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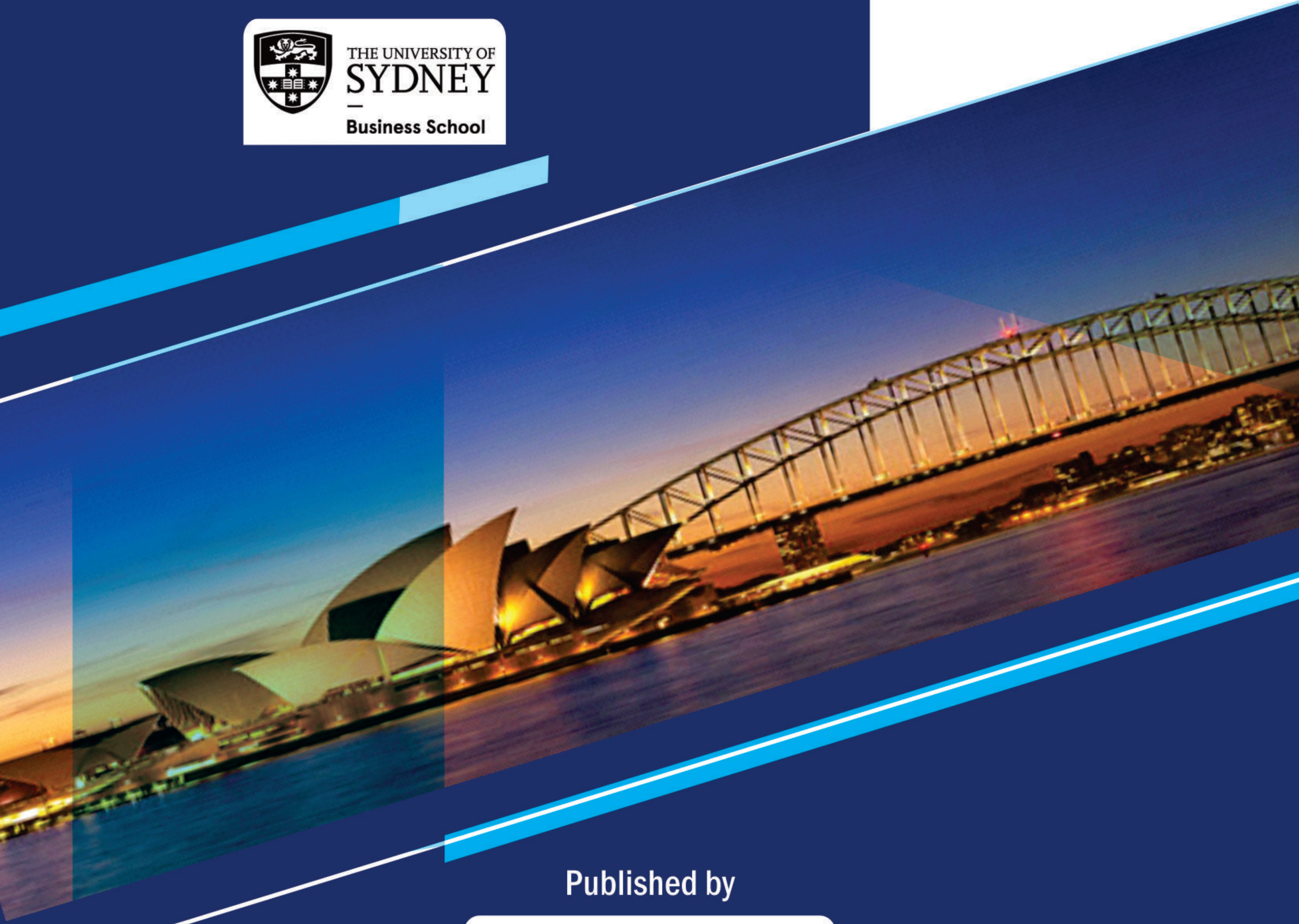
Adjusting to the New Normal: what can anti-consumption teach us?

11th – 12th December 2023

Michael SW Lee, Ulku Yuksel, Raj Iyer

THE UNIVERSITY OF SYDNEY Business School



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Message from ICAR 2023 Conference Organizers

Anti-consumption has received substantial research attention for more than two decades. Anti-consumption research focuses on the reasons against consumption (Chatzidakis and Lee 2013). Research on anti-consumption has documented that consumers engage in anti-consumption behaviors and documented a wide range of the very phenomena from avoidance of brands (Lee, Motion, and Conroy, 2009) to sustainable resistance of mainstream consumption (Cherrier, Black and Lee, 2011) to participation in boycotts (Yuksel & Mryteza, 2009) to charity donations via signing petitions (Yuksel, Thai, & Lee, 2020), and to non-participation in orchestrated anti-consumption efforts (Yuksel, 2013). The school of thought on the Reasons Against Consumption (Chatzidakis & Lee, 2013) now includes a multitude of occurrences via various contexts where individuals consciously make the decision to reject certain products, brands, organizations, online or offline retail outlets, service providers, travel destinations (Thai & Yuksel, 2017) or countries, and consumption in general, including the strategic responses companies should adapt to such anti-consumption calls or movements (Yuksel & Mryteza, 2009). More importantly, anti-consumption happens at the micro (consumer/individual; Yuksel & Mryteza, 2009) level as well as the macro (society/organization) level (Iyer and Muncy, 2013, 2016; Muncy and Iyer 2021) that inform policy/managerial decisions. Consequently, many domains including but not limited to transportation, tourism, leisure (Thai & Yuksel, 2017), and financial services should find anti-consumption to be of the utmost importance to both scholars and practitioners.

Since the introduction of the dominant social paradigm (DSP) by Pirages and Ehrlich (1974), researchers have argued that the broad range of overconsumption issues can be traced to DSP. However, the advent of the pandemic (COVID-19 virus) has triggered hoarding basic necessities due to shortages of daily necessities. At the same time, consumers were being more innovative that allowed them to be more self-sufficient by engaging in more do-it-yourself activities. Consumers became more conscious and understood the importance of sustainable consumption. Since the last three decades, there has been a debate among researchers on consumption. Using the classic right ladder/wrong building analogy, critics of the DSP claim it as being ineffective (Craig-Lees & Hill, 2002). However, criticizing the DSP as being ineffective is like maligning a ladder that works just fine (Muncy and Iyer, 2022). It is only in the decades since Pirages and Ehrlich introduced the DSP that one could conceivably see an ESP antithesis to the pro-consumption components of the DSP. Instead of saying the ladder does not work, the proponents of this new ESP are saying that it is leaning against the wrong building (Muncy and Iyer, 2022). In fact, they argue that the building that DSP ladder is leaning against is a raging inferno and peril awaits those who use such a well-functioning ladder to enter into it. It is in this context, we see two paradigms in conflict—the DSP which is inherently pro-consumption and the ESP that is inherently anti-consumption. We have found this to be an extremely interesting time to study anti-consumption.

The above list is by no means exhaustive, and interested authors are invited to consider the fit of other potential topics through discussion with the special issue editors/conference organisers. Indeed, the papers received at ICAR 2023 demonstrated the many areas in which anti-consumption challenged the DSP from a variety of angles.

Overall, there were eight thematic sessions involving 21 presentations, spread across

two days, represented as 21 extended abstracts in these official proceedings.
The first two papers discussed anti-consumption within the realm of stigmatization and Diversity, Equity, and Inclusion. The second set of papers investigated psychological components of anti-consumption such as, animosity minimalism, and mindful consumption. The third set considered social media and anti-consumption, while the fourth set linked anti-consumption to social change.
The second day, began with the three papers looking at anti-consumption and sustainability, while the sixth session explored ethical consumption and how it can often drive anti-consumption. The seventh set of papers considered how anti-consumption can often be used to construct identity. While the final eight session involved two final papers liking anti-consumption to food production and eco-consumption attitudes.
Needless to say, we appreciate the time and effort of all attendees and thank in particular the support staff at the University of Sydney as well as our host Dr Ulku Yuksel for organising such a wonderful event.
We wish all of the delegates and presenters the best for their work and hope that presenting at ICAR 2020 brought about additional considerations and useful insights.

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TABLE OF CONTENTS

Finding Identity in the Face of Marketplace Stigma

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The film "Wonder" (Chbosky 2017) depicted 10-year-old Auggie going to public school for the first time. Auggie was born with a rare facial deformity. He had 27 surgeries to allow him to see, smell, speak, and hear and has been home schooled by his loving parents. Based on a best-selling young adults' novel by R. J. Palacio (2012), the movie shows name-calling, bullying, bravery, friendship, and ultimate acceptance. All of us go through a period of adolescent angst in our identity crises (Erikson, 1963). Our anxiety may be exacerbated by seemingly major challenges of acne, hair, clothing, body shape, popularity, friendships, and dating. However, this is nothing compared to looking in the mirror and seeing a monster.

"Human facial diversity is substantial, complex, and largely scientifically unexplained" (Claes et al., 2014, p.1). A prevalent line of thought holds that identities are contained within faces (Martindale & Fisher, 2019). The face conveys various socio-cultural meanings (Swift & Bogart, 2021). It is the primary means by which we are identified, recognized (Deleuze & Guattari, 1988), perceived and evaluated by others (Zebrowitz & Montepare, 2008). Face serves is a key element of physical identity, and influences body image (Dion, Berscheid, and Walster 1972; Goffman 1963; Hirsch, 1976).

The commodification of life allows consumption to be mobilized to create identity narratives (Thompson 2004; Arnould & Thompson, 2007). This process aims to construct a cohesive self-narrative from available marketplace resources (Ahuvia, 2005; 2022; Larsen & Petterson, 2018), including clothing and makeup.

Consumer researchers have focused on several identity projects for stigma management, such as covering in Islamic Turkey (e.g., Sandikci and Ger, 2010) and plus-size women seeking garments that fit (Scaraboto and Fischer, 2013). However, little is known about the consumption-related identity projects of those whose appearance draws stares, ridicule, bullying, and fright from those who encounter them (Bishop, et al. 2004; Bogart, 2015; Bogart, Lund and Rottenstein 2018; Clarke 2013). Their stigma is carried around and visible in public spaces. Even as once heavily stigmatized gay consumers (Kates, 2002; Kates and Belk, 2001) have shed some of their stigma in most societies (Coffin, Eichert and Noelke, 2019; Eichert and Leudicke, 2022), the same de-stigmatization has not happened for those with facial differences.

Consumer research has investigated some identity projects in intersectional segments that exacerbate market challenges or consolidate privileges (Arsel, Crockett and Scott, 2021; Ger, 2018). By investigating the experiences of people with facial differences, we sought to understand effects on identity and consumer behavior.
To generate grounded theory data (Strauss and Corbin 1998) we co-produced visual material with 19 participants for a 16-minute film. With permission we also utilized the sometimes-substantial social media postings of participants. Our key research question was: how do facial differences affect identity confrontations in the marketplace?

Preliminary Findings:

When someone is labeled negatively due to the dominant culture's ideal beauty standards, the influence of this labeling on a person's self-concept may be strong and internalized (Fox & Stinnett, 1996). This bias is often seen when people are labeled with a physical or psychological term, and others' views and expectations of them are affected by that labeling (Jhangiani, Tarry & Stangor, 2014), as explained by our participant Aysegul (Figure 1):

"They look at me as I'm a monster. The biggest reason people move away from you is because they think it is contagious. ... They don't sit next to me on the bus. If they sit down, after seeing my face, they stand up or change seats. Some mothers hide their children from me, because they don't want their kids to be scared. Some people look at me ... and start to pray. They think: this girl is sick, maybe she will infect me. This disease is a genetic disease, not contagious by any means. I cannot infect them".

Figure 1: Aysegul

Figure 2: Duane

Duane (Figure 2) was born with Treacher-Collins syndrome. He had no ears, hearing, or cheekbones and is blind in one eye. Using a self-deprecating humor that had served him well, he refers to himself as "Mr. Potato-head." Duane used his humor to befriend the biggest class bully, who then became his biggest protector.
On the other hand, Kubilay explains how he lost his temper on public transportation:

"I was going home. I took public transportation. Someone was looking at me. I can understand when someone is staring. I can understand why people look, what they want to say. So, I asked: "Why are you looking? Do we know each other?" He said "no." He kept looking, I asked him again. He started laughing and what he said really hurt me: "You look like a monkey." … I punched him.

Several of our participants disclaimed their stigmatized identity and reclaimed a proud humanity by not hiding away or covering up their faces in some way (as COVID masks and glasses had worked for many). They chose to disclaim derogatory labels assigned to them (e.g., monster, freak, possessed). In doing so, they try to undermine the stigma attached to visible facial differences (Galinsky, et al., 2003, 2013). They show anti-consumption by disclaiming a slur and challenging the label.
Both Chelsey and Brittany (Figure 3 and 4) started posting their selfies and portraits on social media to disclaim the label "monster" or "villain." Mariana (Figure 5) is a fashion model in Brazil. Ariel wrote a book about growing up with a facial difference (Henley, 2021).

Figure 3: Chelsey

Figure 4: Brittany

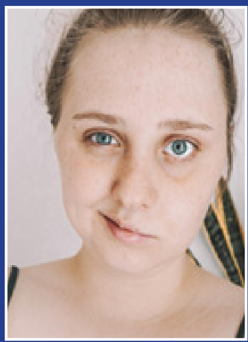
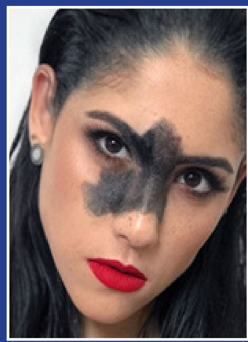


Figure 5: Mariana



While not everyone exhibited these degrees of confidence and success, most, in their own ways, had disclaimed the labels and reclaimed their humanity in a rude, frightened, and largely unsympathetic and misunderstanding world.

Conclusion:

Although, we have made progress in reducing overt displays of racism, sexism, homophobia, and ageism, facism is a societal problem we have only begun to address. Through this research, we seek to understand the experiences of this marginalized group of consumers in the marketplace; encourage societal recognition of those who are shunned due to society's normalcy expectations; and to advocate for face equality.

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Unveiling the Interplay Between Marketplace DEI and Anti-consumption Practices

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Marketplace diversity, equity, and inclusion (DEI) is the commitment and practice of creating a fair, inclusive, and representative marketplace ecosystem throughout a business's interactions with consumers, producers, suppliers, and all stakeholders (Arsel, Crockett, and Scott, 2021). However, there are often contradictions and tensions in the marketplace, particularly concerning the role of different agents in promoting and facilitating DEI. One area of contradiction between marketplace agents is the desire for diversity and the need to maintain homogeneity within a particular market (Claycamp and Massy, 1968), such as fashion. Fashion producers believe maintaining a certain degree of uniformity is necessary to be appealing and alluring to their consumer base (Schopf, 2016). They hesitate to prioritize diversity out of concern for financial performance or marketability (Atik et al., 2022). The lack of diversity in the fashion marketplace (Cavusoglu and Atik, 2019) invariably results in anti-consumption behaviors among consumers (Lee, 2022).

Anti-consumption behavior, which is the rejection or avoidance of mainstream products or brands (Lee, Fernandez, and Hyman, 2009), mainly stems from feelings of exclusion and alienation, cultural insensitivity, limited choice, and ethical and social concerns (Cavusoglu and Atik, 2022). When a market lacks diversity, it often fails to represent a wide range of consumers, especially those from historically marginalized or minority groups (Scaraboto and Fischer, 2013). This exclusion can make consumers feel alienated and disconnected from the products or services offered (Cavusoglu and Atik, 2023). Additionally, when a market is dominated by a homogeneous group or fails to consider the cultural nuances of a diverse customer base, it can produce products or advertising that are offensive or inappropriate to certain demographics (Millard and Grant, 2006; Cahill, 2011). Consumers who perceive such insensitivity may engage in anti-consumption as a form of protest against this lack of cultural awareness. Lack of diversity often translates into limited product or service choices (Howarton and Lee, 2010). When consumers cannot find products that align with their unique needs, preferences, or identities, they may become frustrated and disillusioned with the market (Banister and Hogg, 2004). This frustration can drive them to reject the market and engage in anti-consumption (Chatzidakis and Lee (2013). Some consumers engage in anti-consumption as a form of social activism (Cavusoglu and Atik, 2021). In cases where a lack of diversity is seen as a symptom of systemic discrimination, bias and inequality, consumers may intentionally avoid participating in the market to send a message about their ethical concerns.

Since fashion is one of the most apparent venues for the portrayal of self and group identities, the subject of DEI has been at the forefront of global discussions for decades, particularly in a vein that criticizes the employment and reproduction of ideal beauty as the industry's raison d'etre to influence "everyday understandings of femininity, race, and class" (Mears 2011, p. 172). Therefore, this study employs fashion as its context. To limit the scope of the research, we only focus on female beauty practices (e.g., hair, skin, and make-up), body and appearance-changing activities (dieting, exercising, or plastic surgery), and modern clothing.

The existing literature reveals that marketplace DEI is often studied from a standardized perspective focusing on the relationship between one dimension of diversity (e.g., race, ethnicity, gender, age, disability) and consumption practices (Veresiu and Giesler, 2018), but to date, little has been offered to theorize this relationship with a holistic view. Such a novel perspective calls for a debate on power struggles and shifts between the dominant, the dominated, and the deviant, through which these parties strive to seize, exercise, maintain, and negotiate their power via [anti]consumption (e.g., Ger et al. 2018). To progress toward greater DEI practices in marketplaces, a comprehensive understanding of the intricate relationships between different market agents and the contradictory and complementary perspectives on the phenomenon is necessary. Therefore, this paper aims to fill this gap by conceptualizing the marketplace DEI (or lack thereof) and shed light on anti-consumption behaviors adopted by consumer in reaction to this phenomenon. In this vein, our findings answer the following questions: 1) How do consumers and producers perceive and enact marketplace DEI? 2) What interplaying factors influence anti-consumption behaviors in response to these initiatives?

