CRANFIELD UNIVERSITY

Paolo Antonetti

The role of guilt and pride in consumers' self-regulation: an exploration on sustainability and ethical consumption.

Cranfield School of Management

PhD Thesis

Supervisor: Dr Stan Maklan

November 2012

CRANFIELD UNIVERSITY

Paolo Antonetti

The role of guilt and pride in consumers' self-regulation: an exploration on sustainability and ethical consumption.

Cranfield School of Management

PhD Thesis

Supervisor: Dr Stan Maklan

This thesis is submitted for the degree of Doctor of Philosophy

© Cranfield University 2012. All rights reserved. No part of this publication may be reproduced without the written permission of the copyright owner

Abstract

Researchers are interested in understanding the individual processes that favour consumers' self-regulation since they can contribute to the achievement of personal and collective long-term goals in many areas. Sustainable and ethical consumption represents one such context; self-regulation can be a key driver for the solution of environmental and social sustainability challenges.

In a series of three studies, this thesis investigates how guilt and pride contribute to consumers' decisions to purchase sustainable products. The research adopts a multiple methods approach. The first qualitative study explores the process that leads to emotional experiences and describes what characterises feelings of guilt and pride. Five key dimensions that lead to enhanced self-control and stronger experiences of guilt and pride are identified: 1) altruistic value preference, 2) moral relevance of the issue presented, 3) credibility of the ethical claim(s) presented, 4) perception of a trade-off between altruism and self-interest, 5) social visibility of the decision. The two quantitative investigations examine consumers' emotional reactions and how they affect future intentions to purchase sustainable products. It is demonstrated that: 1) feelings of guilt and pride have a positive influence on the intentions to purchase ethical products in the future; 2) intentionality is not necessary to experience guilt or pride; 3) experiences of guilt and pride have a positive impact on consumers' efficacy beliefs; 4) beliefs in self-efficacy and collective efficacy influence positively intentions to purchase ethical products in the future.

This research contributes to the literature on sustainable consumption by exploring how guilt and pride influence the purchase of ethical alternatives. This thesis also contributes to other domains of consumer research by: 1) explaining how guilt and pride influence cognition in self-regulation contexts; 2)

developing a context-bound theory of appraisal in the study of guilt and pride. Implications for practitioners are also critically discussed.

Moral sentiments are sufficient for the harmony of society.

Adam Smith, The Theory of Moral Sentiments (p.23)

An environmentalist with a religious inclination might ask, 'Was the discovery and use of fire our original sin? Were we sinful to continue to pollute the planet?' For most of us the contrite expression of 'Mea culpa!' in a deep green voice is inappropriate. We know that we have made appalling mistakes but we have cast aside the old idea that we are born evil and now acknowledge that the whims of our fickle natures were amplified by technology, so that like a drunkard driving a tank we have accidentally thrashed our world. Guilt is inappropriate; we seek restitution and the restoration of our lost world, not punishment.

James Lovelock, the vanishing face of Gaia (p.150)

Acknowledgements

Without the help of many important people I would not have been able to write this thesis. The friendship, trust and love of friends, family and colleagues have been an inspiration during my time as a PhD student.

I want to thank my wife 子木 for her constant encouragement. She had to put up with too many research-related mood swings during the last three years. Her ability to see the bright and the beautiful in life has been and always will be my strength: 谢谢亲爱的.

I also want to thank my supervisor Dr. Stan Maklan. He is a fantastic role model for anybody hoping to become an academic. His support has made the PhD an enjoyable process and his confidence in my ideas has helped me overcome the difficult times. I will never be able to thank him enough for his support and advice. Thank you!

The members of my review panel were also a great help during my PhD. I am grateful to Professor Hugh Wilson, Dr. Emma Macdonald, Dr. Mark Johnson and Dr. Colin Pilbeam. Their feedback was invaluable and their advice has guided me in the learning process. Challenging my ideas during the panel reviews, they helped me progressing successfully through the different stages of the PhD.

I also acknowledge the generous support of Professor Paul Baines and Dr Radu Dimitriu. Paul was the first to make me seriously think about doing a doctorate and Radu was very supportive during the whole PhD process, often spending time with me to discuss several aspects of my research.

Thanks also to all the doctoral colleagues in mine and other PhD cohorts that have shared good and bad times with me. It was a pleasure to meet so many talented individuals and to share important moments in my personal development with you.

The research presented in this thesis was also made possible by the support of some who gave their time to help me out in many ways. I am especially indebted to my PhD colleagues Helen, Rajiv, Manny, Kamran, Guy and Shelly for their help in the pretesting of various elements of my research and the many insightful discussions we had at different points during the last three years. I also thank the patience and generosity of the thirty participants in the qualitative study presented in this thesis that gave up some of their time to answer my questions.

I want to express my gratitude to everybody in the research department for their support and help during my studies. Wendy Habgood and Irena Pidlyskyj made sure that I could progress smoothly through the PhD programme. I also want to acknowledge the financial support of the School of Management that has made this research possible.

