelled as described in the table below:

Target variable	Numeric expression
Recognition	
Interact_Recog_Guilt	Recog_centred * Guilt_dummy
Interact_Recog_Pride	Recog_centred * Pride_dummy
Optimistic utilization	
Interact_Optutil_Guilt	Optutil_centred * Guilt_dummy
Interact_Optutil_Pride	Optutil_centred * Pride_dummy
Management of emotions	
Interact_Mgmt_Guilt	Mgmt_centred * Guilt_dummy
Interact_Mgmt_Pride	Mgmt_centred * Pride_dummy
Empathy	
Interact_Empathy_Guilt	Empathy_centred * Guilt_dummy
Interact_Empathy_Pride	Empathy_centred * Pride_dummy

Step 4 – Structuring the equation

Hierarchical (Blockwise) multiple regressions were conducted the following stages (Aiken and West, 1991; Jaccard et al. 1990):

- Coded variables and the centred variables (i.e. predictor and moderator) were entered in the first block
- All individual variables that were contained in the interaction terms were included in the model
- Interaction terms were included in the model (i.e. in block 2) after the predictor and moderator were entered
- Because 'stimulus' is a categorical variable, the 2 interaction terms were included in the model at the same time i.e. one for guilt and one for pride

Step 5 – Interpreting the results

APPENDIX 5.6

Steps for examining the form of interaction of the simple slopes for empathy

	N	Minimum	Maximum	Mean		Std. Deviation
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic
Recycling_overall	90	2.00	7.00	5.8777	.10478	.99404
Recog_centred	90	-3.05	2.20	.0000	.09856	.93503
Optutil_centred	90	-2.26	1.57	.0000	.08845	.83911
Mgmt_centred	90	-1.70	1.46	.0000	.07530	.71435
Empathy_centred	90	-1.37	1.93	.0000	.07606	.72155
Valid N (listwise)	90					

Guilt group: _Simple slopes tests for "empathy" as moderator between "guilt" and "recycling intentions"._

Because Pride_dummy = 0 and Interact_empathy_pride = 0 the regression equation is:

Recycling intentions= constant+B_1*guilt+B_2*empathy+B_3*interact_empathy_guilt; where B_1=.174, B_2=.768, B_3=-.741

> Very low level of empathy

Recycling intentions= constant+B_1*guilt+B_2* low empathy+B_3* low empathy*guilt

Recycling intentions= 5.633+.174*1+.768*(0-2*.722) + (-.741)*(0-2*.722)*1=5.768

> Low level of empathy

Recycling intentions= constant+B_1*guilt+B_2* low empathy+B_3* low empathy*guilt

Recycling intentions= 5.633+.174*1+.768*(0-.722) + (-.741)*(0-.722)*1=5.788

> Mean level of empathy

Recycling intentions= constant+B_1*guilt+B_2* mean empathy+B_3* mean empathy*guilt

Recycling intentions= 5.633+.174*1+.768*0+ (-.741)*0*1=5.807

➢ High level of empathy

Recycling intentions= constant+B_1*guilt+B_2* high empathy+B_3* high empathy*guilt

Recycling intentions= 5.633+.174*1+.768*(0+.722) + (-.741)*(0+.722)*1= 5.826

➢ Very high level of empathy

Recycling intentions= constant+B_1*guilt+B_2* high empathy+B_3* high empathy*guilt

Recycling intentions= 5.633+.174*1+.768*(0+2*.722) + (-.741)*(0+2*.722)*1= 5.846

Pride group: *Simple slopes tests for "empathy" as moderator between "pride" and "recycling intentions".*

Because Guilt_dummy = 0 and Interact_empathy_guilt = 0 the regression equation is:

Recycling intentions= constant+B_1* Pride+B_2*empathy+B_3*interact_empathy_pride; where B_1=.508, B_2=.768, B_3=-.692

➢ Very low level of empathy

Recycling intentions= constant+B_1*pride+B_2* low empathy+B_3* low empathy*pride

Recycling intentions= 5.633+.508*1+.768*(0-2*.722) + (-.692)*(0-2*.722)*1=6.031

➢ Low level of empathy

Recycling intentions= constant+B_1*pride+B_2* low empathy+B_3* low empathy*pride

Recycling intentions= 5.633+.508*1+.768*(0-.722) + (-.692)*(0-.722)*1=6.086

➢ Mean level of empathy

Recycling intentions= constant+B_1*pride+B_2* low empathy+B_3* low empathy*pride

Recycling intentions= 5.633+.508*1+.768*0 + (-.692)*0*1=6.141

➢ High level of empathy

Recycling intentions= constant+B_1*pride+B_2* low empathy+B_3* low empathy*pride

Recycling intentions= 5.633+.508*1+.768*(0+.722) + (-.692)*(0+.722)*1=6.196

➢ Very high level of empathy

Recycling intentions= constant+B_1*pride+B_2* high empathy+B_3* high empathy*pride

Recycling intentions= 5.633+.508*1+.768*(0+2*.722) + (-.692)*(0+2*.722)*1=6.250

Control group:

Because Pride_dummy = 0, Guilt_dummy and corresponding interactions are 0 the regression equation is:

Recycling intentions= constant+ B_1*empathy, where B_1 = .768

➢ Very low level of empathy

Recycling intentions= constant+ B_1* low empathy= 5.633+.768*(0-2*.722) =4.524

➢ Low level of empathy

Recycling intentions= constant+ B_1* low empathy= 5.633+.768*(0-.722) =5.079

➢ Mean level of empathy

Recycling intentions= constant+ B_1* mean empathy= 5.633+.768*0=5.633

➢ High level of empathy

Recycling intentions= constant+ B_1* low empathy= 5.633+.768*(0+.722) =6.188

➢ Very high level of empathy

Recycling intentions= constant+ B_1* low empathy= 5.633+.768*(0+2*.722) =6.742

	Guilt	Pride	Control
Very low	5.768	6.031	4.524
Low	5.788	6.086	5.079
Mean	5.807	6.141	5.633
High	5.826	6.196	6.188
Very high	5.846	6.250	6.742

	Interaction Guilt*Empathy	Interaction Pride*Empathy
Very low	1.070	9.992
Low	0.535	0.499
Mean	0	0
High	-0.535	-0.499
Very high	-1.070	-9.992

Steps for examining the interaction between recognition and pride

	N	Minimum	Maximum	Mean		Std. Deviation
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic
Recycling_overall	90	2.00	7.00	5.8777	.10478	.99404
Recog_centred	90	-3.05	2.20	.0000	.09856	.93503
Optutil_centred	90	-2.26	1.57	.0000	.08845	.83911
Mgmt_centred	90	-1.70	1.46	.0000	.07530	.71435
Empathy_centred	90	-1.37	1.93	.0000	.07606	.72155
Emoempathy_centred	90	-2.05	2.35	.0000	.09501	.90133
Cogempathy_centred	90	-1.69	2.11	.0000	.09209	.87369
Valid N (listwise)	90					

Pride group: Simple slopes tests for "recognition" as moderator between "pride" and "ethical behaviour".

The logistic equation contains the centred values for "Recog" which means that $M_{Recog} = 0$; $SD_{Recog} = .935$ (see table above)

Log (odds of ethical behaviour) = -2.589+ 3.140*Pride + 2.633*Recog − 2.568 *Interact_Recog_Pride

And the probability of the event i.e. ethical choice occuring is:

$$P(event\ Y) = \frac{1}{1 + e^{-k}}$$

Where k = $B_0 + B_1 X_1 + B_2 X_2 + ... + B_n X_n$

- ➢ Very low level of recognition

Log (odds of ethical behaviour) = -2.589+ 3.140*Pride + 2.633*Very low Recog − 2.568 *Very low Recog*Pride

Log (odds of ethical behaviour) = -2.589+ 3.140*1 + 2.633*(0-2*.935) − 2.568 *(0-2*.935)*1=0.429

$$P(ethical\ choice) = \frac{1}{1+e^{-k}} = \frac{1}{1+e^{-0.429}} = 0.606$$

➢ Low level of recognition

Log (odds of ethical behaviour) = -2.589+ 3.140*Pride + 2.633*Low Recog − 2.568 *Low Recog*Pride

Log (odds of ethical behaviour) = -2.589+ 3.140*1 + 2.633*(0-1*.935) − 2.568 *(0-1*.935)*1=0.490

P (ethical choice) = 0.620

➢ Mean level of recognition

Log (odds of ethical behaviour) = -2.589+ 3.140*Pride + 2.633*Mean Recog − 2.568 *Mean Recog*Pride

Log (odds of ethical behaviour) = -2.589+ 3.140*1 + 2.633*0 − 2.568 *0*1=0.551

P (ethical choice) = 0.634

➢ High level of recognition

Log (odds of ethical behaviour) = -2.589+ 3.140*Pride + 2.633*High Recog − 2.568 *High Recog*Pride

Log (odds of ethical behaviour) = -2.589+ 3.140*1 + 2.633*(0+1*.935) − 2.568 *(0+1*.935)*1=0.612

P (ethical choice) = 0.649

➢ Very high level of recognition

Log (odds of ethical behaviour) = -2.589+ 3.140*Pride + 2.633*Vey High Recog − 2.568 *Very High Recog*Pride

Log (odds of ethical behaviour) = -2.589+ 3.140*1 + 2.633*(0+2*.935) − 2.568 *(0+2*.935)*1=0.672

P (ethical choice) = 0.661

Control group:

In the control group the pride and the interaction term are 0. Thus the equation becomes:

Log (odds of ethical behaviour) = -2.589+ 2.633*Recog

➢ Very low level of recognition
➢ Log (odds of ethical behaviour) = -2.589+ 2.633*Very low Recog

Log (odds of ethical behaviour) = -2.589+ 2.633*(0-2*.935) = -7.513

$$P(ethical\ choice) = \frac{1}{1+e^{-k}} = \frac{1}{1+e^{7.513}} = 0.0005$$

➢ Low level of recognition

Log (odds of ethical behaviour) = -2.589+ 2.633*Low Recog

Log (odds of ethical behaviour) = -2.589+ 2.633*(0-.935) = -4.390

P (ethical choice) = 0.012

➢ Mean level of recognition

Log (odds of ethical behaviour) = -2.589+ 2.633*Mean Recog

Log (odds of ethical behaviour) = -2.589+ 2.633*0= -2.589

P (ethical choice) = 0.070

➢ High level of recognition

Log (odds of ethical behaviour) = -2.589+ 2.633*High Recog

Log (odds of ethical behaviour) = -2.589+ 2.633*(0+.935) = -0.127

P (ethical choice) = 0.468

➢ Very high level of recognition

Log (odds of ethical behaviour) = -2.589+ 2.633*Very high Recog

Log (odds of ethical behaviour) = -2.589+ 2.633*(0+2*.935) = 2.33

P (ethical choice) = 0.911

	Pride – event probability	Control – event probability
Very low	0.606	0.0005
Low	0.620	0.012
Mean	0.634	0.070
High	0.649	0.468
Very high	0.661	0.911