A holistic understanding of the marketplace DEI requires a comprehensive study from both consumer and producer perspectives, encompassing both pro-social and anti-consumption motivations and behaviors. Therefore, we employed grounded theory and semiotic square analysis (Glaser and Strauss, 1967) to interpret 56 in-depth interviews with 38 fashion consumers and 18 producers. Our findings conceptualize the (non) diversity phenomenon rooted in the comprehensive accounts of the past and present consumption experiences, which expands into the future expectations of prominent market agents.

A major theoretical contribution of this study is the introduction of a "DEI model of marketplaces" derived from a semiotic square analysis to illustrate the power interplay between these actors. We present the market actors' DEI (or lack thereof) practices in four categories: idealization, illusion, invasion, and inclusion, and show how each practice relates to the other. This emergent model depicts complementary and contradictory (non)diversity experiences of consumers and perceptions of the industry professionals and explains these market actors' motivations to acquire, exercise, and share power. Our findings present the growing consumer power, particularly in online platforms, and the combative strategies employed by consumers to address the lack of diversity within fashion markets. This is driven by their desire for equity and inclusivity, which manifests through actions such as avoiding or boycotting specific brands that exhibit discriminatory practices.

Understanding consumers' expectations regarding DEI is paramount for practitioners. This study provides an opportunity to learn from consumer perspectives, foster innovation, reduce discrimination, and cultivate a more inclusive, respectful, and equitable marketplace in line with evolving consumer values.

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Uncovering the longevity of negative country effects: A longitudinal study of consumer animosity

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Introduction:

Geo-political conflicts between subgroups are ubiquitous in todays' globalized world. The resurgence of nationalistic parties (e.g., the victory of the nationalistic "Brothers of Italy" party during the Italian Parliament elections 2022) and Russia's invasion in the Ukraine highlight the shift from multilateral to rather national perspectives and underline rise tensions within bilateral relations that foster animosity. In the international marketing field, the concept of animosity encompasses factors that influence consumers' negative feelings toward a specific country. Whereas some foci are heavily studied within this research field, longitudinal studies are scarce. This study follows the call for more longitudinal studies (e.g., Lee and Chon, 2021; Park, Zourrig and el Hedhli, 2021) to 1) investigate animosity's long-term effects during the U.S. Presidential Elections in 2020 and 2) to compare animosities' longitudinal effects between two European countries. This study contributes to the literature by providing deeper insights about how animosity (and its' effects) develops over time.

Theoretical background:

After the first paper introducing the concept of consumer animosity (Klein, Ettenson and Morris, 1998), the research area experienced great attention. Klein, Ettenson and Morris (1998) define consumer animosity as the "remnants of antipathy related to previous or ongoing military, political, or economic events" (p. 90). The type of incident that can evoke animosity attitudes is thereby diverse: Besides military, economic or political events (Klein, Ettenson and Morris, 1998), researchers verified other drivers such as religious or socio-cultural disputes (Kalliny and Lemaster, 2005; Nes, Yelkur and Silkoset, 2012).

Past research findings reveal that consumer animosity increases consumers' boycott intention (Hoffmann, Mai and Smirnova, 2011) and influences consumers' product preference (Shimp, Dunn and Klein, 2004; Russell and Russell, 2006) driven by emotions such as anger or fear (e.g., Harmeling, Magnusson and Singh, 2015). On brand level, consumer animosity decreases consumers' attitudes towards the brand (Russell and Russell, 2010) and brand trust (Lee and Mazodier, 2015). Accordingly, consumers' animosity contributes to the anti-consumption research field and constitutes one reason to consciously not consume products from an opposed country.

Whereas consequences are largely examined in past research, evidence about longitudinal effects are scarce: To the best of our knowledge, only the studies of Ettenson and Klein (2005) and Lee and Lee (2013) focused on longitudinal effects by examining animosity before and after a specific negative incident. How animosity develops within individuals, however, still remains. The present longitudinal study aims to fill this research gap by conducting the first longitudinal study researching the same respondents through a five-wave panel.

Method:

To warrant causal inferences between the U.S. Presidential Elections in 2020 and consumer attitudes and behavior, we conducted an online survey over a monthly interval (September 2020 until January 2021). In particular, we collected data two-times before (T1 = September and T2 = October 2020), during (T3 = November 2020), and two-times after (T4 = December and T5 = January 2021) the U.S. Presidential Elections in 2020. We cooperated with the service provider TGM to collect data in the United Kingdom (UK) and France. As we pursued to investigate long-term effects of animosity, we applied a within-subjects design and send out the questionnaire to the same respondents again. Table 1 provides detailed information about the sample in France (Mage = 53.76 years, SD = 13.29) and the UK (Mage = 54.50 years, SD = 12.48).

All questionnaires contained an adapted scale to measure consumers' animosity (Hoffmann, Mai and Smirnova, 2011; Klein, Ettenson and Morris, 1998). To measure consumers' evaluation of and their willingness to buy products from the U.S. we used the widely adopted scale from Klein, Ettenson and Morris (1998). All items were measured on 7-point Likert scales.

Results:

To assess the validity of the multi-item constructs, confirmatory factor-analyses with AMOS 28.0 were conducted. The results show that all measures meet commonly considered thresholds for reliability and discriminant validity (i.e., standardized factor loadings > 0.70, reliability > 0.70, average variance extracted [AVE] > 0.50, AVE > squared correlations with all other constructs (Bagozzi and Yi, 1988; Fornell and Larcker, 1981). Table 2 summarizes all construct's means and standard deviations for both countries.

We conducted repeated ANOVAs using SPSS 28.0 to compare animosity values and dependent variables over time. The Mauchly-test of sphericity show a significant effect ($p < 0.001$) which seems to be commonly violated in designs with more than two repeated measures (O'Brien and Kaiser, 1985). The repeated ANOVA determined that mean animosity levels showed a statistically significant difference between the five measurements ($F_{UK}(4,1192) = 14.647$, $p < 0.001$, partial $-^2 = 0.047$; $F_{France}(4, 1640) = 31.072$, $p < 0.001$, partial $-^2 = 0.070$).

Table 1. Socio-demographic information on the final sample in France and the UK

Sociodemographic information	France (N = 378)	UK (N = 646)
Gender	52.6%	51.9%
Female	47.4%	48.1%
Male		
Education	29.9%	19.6%
School diploma	26.0%	34.4%
High school diploma with a-levels/equivalent	29.9%	29.1%
Bachelor's degree/equivalent	10.8%	8.2%
Master's degree/equivalent	2.8%	2.4%
PhD/equivalent	0.6%	6.3%
Other		
Neighborhood		
Rural area	35.1%	24.6%
Mid-size town/suburb of a mid-size town	39.6%	46.0%
Large city/suburb of a large city	25.2%	29.4%
Income		
Below average	33.9%	40.5%
On average	55.7%	46.3%
Above average	10.2%	13.0%
Political orientation*		
Conservatism	11.01 (51.61)	4.87 (58.31)
Liberalism	18.18 (44.86)	12.72 (50.84)
Social policy	-1.65 (56.28)	21.32 (49.48)
Environmentalism	31.18 (47.45)	30.94 (46.49)
Patriotism	41.72 (44.83)	33.31 (53.51)

Notes: *Means (standard deviations) for the respective countries on a scale from -100 to +100

Table 2. Means, standard deviations, and reliabilities of relevant constructs

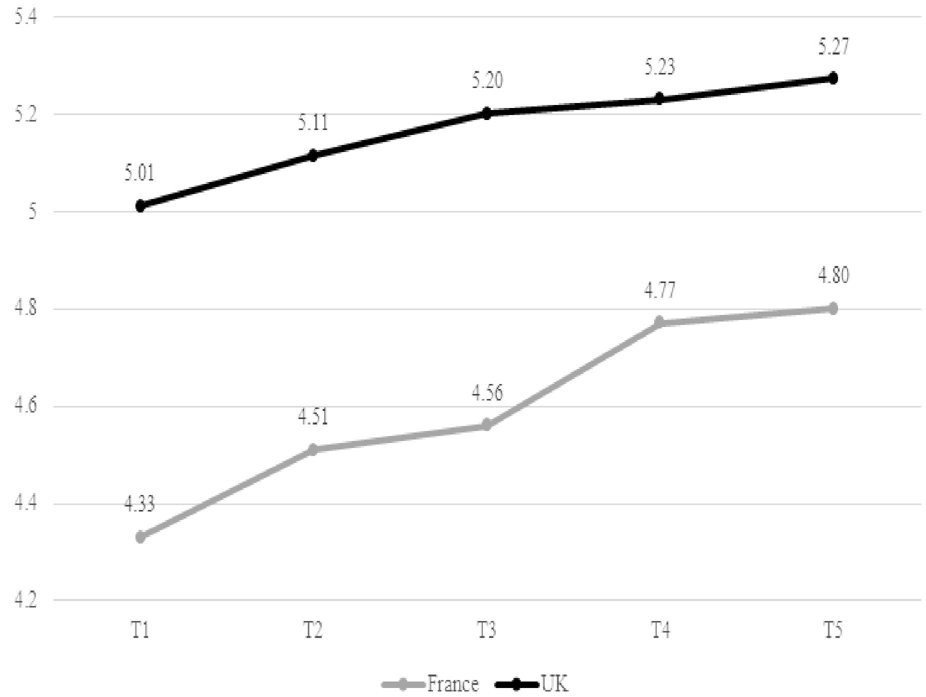
France □	T1	T2	T3	T4	T5						
	M	SD	M	SD	M	SD	M	SD	M	SD	
INT	0.95	5.33	1.19	-	-	-	-	-	-	-	-
ETH	0.89	4.84	1.16	-	-	-	-	-	-	-	-
PAT	0.90	5.01	1.23	-	-	-	-	-	-	-	-
II	0.91	3.23	1.39	-	-	-	-	-	-	-	-
A	0.89-0.91	4.71	1.09	4.62	1.09	4.50	1.09	4.36	1.13	4.31	1.14
WTB	0.88-0.92	4.40	1.40	4.51	1.52	4.57	1.47	4.82	1.50	4.80	1.47
PJ	0.88-0.92	4.31	0.83	4.37	0.92	4.45	0.89	4.41	0.98	4.46	0.92
NWOM	0.94-0.96	3.50	1.38	3.48	1.45	3.45	1.44	3.26	1.51	3.20	1.48

UK	-	T1	T2	T3	T4	T5					
	M	SD	M	SD	M	SD	M	SD	M	SD	
INT	0.96	5.17	1.40	-	-	-	-	-	-	-	-
ETH	0.89	4.26	1.25	-	-	-	-	-	-	-	-
PAT	0.91	4.58	1.51	-	-	-	-	-	-	-	-
II	0.94	2.93	1.54	-	-	-	-	-	-	-	-
A	0.91-0.93	4.35	1.26	4.47	1.29	4.35	1.28	4.26	1.34	4.08	1.28
WTB	0.89-0.92	5.03	1.35	5.13	1.45	5.23	1.46	5.23	1.48	5.31	1.44
PJ	0.91-0.95	4.38	0.89	4.38	0.96	4.36	1.11	4.51	1.07	4.45	1.08
NWOM	0.96-0.97	3.08	1.49	3.07	1.49	3.06	1.57	2.92	1.53	2.82	1.52

Notes: INT = internationalism, ETH = ethnocentrism, PAT = patriotism, II = interpersonal influence, A = animosity, WTB = willingness to buy, PJ = product judgment, NWOM = negative word-of-mouth, M = mean, SD = standard deviation, - = Cronbach's Alpha, UK = United Kingdom

Bonferroni-adjusted post-hoc test revealed significantly lower animosity scores for the fifth wave compared to the first wave (MDiff/France = 0.45, 95%-CI[0.32, 0.58]; MDiff/UK = 0.29, 95%-CI[0.12, 0.46]). Noteworthy, this shrinking animosity are accompanied with significant higher buying intentions ($F_{UK}(1,301) = 17.102$, $p < 0.001$, partial $-^{2} = 0.054$; $F_{France}(1, 415) = 66.628$, $p < 0.001$, partial $-^{2} = 0.138$) (see Figure 1).

Figure 1. Consumers' willingness to buy American products over time



Discussion and implications for theory and practice:

Results of this multi-wave longitudinal study on consumer animosity reveal that animosity attitudes are sensitive to external changings. The findings underline that even political elections with no direct negative consequences can significantly shape consumer animosity. First results show that the antipathy towards the U.S. was significantly higher before the U.S. Presidential Elections in 2020 compared to after the election process and the inauguration of President Joe Biden in 2021 in France and the UK. Notably, consumers purchase intention of American products is significantly higher after the election in 2021 compared to before. Thus, the attitudinal change is accompanied with changes in consumers' purchase intentions which has not only a strong impact to consumers daily routine but also to national economies and bilateral relationships. Notably and in line with prior findings, there are no significant differences between consumers' product evaluations across the five waves. This let us assume that the higher willingness to buy American products does indeed stem from lower animosity intentions and not from higher product evaluations.

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"The Power of Less to Make Me Happy". Exploring the Impact of Consumer Minimalism on Rental Consumption and Subjective Wellbeing

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Introduction:

In the last few years, minimalism is a considered a new mode of consumption that supports consumers' shift towards sustainable behaviours. Consumer minimalism involves reduced and mindful consumption so that individuals' values could be prioritized (Hook, 2021). People have started cutting out excess consumption and adopting this lifestyle voluntarily to find happiness, fulfilment, and freedom (Shafqat et al., 2023). A minimalist lifestyle reduces financial burdens and results in more personal satisfaction and happiness (Meissner,2019). Prior research shows that consumer minimalism and less consumption have a positive impact on the environment on the other hand overconsumption is harmful to the environment (Wilson and Bellezza 2022; Oliveira de Mendonca et al., 2021). Devezer et al. (2014) studied consumer well-being in the contexts of consumer overspending, environmentally friendly behaviours, and charitable donations. However, there is a lack of research on the connection between interest in minimalism and sustainable consumption with the influx of rental services (Wilson and Bellezza, 2022) and whether this new way of lifestyle affects consumers' well-being (Shafqat et al., 2023). Individuals having psychological ownership of the environment are likely to protect and improve the natural environment by adopting sustainable consumption (Mishra et al., 2023; Süssenbach and Kamleitner, 2018). Overconsumption, splurging, and non-ecological actions result in unpleasant emotions of consumer guilt (Ramanathan and Williams 2007). Consumer anticipated guilt motivates them not to take actions that induce guilt (Monteith et al. 2002) and it does influence their behaviour because people wish to avoid behaviours that are likely to make them feel guilty (Massi Lindsey, 2005). However, in the context of consumer minimalism, the impact of guilt and psychological ownership is yet to be explored. Therefore, this study addresses the following research questions:

RQ1: Does a consumer's minimalism linked with his/her concern for the environment trigger guilt and psychological ownership and impact their attitude towards rental consumption?

RQ2: Does minimalist consumers' attitude towards rental consumption influences their subjective well-being?

Theoretical Background and hypotheses development:

Consumer Minimalism (CM):

Joshua Fields Millburn and Ryan Nicodemus were amongst the first bloggers who suggested decluttering mental and physical spaces in their blog "The Minimalist'. Similarly, the Japanese book 'The Life-Changing Magic of Tidying Up' supports living with less concept. Minimalism reflects in numerous consumption choices such as sparse home design, smaller abodes, decluttering, etc. (Wilson and Bellezza, 2022). Thus, over a period of time, minimalism emerged as a concept that revolutionized architecture, fashion, and advertising (Pracejus et al., 2006) and focuses on deriving satisfaction from relationships and activities that bring more substance to life (Matte et al., 2021).

Subjective well-being (SWB)

The basic premise of wellbeing theory explains individual differences in SWB and explicates that satisfaction of needs causes happiness, while the persistence of unfulfilled needs causes unhappiness (Diener et al.1999). SWB reflects larger societal trends concerning the value of the individual and the importance of subjective views in evaluating life. It is pertinent to note that whether people will be satisfied or not depends on past experience, comparisons with others, personal values, and other factors" (Wilson, 1967). Therefore, this study focuses on exploring the impact of sustainable practices of minimalist consumers on their subjective wellbeing. Prior research pointed out that understanding consumption habits and patterns for marketers but there should be concern about how unsustainable over-consumption can be reduced without adversely affecting consumer wellbeing (Balderjahn et al., 2020). Against this background, the following hypotheses are proposed:

H1: Consumer minimalism positively impacts attitude towards rental consumption.

H2: Consumer guilt mediates between consumer minimalism and attitude towards rental consumption.

H3: Psychological ownership mediates between consumer minimalism and attitude towards rental consumption.

H4: Consumer minimalism positively impacts subjective well-being.

H5: attitude towards rental consumption mediates between consumer minimalism and subjective well-being.

Fig. 1 presents the conceptual framework of the study and hypotheses.