Finally I want to thank my parents, Ermanno and Giuliana, and my sister Chiara. They watched my progress from far away but their love and support made this work possible.

Table of contents

Acknowledgements v

Table of contents vii

List of tables xi

List of figures xiii

Glossary of terms xv

1. Introduction 1

1.1. Consumer behaviour and sustainability 1

1.2. Theoretical background: consumer self-regulation 3

1.3. Research aim and objectives 4

1.4. Contribution of the thesis 5

1.5. Structure of the dissertation 7

2. Literature review 9

2.1. An overview of ethical consumption research 9

2.1.1. The cognitive paradigm 12

2.1.1.1. Attitudes and the theory of planned behaviour 12

2.1.1.2. Values and norms in ethical consumption choices 13

2.1.1.3. The role of self-efficacy in sustainable consumption 15

2.1.2. Another view: inconsistencies in context-dependent choices 17

2.1.2.1. The myth of the ethical consumer: the 'attitude-behaviour' gap 17

2.1.2.2. From an 'ethical consumer' to 'ethical purchases' 18

2.1.3. Emotions: the neglected side of 'moral' consumption 19

2.2. Emotions in self-regulation 20

2.2.1. Self-regulation processes 21

2.2.2. Theories of guilt and pride 22

2.2.2.1. Basic emotions vs. self-conscious emotions 22

2.2.2.2. Appraisals of guilt and pride 24

2.2.3. Guilt and consumer behaviour 29

2.2.3.1. Appraisal of guilt in ethical consumption 31
2.2.3.2. Consequences of feeling guilty 32
2.2.4. Pride and consumer behaviour 34
2.2.4.1. Appraisal processes of pride 35
2.2.4.1. Consequences of feeling proud 36
2.3. Moral emotions, self-regulation and ethical purchases 37
2.3.1. Gap 1: What type of consequences? 37
2.3.2. Gap 2: What type of appraisals? 38
2.3.3. Filling the gaps 38
3. Overview of the methodological approach 41
3.1. Multiple methods research 41
3.2. Summary of the research design 43
3.3. Philosophical considerations 45
3.4. Methodology of Study 1 49
3.4.1. Research design 49
3.4.2. Participants 51
3.4.3. Data analysis 52
3.4.4. From study 1 to study 2 55
3.5. Methodology of study 2 55
3.5.1. Procedures 56
3.5.2. Scenarios 56
3.5.3. Participants 58
3.5.4. Measures 60
3.5.5. From study 2 to study 3...and back to study 1 61
3.6. Methodology of study 3 62
3.6.1. Procedures 62
3.6.2. Scenarios 63
3.6.3. Participants 68
3.6.4. Measures 69
3.7 Conclusions 70

4. Study 1: Appraisal process and consumers' emotional experiences 71
4.1. Introduction 71
4.2. Findings 72
4.2.1. The appraisal of guilt and pride 72
4.2.2. The experience and consequences of guilt and pride 83
4.2.3. The role of efficacy in the emotional process 85
4.3. Discussion 94
5. Study 2: Moral emotions and future consumption choices 99
5.1. Introduction 99
5.2. Findings 102
5.3. Discussion 109
6. Study 3: Moral emotions and efficacy beliefs 113
6.1. Introduction 113
6.2. Findings 117
6.3. Discussion 123
7. General discussion 127
7.1. Guilt and pride in ethical consumption 127
7.2. Guilt and pride in self-regulation 132
7.3. Emotions and consumer behaviour 134
7.4. Implications for practitioners 136
7.5. Limitations 139
7.6. Areas for further research 142
8. Conclusion 145
8.1. Research Problem 145
8.2. Methodological considerations 146
8.3. Theoretical and managerial contributions of the research 147
8.4. Ethical implications raised by the research 148
8.5. Concluding remarks 150
References 151
Appendix A – Pretesting of the scenarios used in study 1 191

Appendix B – Scenarios used in study 1 193
Appendix C – Interview guide used in Study 1 196
Appendix D – Transcript of one interview (Participant 15) 200
Appendix E – Questionnaire used in study 1 219
Appendix F – Coding report for study 1 229
Appendix G – Scenarios used in study 2 233
Appendix H – Scales used in study 2 237
Appendix I – Scenarios used in study 3 240
Appendix J – Scales used in study 3 244
Appendix K – Assessment of the impact of common-method variance 247

List of tables

Table 1 Research objectives and contributions 6
Table 2 Structure of the investigation 7
Table 3 Summary of the main literature on ethical consumption 11
Table 4 The relationships between the extant literature and this study's contributions 40
Table 5 Key characteristics of a pragmatic approach 48
Table 6 Characteristics of participants (study 1) 52
Table 7 Summary of the scenarios investigated (study 2) 57
Table 8 Sample characteristics (study 2) 59
Table 9 Summary of the scenarios used (study 3) 65
Table 10 Sample characteristics (study 3) 68
Table 11 Study's objectives and contribution 71
Table 12 Experiences of pride and efficacy beliefs 87
Table 13 Experiences of guilt and efficacy beliefs 91
Table 14 Study's objectives and contributions 99
Table 15 Research hypotheses (study 2) 102
Table 16 Summary of the means for the main constructs (study 2) 103
Table 17 Assessment of the measurement model (study 2) 104
Table 18 Analysis of the loadings of the items on the two different efficacy constructs (study 2) 105
Table 19 Correlation between latent constructs (study 2) 105
Table 20 Structural path estimates (study 2) 106
Table 21 Summary of the findings (study 2) 109
Table 22 Study's theoretical contribution 114
Table 23 Research hypotheses (study 3) 117
Table 24 Summary of the means for the main constructs (study 3) 118
Table 25 Assessment of the measurement model (study 3) 119

Table 26 Analysis of the loadings of the items on the two different efficacy constructs (study 3) 120
Table 27 Correlation between latent constructs (study 3) 120
Table 28 Structural path estimates (study 3) 121
Table 29 Summary of the findings (study 3) 123
Table 30 Theoretical and managerial contributions offered by this research .. 128
Table 31 Correlations between the variables in the model and social desirability measure (study 2) 141
Table 32 Summary of key statistics in the pretesting of the scenarios 192
Table 33 Assessment of CMV impact (study 2) 248
Table 34 Assessment of CMV impact (study 3) 249

List of figures

Figure 1 The theory of planned behaviour 13
Figure 2 An appraisal theory of emotions 25
Figure 3 Process model of self-conscious emotions 26
Figure 4 Multiple methods designs 43
Figure 5 Chronology of the research process 44
Figure 6 Examples of scenarios adopted in study 3 (scenario 5/scenario 4) 67
Figure 7 Images representing the self-control process experienced by consumers with altruistic value preferences 74
Figure 8 Overcoming confusion and attributing moral relevance to a purchase decision 77
Figure 9 The importance of social visibility when evaluating ethical products.. 82
Figure 10 Outcomes of guilt experiences 96
Figure 11 Outcomes of pride experiences 97
Figure 12 Summary of the path-model (study 2) 108
Figure 13 Summary of the path-model (study 3) 122
Figure 14 The appraisal process of guilt and pride in ethical consumption 130

Glossary of terms

Appraisal theory: in social-psychology it indicates a body of theories that explain emotions as the outcome of an appraisal process. This process describes how events trigger an emotional reaction. Theories are numerous and they present sometimes divergent explanations of what causes emotions. In general appraisal theory recognises a role for cognition in the emotional experience although it does not require appraisals to be conscious processes (see Kappas, 2006 and Moors, 2009).

Attitude-behaviour gap: in the context of research on ethical consumption this term summarises the empirical observation that, despite surveys indicate a strong interest of consumers for environmentally friendly and ethical products, these alternatives represent a small share of the market. Consequently, scholars have argued that there is a clear gap between consumers' attitudes towards these products and their actual behaviour.

Attribution theory: in social-psychology it indicates the process of attribution of our own or others' behaviour to specific causes. Attribution theory has been used in the context of emotion research to clarify and explore different types of appraisal processes (Tracy and Robins, 2004; Gerrod, 2004).

Basic emotions: in social-psychology this term indicates a group of emotions that are associated with universal facial expressions. Some models argue that basic emotions are also associated with specific forms of action readiness that were influenced by patterns of evolutionary adaption. According to this traditional view, for example, fear would be characterised by a fleeing response.

Collective efficacy: represents our beliefs in the ability of the group to achieve a certain goal or outcome. In the context of this research high collective efficacy beliefs indicate that consumers think that the purchase of an ethical product, by a group of consumers they feel part of, will make a

significant difference in tackling the ethical issues the product purports to address.

Ethical consumption: this term is used in this thesis to represent the social phenomenon of consumers' interest in products that address moral issues. It is sometimes identified with forms of activism although in the academic literature (in marketing journals especially) ethical consumption is more loosely associated with consumption practices (i.e. not just purchases) that imply a consideration for 'green' or sustainable development issues.

Guilt: is a negative feeling experienced by individuals when they realise they have acted inconsistently with goals, standards or norms that are considered valuable. Guilt, unless otherwise specified, is here considered as a *momentary state* that arises upon reflection on a past action. This is in contrast with the conceptualisation of guilt as a *personal trait* (see Tangney and Dearing, 2002 for details).

Mixed-methods research: it indicates research combining quantitative and qualitative methodologies (Creswell and Plano Clark, 2007). Often the term multiple methods research is used as a synonym and in the context of this thesis both terms are used interchangeably to refer to research conducted combining a mix of different methodologies.

Multiple methods research: it indicates the type of research in which researchers draw on data from more than one source and employ more than one type of analysis (Davis et al., 2010, p. 468). Often the term mixed-methods research is used as a synonym and in the context of this thesis both terms are used interchangeably to refer to research conducted combining a mix of different methodologies.