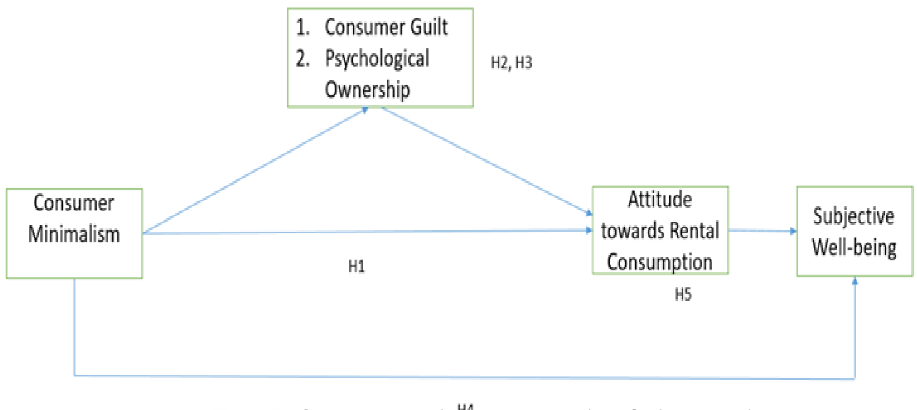

Fig: 1 Conceptual framework of the study

Research Methodology:

Research Tool:

The focus of the current study is to examine the impact of consumer minimalism on attitude towards rental consumption in the context consumer durable (electronics) industry and subsequently on subjective wellbeing. There has been growth in durable products rental services due to multiple reasons and also there is a surge in demand for rental consumption after the pandemic as people want to save and cut down on unnecessary expenses (Dey, 2021). For the study, data were collected from young Indian consumers (born between 1981 and 1996) through a questionnaire using a research firm. The proposed framework was comprised of five constructs that were obtained from previous studies.

A total of 328 responses were taken as the final sample for the study after removing incomplete responses and cases of missing data. This study focused on young respondents, as this age group focuses more on sustainable consumption practices such as rental or collaborative consumption. Moreover, young consumers rely more on 'experiencing' rather than 'owning,' which is the mainstay of the sustainable consumption concept.

The analysis of respondents' demographic profile shows that 59.8 % of respondents were males, and 78.4% were unmarried. In terms of the average monthly household income, 34% mentioned income less than $ 2000, 38% reported income between $ 2000 to $ 3000, and 19% stated between $ 3000-$4000. The majority of the respondent (65%) were holding a post-graduation degree.

Data Analysis and Findings:

As all the measures were adapted from existing literature, therefore before hypothesis testing, confirmatory factor analysis (CFA) was done in AMOS 25 to evaluate the dimensionality and psychometric properties of the constructs. Data analysis was done using AMOS 25, and the PROCESS SPSS macro (Hayes, 2018).

Results of the study indicated a positive and significant relationship between consumer minimalism and attitude towards rental consumption. Further, consumer guilt and psychological ownership both were found to have a mediating impact between consumer minimalism and attitude towards rental consumption. Consumer minimalism directly impacts subjective wellbeing as well as is mediated by attitude towards rental consumption.

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Brand avoidance in a self-quantified world: Roles of regulatory focus and multiplicity of data

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While consumption increasingly plays a central role in modern society, there has been a growing concern concurrently about the negative impact of excessive consumption on society (Kuanr et al., 2021). Consumption in modern society is largely driven by technology. Prior literature has largely focussed on technology-facilitated (e.g., e-commerce, live streaming, online bookings) consumption behavior. However, little is known about the influence of new age technologies (except for role of social media; e.g., Pradhan et al., 2023) in influencing brand avoidance. In today's hyperconnected world, millions of consumers are using smart wearables to quantify themselves (Statista, 2022). Consumers even gather for community trials and self-experiments (Wolf, 2022) to improve their performances. This emerging cultural phenomenon of measuring, monitoring, analysing, and sharing one's daily activity, and behavior is termed as quantified-self movement (Wolf, 2009; Lupton, 2016). A renewed focus on self-improvement among young adults, by shunning consumption has been observed in the post-pandemic era (Euromonitor, 2022).

Existing literature on self-quantification suggests that smart wearable technology can enhance wellbeing (Tikkanen, Heinonen and Ravald, 2023). Subjective wellbeing, in certain contexts, enhances brand avoidance among consumers (Kuanr et al., 2022). However, it is still unclear whether self-quantification fosters brand avoidance. Thus, this research examines whether self-quantification generates avoidance of brands that create identity differentiation (Lee, Motion and Conroy, 2009). In other words, we probe whether self-quantification increases consumers' rejection of brands that are

associated with undesired self (Lee, Fernandez and Hyman, 2009).
We posit that feedback and evaluations from self-quantification technology (Huh, Lee and Kim, 2023) makes consumers conscious about their self-image, which in turn, affects their self-esteem and consequently, brand choices due to fear of association with negative reference groups and undesired self (Lee, Motion and Conroy, 2009). To alleviate the concerns regarding undesired self, consumers avoid brands associated with a negative reference group. Fear of negative evaluation and belief that others are likely to form unfavorable opinions about their consumption (Bearden and Rose, 1990) causes consumers to maintain status quo, rather than alter it. That is, consumers avoid brands that create identity differentiation to eschew symbolic incompatibility with their sense of self and to avoid disapproval in forms of criticism or isolation (Kim et al., 2016).

Research Overview:

We conducted multiple field experiments and an online experiment on Prolific to explore whether, how, and when self-quantification influences avoidance of brands representing their undesired selves. In study 1a, we conducted a field experiment to assess whether self-quantification accounts for brand avoidance; we also examined the mechanism (self-esteem) underlying the relationship between self-quantification and brand avoidance. In study 1b and 2, we assessed boundary conditions for the effect of self-quantification on brand avoidance; we investigated the role of multiplicity of data, i.e., tracking a single vs. multiple indicators and regulatory focus (promotion vs. prevention).

Study 1a:

In study 1a, we recruited 400 participants and randomly assigned them into self-tracking or control conditions. In self-tracking condition, we asked the participants to use smart wearable devices and attend to the physiological feedback. In control condition, participants' devices were completely covered. In both conditions, participants engaged in same physical tasks (e.g., walking, running). Subsequently, participants were asked to fill a survey related to self-tracking usage and demographics before filling an unrelated survey which had measures of self-esteem and brand avoidance. The results indicated that participants in self-tracking group displayed significantly ($F(1,398) = 134.35$, $p < 0.001$) higher brand avoidance tendency than those in control group. The results suggest that self-quantification increases avoidance of brands which create identity differentiation. The effect of control variables (demographics, health orientation, and fitness orientation, and device brand) was non-significant with $p > 0.05$. For testing the mediation hypothesis, we used PROCESS Macro (Model 4) using 10000 bootstrap samples. The results indicated a significant indirect effect (= .1751; 95% CI [.0920,0.2556]) suggesting that self-esteem mediated the relationship between self-quantification and brand avoidance. Our findings show that self-quantification lowers self-esteem due to evaluative concerns, which enhances brand avoidance among consumers.

Study 1b:

In study 1b, we asked 200 participants to use their self-quantification devices. One group monitored only their diet and other group monitored their steps, diet, heart rate, and stress level for a week. After a week, they rated items on select measures about their device usage, followed by a presumably unrelated survey containing measures of self-quantification and avoidance of brands which create identity differentiation. We ran PROCESS Macro (Model 1) with 10000 bootstrap samples. The results indicated a significant interaction effect of self-quantification and multiplicity of data on brand avoidance (- = -.4677, $p < 0.001$). The results suggested that multiplicity of tracking data will moderate the relationship between self-quantification and brand avoidance.

Study 2:

In study 2, we recruited 215 participants from Prolific platform. It was designed like a game involving a computer program that provided the participants with physiological feedback based on cognitive tasks performed. A preliminary study established that the computer program and the fictional feedback were realistic. Participants were asked to solve two anagrams after which, they were shown physiological feedback in self-quantification condition. In control condition, participants only solved the anagrams. For regulatory focus, manipulation was adopted from (Jain, Agrawal and Maheswaran, 2006) in form of brand name anagram task. Manipulation checks of self-quantification ($F(1,213) = 15.11$, $p < 0.001$) and regulatory focus ($F(1,213) = 29.76$, $p < 0.001$) were successful. ANOVA results indicated that compared to control group, self-quantification group displays higher brand avoidance ($F(1,213) = 8.305$, $p = 0.004$). Furthermore, two-way ANOVA indicated the significant interaction effect ($F(1,213) = 9.095$, $p = 0.003$) of self-quantification and regulatory focus on brand avoidance providing support to our hypothesis that regulatory focus moderates the relationship between self-quantification and avoidance of brands which create identity differentiation.

Discussion:

Our study contributes to the growing literature on anti-consumption (Kuanr et al., 2021) by assessing the effect of self-quantification on brand avoidance. We also show the novel underlying mechanism of self-esteem for the influence of self-quantification and brand avoidance. Our findings suggest that tracking single vs. multiple indicators moderate the relationship between self-quantification and avoidance of brands, such that individuals tracking multiple indicators are less likely to avoid brands than individuals tracking single indicators. For identity brands, managers who are incorporating self-quantification in their product or service offerings (e.g., insurance, games, sports brands) should consider incorporating multiple indicators. We also found that prevention focus consumers are more likely to avoid brands than promotion focus consumers. For decrease the likelihood self-quantifying individuals to avoid brands, managers should consider providing cues to enhance promotion focus. Our research offers insights into academics and practice. We contribute to brand avoidance literature by exploring the novel relation between self-quantification and brand avoidance. We also provide with the underlying mechanism of self-esteem.

Key words: Self-quantification; Well-being; Anti-consumption; Brand avoidance; Self-esteem; Social-evaluative concerns; Field experiments

Declaration on Conflict of Interest:

We declare that we have no conflict of interest to report.

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The Social Media Tipping Point: From Imagining to Experimenting to Losing Control

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The consumption of social media is rapidly changing the way we experience and document life and how we behave—from individual to societal levels (OECD 2022). The infiltration of social media into almost every aspect of daily life presents a trojan horse for the spread of dis/misinformation on an industrial scale and offering a powerful propaganda tool by governments and corporations globally (Woolley and Howard 2018). The terms misinformation and disinformation both denote the spread of false or misleading information. Misinformation is unintentional, while in contrast, disinformation refers to the deliberate seeding of information that is known to be false (Søe 2021). The spread of disinformation on the Russian invasion of Ukraine (Chotiner 2022) and the science of climate change (Van der Linden et al. 2017) are illustrative examples of the information wars being waged on social media. Social media is embedded in modern life, and we do not know the potential ramifications of manipulating micro- and macro-level conversations, 'truths', and behaviours through dis/misinformation.

The effectiveness of dis/misinformation campaigns rests on its rapid spreading through communities (going viral) and for these communities to suspend critical analysis of this information. The spread of dis/misinformation is facilitated by algorithms that seed online echo chambers and exploit human cognitive bias (Brown et al. 2022). Recent studies suggest that the propensity to re-tweet and engage with false information is significantly higher than for factual information (Brown 2020; Edelson 2021; Vosoughi, Roy and Aral 2018). This raises questions of: what pulls individuals into dis/misinformation campaigns in social media; and, does a tipping point exist where engagement with these social/digital media campaigns slips out of their control? We study this phenomenon in the context of celebrity watching and draw on assemblage theory (Deleuze and Guattari 1987) to address these research questions. This qualitative study employed individual and group interviews and mobile digital techniques with 41 millennial women from across Australia, UK, and the US, who represent a diverse range of life experiences and cultural backgrounds. The resultant images, text messages, and interview transcripts were inductively analysed using a hermeneutic approach.

We found that the draw of celebrities 'everyday life' was irresistible to these women—from what celebrities were wearing through to celebrity lifestyles, business ventures, and relationships. Peering voyeuristically into the gritty details of daily life on social media made them feel close to the celebrities who they were watching. The women found the realism of images and the graphic life stories were powerful resources that enabled them to imagine themselves in the situation—in the celebrity's clothes and lives. Some participants went further than imagining as they scrolled through Tweets and posts—they experimented with and embodied digitally-inspired elements in their own physical lives that were 'relatable' to themselves (i.e., they are just like me and how I would feel). Thus, our study reveals the importance of visual imagery and storytelling in creating social media that captivates consumers and draws them in to relatable content, creating a sense of connection and trust and suspension of critique.

We observed a tipping point, however, in which participants' media consumption transformed from following many celebrities to focusing on becoming like one celebrity. These participants were captivated by a narrow repertoire of celebrities and social media sources and repetitiously deepened already entrenched obsessions and desires towards their muses, yielding control to the celebrity media that they were following. These women became increasingly solidified as they traced the same celebrities over and over and went to extremes to become what they compulsively followed on social media.

These compulsive interactions revealed the gravitational pull of the incredibly complex, almost undetectable and uncontrollable networks that these consumers enter. These networks are fusions of material, social, cultural, and virtual parts—sociotechnological ecosystems (Puar 2012; Thompson 2019). Enmeshed in these sociotechnological ecosystems, the tipping points where consumer control slips down the social media rabbit hole are unpredictable and contingent on the ebb and flow of power within these ecosystems (Belk, Weijo, and Kozinets 2021; Carrington and Ozanne 2022).

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Exploring the impact of social media on creating feelings of anti-consumption among Non-Muslims towards Halal foods: A netnographic approach

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People have come to rely more on social media, especially post Pandemic (Mason, Narcum, & Mason, 2021). The purpose of this study is to explore the impact of social media on shaping perceptions of non-Muslims towards Halal foods. Social media has widely affected the lives of people and their consumption patterns. The latest studies show that today`s consumers make their purchase decisions largely under the influence of social media platforms (Herlina, Yacob, Johannes, & Octavia, 2022; Lillqvist, Moisander, & Firat, 2018; Moorman & McCarthy, 2021). Likewise, in this age of globalization, the trend towards divergence and convergence is increasing transnational cosmopolitism and multiculturalism (Cleveland, Laroche, & Hallab, 2013). Globalization has changed the food we eat and the way we eat leading to a global consumer culture (Cleveland & Chang, 2009). Social media has already become one of the main sources of facilitating the acculturation and cultural adaptation processes. Muhammad, Dey, and Weerakkody (2018) reported that social factors especially social media are the main motivators for leaving consumer footprints regarding their consumption patterns. Thus, people exchange their culture, music, and eating habits on social media and learn about a new culture through it (Lipschultz, 2017).

Food retailers and manufacturers of multicultural societies in the USA and Europe have recognized the potential of faith-based food in both local and international markets. In recent years, due to globalization and the mass migration of the Muslim population, halal food has been one of the emergent brands in the world market (Wilson, 2010). According to the Malaysian investment development authority (MIDA), the global halal market is forecasted to be worth USD $6.4 trillion in 2030 (Ab Talib, Hamid, & Zulfakar, 2015). Another, recent market report has forecasted that the halal food market is expected to reach USD $ 5,912.58 billion by 2030, which was USD 2,371.00 billion in 2022, registering a CAGR of 12.10% during the forecast period of 2023 to 2030 (Bridge, 2023).

The demand for halal food is not only in Muslim countries but in non-Muslim countries too (Aziz & Chok, 2013; Rezai, Mohamed, & Shamsudin, 2012; Schlegelmilch, Khan, & Hair, 2016; Wilkins, Butt, Shams, & Pérez, 2019; Zannierah Syed Marzuki, Hall, & Ballantine, 2012) That`s why International fast-food restaurants such as McDonald's, KFC, Subway, and Pizza Express serve halal food in some non-Muslim countries. In 2016, Bloomberg declared halal food "a USD $20 billion hit" in the USA with 7600 outlets serving it to Muslims as well as non-Muslims (Green & Gammon, 2016).

Non-Muslims' intention of buying halal food depends on many factors including educational qualification, age, animal welfare, and religious thoughts (Rana Muhammad Ayyub, 2015; Bergeaud-Blackler, 2004). Some studies show that non-Muslims consider halal food to be tastier, healthier and more humane due to the Islamic slaughtering system, which is considered as less painful (Abdullah, 2007; Golnaz, Zainalabidin, Mad Nasir, & Eddie Chiew, 2010). However, some other studies have shown that Non-Muslims consider Halal slaughtering as a painful method (Rana Muhammad Ayyub, 2015b; Lerner & Rabello, 2006; Schulze, Schultze-Petzold, Hazem, & Gross, 1978) leading to behavioural dimensions of the negative kind(Ayyub, 2013; Rana Muhammad Ayyub, 2015a; Sadiq, Ayyub, & Naeem, 2018; Schlegelmilch et al., 2016). Thus, Non-Muslims show their feelings about Halal food on social media, which are mostly negative under specialized social forums which become a source of anti-consumption feelings, since social media allows today's 4.2 billion active users to post comments and share opinions related to any product or service worldwide. Here emerges the importance of social media for shaping the consumer consumption patterns especially related to outgroup ethnic groups. The messages posted on social media are disseminated to other users by WOM, which creates trends and public opinion (Lillqvist et al., 2018).

The hatred for Halal products has been substantially intensified through social media. The active users on social media have even created special campaigns against Halal which are gaining attention of other users and their responses speedily. There are numerous Facebook pages i.e. (Boycott Halal food in the UK, Boycott Halal food in the USA, etc.) and hashtags #Boycott Halal food on Twitter which are used by non-Muslims to argue that boycotting halal is going to help their economy. The hate tweets against Tesco halal advertisement and making a trend on Twitter "Halal is an animal cruelty" negatively affects people's perceptions. Hence, this situation has multiple implications especially for the consumer consumption patterns of multicultural societies.