Pragmatism: it is a philosophical approach to knowledge that stresses the importance of the consequences of theories as a criterion to establish the value of knowledge. It suggests that a) all observations are at least at some level

theory-laden; b) knowledge is always probabilistic (i.e. the problem of induction); c) research is a social enterprise influenced by social norms and practices and; d) hypotheses cannot be tested in isolation from a series of related assumptions and beliefs about reality (Johnson and Onwuegbuzie, 2009).

Pride: is a positive feeling experienced by individuals when they realise they have acted consistently with goals, standards or norms that are considered valuable. Pride, unless otherwise specified, is here considered as a *momentary state* that arises upon reflection on a past action. This is contrast with the conceptualisation of pride as a *personal trait* (see Tracy and Robins, 2007a for details).

Self-conscious emotions: in social psychology this term indicates a group of emotions (including guilt and pride) that are 1) activated by an attentional focus on the self and 2) have implications for how the individual experiences and values the self. This label was originally developed to underline the importance of the self, and cognitions about the self, for some emotions; and differentiate this class of emotions from the 'basic' emotions.

Self-efficacy: represents our beliefs in our ability to achieve a certain goal or outcome. In the context of this research high self-efficacy beliefs indicate that consumers think that the purchase of an ethical product will make a significant difference in tackling the ethical issues the product purports to address.

Structural equation modelling (SEM): it is a statistical technique that allows the investigation of causal relationships through the estimation of several mathematical equations based on quantitative data and a number of theoretical assumptions. It indicates a family of statistical techniques that can vary significantly depending on the method used for estimation of the statistical model and the software used by the researcher. In this study a specific type of

SEM technique is implemented which uses a partial least squares algorithm for the estimation of the model's parameters (see Hair et al., 2011 for details).

Sustainability: encompasses notions of responsibility and stewardship; it is associated with the idea of sustainable development and comprises economic, social and environmental dimensions. It implies that humans are responsible for environmental sustainability i.e. using existing ecological resources in ways that do not compromise the ability of future generations to meet their needs. The social dimension is concerned with the alleviation of poverty, the promotion of social justice and in general of human development. The economic dimension is concerned with the development and spreading of economic opportunities at a global level. In this thesis sustainability is a general term reflecting the whole of these concerns and specifically the impact that corporate practices have on society and the environment.

1. Introduction

The domain, objectives and scope of this thesis are discussed in the context of current debates on social and environmental sustainability. The research context that underpins this investigation is also introduced through a discussion of general issues of self-regulation in consumer behaviour. Finally, the aims and objectives of the research are presented.

1.1. Consumer behaviour and sustainability

Social and environmental sustainability are important management challenges (Haanaes et al., 2011; Polman, 2012) given the scientific evidence on the ecological and social risks that are associated with existing patterns of economic activities (Houghton et al., 2001; Rockström et al., 2009). Sustainable, responsible or ethical consumption, terms used often interchangeably in the literature (e.g. Prothero et al. 2011), is an important topic in this debate (Harrison et al., 2005; Jackson, 2006). In fact, any transition to a sustainable economic system will require a change in the consumption patterns of individual consumers (Stern, 1992; Huang and Rust, 2010). One of the approaches adopted by organisations has been the commercialisation of ethical products; that is products that promote at least one ethical feature that tries to address issues of environmental and social sustainability (Renard, 2003; Taylor, 2005; Harrison et al., 2005; Newholm and Shaw, 2007; Hartlieb and Jones, 2009). This form of "green marketing" (Peattie, 2001), usually represents only one component of a more ambitious corporate strategy for the promotion of sustainability (Unilever, 2011; M&S, 2012). Nonetheless successful labelling initiatives such as Fairtrade (Raynolds, 2012) and popular brands in many categories (e.g. The Body Shop, Ben and Jerry's, Toyota Prius, etc.) have

benefited from consumers' interest in products that try to address important environmental and social issues. Companies and governments also promote more sustainable lifestyles through the use of significant amounts of persuasive messages (e.g. Leonidou et al., 2011). For this purpose, marketing campaigns often adopt emotional messages based on negative emotions such as guilt and fear (Belz and Peattie, 2009; Hesz and Neophytou, 2010).

Consumer behaviour scholars increasingly research ethical consumption (Jackson, 2004; Newholm and Shaw, 2007; Prothero et al., 2011) and related areas such as recycling (Thøgersen, 1996; Lord and Putrevu, 1998; Guerin et al., 2001), energy conservation (Grosche and Vance, 2009; Gyberg and Palm, 2009; Gadenne et al., 2011) and voluntary simplicity (Shaw and Newholm, 2002; Huneke, 2005; McDonald et al., 2006; Alexander and Ussher, 2012). Despite this increasing attention, there is limited research on the role that emotions play in the purchase of ethical products (Gregory-Smith et al., forthcoming). The few studies in this area comment briefly on their potential impact, offering generic descriptions that do not explore sufficiently the psychological processes behind the emotional experiences and the implications that emotions have on consumer choices (Leonard-Barton and Rogers, 1980; Bray et al., 2010; McEachern et al., 2010). Nonetheless, these studies demonstrate the importance that emotions have on ethical consumption choices and suggest the need for further research in this area.

This thesis partially fills this gap investigating the role of two emotions, guilt and pride, as drivers of consumer self-regulation. The theoretical background of the research is discussed next.

1.2. Theoretical background: consumer self-regulation

Sustainable consumption can be considered as a specific case of self-regulation, where conflicting goals are at stake and the long-term interest of the consumer (i.e. the choice of a sustainable alternative) might be in contrast with short-term objectives (Baumeister, 2002; Vohs et al., 2008). There is an established research tradition that investigates the role of self-control in certain consumption decisions. Overconsumption of food, binge drinking and impulse buying are all examples of situations where conflicting goals can lead to failures in self-regulation (e.g. Baumeister, 2002, Dewitte et al., 2009; Argo and White, 2012). In the context of sustainability, consumers increasingly face decisions that involve self-control dilemmas.

However the purchase of ethical products does not involve only the balancing of short-term or long-term personal goals but it comprises a moral dimension. Increasing awareness of environmental and social sustainability challenges, coupled with the rising availability of sustainable alternatives, poses moral questions (Barnett et al., 2005; Belz and Peattie, 2009). This is because the consequences of a certain behaviour are not directly experienced by the decision-maker but might affect others, or society in general (Staub, 1993). For example, the purchase of a highly polluting car by a consumer in the UK, will contribute to the worsening of climate change whose negative consequences will be ultimately experienced by future generations or by other communities living in areas that are at risk because of rising sea levels. The decision-maker is asked to evaluate to what extent the purchase of a certain product is morally justifiable (Caruana, 2007).

Guilt and pride have been previously investigated from both these perspectives. Scholars interested in consumer self-regulation have analysed their influence on behaviour (Patrick et al., 2009; Agrawal and Duhachek, 2010). At the same time, others call them "moral emotions" for their role in supporting ethical

behaviour (Blasi, 1999; Haidt, 2003; Tangney et al., 2007). Sustainable consumption choices allow exploring guilt and pride at the overlap between these two approaches: both are sources of moral motivation and personal self-control (Baumeister and Exline, 1999; Baumeister, 2002; Baumeister et al., 1995).

1.3. Research aim and objectives

The decision to focus jointly on guilt and pride is justified both practically and theoretically. Guilt and pride share many characteristics in terms of the underlying psychological theories that describe their activation and consequences for moral behaviour (Niedenthal et al., 1994; Tracy and Robins, 2004; Tangney et al., 2007). They also represent two complementary tools for marketers (one positive and one negative). It is deemed appropriate to compare and contrast their effectiveness in influencing decision-making.

This thesis aims to explore guilt and pride in the context of ethical or responsible purchases. Consistent with previous emotion research, the thesis investigates: 1) the activation process that leads to emotional reactions (Roseman et al., 1990; Kappas, 2006; Watson and Spence, 2007; Soscia, 2007) and 2) the consequences of emotions on individual attitudes and behaviours (Blasi, 1999; Tangney et al., 2007; Baumeister et al., 2007). Consequently the dissertation has three key objectives:

1. To understand what causes consumers to experience feelings of guilt and pride in ethical consumption situations.
2. To explore whether feelings of guilt and pride affect consumers' beliefs about sustainability.
3. To assess the impact of feelings of guilt and pride on consumers' intentions to engage in sustainable purchases.

This thesis develops new knowledge through a mix of both qualitative and quantitative studies, in order to create a new theoretical account and test some elements of the theory proposed (Creswell and Plano Clark, 2007; Davis et al., 2010).

1.4. Contribution of the thesis

This thesis develops a number of critical contributions that extend our understanding of guilt and pride in the context of research. Table 1 summarises the theoretical contributions and explicitly links them to the research objectives. The first contribution extends our knowledge of guilt and pride appraisal processes in consumer behaviour. This investigation demonstrates that people do not need to be intentionally responsible for an (un)ethical purchase in order to experience feelings of guilt or pride. Even when consumers are forced to buy an ethical brand of coffee, because no other alternative is available, they will still feel proud about their choice. This has important implications that are explored more in-depth in the following chapters.

Moreover, this thesis presents five key dimensions that are important influences in the emotional appraisal. These dimensions, it is proposed, can influence the intensity of guilt or pride feelings.

The third and fourth contributions are related to each other. It is suggested that 1) emotional experiences influence consumers' efficacy beliefs and 2) efficacy beliefs motivate the purchase of ethical products.

Finally, this thesis contributes to existing debates on ethical consumption by demonstrating that both guilt and pride have a positive influence on future intentions to purchase ethical products. The thesis reinforces the importance of these emotions in marketing strategies aimed at encouraging sustainable behaviour.