Hence, we need to have a deeper understanding of perceptions of non-Muslims towards halal food being propagated through social media sources, which may also provide useful and rich data for study such phenomena (Kozinets, Scaraboto, & Parmentier, 2018). However, few studies, through conventional empirical methods have been conducted on non-Muslims regarding halal food (Rana Muhammad Ayyub, 2015b; Golnaz et al., 2010; Mathew, 2014; Wibowo & Ahmad, 2016) exploring their perceptions, but none of the studies used social media to explore it. The current study fills this gap by using a netnographic approach. The objective of this study is to explore non-Muslims' perceptions about Halal foods through responses of non-Muslims towards Halal foods on various social media platforms. Moreover, the study answers these research questions. Firstly, how social media plays its role in formulating a public opinion of one ethnic group about the products related to another ethnic group. Secondly, how social media has an impact on non-Muslims in formulating their perceptions towards Halal Foods in multicultural societies?
A netnographic approach was used and the archival data were collected from social media community sites including YouTube, Facebook, and Twitter for a decade from 2011 to 2021. The data was analyzed through NVIVO software by using its NCapture feature. The results were presented as software-generated outputs including hierarchical charts, word frequency tables, word clouds, etc. It was found that ten key themes including animal welfare concerns, religious concerns, Islamophobia, tastier, healthier and clean, humane way of slaughtering, knowledge about Halal, painful procedure, acculturation, and ban of Halal Foods all emerged from mapping this consumer behavior. These opinions and feelings will help us understand the perceptions of non-Muslims of multicultural societies towards Halal foods. Moreover, this study will help food marketers understand the major factors in the mind of non-Muslims regarding Halal foods thus enabling prudent strategies to attract non-Muslim consumers or to reduce negative sentiment towards halal food for the benefit of halal users, so that they may enjoy the food they wish to consume, in public, within a multi-cultural society.
In this post-COVID context, the main implication of this study is to provide a comprehensive account of anti-halal sentiments on social media with extensive archival details. Moreover, from an international marketing perspective, this study may reveal the consumption behaviour of various ethnic groups towards outgroup products thereby helping ethnic food marketers in general, and Halal food marketers in particular, to devise prudent marketing strategies to cope with anti-consumption sentiments towards ethnic minority food culture.

Key Words: Halal Food, Netnography, social media, non-Muslim Perceptions
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Annexure

Twitter Hashtag

Sr No.	Hashtag
1	#boycotthalal
2	#halal products
3	#halal
4	#boycott halal
5	#boycotthalalfood
6	#BoycottHalalproducts
7	#halalcertifications
8	#Boycott_Halal_Certification
9	#Halalcertification
10	#Halalonomics
11	#HalalEconomy
12	#HalalConspiracyOnSudarshan
13	#BoycottMuslimShops
14	#boycottmuslimsfinancially
15	#BoycottHalalMeat
16	#SayNo2Halal
17	#NoHalal
18	#banhalal
19	#HalalMafia
20	#halaleconomics
21	#BanHalalProducts
22	#BanHalalCertification
23	#HalalScam
24	#stophalalcertification
25	#BanHalalUK

26	#halalfood
27	#Halallifestyle
28	#GlobalHalal
29	#halaltrade
30	#halalbusiness
31	#halalmeat
32	#londonhalal
33	#halallondon
34	#halalfoodlondon
35	#halalfoodarounduk
36	#halalgems
37	#tastyhalal
38	#halaleats
39	#halalsteak
40	#halalchicken
41	#halalbutcher
42	#halalbbq
43	#myhalals
44	#halalrestaurant
45	#halalfoodie
46	#halaluk
47	#japanhalalfood
48	#Tesco Halal Food Advertisement
49	#Halal is an animal cruelty

"I Am Not Buying It!": How Social Media Influencers Use Anti-Consumption to Manage Authenticity

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Introduction:

Social media has revolutionised marketing. One example is influencer marketing, which involves "promoting brands through use of specific key individuals who exert influence over potential buyers" (Audrezet et al., 2020, p. 557). Influencers have increased credibility and relatability compared to traditional celebrities (Djafarova and Rushworth, 2017). However, commercialisation may compromise this relatability (Van Driel and Dumitrica, 2021). Influencers can regain relatability using authenticity management strategies (Chen et al., 2023). Prior literature has examined how strategies such as self-disclosure (Huang, 2015) and message-sidedness (De Veirman and Hudders, 2020) affect influencers. However, little research explores the impact of anti-consumption content on brands and influencers.

The most common definition of influencers is endorsers persuading audiences to purchase brands (Campbell and Farrell, 2020). However, this view overlooks how influencers can engage in anti-consumption, such as de-influencing on TikTok (Ekvall and Mellberg, 2023) and anti-hauls on YouTube (García-de-Frutos and Estrella-Ramón, 2021).

The present research will examine how anti-consumption and pro-consumption content affect consumers' perceptions of influencers and brands. It will deepen our understanding of how anti-consumption affects influencer authenticity and brand avoidance while challenging our presently limited definition of influencers.

Conceptual Framework:

Anti-Consumption and Anti-Hauls:

Anti-consumption can manifest in the form of anti-hauls. Anti-hauls are YouTube videos that list products influencers will not buy and why (Wood, 2021; García-de-Frutos and Estrella-Ramón, 2021). Specifically, anti-hauls involve an influencer discussing why they will avoid purchasing a product, not criticising a product the influencer has purchased and tried, such as in a review (García-de-Frutos and Estrella-Ramón, 2021). Anti-hauls emerged to subvert the hyper-consumerism of the YouTube beauty community (Wood, 2021). This study examines the effect of anti-consumption content on influencer authenticity, brand avoidance, and purchase intent (Figure 1).

Anti-consumption is likely to increase influencers' perceived authenticity for three reasons. Firstly, consumers will likely perceive anti-consumption as more genuine. Prior research has found that audiences perceive negative sponsored reviews as more accurate and credible (Nekmat & Gower, 2012). Secondly, anti-hauls receive more engagement than pro-consumption content (García-de-Frutos and Estrella-Ramón, 2021). Due to the over-commercialisation of the YouTube beauty community (Schwemmer & Ziewiecki, 2018), audiences may respond more positively to anti-consumption content. Finally, anti-hauls allow influencers to "perform vulnerability and relatability" (Wood, 2021, p. 2760) and engage in self-disclosure, which increases authenticity (Ferchaud et al., 2018). Anti-consumption will also affect brand avoidance and purchase intent. Studies have found that influencer endorsement (pro-consumption content) increases purchase intent (Sokolova and Kefi, 2020). However, negative electronic word of mouth (eWOM) negatively affects brand image (Bambauer-Sachse and Mangold, 2011). Therefore, we hypothesise:

H1: YouTube videos with anti-consumption content (versus pro-consumption) will result in (a) higher influencer authenticity and (b) higher brand avoidance but (c) lower purchase intent.

Mega-Influencers and Micro-Influencers:

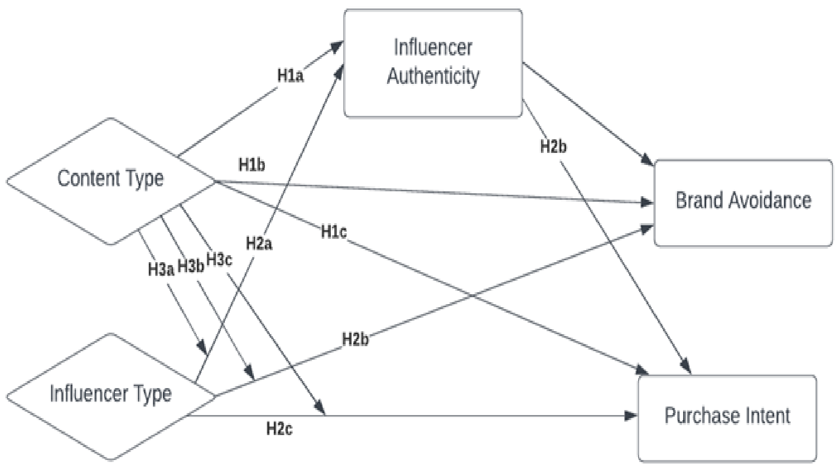
Another important aspect of influencer authenticity is follower count. Micro-influencers (10,000 to 100,000 followers) are more effective brand endorsers than mega-influencers (1 million plus followers) due to increased authenticity and intimacy (Campbell and Farrell, 2020, Britt et al., 2020, Park et al., 2021). Therefore, we hypothesise:

H2: Pro-consumption videos by micro-influencers (versus mega-influencers) will result in: (a) higher influencer authenticity, (b) lower brand avoidance, and (c) higher purchase intent.

However, mega-influencers will likely be more persuasive when producing anti-consumption content than micro-influencers. Firstly, a higher follower count indicates expertise and knowledge (Janssen et al., 2022; Lin et al., 2018). More followers also suggest popularity and widespread agreement with the influencer's opinions, heightening perceptions that the mega-influencer is correct (De Veirman and Hudders, 2020). Secondly, mega-influencers are perceived as more commercial than micro-influencers (Campbell & Farrell, 2020), partly due to their greater sponsorship rate (Mulholland et al., 2023). They are also less likely to be critical of sponsored products (Mulholland et al., 2023). This makes them less persuasive endorsers than micro-influencers but may make their negative eWOM about a product more noteworthy and convincing. Finally, micro-influencers may benefit less from the authenticity boost given by anti-hauls as their relationship with their audience is driven by intimacy (Campbell & Farrell, 2020; Park et al., 2021) more than credibility (Janssen et al., 2022). Therefore, we hypothesise:

H3: Anti-consumption videos by mega-influencers (versus micro-influencers) will result in: (a) higher influencer authenticity, (b) higher brand avoidance, and (c) lower purchase intent.

Figure 1. Conceptual Model



Methodology:

The study will consist of a 2 (micro-influencer versus mega-influencer) x 2 (anti-consumption versus pro-consumption) between-subjects online experiment (n = 800). Participants will be aged 18 – 35 (Kay et al., 2020) and randomly assigned to one of the four conditions. Participants will view a 1-2-minute-long video created for the study of an anti-haul (anti-consumption) or haul (pro-consumption) by an influencer. The same influencer and products (both fictional) will be featured in all conditions. Influencer type will be manipulated by informing participants before viewing whether the influencer is a micro-influencer (64,100 followers) or a mega-influencer (6.4 million followers) (Park et al., 2021). Scales will measure influencer authenticity (Park et al., 2021), purchase intent (Reinikainen et al., 2020), and brand avoidance (Grégoire et al., 2009). Covariates include participant age, gender, social media involvement (Lou and Yuan, 2019), and brand familiarity (Zhu et al., 2022). Data analysis will be conducted using Hayes PROCESS Modelling.

Contributions:

This study will have three key contributions. First, it builds foundational knowledge of influencers and anti-consumption. To the researchers' knowledge, only two articles exist in this area: one concerning anti-hauls (Wood, 2021) and the other on their effect on engagement (García-de-Frutos and Estrella-Ramón, 2021). No research has been conducted on how anti-consumption affects influencer perceptions or purchase and avoidance intentions. Secondly, it challenges the existing paradigm of influencers. Most current definitions frame influencers as endorsers compensated for posting positive brand messages (Campbell and Farrell, 2020; Audrezet et al., 2020). However, influencers can also spread negative information. This research investigates what effect this may have on brands. Finally, this study will have implications for influencer authenticity. It investigates how anti-consumption interacts with influencer follower count, as called for by prior research (García-de-Frutos and Estrella-Ramón, 2021).

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Shifting Car Ownership to Car Usage: Contributions from Psychology's Trans-theoretical Model of Behaviour Change

Anne Sharp
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Car ownership remains a deeply ingrained part of Australian society, locking consumers into high carbon emission mobility habits. There were over 20 million registered motor vehicles in Australia in 2021 (ABS, 2021). On a per capita basis, car ownership continues to rise (Charting Transport, 2021). Better understanding is needed as to why people feel the need to own a car and how they can be encouraged to transition from exclusive ownership to temporary or multiple-person shared usership as an expression of ownership rejection (Lee, 2022). Several psychological models, theories and concepts have been put forward to better understand this ant-consumption behaviour change process. One notable model is the Trans-theoretical Model (TTM) of Behaviour Change (Prochaska and DiClemente, 1983).

The TTM addresses readiness for change and personal barriers to change. It proposes a taxonomy of five Stages of Change that people move through on their way to making a behaviour change ('pre-contemplation', 'contemplation', 'planning', 'action' and 'maintenance'). Each stage is measurable, and each stage is characterised by certain behavioural and psychological processes. As people progress through the stages, they come to perceive more 'pros' or personal benefits, and fewer 'cons' or personal costs related to making a change (Decisional Balance) (Prochaska, 2013).

Although the TTM has been cited as 'arguably the dominant model of health behaviour change' (Armitage, 2009, p195), rarely has it been extended to a pro-environmental behaviour change context. This research explores how TTM concepts may offer new understanding of car ownership and the barriers to moving away from it. Specifically, it explores the TTM's ability to identify car owners' Stages of Change, their perceptions of the pros and cons related to changing their current car usage, and their motivation to do so.

Method:

Depth interviews were conducted with ten car owners, purposively chosen to fit a range of car ownership and usage scenarios. To assess how likely car owners were to change to using transport other than their car, they were asked to respond to a TTM algorithm adapted by the researchers to this context. An example of the Stages of Change algorithm was:

1. I'm not intending to use some other type of transport, rather than my car (pre-contemplation stage)
2. I have thought about using other transport (contemplation stage)
3. I've seriously considered using some other type of transport, and I plan to do so very soon, say within the next few months (preparation stage)
4. I do sometimes use transport other than my car, but not on a regular basis (action stage)
5. I do use transport other than my car on a regular basis (maintenance stage)

They were also asked about their motivation and the perceived pros and cons of changing from car ownership to other transport usage. Using a depth interview and observational research approach, the interviews were transcribed and thematically analysed using NVivo, as suited to such narrative-rich data (Attride-Stirling, 2001).

Findings:

All respondents were able to identify their 'Stage of Change', demonstrating that the TTM can capture a range of different stages in this car usage context. Two car users placed themselves in a 'pre-contemplation' stage of change, indicating they never considered alternative transport to their own car; while three were in a 'contemplation' stage, in that they had thought about using alternative transport. Four people considered themselves to be in an 'action' Stage of Change in that they did sometimes use alternative transport. One placed himself in a 'maintenance' stage of change as he regularly uses a train for work transport.

Most car owners were not ready to give up their ownership, with all but two stating there was no likelihood at all of them relinquishing their car within the next five years. Uber had been used by all respondents. Everyone who had used Uber considered the service to be good, or great. So, it appears that lack of knowledge, not having the app on your phone, or lack of experience using this alternative transport were not barriers to adoption. However, this was not the case for car sharing options. No one interviewed knew about car sharing that was available, such as GoGet and Maven share cars, despite their availability.

Table 1 shows examples of the pros and cons of both car use and other transport use. Again, the respondent's ability to clearly articulate the spectrum of pros and cons is indicative of the insights the TTM potentially offers. Respondents at earlier Stages of Change perceived more costs and fewer benefits in moving from car ownership to other transport options.

Pros (Advantages)	Cons (Disadvantages)
Related to Car Ownership Most important advantage Convenience Easiest form of travel In emergencies can just grab the car and go Provides freedom in life Other advantages noted Can transport equipment, for work or private If needed, own car is immediately available Do not have to plan, no travel restrictions Can take your own car in an emergency situation – just grab it and go Saves the stress of using public transport Can estimate travel time – you know when you'll get there Eliminates the need for more than one type of transport	Related to Car Ownership Most important disadvantage Financial cost, specifically stated as - Costs in general Fuel Registration, insurance Upkeep Running costs
Related to Alternative Transport Not having to worry about parking in the city Could save money and use that for things for the home Maybe not have own car and then use husband's car on weekends Could be handy - provided transport went express right to the door of an appointment Stress free travel	Other Disadvantages noted Possibility of road rage Related to Alternative Transport Not flexible; not as convenient as a car Public transport takes longer Unable to estimate travel time Cannot carry a lot Public transport is more expensive than a car, especially if you have children Not safe - full of strangers and a lot of feral people who do gross and silly things Not as comfortable Would still need a car –own or someone's - to reach train stations at beginning and end of most journeys A loss of desired independence

That this well-established behaviour change model can be effectively applied to the car ownership context allows for the tailoring of strategies for car owners across the spectrum of Stages of Change, moving away from a 'one-size-fits-all' intervention approach. This delivers improved intervention development, effectiveness and evaluation improvements, and a new lens through which to understand the challenge of reducing private car ownership as a form anti-consumption.

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U can't nudge this

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A shift in current consumption patterns is inevitable to reach sustainable development goals. A key factor is consumer choice. Often consumers would like to behave more sustainably, but fail to do so. Therefore, the question arises how to motivate consumers to overcome this attitude-behaviour gap. One promising approach is nudging. Many campaigns aim to elicit behaviour by socially desirable means. However, nudging can also lead to negative behavioural responses. In this research project, we ask whether and which negative effects are caused by nudging in the field of sustainable food consumption.

Introduction:

Redesigning of prevailing production and consumption patterns is one of the greatest challenges on an individual, societal and political level (Berger, Müller & Nüske 2020; Blackford 2021; Lehner, Mont & Heiskanen 2016). Besides political approaches, consumers are an essential factor. Consumers are aware of the necessity of sustainable consumption and also have the desire to behave accordingly, but fail to do so in everyday life (Padel & Foster 2005; Seegebarth et al. 2016; Vermeir & Verbeke 2006). Consequently, there is a need for a large-scale shift in everyday consumption patterns (Seegebarth et al. 2016) to create a new, sustainable "normal". As a result, socio-political actors are face questions of how to motivate consumers to overcome this attitude-behaviour gap. One quite popular approach is nudging. Nudging refers to "[...] any aspect of the decision architecture that alters people's behaviour in a predictable way [...]" (Thaler & Sunstein, 2008, p.6). In this sense, reinforcements as well as indirect behavioural incentives should drive individuals to act in socially desirable ways (Cialdini, Robert B. & Jacobson 2021; Lehner, Mont & Heiskanen 2016;). Nudges are assumed to softly shift people's purchasing patterns, such as, for instance, food choices (Bergeron et al., 2019, Vecchio and Cavallo, 2019). Recent findings reveal potential negative effects of this "soft" behavioural correction. This raises the question of what happens when nudging elicits a negative behavioural response?