Table 1 Research objectives and contributions

Research objective	Theoretical contribution	Managerial implications
Objective 1: To understand what causes consumers to experience feelings of guilt and pride in ethical consumption situations.	**A.** Shows that intentionality is not necessary in order to experience guilt/pride and that consumers experience these emotions even when the purchase of an (un)ethical product is caused by the circumstances of the purchase.	Feelings of guilt/pride can be leveraged by marketers even when the purchase of an (un)ethical product could be rationalized and attributed to situational circumstances.
	B. Identifies five dimensions (altruistic value preference, moral relevance of the issue presented, credibility of the ethical claim(s) presented, perception of a trade-off between altruism and self-interest, social visibility of the decision) that lead consumers to enhanced self-control and stronger feelings of guilt/pride.	Marketers can leverage the five dimensions in order to elicit stronger feelings of guilt/pride.
Objective 2: To explore whether feelings of guilt and pride affect consumers' beliefs about sustainability with potential further consequences for sustainable consumption.	**C.** Demonstrates that experiences of guilt/pride have a positive impact on consumers' efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) about sustainability.	Guilt/pride contributes to consumers' perception of their personal and collective ability to affect sustainability challenges.
	D. Estimates the impact that efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) have on future intentions to purchase ethical products.	Efficacy beliefs can be reinforced in order to promote ethical purchases.
Objective 3: To assess the impact of feelings of guilt and pride on consumers' intentions to engage in sustainable purchases in the future.	**E.** Estimates the impact of feelings of guilt/pride on future intentions to purchase sustainable products (and avoid unethical products).	Guilt/pride experiences can be leveraged to encourage consumers to purchase ethical products.

1.5. Structure of the dissertation

This thesis is structured around three empirical investigations. These studies constitute the evidence supporting the contributions mentioned above. Before presenting the different empirical studies, a literature review chapter introduces the theoretical debates in this area of research. Subsequently, the methodology used in the research is presented. For each study the findings and the discussion of the evidence are presented. Table 2 is an abbreviated version of Table 1: it shows how each study relates to the different contributions and research objectives. At the beginning of each study this table will be used to better contextualise the specific investigation within the context of the overall research project.

Table 2 Structure of the investigation

Research objective	Theoretical contribution developed	Empirical Study
Objective 1	A	STUDY 2
		STUDY 3
	B	STUDY 1
Objective 2	C	STUDY 2
		STUDY 3
	D	STUDY 2
		STUDY 3
Objective 3	E	STUDY 2
		STUDY 3

After presenting the three empirical studies separately, a general discussion section examines the current research in the context of existing debates on ethical consumption and consumer behaviour. The implications for managers are also discussed to illustrate the relevance of the study for practice. A

concluding chapter summarises the research process and outlines the key arguments presented in the thesis.

2. Literature review

This chapter presents the relevant theoretical background in order to 1) position the existing research within extant scholarly debates, 2) offer evidence for the theoretical importance of this thesis and, 3) make explicit the contribution to knowledge argued in the dissertation. This chapter is divided in three sections. The first one reviews the literature on ethical consumption, summarising the main explanations of this phenomenon offered in the literature. The second discusses the main theories around emotion and self-regulation in order to present how guilt and pride influence self-regulation. Finally, the different streams of literature are linked to the research objectives, in order to illustrate how the contribution developed in this thesis addresses two important research gaps.

2.1. An overview of ethical consumption research

With the term ethical or sustainable consumption, this thesis refers to consumers' interest in and purchase of products that address moral issues related to sustainability. Although some authors associate this term with forms of consumer activism (Harrison et al., 2005; Micheletti and Follesdal, 2007) or with consumption practices such as recycling and voluntary simplicity (Bekin et al., 2005; Papaoikonomou et al., 2012), in this research I focus on the study of consumers' consumption choices and their decision to purchase or avoid a certain product or brand on the basis of explicit ethical information. My definition of ethical consumption follows the work of Shaw and Shiu (2003) and Auger et al. (2008) that focuses explicitly on purchase decisions.

During the last 40 years, research on consumer behaviour in relation to environmental and social sustainability has significantly expanded (Jackson, 2006). An important segment of this research is dedicated to the understanding

of the motivation to behave sustainably (Prothero et al., 2011). Three main streams characterise this body of knowledge. The first one assumes a predominantly cognitive approach to ethical consumption. This approach stresses the importance of rational decision-making and tends to view decisions as a result of stable mental constructs (i.e. beliefs, goals, norms and values) that the consumers hold before the purchase. An assumption of linearity underpins the links between attitudes, intentions and behaviours (Devinney et al., 2010). The evidence of a gap between stated intentions and actual behaviour, challenges the ability of this approach to account for many ethical consumption situations (Carrigan and Attalla, 2001; Chatzidakis et al., 2007; Bray et al., 2010; Carrington et al., 2010). The second approach addresses the inconsistencies between consumers' beliefs and their behaviours, proposing a view that stresses the importance of contextual variables in the construction of choices (Cornelissen et al., 2008; Devinney et al., 2010; Luchs et al., 2010). The focus in this second stream is on perceptions and reactions to external stimuli (Bettman et al., 1988). The third stream investigates the role of emotions in ethical consumption decisions. Although emotion and cognition cannot be separated completely (Tangney, 2003), the distinctive feature of these studies is their focus on feelings as potential drivers of choices. Table 3 summarises the main references within each of these three approaches. This summary reveals which approach has dominated the literature. Each stream of literature is reviewed individually, underlining its key contributions.