Theoretical background | Nudging x Social Norms:

Social norms (SN), which refer to dominant attitudes, behaviours, and beliefs of a group (Cialdini, Robert B. & Jacobson 2021) are acknowledged to strongly influence behaviour. The potential of SN bases on the fact that consumers are more likely to engage in a certain behaviour when many others do the same (Lehner, Mont & Heiskanen 2016). Their influence has been demonstrated in various domains (Aarts & Dijksterhuis 2003; Stok et al. 2014). In general, two forms of SN can be distinguished (Loschelder et al. 2019). Descriptive norms describe behaviour of other persons and offer decisional shortcuts. Injunctive norms prescribe a desired behaviour through the usage of social rewards/sanctions.

However, when SN are used as reinforcers for desired behaviour undesirable side effects may occur. One difficulty in the application of SN is that the desired behaviour must be applied by the majority of people, which is not yet the norm as regards sustainable behaviour. The application of descriptive norms could incite consumers to engage in unwanted behaviours themselves (Nolan et al. 2008; Richter, Thøgersen & Klöckner 2018). Dynamic norms, which focus on changes towards the desired behaviour, offer a possibility when SN are not yet standard (Loschelder et al. 2019).

Another undesirable side-effect concerning descriptive SN was identified by Schultz, PW et al. (2007). After customers received a letter from their energy-provider informing them about their consumption compared to others, above-average households reduced their consumption, but below-average households increased theirs.

Other findings point to potential reactance effects when consumers perceive the social norms as potentially limiting their freedom. Rhodes, Ralston and Bigsby (2016) were able to show reactance towards anti-smoking messages. Also, Kavvouris et al. (2020) report that normative appeals for sustainable behaviour can evoke preliminary stages of psychological reactance due to a perceived threat to freedom.

This work-in-progress research project investigates whether and which negative effects are caused by nudging in the field of sustainable food consumption. By understanding and recognizing possible backfiring effects, it may become possible to create and optimize strategies for promoting desirable food consumption behaviours. To tackle this RQ we opted for a mixed-methods design. In a series of studies, we gather information about reactance effects in response to nudging via SN.

Study 1: SN x Meat alternatives:

In the first step of this research project, the influence of different forms of SN on consumers' choice was investigated exploratively. The socially desirable behaviour we focus on is meat reduction. Meat reduction, or switching to a (partially) plant-based diet represents an essential factor in mitigating climate change (Berger, Müller & Nüske 2020; Gerber et al. 2013; Kwasny, Dobernig & Riefler 2022; Michel, Hartmann & Siegrist 2021; OECD-FAO 2021), as well as to lower numerous health risks and animal welfare issues (OECD-FAO 2021). Therefore, meat reduction or switching to plant-based meat alternatives can be seen as a socially desired behaviour.

A mixed-design experimental online-study was conducted. Subjects had to choose between a meat product and a meat alternative of three categories (burger patty, ground meat, pork sausage), which are readily available in Austrian grocery stores. Subjects were exposed to visual stimuli and a nudging information (Figure 1). The between-subjects factor corresponded to six versions of nudging through social norms and a control group.

ABBREVIATION

SOCIAL NORM EG1
Descriptive norm
EG2 Injunctive x
negative norm

EG3 Injunctive x
positive norm

EG4 Descriptive x injunctive
negative norm EG5 Descriptive
x injunctive positive norm EG6
Dynamic norm
CG
No norm

Participants were randomly assigned to one group. For purpose of distraction, participants also made choices for other food products.

Do you know that 27% of all Austrians eat meat alternatives regularly?

Ground meat (containing meat)

Ground meat (containing meat substitute)

I don’t eat ground meat

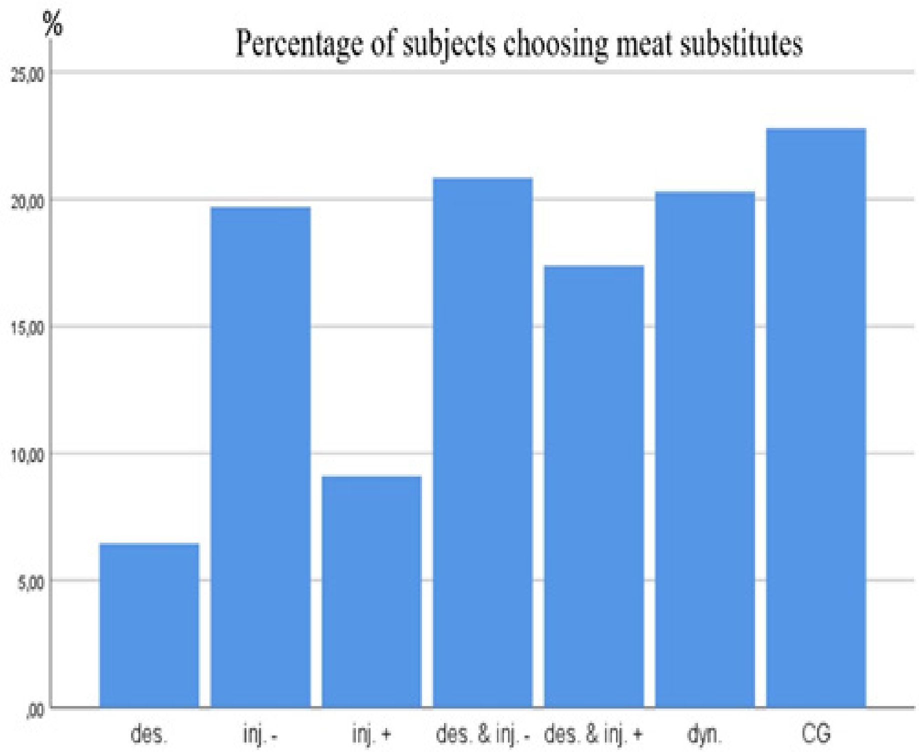
Figure 1: Example of a stimulus

The questionnaire was distributed online. Participants were debriefed at the end and did receive a compensation (€ 1.00). Excluding non-meat-eating consumers and subjects who did not pass an attention check, the sample is composed of 204 adults. Pooling the data across products resulted in sizes of the experimental groups in the range between 81-93.

Results:

Figure 2 presents the percentage of choosing meat substitutes per condition. Nudging did not work in the positive direction, since meat substitute preference is largest for the CG. Furthermore, the descriptive norm has revealed possible boomerang effects. Table 1 provides numerical information and also distinguishes between product type.

Figure 2: Experimental Manipulation – Nudging Type



Chi-square tests investigate whether there are significant differences between groups (cf. right column of Table 1 for main effect of product type per experimental condition; bottom row of Table 1 for main effect of experimental condition per product type). According to these tests there is only one significant (for a type I error of 0.05) influence of the product type (row total), and a weakly significant (for a type I error of 0.1) influence of the experimental condition (column total) and of product type for EG6 (row dynamic).

% choosing meat substitutes	Burger	Ground total meat	Pork	sausage	p-level ♦♦ -Test
Descriptive	8	0	13	7	0.27
Injunctive -	23	15	24	20	0.71
Injunctive +	14	4	12	9	0.44
Des. & inj. -	19	15	33	21	0.30
Des. & inj. +	23	13	15	17	0.62
Dynamic	17	12	37	20	0.10
CG, no norm	30	21	17	23	0.53
total	19	12	21	17	0.05
♦♦-level ♦♦^{2} -Test	0.58	0.26	0.34	0.08	

Table 1: Percentage choosing meat-substitutes

Discussion:

An extensive body of research supports the idea that SN can promote pro-social and pro-ecological behaviour. Preliminary results indicate that the presentation of SN as one variation of nudging via SN are not suitable to reduce the meat consumption of consumers since meat substitute preference is largest for CG. This suggests reactance/ boomerang effects against nudging. Messages of the SN might still be too little salient in the textual presentation. To verify whether this is a specificity in meat consumption, or a more general reactance effect, Study 2, on sustainable food consumption will be conducted.

Key words: sustainable food consumption, nudging, psychological reactance

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Consumers' motivation to offset CO2 emissions:
The roles of frugality, ethically-minded consumption, desire to fly environmentally friendly, price and flight's CO2 emissions

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Global aviation passenger numbers are escalating, expected to double to 8.2 billion in two decades. (Rice, et al, 2020). However, this growth led to challenges, in terms of increased pollution, with the aviation industry contributing 2-3% of global greenhouse emissions (EPA, 2019). Therefore, efforts have been made in the industry to offset CO2 emissions in air travel.

Researchers have examined factors affecting passengers' willingness to pay for CO2 offsetting. While past research found that a significant segment of passengers is willing to pay more for green initiatives within the aviation community (including CO2 offset), it is unclear whether known psychographic variables are linked to CO2 offset willingness. Additionally, there is a scarcity of research on the interplay between ticket price and CO2 offset on the impact on airline ticket purchase intentions. This aspect could provide valuable insights into promoting sustainable practices in the aviation industry. The present research explores the roles of frugality, ethically-minded consumption (EMC) and desire to fly environmentally friendly (DFEF) in predicting consumers' intentions to purchase flight tickets.

Frugality is characterized by individuals exhibiting restraint when acquiring and resourcefully utilizing economic goods and services to achieve their long-term objectives (Lastovicka et al., 1999). Considering frugality is important because it measures an important motivation for reducing overall consumption, which becomes particularly endorsed by consumers in times of financial difficulties. We expect that frugal consumers will normally not be inclined to offset CO2 emissions, due to their motivation to save money (Rick, Cryder and Loewenstein, 2008). Yet, they might consider offsetting if ticket prices are low. In this case, ticket price would satisfy their need to save, allowing them to pay extra to offset CO2.

EMC is defined as a variety of consumption choices driven by ethical and social concerns (Sudbury-Riley and Kohlbacher, 2016). One would expect that EMC would be positively correlated with willingness to offset CO2. However, when a measure of a person's general CO2 emissions was correlated with EMC and frugality, researchers found no correlation with the latter but a positive correlation with the former (Touchette and Nepomuceno, 2020). Given such interesting results, we hope to demonstrate whether frugality, EMC,

and DFEF are associated with buying tickets that compensate for CO2 emissions.
We recruited 200 participants residing in Canada via Prolific platform, 35% of participants were students. Ages ranged from 20 to 75 (average 36), and gender distribution was 46% men, 53% women (1% undisclosed). Income-wise, 22% reported <$30,000, and 24% >$90,000. 14 participants were excluded after failing attention-checks. Consequently, the final dataset for analysis comprised 186 participants.
Our study conducted moderated mediation analyses (Heyes, 2018, model 10) to explore the relationships between frugality, DFEF, EMC, price, and CO2 emissions in influencing the willingness to purchase a ticket that compensates CO2 emissions. Participants were randomly assigned to scenarios of prices (high= 150$ higher than average; low= 150$ lower than average) and emissions (20% higher than average; low 20% lower than average). Two separate analyses were conducted. In the first, frugality was included as an independent variable, the moderators were price (low vs. high) and CO2 emissions (low vs high), and DFEF was a mediator. The second analysis was identical to the first with the exception of having EMC as a mediator instead. For both analyses, we included age, gender, income, and frequency of flying prior to COVID as covariates.
In the first analysis, DFEF is positively associated with willingness to purchase tickets that compensate CO2 emissions ($B = 058$, $p < 0.01$). Frugality correlates negatively ($B = -1.47$, $p = 0.06$) with the willingness to purchase tickets that compensate CO2 emissions. Interestingly, the indirect effect of frugality over purchase of tickets that compensate CO2 emissions is mediated by DFEF ($B = .23$, LLCI=.0497; ULCI=.468), when price is low and CO2 emissions of the flights are high. In the second analysis, EMC is positively associated with willingness to purchase tickets that compensate CO2 emissions ($B = 1.26$, $p < 0.01$), whereas frugality is again negatively associated with willingness to purchase tickets that compensate CO2 emissions ($B = -1.27$, $p = 0.04$). In addition, similar to the previous analysis, we found that the indirect effect of frugality over purchase of tickets that compensate CO2 emissions is mediated by EMC ($B = .35$, LLCI=.0039; ULCI=.7174), when price is low and CO2 emissions of the flights are high.
The study finds no mediating effect for all other combinations of price (low/high) and CO2 emissions (low/high) for both mediators. Taken together, these findings suggest that plane tickets that offset CO2 emissions are more likely to be bought by frugal consumers who were presented with discounted plane tickets that have high CO2 emissions. This process occurs because in such conditions frugal consumers become more ethically-minded and more inclined to fly in an environmentally friendly way.
Overall, the desire to fly environmentally acts as a significant driver in encouraging

consumers to buy tickets with lower CO2 emissions. Furthermore, the ethical mindset of consumers appears to positively impact their desire for eco-friendly travel choices.

It is important to note that frugality is primarily driven by individuals' self-interests rather than societal concerns (Lastovicka et al., 1999). This observation may raise questions about the extent of frugality's environmental impact compared to other anti-consumption lifestyles (Touchette and Nepomuceno, 2020). Despite this, the present findings suggest that frugality can still be leveraged to promote environmentally-conscious behaviors, particularly in the context of offsetting CO2 emissions in air travel. The significant effect observed with the condition of low price and high CO2 emissions highlights the importance of offering cost-effective solutions that align with consumers' environmental desires and intentions.

By considering individual traits, motivations, and sustainable practices, researchers and airlines can develop effective strategies to encourage environmentally-conscious choices among consumers when purchasing plane tickets. The study provides practical implications for airlines and policymakers aiming to promote eco-friendly behaviors in air travel for frugal consumers.

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Drivers of Stakeholder Engagement for Enhancing Environmental Sustainability in Firms

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Several prominent firms have recently committed to carbon reduction, pledging to achieve 'net-zero' emissions. For example, Google claims to have been carbon neutral since 2007 and Walmart has announced plans to reach zero emissions by 2040 . While firms are targeting environmental sustainability (through reducing carbon emissions), most emissions reduction strategies do not account for value-chain emissions, i.e., emissions by the stakeholder network (i.e., suppliers, customers, other value chain members) in a firm's extended value chain (Kaplan and Ramanna 2021). However, value-chain emissions are responsible for up to 95% of companies' emissions . Engaging stakeholders for sustainability purposes to achieve environmental sustainability would include practices such as educating customers about the climate change impacts, joint innovation with suppliers to reduce emissions, and offering financial incentives to stakeholders to reduce emissions (Dahlmann and Roehrich 2019).

While stakeholder engagement in understanding the relationships between organizations and stakeholders and the effects on various organizational-level outcomes have received significant attention in the literature (Harrison et al. 2010), limited research explains stakeholder engagement for sustainability purposes and how firms ensure such engagement. Firms interact and develop relationships with the stakeholders, produce a sustainable value chain, increase reliability, transparency, integrity, and ownership in the firm-stakeholder relationship, and drive operational efficiency and long-term mutual benefits.

Despite the spotlight on environmental sustainability and firms' understanding of its importance, the literature provides limited insights into what makes a firm engage its stakeholders for environmental sustainability. Moreover, a firm's ability to engage with different types of stakeholders might rely on different factors, as drivers for customer engagement might differ from supplier engagement. While a lot of work have investigated the consequences of sustainability and its influence on environmental and financial performance, the antecedents are still unclear.

With the above gaps in mind, the current project investigates the following research questions: 1. What drives a firm to engage with stakeholders for environmental sustainability? 2. How may potential contingencies, emission targets and management commitment, affect these relationships? 3. Breaking down stakeholders into customer and supplier, we examine how these factors have differential effects in influencing engagement with different stakeholders.

The project identifies potential antecedents using extant literature, managerial insights, and anecdotal evidence. Based on all inputs, this project investigates the effects of two internal factors- board oversight of issues related to environmental sustainability such as climate change (board oversight hereafter) and incentivization for employees (Katsikeas et al. 2016) on a firm's ability to engage stakeholders. The project also investigates how two sets of external factors affect a firm's sustainability engagement abilities: its ability to identify risks and opportunities in the commercial space and its previous experience of sustainability controversies (ESG controversies) (Flammer 2013). The external and internal factors would be moderated by different moderators We use control theory to formulate the relationships among our key independent and dependent variables. Organizations rely on formal and informal controls (Ouchi 1979) to achieve desired outcomes. In the case of engagement, especially related to environmental sustainability, control mechanisms such as rewards and punishments are essential to establish engagement (Porteous et al. 2015). This project relies on three primary sources to construct the research framework for the hypothesis: CDP, Refinitiv Eikon, and Bloomberg. We collect the data of S&P 500 companies (Flammer et al. 2021) from Bloomberg and Refinitiv, overlapping these with the S&P 500 companies for which data is available in the CDP database, giving us 226 firms between 2013 and 2020. Since the dependent variable is a binary variable with each firm's actions potentially having differential effects on its ability to engage stakeholders, we rely on a random effect logit model.

Findings:

We find that both internal variables: board oversight and provision for incentivization positively drives a firm's ability to engage stakeholders for sustainability purposes significantly. Among the external factors, we find that only commercial risk/opportunity identification is positively associated with stakeholder engagement significantly. However, ESG controversies do not have a significant effect on stakeholder engagement.

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For the moderating variables, we find that the effect of board oversight is significantly strengthened by setting emissions targets, but no significant effect of emission targets on the relationship between incentivization and stakeholder engagement. Similarly, a strong management commitment significantly strengthens the relationship between climate change commercial risk/opportunity identification and stakeholder engagement. Turning our focus on the individual stakeholders, the results show that board oversight, incentivization, and climate change commercial risk/opportunity identification positively drive supplier engagement for sustainability purposes. While board oversight has a positive relationship with customer engagement for sustainable purpose; at an aggregate level, incentives do not significantly influence customer engagement. However, a more nuanced analysis reveals incentives for C-suite & board members positively, but incentives for managers marginally negatively, influence customer engagement. The results further show that providing C-suite & board members both monetary and nonmonetary incentives drive engagement with customers for sustainability purposes

Conclusion:

This project investigates the factors affecting firms' ability to ensure stakeholder engagement, proposing that internal (i.e., board oversight of climate-related issues and incentivization) and external (i.e., climate change commercial risk/opportunity identification and ESG controversies) factors, along with contingencies (i.e., emissions targets and management commitment) might allow firms to promote engagement with stakeholders for environmental sustainability. We theorize the effects via the tenets of control theory. The project finds that board oversight, incentivization, and risk/opportunity identification positively influence stakeholder engagement. Our results also support the moderating effects. Through additional analyses, this paper captures the effects of different factors on different types of stakeholders (customers and suppliers), focusing on how incentivization drives customer engagement.

The project contributes to the literature and managerial implication in multiple ways. It links the literature on engagement and sustainability and suggests a new dimension to consider in academic research as a new practice that firms are aggressively adopting. Moreover, our findings show that different incentive schemes for different beneficiaries may differentially affect customer engagement, extending the existing literature on customer engagement. Third, this project presents the application of control theory in action. It helps managers by showing the different strategies that can be adopted depending on which stakeholders they may want to engage; for board members, while board oversight may affect stakeholder engagement, concrete targets are crucial; for policymakers, critical insight is the need to mandate governance practices, which may help firms with ESG controversies achieve stakeholder engagement.

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Sun, Sea, and Sustainability in Tourism: Sustainability Transitions in Business Models

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Introduction:

Tourism is consistently tied to overconsumption (Bohdanowicz, 2006; Mohamed Sadom et al., 2020). Excessive consumption within the tourism industry is problematic for managing natural resources (Manniche, Larsen and Broegaard, 2021), waste (Zorpas, Voukkali and Loizia, 2015; Juvan, Grün and Dolnicar, 2023), energy consumption (Bohdanowicz, Churie-Kallhauge and Martinac, 2001; Katircioglu, Feridun and Kilinc, 2014), and public health (Sari and Nazli, 2020). Growing awareness of the negative impacts of consumption on climate integrity and social inequities is reshaping the tourism industry.

Tourists are beginning to actively engage in anti-consumption behaviour (Ballantine, 2020; Régi et al., 2016). Anti-consumption opposes the consumption of specific goods or services (Lee et al., 2011) and can be observed in the increasing rejection of unsustainable tourism (Manniche, Larsen and Broegaard, 2021; Alonso-Muñoz et al., 2022). When tourists voluntarily reject or restrict their consumption of unsustainable tourism products or services, because they are against something, they are engaging in anti-consumption practices. For example, tourists committed to the No-Fly movement may be against the environmental impact of aviation, while tourists who seek peripheral destinations may be against overcrowding.

These changes in consumer behaviour challenge the unlimited growth paradigm in which most firms operate, which are reinforced by growing pressures from the external business environment through anti-tourist movements (Alexis, 2017; Hughes, 2018) and demarketing efforts (Kennedy, 2016; Ballantine, 2020) by local and national governments. Navigating these pressures requires firms to balance the production of tourism goods and services with growing societal and consumer preferences for more sustainable business operations. Which leads this research to ask how can tourism firms embed sustainability within their business models?

Methodology:

Initial literature searches illustrated that this topic is conceptualized differently across the literature in both sustainable transitions and business models, making an integrative literature review a good methodological fit. Integrative literature reviews are intentionally broad, including diverse methodologies (Whittemore and Knafl, 2005) and types of literature (Toronto and Remington, 2020) which can be synthesized into new theoretical frameworks (Torraco, 2016).

This integrative literature review was conducted using Cooper's (1982) 5-step methodology. After quality appraisal, a total of 186 documents were retained. This includes any documents with significant citations, regardless of their quality score, to ensure that dominate voices within the literature were captured. Limitations to this approach include using a sole screener and appraiser of literature. The literature can be synthesised into four research streams: paradigms, business environment, business models, and pathways.

Literature Streams:

Paradigms:

Paradigms are the social lenses through which the world is interpreted. The dominant social paradigm (Pirages and Ehrlich, 1974) is the primary narrative through which societies and worldviews are constructed (Milbrath, 1984). The Western dominant social paradigm emphasises unlimited economic growth (Vandeventer, Cattaneo and Zografos, 2019; Edwards, 2021) without accounting for nature or social costs. Many alternative paradigms have been proposed (Table 1). Shifting from the dominant social paradigm towards more sustainable alternatives, like the new environmental paradigm, will require changes within the business environment that can help facilitate these paradigmatic shifts.

Table 1: Alternative Paradigms

Alternative Paradigms	**Authors**
Ecological Paradigm	Capra, 1982
New Environmental Paradigm	Dunlap & Van Liere, 2008
Relational Approach to New Environmental Paradigm	Kennedy et al., 2020
Regenerative Paradigm	Becken & Kaur, 2022 Manniche et al., 2021
Sustainability Paradigm	Davelaar, 2021
Sustainable Effectiveness	Albers Mohrman & Lawler III, 2014
Sustaincentrism	Gladwin et al., 1995

The Business Environment:

The business environment is the socio-technical system in which firms operate, including policy (Bramwell and Lane, 2011; Hall, 2011) and external stakeholders (Walkiewicz, Lay-Kumar and Herzig, 2020; Scipioni, Russ and Niccolini, 2021), that can impact business models. Pressures at this level include national and regional policies that incentivise or require firms to respond to societal concerns and implement sustainability initiatives.

Business Models:

Business models represent how firms create and capture value (Vernay, Cartel and Pinkse, 2022). Embedding sustainability within business models requires redefining value and how it is created and delivered. Most studies focus on individual functional areas within the business model (Byrch et al., 2015; Hallam and Contreras, 2016; Freitas et al., 2020; Gandolfo and Lupi, 2021; Johnston et al., 2021) hindering a holistic view of sustainability transitions in business models.

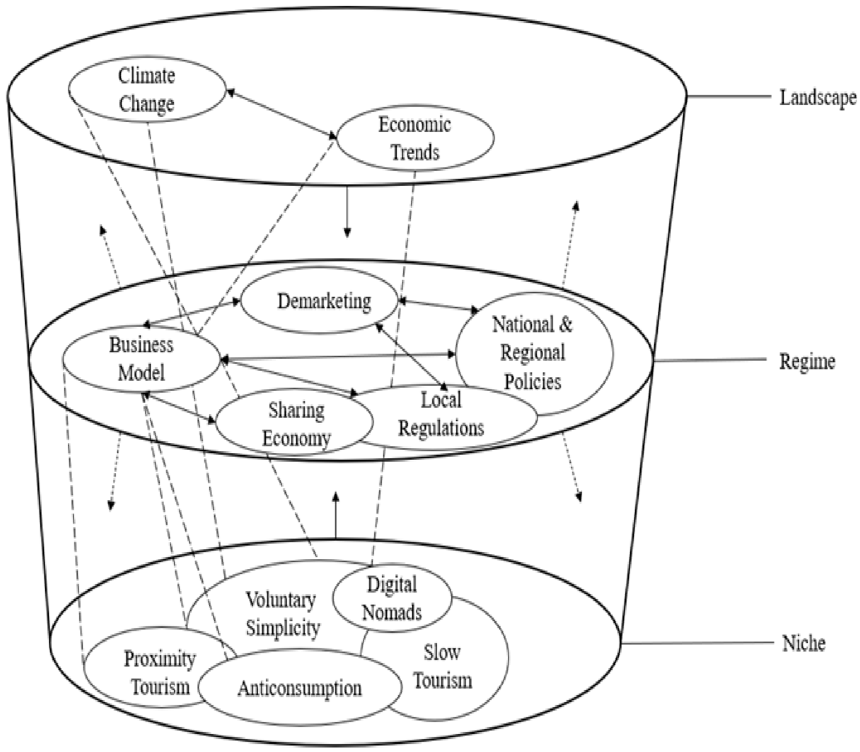
Pathways:

Sustainable transitions are often conceptualized using sustainable transition pathways. Sustainable transition pathways are "opportunities for system re-configurations" (Turnheim and Nykvist, 2019: 775). Green-growth (Schaltegger, Lüdeke-Freund and Hansen, 2016), resource-based (Palmié et al., 2021), and paradigm (Franceschini and Pansera, 2015) pathways have all been proposed. These pathways, however, remain highly theoretical resulting in an implementation gap.

Theoretical Framework:

In addition to the implementation gap and piecemeal approach to sustainability transitions in business models, these research streams need more integration. This paper seeks to address this, by offering a framework that theorizes the relationships between paradigms, the business environment, business models, and sustainability transition pathways using the multi-level perspective (Geels and Schot, 2007).

Figure 1: Multi-level perspective of literature. Adapted by author from Geels & Schot, 2007



Paradigm shifts which results from landscape level changes, are visible in the emergence consumer behaviour trends at the niche level and implemented through national and local policy. The business environment is captured in terms of demand-side changes at the niche level, while policy and supply pressures exist at the regime level. Business models are under direct pressure at the regime level, and indirect pressure at both the landscape and niche level, to transition to more sustainable business models.

Firms can use sustainable transition pathways to facilitate this transition, which are represented using dashed lines. The options available to firms are likely constrained by numerous factors at each level, and the successful construction of such a pathway likely requires the use of multiple paths simultaneously. A key weakness of the literature is the limited theoretical development of sustainable transition pathways, as well as potential bi-directional effects, such as market-shaping by firms.

Conclusion:

This paper offers a valuable synthesis of the fragmented literature on sustainability transitions in business models. The framework presented in this paper theorises the need for sustainable transition pathways, to facilitate sustainability transitions within business models. Future research is needed to understand the configuration and efficacy of sustainable transition pathways, which has yet to be explored in detail. Such research will deepen our understanding of how firms can use sustainability transition pathways to facilitate sustainable transitions in their business models.

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Mobilising Consumers Against Modern Slavery: Awareness is Not Enough

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There are over 50 million people living and working under conditions of modern slavery in the world today (Global Slavery Index 2023), and our consumption choices are a key driver of this severe form of worker exploitation—but do we care? These people pick fruit and vegetables and process meat that ends up on our forks, work in service industries from construction and hospitality to domestic and illegal sex work, and many other hidden areas of our local and global economies (ILO 2014). Modern forms of slavery involve situations of control and coercion where people are forced to work under threatened or actual physical and/mental abuse, can involve debt/financial bondage, and their freedom of movement and ability to speak-up is severely restricted or removed (Carrington, Chatzidakis and Shaw 2021a; Crane 2013). These people are often dehumanised—such that basic human rights are no longer afforded—and traded as commodities. The forced labour of commodified people is integral to the cost efficiencies of many contemporary business models (Carrington et al 2021a; Crane et al. 2022).

Modern slavery preys on the most vulnerable in our local and global societies—over 70% of the people trapped in conditions of slavery are women and girls (Global Slavery Index 2023). Many of the vulnerabilities that expose people and communities to the risk of modern slavery—such as economic and social inequity, land dispossession and gendered discrimination, are being exacerbated by impacts of climate change (Global Slavery Index 2023). For instance, the mass migration of people as seas rise, and the sudden inability to supply basic needs (e.g. shelter, water, food) as a result of climate change induced natural disasters (e.g. flood and fire), coupled with high population growth and the low cost of a human being on the global trafficking and slavery markets, is compounding the increase in vulnerable, disposable people (Bales, Hedwards and Silverman 2017). These disposable people are resources to be harnessed and discarded in the pursuit of corporate profits (Patterson 1982) and consumer quests for 'value for money' and 'just-in-time' deliveries.

Consumer demand for cheap, fast goods is a key factor in the perpetuation of slavery in supply chains to meet this demand with cheap, disposable labour. Consumers are directly complicit in the perpetuation of modern slavery through our consumption choices. Consumers "feed exploitation through their spending" (Cyrus and Vogel 2018, p.21), typically prioritising factors, such as, price, convenience, and identity projection in their consumption choices (Carrington et al. 2021). In doing so, however, consumers (consciously or not) create demand for products and services that are produced by people whose labour is forced under conditions of modern slavery.

While Governments and NGOs are increasingly funding 'awareness' campaigns targeted at consumers, awareness is just the beginning. Indeed, advertising campaigns that focus on building 'awareness' are not shifting the dial when it comes to consumer demand products of slavery (Carrington, Chatzidakis and Shaw 2021b). And so, we ask, what is stopping consumers from caring or getting mobilised to address the modern slavery that is occurring in local and in global supply chains?

This research study extends across the UK, Greece, and Australia. We engaged in photo/image elicitation techniques and extended interviews with 111 participants who represent a diverse range of life experiences and cultural backgrounds. The resultant images and interview transcripts were inductively analysed using a hermeneutic approach.

Our research reveals that awareness is not enough to motivate and mobilise people to act against modern slavery. Once aware, consumers have to overcome the cognitive devices that we use to: (1) recognise that their consumption choices may be contributing to experiences of slavery; (2) to categorise people into either authentically being 'a slave' (or not); (3) develop a sense of personal moral concern (or not); and (4), to dissipate a sense of responsibility or personal guilt.

Triggering Recognition

For the participants in our study, it is vital to not only raise awareness, but to also create triggers as catalysts to link their own choices to the perpetuation of modern slavery. These triggers are also known as 'moral shocks' (Carrington, Zwick and Neville 2019)—events that trigger the individual to realise that their own actions could be contributing to harms that they personally find abhorrent—such as forced labour under conditions of enslavement. These experiences of moral shock resonated with our participants and are often experienced as 'turning points'.

Categorisation:

The consumers in our study used a range of criteria and methods to categorise which individuals and groups of people were experiencing forms of modern slavery, and those that were not. For example, using a 'hierarchy of vulnerability' to determine who they believed to be enslaved and who was complicit in their living and working conditions and could leave if they wanted to. In this hierarchy of vulnerability, children were universally categorised as victims of modern slavery. These definitions had significant implications for who was deemed to be 'enslaved' and worthy of concern, and who was not. The consumers in our study engaged in a final validation check to confirm that a person or group were 'really' experiencing modern slavery. The two key confirmation tactics used by the consumers were: (a) creating empathy links to 'walk in their shoes'; and (b) visual confirmation – looking for visual cues such as facial expressions, clothing, postures, surrounding environment.

Legitimation and Neutralisation Techniques

The consumers in our study, however, engage in legitimation techniques to normalise and legitimise the slavery that they identify in their consumption and reduce moral intensity—even if they also recognise that these forms of slavery are morally and legally unacceptable (Ugelvik 2016). These consumers also engage in neutralisation tactics to dissipate any guilt and sense of moral obligation that they might have felt about consuming products and services that involve forced and enslaved labour—such as denying any responsibility, denying that there is any harm or injury by trivialising the experiences of slavery, and/or denying that there is enough evidence to suggest conditions of slavery (Chatzidakis, Hibbert and Smith 2007; Sykes and Matza 1957).

In addition, we found significant barriers in the environments around our participants that stop the mobilisation of concern and moral responsibility towards modern slavery—such as social factors (not the social norm) and a lack of a clear pathway to act (what can I actually do?). To have a clear pathway to act, there needs to be clear and transparent labelling that consumers trust, availability of viable and appealing slavery-free products and services, and a sense of power, agency and purpose to mobilise ethical intentions and form new slavery-free consumption habits.

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I (don't) consume (un)ethical fashion: The Interplay of Influencer-driven Blame Attribution, Narcissism, and Ethical Overwhelm.

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With rising consumer sensitization regarding unethical brand practices (Lee, Ortega Egea and García de Frutos, 2020), consumers are demanding fashion brands to follow ethical practices (McKinsey, 2023). However, despite the growing ethical fashion consumerism, there remains a significant gap between ethical fashion consumerism intention and actual behavior (Muncy and Iyer, 2021), owing to various factors, such as negative self-image and incomplete knowledge (Wiederhold and Martinez, 2018; Mehta et al., 2022). Consequently, fashion brands are faced with multifaceted dilemma of how to – (a) engage in ethical fashion, (b) ensure that consumers perceive ethical fashion claims as credible, (c) position ethical fashion to avoid negative self-image, and (d) impart knowledge on ethical fashion to consumers.

One of the answers to the dilemma of fashion brands may arguably lie in influencers, as indicated by extant literature (Kim, Kang and Lee, 2020; Jacobson and Harrison, 2022). However, it is not entirely clear whether influencers can effectively advance ethical fashion consumerism. The current study aims to examine the role and effectiveness of influencers in propagating ethical fashion consumerism and thereby, offer insights to the brand managers in resolving their dilemma. To understand whether influencers can propagate ethical fashion consumerism, we examine the novel phenomenon of blame attribution by influencers to unethical fashion brands. We also examine how blame attribution to unethical fashion brands by influencers elicits ethical fashion consumerism and the boundary conditions under which this holds true.

Drawing on the theory of psychological reactance (Brehm, 1966), we hypothesize that when influencers attribute blame to unethical fashion brands for propagating unethical fashion practices, consumers tend to adopt ethical fashion consumerism (H1) as consumers believe influencers' claims (Leung et al., 2022). When consumers perceive unethical fashion brands of infringing on their freedom to make moral and ethical choices (Botti, Iyengar and McGill, 2023), on account of influencers' blame attribution, moral reactance is aroused in the consumers. This moral reactance in turn propagates ethical fashion consumerism (H2), by way of avoiding unethical brands (Lee, Motion and Conroy, 2009). Moreover, we hypothesize that the direct relationship between blame attribution and ethical fashion consumerism is accentuated by narcissism (H3) and attenuated by ethical overwhelm (H4). Additionally, we test for the alternative mediating mechanism of collective guilt in line with extant literature (e.g., Ferguson & Branscombe, 2010).