The studies discussed here focus on consumption and/or potential antecedents of behaviour measured at an individual level. This choice is dictated by the focus of this research and its underlying methodological and conceptual approach. There are nonetheless numerous investigations that are advancing our knowledge of ethical consumption focusing on the role of consumer culture (Chatzidakis et al., 2012) or exploring this topic from a sociological perspective (Black and Cherrier, 2010).

Table 3 Summary of the main literature on ethical consumption

	Representative selection of studies	Main theories adopted
Cognitive approach	Alwitt and Pitts, 1996; Bagozzi and Dabholkar, 1994; Bamberg and Moser, 2007; Banbury et al., 2012; Berger and Corbin, 1992; Bohlen et al., 1993; Bratt, 1999; Chan and Lau, 2000; Chan, 2001; Chan et al., 2008; Clark et al., 2003; Cleveland and Laroche, 2012; Corral-Verdugo et al., 2003; Crosby and Gill, 1981; De Groot and Steg, 2009; De Pelsmacker and Janssens, 2007; Doran, 2009; Dunlap and Van Liere, 1978; Ellen et al., 1991; Ellen, 1994; Follows and Jobber, 2000; Grob, 1995; Grunert and Juhl, 1995; Hartmann and Apaolaza-Ibáñez, 2012; Hines et al., 1987; Homburg and Stolberg, 2006; Kaiser, 2006; Kalafatis et al., 1999; Kassarjian, 1971; Kilbourne and Beckmann, 1998; Kilbourne and Pickett, 2008; Kilbourne et al., 2002; Kilbourne et al., 2009; Kinnear et al., 1974; Mainieri et al., 1997; Maloney and Ward, 1973; 1975; Minton and Rose, 1997; Mohr et al., 2001; Mostafa, 2007; Osterhus, 1997; Papaoikonomou et al., forthcoming; Pepper et al., 2009; Pickett et al., 1993; Polonsky et al., 2012; Rice, 2006; Roberts, 1996; Schlegelmilch et al., 1996; Schwepker and Cornwell, 1991; Sen et al., 2001; Shaw and Shiu, 2003; Smith et al., 1994; Sparks and Shepherd, 1992; Steg et al., 2005; Stern et al., 1998; Tanner and Kast, 2003; Taylor and Todd, 1995; Thøgersen and Olander , 2003; Urien and Kilbourne, 2011; Vining and Ebreo, 1992; Whitmarsh and O'Neill, 2010.	▪ Theory of planned behaviour (Ajzen, 1991) ▪ Norm activation model (Schwartz, 1977) ▪ New environmental paradigm (Dunlap and Van Liere, 1978) ▪ Universal value types (Schwartz, 1994) ▪ Value-belief-norm theory (Stern et al., 1999).
Contextual approach	Auger et al., 2008; Berger and Kanetkar, 1995; Cornelissen et al., 2007; Griskevicius et al., 2010; Luchs et al., 2010; Olson, 2012; White et al., 2012.	▪ Self-perception theory (Bem, 1972); ▪ Just-world beliefs (Lerner, 1980); ▪ Costly signalling theory (Zahavi, 1975).
Emotional approach	Carrus et al., 2008; Chan and Lau, 2000; Chan, 2001; Granzin and Olsen, 1991; Gregory-Smith et al., forthcoming; Grob, 1995; Kaiser, 2006; Lindenmeier et al., 2012; Mayer and Frantz, 2004; Moons and De Pelsmacker, 2012; Nisbet et al., 2009; Schultz, 2000; Schultz, 2001; Smith et al., 1994.	▪ Anticipated emotions (Mellers and McGraw, 2001) ▪ Emotions as dispositions (Tangney and Dearing, 2002)

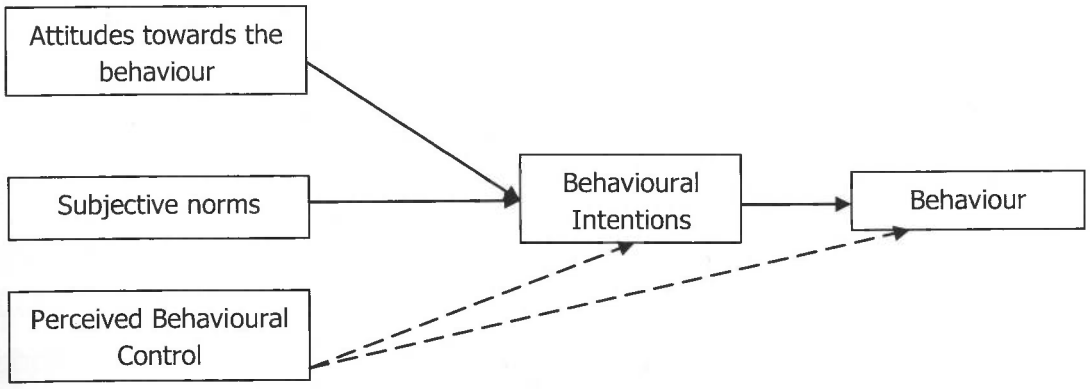
2.1.1. The cognitive paradigm

Table 3 shows that the majority of studies adopt a cognitive approach. Within this body of literature three areas of research are noticeable: 1) the study of how attitudes influence purchases; 2) investigations on the role of personal norms and values and 3) research on the role of self-efficacy in ethical consumption.