To test our hypotheses, we used three vignettes and scenario-based experiments comprising screenshots from a fictitious influencer's Instagram account. Participants were recruited via a field experiment (Study 1 & 2) and via Prolific (Study 3). Study 1 was conducted on Day 1 of a marketing fair that investigated the proposed direct and indirect effects using a two-level, one-factor between-subject design (blame attribution: presence vs. absence). Study 2, similar to Study 1 in design and stimuli used, was conducted on Day 2 of the marketing fair to re-validate the direct and indirect effects and tested the moderating role of narcissism. Study 3 via a 2 (blame attribution: presence vs. absence) ×2 (ethical overwhelm: high vs. low) between-subject design re-validated the results of Study 1 and examined the moderating impact of ethical overwhelm. Additionally, the alternative mechanism of collective guilt is also tested. The stimuli used in Study 3 were different from the previous two studies.

We offer various theoretical implications. First, our paper is one of the few to examine whether and how influencers can propagate ethical fashion consumerism. In doing so, we contribute to the literature related to ethical fashion and anti-consumption (e.g., Muncy and Iyer, 2020; Kuanr et al., 2022; Yuksel, Thai and Lee, 2020; Kuanr et al., 2021) as well as influencer marketing body of research (Pradhan et al., 2023). We empirically validate the impact of influencers' blame attribution to unethical fashion brands as an antecedent to ethical fashion consumerism. Second, our research shows that moral reactance is the psychological mechanism that underlies the impact of blame attribution on ethical fashion consumerism, adding to the psychological reactance literature (Brehm, 1966; Heilman and Toffler, 1976).

Third, extant literature states that narcissists are more concerned about themselves as opposed to others (Fox et al., 2018; Litrell et al., 2020). Thus, they are less concerned about ethics, in general and ethical fashion practices in particular. However, our research empirically demonstrates that when influencers propagate ethical fashion consumerism, by way of attributing blame to unethical fashion brands, narcissists have a higher propensity to engage in ethical fashion consumerism, as opposed to non-narcissists.

Fourth, we test the negative moderating effect of ethical overwhelm. Literature posits that influencers are perceived to be experts in their fields (Pradhan et al., 2023; Leung et al., 2022). Thus, when influencers propagate ethical fashion consumerism, consumers would treat their opinions as expert opinions and not be overwhelmed by the numerous ethical claims made by the brands. This research shows that ethical overwhelm still impedes ethical fashion consumerism despite ethical fashion propagation by influencers. Last, our paper is one of the few to hypothesize and validate a form of moral disengagement, blame attribution (Bandura, 1999) to positively affect moral behavior.

We also offer practical insights for managers and ethical fashion brands. Ethical fashion brands can partner with influencers to increase the credibility perception of their ethical claims and decrease the negative self-image associated with ethical brands as influencers are believed to be trendy and in-vogue (Leung, Gu and Palmatier, 2022). This in turn helps ethical fashion brands position their products as trendy as well as use the credibility of influencer opinions to induce the purchase of ethical fashion products. Additionally, we found that narcissism, a personality trait present in abundance among social media users (Gnambs and Appel, 2018), can be used to foster ethical fashion consumption by using influencers. We thus suggest ways that helps ethical fashion brands access a larger market via social media, including the influencers' followers. Additionally, by validating the attenuating effect of ethical overwhelm, we demonstrate that brands should provide complete information, and strive to educate consumers regarding ethical fashion, and partner with influencers. Additionally, we acknowledge limitations and suggest directions for future research.

Key words: Ethical consumption; Consumerism; Anti-consumption; Blame attribution; Influencer marketing; Narcissism; Ethical overwhelm; Moral disengagement

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UNDERSTANDING THE ROLE OF MORALITY IN ACCESSING FEELINGS OF GOOD CONSCIENCE FROM BOYCOTT

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Yuksel (2013) and Yuksel et al. (2019) suggest that participating in a boycott or signing a petition may facilitate enhanced feelings of good conscience or moral superiority, which may lead to enhanced feelings of wellbeing (Lee, 2022, Zavestoski 2002). Boycotts are a means of expressing disapproval for a product or corporate behavior (Zack, 1991). Much research considers boycott and anti-consumption at a macro level (Lee 2022,), focusing on sustainability and blanket movements against consumption, however a growing body of literature considers a micro level perspective of anti-consumption as a construction of individual self-identity or move against an undesired self (Cherrier, et al., 2011) (Lee, et al., 2009). There is existing research that addresses brand evaluation by individuals who wish to align consumption with identity (Hogg, et al., 2000) and anti-consumption to avoid an undesirable self-image (Lee, et al., 2009). The value of adopting a micro perspective in consumption for wellbeing was confirmed by Iyer and Muncy (2015) who noted that personal level drives for consumption or non-consumption resulted in greater levels of wellbeing in individuals. Existing literature also considers how attitudinal variables and values impact consumer behavior and wellbeing (Maseeh, et al., 2022, Furchheim, et al., 2020), however individuals possess unique constellations of morality, which may influence the outcomes of anti-consumption and boycott on wellbeing. This research builds on the conceptual framework developed by Lee et al. (2009) by considering individual outcomes of boycott for participants engaged in identity avoidance. To address this gap, we ask the question: How does an individual's unique constellation of moral foundations impact the attainment of wellbeing resulting from boycott participation? Using Moral Foundations Theory (MFT) we consider the impact of an individual's morality on achieving enhanced feelings of well-being from participating in a boycott. We consider the ways that foundations of morality, such as protecting the vulnerable, group membership and identity, and values of pollution restraint (Graham, et al., 2013) might promote feelings of wellbeing from boycott. We hypothesize that morality will act as a mediator for boycott participants, whereby participants with higher levels of morality will experience amplified feelings of wellbeing, whereas participants with lower levels of morality will experience minimized or no feelings of well-being.

The study expands applications of asymmetrical logic in anti-consumer literature (Yuksel, 2013), (Chatzidakis & Lee, 2012) as the antecedent conditions to feelings of wellbeing in moral individuals do not cause harm or decrease the wellbeing of individuals with lower morality. This research directly relates to the Journal of Consumer Behaviour special issue, which aims to expand the understanding of anti-consumption by considering how individual differences in consumer morality affect the impact of boycott on wellbeing. The research critically reflects on the concept through analysis of questionnaire data. We specifically address boycott outcomes (Lee, 2022) by considering wellbeing as both a cause and outcome of anti-consumption.

Managerial implications of this research could contribute to findings by Yuksel and Mryteza (2009) on effective strategies for managing boycott situations, by understanding the moral profile of different types of customers. The significance of wellbeing outcomes should be of importance to managers given the direct link between customer experience, customer perceived value and word of mouth behavior (Kuppelwieser, et al., 2021).

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Authentic Anti-Consumption – “True” Organic Consumers

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Organic food, increasingly popular in both developed and emerging economies, is generally recognised as a greener and more sustainable choice. It not only advocates sustainable lifestyles (Fernandes and Saraiva, 2021) but also endorses ethical consumption (Kushwah et al., 2019). Some aspects of organic food consumption align with Environmentally-Oriented Anti-consumption (EOA) (García-de-Frutos, Ortega-Egea, and Martínez-del-Río, 2018; Dalmoro, de Matos, and de Barcellos, 2020) and encompass deliberate behaviours such as reduction, reuse, and rejection in pursuit of sustainability (Black and Cherrier, 2010), akin to sustainability-rooted anti-consumption (SRAC) (Seegebarth et al., 2016). Consequently, organic food consumption is intertwined with anti-consumption behaviour. This extends beyond ethics, sustainability, or public policy; its core principle revolves around being ‘against consumption’, where consumers exhibit anti-consumption attitudes through non-standard consumption and lifestyle choices (Lee, Fernandez, and Hyman, 2009) and engage in sustainable anti-consumption actions for wellbeing (Balderjahn et al., 2020; Lee and Ahn, 2016). These consumers find satisfaction in not purchasing, purchasing less, or selectively buying products. Despite the rising popularity of organic food in emerging eastern countries like China, driven by economic growth and lifestyle changes (Rana and Paul, 2017; Bai, Wang, and Gong, 2019; Nuttavuthisit and Thøgersen, 2017; Truong, Lang, and Conroy, 2021), engagement in mainstream markets remains limited (Kushwah et al., 2019). This study, in response to the need for diversified perspectives in organic consumption research (Liu et al., 2022; Buder et al., 2012; Verain et al., 2012; Juhl, Fenger and Thøgersen, 2017; Watanabe, Alfinito, and Barbirato, 2021), focuses on the role of trust and the interrelation between commitment to organic food, anti-consumption practices, and trust. It specifically examines how regular organic consumers’ dedication to organic consumption relates to their lifestyle and anti-consumption behaviours (Fernandes and Saraiva, 2021). Within the broader anti-consumption context, this paper posits that organic food consumption represents a form of anti-consumption, wherein organic food consumers actively and unintentionally oppose non-organic products to achieve wellbeing in their daily lives.

This study focuses on capturing the lived anti-consumption practices of organic food consumers in China. To gain in-depth knowledge and insight into these consumers, virtual observations (specifically, unboxing video observations) and in-depth interviews were employed as methods. These tools allowed for the synchronous collection of data and analysis (Charmaz, Harris, and Irvine, 2019), providing direct insight into organic food consumers and contributing to longitudinal and comprehensive research results (Leggett, 2020). Consequently, purposive sampling (Devers and Frankel, 2000) was used to recruit participants, ensuring they met the criteria as regular organic consumers. The author encouraged the participants to take an unboxing video before the interview. After observing the videos, the interview questions were formulated accordingly. Based on the collected narratives and observational data from 31 video observations and interviews with Chinese organic food consumers, this research offers several key insights. Primarily, regular consumers of organic food exhibit distinct characteristics and behaviours with a noted correlation to other anti-consumption activities they engage in on a daily basis.

In comparing our data with prior studies that identified cost and limited availability as significant barriers to organic food purchases (Buder, Feldmann and Hamm, 2014; Ghufran et al., 2022; Massey, O'Cass and Otahal, 2018; Wang and Huo, 2016), our respondents offered alternative approaches. Some regular consumers of organic food prefer it outside mainstream certification systems, relying on personal standards for authenticity. This habit reflects their choice of organic food over conventional options and their desire to bypass traditional market structures. By growing their own food or buying directly from farmers, they avoid standard market systems and simplify the supply chain. The level of commitment to organic food among these consumers is linked to their lifestyle and trust in organic products, resulting in diverse actions and everyday practices. This perception diverges from mainstream consumer attitudes, supporting literature that suggests identity construction through genuine organic living and anti-consumption activities (Cherrier, Black, and Lee, 2011). Individuals deeply committed to organic food often demonstrate anti-consumption behaviours, resisting both mainstream products and market-available organic goods. Their daily life encompasses a range of sustainable practices, such as DIY furniture making, avoiding single-use plastics, using compostable waste solutions, and trading second-hand goods. These activities align with Environmentally-Oriented Anti-consumption (EOA) as per García-de-Frutos, Ortega-Egea, and Martínez-del-Río (2018), and Dalmoro, de Matos, and de Barcellos (2020), highlighting their broader environmental goals. The term 'True Organic Consumers' in this study refers to a group that prioritises holistic wellbeing, advocating a lifestyle in harmony with nature and promoting a symbiotic relationship between humans and the environment. The group of 'True Organic Consumers', which includes sourcing organic produce, recycling, reducing consumption, seeking self-actualisation, autonomy, and mastery, diverging from materialistic societal norms, resonates with findings by Balderjahn et al. (2020) that suggest anti-consumption enhances overall wellbeing. In essence, for 'True Organic Consumers', organic living is more than a label—it's a commitment to sustainable living, holistic welfare and societal wellbeing.

This research categorises organic food consumers into three distinct stages based on their commitment level and authenticity as organic food consumers. In the Awareness Stage, consumers begin to understand the importance of organic food, gaining an initial understanding of its principles. In this stage, they typically buy organic products from supermarkets or trusted sources, driven by a desire for healthier and safer food choices. The Awakening Stage sees consumers advance in their organic journey. They begin to question the concept of organic food, expanding their knowledge about product quality, authenticity, and trustworthiness. While becoming more conscious of environmental and animal welfare issues, they still primarily source from mainstream organic suppliers. The final stage, the Adventure Stage, signifies a shift towards self-reliance and proactivity. Individuals in this stage, often termed 'green prosumers' (Lang et al., 2021; Perera, Hewege, and Mai, 2020), engage in growing their organic produce and participate in community gardens, reflecting a deepened commitment to organic food that evolves from initial awareness to active involvement and community sharing (Lang et al., 2021). Additionally, they transform their lifestyle to a more sustainable and simpler way by adopting various sustainable anti-consumption actions (Black and Cherrier, 2010; Fernandes and Saraiva, 2022), aiming to achieve psychosocial wellbeing and master their lives (Balderjahn et al., 2020).

In summary, this research examines the consumption patterns of individuals who regularly consume organic food, with a specific focus on the reasons behind and the engaging in anti-consumption practices. It places significant emphasis on the antecedents and meanings behind organic purchasing behaviours (Lee, Ortega Egea, and García de Frutos, 2020). The study aims to understand how organic food consumers strive to lead more sustainable lives by integrating authentic organic practices into their daily routines. For 'true organic consumers', organic food plays an essential role in their lives. The outcome of their anti-consumption behaviour and organic food lifestyle extends beyond the mere purchase of organic products to include self-production, ensuring authenticity and trustworthiness, as well as achieving wellbeing and empowerment in life (Balderjahn et al., 2020). For retailers and other practitioners in the organic sector, this subset of 'True Organic Consumers' requires particular attention.

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Are minority ethnic groups showing anti-consumption/alienation towards their own culture?

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Multicultural societies are emerging in developed countries owing to the latest immigration trends. This has led to the emergence of small, emerging but influential ethnic markets there (Kizgin et al., 2018). The consumption culture in these countries is experiencing acculturation which has been the interest of marketing researchers since the terminal years of the last century (Rossiter and Chan, 1998). However, the latest dimensions in these changing consumption patterns have also attracted the attention of others more recently (Cleveland et al., 2016). In fact, marketing academics have even designated ethnic consumption as a separate subject of ethnic marketing in recent literature (Veresiu and Giesler, 2018, Dey et al., 2019).

The concept of acculturation has brought many social, psychological, cultural, and marketing dimensions of various ethnic groups in multicultural societies to the surface (Berry, 2005, Jamal, 2003, Jamal and Chapman, 2000) . Acculturation theory states "how, why and to what extent ethnic communities retain their ancestral culture, adopt the host country's culture or demonstrate a new culture which is different from both the ancestral and the host country's culture" (Dey et al., 2019)

There has been debate about the mechanism of acculturation (Berry, 2009) whether it is unidimensional, bidimensional, or multidimensional in nature. Previously, it was considered unidimensional or bidimensional (Berry, 1997). However, the recent marketing literature is developing a consensus that it is a multidimensional concept that happens through various acculturation strategies. As per one school of thought, the four strategies of acculturation are assimilation, integration, separation, and marginalization (Rudmin, 2003, Berry, 1984, Peñaloza, 1994). Peñaloza (1994) has suggested four outcomes of the acculturation process in the form of assimilation, resistance, maintenance, and segregation. Whereas another school of thought has classified outcomes of acculturation as rebellion, rarefaction, resonance, and refrainment (Dey et al., 2019).

Out of these acculturation strategies, most of the research studies talk about positive drivers of acculturation, investigating how one positively acculturates from the culture of another group (Weinreich, 2009). However, there is limited research on the aspect of acculturation which deals with how members of one group are trying to distance themselves from their own culture. Therefore, this anti-consumption of one's own culture is an interesting dimension to explore from the perspective of multicultural societies and ethnic consumption patterns.

This stream of acculturation research has been widely discussed from the perspective of the acculturation of minority ethnic groups, i.e., related to how they accept host culture (Verbeke and Poquiviqui Locpez, 2005), and acculturation has widely been studied from various perspectives of language, music, entertainment, and food. Out of these contexts, acculturation based on ethnic food consumption has been given more importance by marketing researchers (Bardhi et al., 2010, Romo and Gil, 2012). It is because the ethnic food consumption patterns not only talk about that particular ethnic group themselves but also indicate how they think about other outgroups of that multicultural society.

Out of other ethnic foods, the Halal food ethnic market is considered the fastest-growing ethnic food market in the world (Berry, 2011)with the demand both in Muslim with non-Muslim countries (Berry, 2008). There is three trillion USD. Halal market annually, as per some estimates. However, the Halal food market is also an under-researched area. A report shows that the global halal food market grows up from $1,300.75 billion in 2022 to $1,501.5 billion in 2023 at a compound annual growth rate (CAGR) of 15.4% (Anonymous, 2023). There are some studies that have discussed acculturation in Muslim ethnic groups in various contexts like in Lebanese (Cleveland et al., 2013) and in Britain (Jamal, 1996). However, the marketing literature has not adequately touched on the dimension that how and to what extent ethnic minorities like Muslims are avoiding their own culture or how their consumption attitudes and behavior are changing about their ethnic foods i.e., Halal Foods. This consumption pattern is changing with every coming generation of minority ethnic groups in multicultural societies (Dey et al., 2017). Dey et al. (2019) have presented a model of four different acculturation strategies namely rebellion, rarefaction, resonance, and refraining going on in minority ethnic groups. The main interest of this study would be on rebellion strategy leading to anticonsumption through which one deviates from one's own culture a bit.

In marketing literature, the consumption pattern which deals with how consumers are rejecting or reducing certain aspects of consumption has been discussed within "anti-consumption" (Lee et al., 2020, Lee and Ahn, 2016) consumer alienation (Burns, 2010, Krishnan, 2008, Allison, 1978, Ayyub et al., 2013), and assimilation (Crul, 2016). However, depending on the context, this study would explore various dimensions of possible changes in the consumption pattern of Muslims as a minority ethnic group towards their own cultural products i.e. Halal foods in New Zealand (a multicultural society) which may focus on anti-consumption, consumer alienation, assimilation, and rebellion etc.

Thus, the objective of this study is to empirically investigate the main acculturation strategy among a minority ethnic group i.e., Muslims in New Zealand regarding their own Halal food, particularly first and second-generation Muslims. A lot of studies have been conducted by using surveys (Jin et al., 2015, McPherson, 2007, Orford et al., 2004, Sandhu, 2012) and interviews (Dey et al., 2019, Hamid, 2011, Periyanayagam, 2007, Wang, 2015). However, there is a lack of studies using experimental designs. Therefore, this study will conduct an experimental design. It would be helpful to study Muslim immigrants' consumption behavior through rebellion acculturation strategy in an experimental setting which would have contribution towards theoretical contribution. This project will consist of two studies. The study-I will focus on first-generation Muslim immigrants while study-II will focus on second-generation Muslim immigrants in New Zealand. Within each study various treatment groups will be formulated. The experimental design will be used to give a stimulus to the participants of the study and will hold some groups as control (Rose and Bliemer, 2014). The results will be compared after statistical analysis through ANOVA/MANOVA.

An experiment model (2*2*3) will be designed and conducted regarding an online shopping experience through an online survey company. The sample will be first and second-generation Muslim immigrants to NZ. The Moorman (1990) nutrition information utilisation process and theory of anti-consumption Lee et al. (2019) will be used as theoretical underpinnings. There will be a total of 12 experimental groups based on generation (first versus second generation immigrants), occasion of shopping (friend`s versus family gathering), certification (Halal versus no Halal certification), staff`s affiliation (related versus not related to the ethnic group), religiosity and type of store (ethnic versus normal store). The established scales for acculturation, anti-consumption, and willingness to buy Halal foods will be adopted and adapted. The responses will be measured on a 5-point Likert scale. Two-way ANOVA will be applied to analyse the statistical differences among the experimental groups (Armstrong et al., 2002). The experimental design will be used to give a stimulus to the participants of the study and will hold some groups as control groups (Rose and Bliemer, 2014).

The findings of this study will help ethnic food marketers understand the active acculturation strategies going on among minority ethnic groups in multicultural societies about their own cultural products. The implications for food marketers in general and ethnic food marketers will be discussed.

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Exploring Dogmatism Based Anti-consumption regarding Covid-19 Vaccination in Developing Countries

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A major issue of recent years has been how to fight the spread of misinformation about COVID-19 vaccine on social media which may be called as misleading or incorrect information shared (Roozenbeek & Van der Linden, 2019). Mostly the people do not basically have negative intentions or beliefs rather propagate through social media which have effects on consumer behavior. There have been few literary inquiries regarding COVID-19 vaccination and misinformation about COVID-19 of consumer behaviors social markets (Burki, 2020; Chaney & Lee, 2022). Such anti-consumption was also previously studied by other researchers like Lee and Male (2011) who studied it for general vaccination. However, there are limited exploratory inquiries about COVID vaccination by using netnography research methodology especially in the perspective of developing countries which have majority of chunk of the world population. Thus, their acceptability of COVID vaccination would be very important. Thus, this study is aimed to fill this research gap and will explore the anti-consumption regarding COVID vaccination in developing countries by using netnography approach.

The prevalence of false information spread by social media has the potential to have serious negative effects just because it makes individuals less able to trust authorities and believe in scientific facts (Lewandowsky, Ecker, & Cook, 2017). Such misinformation becomes more important in particular situation including times of political/economic unrest and pandemics i.e. COVID-19 which becomes a potential source of serious threat to public health (Dong, Cao, & Li, 2020). On the other hand, in order to stop the spread of COVID-19 and establish a successful vaccination campaign, the trust in the government, scientists, and medical experts is considered to be crucial (Bagnoli et al., 2015; Savino et al., 2022).WHO estimates that 4.7 billion individuals have received all of the recommended doses, leaving 60.3 percent of the country completely immunized 67.3 percent got at least one dosage, out of the whole world's population. Less developed nations rely on the Covax vaccine-sharing plans, which had a two billion dosage goal for the year of 2021 but had to constantly lower it because of production problems, spread restrictions, regarding the stockpiling of vaccines by advanced countries. As a consequence, there is now startling global split. Only 21.6 percent of the population in Africa has received at least one dose of immunization, making it the continent with the lowest vaccination rate. Only 17% of people in low-income nations have gotten at least one dose of a vaccine and vaccination rates continue to lag. 80 percent of people in high- and upper-middle-income nations have taken at least one prescription. It is claimed that among the other factors, spreading of mis-information about COVID vaccination through social media is considered one of the most important one. In these contexts, our research focuses on the responses of persons to the COVID-19 vaccine on various kinds of social media. Despite the fact that there is substantial scientific proof showing vaccinations lower human morality and mortality rates are high in every country, and there are a huge numbers of anti-vaxxers and vaccine "hesitant" person (Dubé et al., 2013).

There is a big problem in its acceptance which is still an untapped literary area which needs exploration. Vaccine hesitancy ad misconceptions of false beliefs, rumors and negative word of mouth on social media is a big factor which is the main hindrance for success of COVID vaccination programs. Thus the main objective of this study to get explore some issues related to the vaccination acceptability based on dogmatic beliefs and further to identify some reasons related to the COVID-19 vaccination why people refuse them. This study will explore the ongoing anticonsumption based on dogmatism regarding the COVID-19 immunization especially in developing countries. This study has used netnography to explore online discussions regarding COVID vaccination during the years of pandemic. The opinions of people, shared on social media platforms, were collected through NVivo software and the thematic analysis was performed. Actually, the risks of pandemic are still hovering on the world like COVID) and more such pandemics in the years ahead. Thus, the findings of the study will help medical practitioners and marketers of such preventive vaccinations effectively and coping with this ongoing anti-consumption in the developing countries. Moreover, this study would indirectly have implications for overall pandemic management throughout the world in future.

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The new normal – David vs. Goliath Direct Sales 2.0 in Food Production

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Introduction:

The conventional food production system is primarily oriented towards mass production and overconsumption. This overshoot results not only in environmental, but moreover also in economic, health and animal welfare related issues (Berger, Müller & Nüske 2020; Gerber et al. 2013; OECD-FAO 2021). Current food production and consumption patterns are considered to cause 28% of CO2-emissions (Rogissart, Foucherot & Bellassen 2019). In order to mitigate climate change and leave a sustainable and future proof environment for the next generations a sustainable redesign of prevailing production patterns is necessary (Berger, Müller & Nüske 2020; Blackford 2021; Porter et al. 2019).

Therefore, new forms of food-production, sales and consumption are essential. Research suggests that consumers play a critical role and are becoming increasingly attentive to social and ethical considerations concerning their consumption (Müller, Mazar & Fries 2016). Public awareness for negative consequences of mass-consumption has raised and consumers are rethinking the impact of structural practices on the environment, and even, on how the consumption of specific goods can cause environmental damage (Antolin-Lopez & Montiel 2018). The number of consumers being more willing to consume environmentally products has substantially grown over the last years (Antolin-Lopez & Montiel 2018; Black & Cherrier 2010; Chatzidakis & Lee 2013).

However, consumers' desire for sustainability is often not enough to draw behavioral consequences (Padel & Foster 2005; Vermeir & Verbeke 2006). In addition to individual aspects of purchasing behaviour, structural conditions should be considered. Often, consumers do not get the chance to consume convincingly sustainable due to strong oligopoly positions of food-wholesalers. Worldwide, large retail chains directly determine the production logics of food, margins, re-selling prices and indirectly what consumers may purchase. In Austria, this middleman structure (Goliath) is particularly acute: 4 food chains own 93% of food retailing market share. This increases dependence of producers and consolidates price control by large food retail chains, indirectly affecting agriculture, production methods, culture and the environment. Thus, monocultures are preferred to biodiverse cultivation methods due to cost efficiency, small-sized farms are increasingly confronted with existential problems. However, not least due to the Covid-pandemic, there has been a new development in the food market: the rise of direct selling 2.0 (David). Small-regional producers, who, supported by new technological possibilities (e-commerce, digitalization), can no longer sell their produced food exclusively via food-wholesalers or in a very regionally restricted way. This rise of small-scale producers (David's) into new sales-spheres offers the opportunity (a) for consumers to consume differently and boycott unsustainable practices, (b) for producers to operate more autonomous from the constraints large food-wholesalers, offer a more diverse and sustainable variety of food products to the consumers and (c) have the "potential to be leaner and cleaner, mitigating or eliminating the [...] problems associated with mass production." (Kohtala 2015)

Direct selling in food production:

Direct marketing & selling in food production refers to direct selling of agricultural products (primary production or processing) from farmers to customers without involving intermediaries (e.g. food retailers) in the transaction process. 83% of Austrian farmers see considerable potential in direct selling (Keyquest 2021). These practices are not new, but especially since the Covid-pandemic, the importance of direct marketing (via e-commerce) has increased (not only) among Austrian farmers (Keyquest 2021; Kohtala 2015). The number of food producers who are selling their products directly is continuously increasing. 28% of regional farmers in Austria rely on direct selling as an (additional) way of offering their products (Keyquest 2021). For 17%, this direct distribution channel has a very high income-relevant significance. Especially for small and medium-sized farmers, it is an essential source of income (Payrhuber & Prodinger 2022) and independency.

Farm stores, self-service offers and farmers' markets are considered as classic forms of farm direct sales (Payrhuber & Prodinger 2022). During the Covid-pandemic, individual small-scale e-commerce solutions became an increasingly common extension of this traditional sales channel. In addition to the regional expansion and thus also the enlargement of the potential target group, the low monetary investment costs and the elimination of costly distribution infrastructures represent an advantage of the digitized farm-gate sale (Umweltbundesamt und BM für Umwelt 2004). The elimination of food middlemen structures results in higher added value for farmers. Furthermore, the goods produced are not obligated to adhere to the standardized conventions used by food-wholesalers.

However, producers are also confronted with challenges as a result of this type of distribution, which make it necessary for producers to expand their competencies. For example, due to the discontinuation of operational activities taken over by food retailers, producers face an increased need for professionalization, e.g. in the areas of marketing, digitalization, distribution and communication (Kirner, Payrhuber & Prodinger 2018; Payrhuber & Prodinger 2022).

This ongoing research project explores how digital distribution and e-commerce can expand sales channels for regional small-scale producers. The expansion from traditional small-scale direct marketing to digital creates new opportunities and challenges for producers. This digitization trend not only affects small-scale producers, but also has implications for consumers (e.g. farmers' access to new markets), brick-and-mortar food retailers (e.g. competition from consumer goods), and socio-political actors (e.g. rural economic development). The ICAR 2023 submission addresses the following research questions.

Which potentials & limitations arise in the course of the digitalization of direct marketing for Austrian producers?

- Which ways/extensions of the classical direct selling exist?
- Which drivers, potentials & challenges for the expansion of classic direct-selling can be identified?

Research program:

The explorative mixed-methods research design is used to gain a comprehensive understanding of the factors influencing the digitalization of direct marketing. Study 1 comprises semi-structured interviews with 20 Austrian producers, including both active and former users of digital sales channels. Qualitative findings will be distilled into quantifiable categories using Gioia's grounded theory approach. In Study 2, these categories will be validated with a broader sample of regional small-scale producers through an online questionnaire.

Study 1	Method: explorative interviews Sample: 20 Austrian small-scale producers Objective: Exploration of drivers, potentials, barriers of the use of digital distribution channels among regional food producers Timeline: September – October 2023
Study 2	Method: online survey Objective: Validation of the qualitative findings in a broader sample of Austrian producers Timeline: November – January 2023/24

Figure 1 - Research design

Triangulating qualitative and quantitative results with theory provides a holistic view of digital distribution channels, revealing drivers, potentials, and challenges. And thus, derives practical recommendations for small producers and broader socio-political levels.

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Do anti- and eco-consumption attitudes play a different role in the online purchase of sustainable products?

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The main risks facing humanity in the long term are mainly derived from environmental problems (WEF, 2023). Such data join other evidence and voices calling for a change of current consumerist paradigm, a shift towards sustainable consumption. However, there is no clear pattern to follow when it comes to sustainable consumption (Lim, 2017). A frequent classification of this type of actions differentiates between investment actions (e.g. installing solar panels at home) and curtailment actions (e.g. consuming less energy at home). Investment actions can be associated with the purchase of green or eco products, while curtailment actions could be considered as acts of anti-consumption (García-de-Frutos et al., 2018). Despite the fact that both types of actions can be carried out by the same individual, evidence reveals individuals to show preference for one of these two paths of action (Black and Cherrier, 2010). In fact, there is recent evidence indicating that an anti-environmental consumption behavior (e.g., avoiding short flights) is more likely to be carried out together with another anti-environmental consumption behavior (e.g., reducing car use) than with environmental consumption behaviors (e.g., buying a greener car) (Ortega-Egea and García-de-Frutos, 2020). Of course, even individuals leading lifestyles based on reduced consumption levels require a minimum (Ballantine and Creery, 2010), but these individuals tend to have a lower environmental impact than the one from those who just are environmentally concerned (Kropfeld et al., 2018).

It seems therefore interesting to distinguish the potential role of two distinct types of attitudes and how they relate with different types of environmental behaviors. On the one hand, those having stronger anti-consumption attitudes would have a positive view of the impact of anti-consumption on the world in general, as well as on their lives in particular (Iyer and Muncy, 2016). On the other hand, positive eco-consumption attitudes would indicate a positive view of the impact of consumption of those environmental or green products on the world and on their lives. Although Iyer and Muncy (2016) studied the role of pro-consumption attitudes in general, they did not differentiate these from eco-consumption in particular. Eco-consumption attitudes may play an important role in helping individuals to reconcile their environmental concerns with elevated levels of materialism present in today's society (Furchheim, et al., 2020).

Therefore, it is necessary to test to what extent anti-consumption and eco-consumption attitudes are distinct concepts and to find out whether these two sets of attitudes are effective in predicting the intention to purchase sustainable products across contexts. Given that the Internet has permeated all aspects of individuals' daily lives, it is relevant to analyze its role in the sustainable consumption process. Mere access to the Internet does not automatically lead to engaging in more sustainable behaviors, but it can certainly play an important facilitator role, bridging environmentally concerned individuals with information and products that fit their interest (Fuentes and Sörum, 2019). However, the Internet is often perceived as a quite consumption-focused place (Frick et al., 2021), which may cause its avoidance by some consumers.

The present work in progress contemplates the development of at least two different studies that will help to elucidate whether anti and eco consumption attitudes are different sets of attitudes and discover their impact on the purchase of sustainable products online. The first study seeks to examine how these two sets of attitudes affect the purchase of sustainable products in virtual and physical environments. A preliminary questionnaire with 146 valid responses served to explore this research question. Two dependent variables were created to measure respectively the intention to a) shop in a physical store and b) shop on an e-commerce website, both places selling plastic-free products. Participants reported how often they would shop at these two stores. To measure anti-consumption and eco-consumption attitudes, Iyer and Muncy's (2016) anti-consumption scale was used, and the same authors' pro-consumption attitude scale was adapted to reflect preference for consumption of eco-products. First, the properties of both anti and eco-consumption attitude scales were checked. They showed adequate internal consistency and between constructs correlation was 0.39, suggesting that eco and anti-consumption attitudes are different, although not opposite constructs. To determine the effect of anti-consumption and eco-consumption attitudes on the purchase of plastic-free products from a) physical and b) virtual stores, multiple regression analyses were run. Preliminary results show how each set of attitudes is more important in predicting purchase intention for a different business model. While anti-consumption attitudes are (marginally) significant in the case of the physical store (- =0.15; p-value=0.06), attitudes towards eco-consumption are not. The opposite is true in the case of the online store (eco-consumption attitude - =0.28; p-value=0.01).

In terms of theoretical contributions, these preliminary results support the differentiation of anti and eco consumption attitudes. The inclusion of different environmental attitudes, reflecting a preference for different solutions to environmental problems, has not been previously studied, let alone in a virtual environment. In addition, the different sets of attitudes reflected preference for different sustainable purchase options (physical vs. virtual). Despite. anti-consumption attitudes are expected to be associated with with reasons against and thus refusal to purchase (Chatzidakis & Lee, 2013), they can be also effective in predicting certain purchase behaviors Preliminary results of study 1 show how anti-consumption attitudes seem to affect the consumption of sustainable products in a physical store, while eco-consumption attitudes guide purchase intention in virtual environments. Some individuals become anti-consumers for environmental reasons (García-de-Frutos et al., 2018) therefore, it can be possible that anti-consumption attitudes positively affect buying sustainable products in a context of reduced consumption (Ballantine and Creery, 2010). Overall, these findings warrant further evidence, especially regarding additional factors that are likely to explain the internal processes that make anti and eco-consumption attitudes translate into different sustainable consumption behavior.

The future development of this work (study 2) will be thus designed to enhance the knowledge on how technological adoption factors come into play with different types of anti- and eco-consumption attitudes in explaining e-commerce adoption for purchasing different types of sustainable products. In this sense, the study will provide additional evidence from a different context to support the difference between anti and eco-consumption attitudes. Moreover, it is expected that the combination of general attitudinal and specific contextual (i.e., reasons for use and reasons for not use the Internet as purchasing channel) factors help us to have a more complete understanding of how anti-consumption and eco-consumption are articulated to acquire sustainable products online.

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