2.1.1.1. Attitudes and the theory of planned behaviour

The theory of planned behaviour (Ajzen, 1991 - TPB) is probably the most popular model of intentional behaviour discussed in the literature (Armitage and Conner, 2001) and several authors show its ability to explain ethical consumption choices (Taylor and Todd, 1995; Alwitt and Pitts, 1996; Kalafatis et al., 1999; De Pelsmacker and Janssens, 2007). According to this model, ethical consumption decisions are influenced by: 1) individual attitudes towards the specific ethical product under consideration, 2) the perceived subjective norms that influence consumers and 3) the perceived behavioural control in the context where the decision takes place. Subjective norms represent the perception of the expectations that significant others (such as family members or friends) have in relation to a certain course of action. Perceived behavioural control measures perceptions of the ability to actually perform the behaviour (Ajzen, 1991).

Some scholars suggest including in the theory, variables measuring an explicitly 'moral' motivation (Thøgersen, 1996; Thøgersen, 2000). Extended models of the TPB demonstrate the importance of perceived ethical obligation and perceptions of self-identity in reinforcing the intentions to purchase ethical alternatives (Sparks and Shepherd, 1992; Shaw et al., 2000; Shaw and Shiu, 2003; Whitmarsh and O'Neill, 2010).



Adapted from Ajzen, 1991

Figure 1 The theory of planned behaviour

2.1.1.2. Values and norms in ethical consumption choices

The TPB conceives attitudes as 1) an assessment of the consequences of a certain action, 2) the likelihood that these consequences will materialise and 3) the judgement on the favourability of such consequences (Ajzen and Fishbein, 1980). Critics question the ability of this calculative conceptualisation to account for the ethical implications of consumption (Thøgersen, 2000; Bamberg and Moser, 2007; Doran, 2009). From this opposing point of view, ethical decisions are based on principles and reflect social values and norms that cannot be completely reconciled with the idea of attitudes (see also Caruana, 2007 and Chan et al., 2008). To overcome this limitation a significant amount of research has focused on the importance of normative influences and the role of personal values in driving ethical consumption choices.

For example Doran (2009) and Follows and Jobber (2000) demonstrate the importance of altruistic values in motivating consumers towards the purchase of ethical products. These findings are replicated in several studies and in various contexts (e.g. Grunert and Juhl, 1995; Stern et al., 1998; Thøgersen and Olander, 2002; Thøgersen and Olander , 2003; Rice, 2006; Pepper et al.,

2009; Urien and Kilbourne, 2011). Other scholars show how personal norms, when activated by specific environmental circumstances, motivate responsible behaviour (Minton and Rose, 1997; Osterhus, 1997). Other constructs that are explicitly based on ethical considerations are environmental concern (Kassarjian, 1971; Schwepker and Cornwell, 1991; Mainieri et al., 1997) and perception of responsibility (Wells et al., 2011). Some researchers try to link all these variables together to develop a model where altruistic values are antecedents of individual moral norms and these, in turn, are translated into more sustainable behavioural intentions (Stern et al., 1998; Steg et al., 2005). This view argues that a preference for more equitable social outcomes and a desire of care for the environment translate into specific norms of behaviour and intentions to act in support of sustainability.

A different stream of research suggests that societal norms have the central role in supporting (or hindering) sustainable behaviour (Dunlap and Van Liere, 1978; Kilbourne, 1998; Dunlap, 2008). This view maintains that there are two general social paradigms: the Dominant Social Paradigm (DSP) and the New Environmental Paradigm (NEP). The first one values economic growth and considers environmental degradation as merely a technical problem that will be eventually fixed by new technological discoveries. The NEP instead proposes a world-view based on respect for the environment and an acknowledgement of the 'limits of growth' (Dunlap and Van Liere, 1978; Kilbourne, 1998; Kilbourne et al., 2002). There is evidence linking individual acceptance of these two paradigms with specific attitudes and behavioural intentions. People who agree with the DSP tend to be less concerned about the environment while consumers who support the NEP have positive attitudes towards the environment and tend to consume more responsibly (Kilbourne et al., 2002; Kilbourne et al., 2009).

2.1.1.3. The role of self-efficacy in sustainable consumption

Developed within research on social learning theory, self-efficacy is an important concept for ethical consumption research. In the original formulation, self-efficacy refers to the perceived beliefs in one's ability to perform a certain task (Bandura, 1982). From this perspective, it should be conceptually differentiated from beliefs about the ability to achieve outcomes or goals that are relevant to the individual (Bandura, 1982; Keller, 2006). This second type of beliefs, relating to the ability to achieve goals or outcomes, is often studied in health psychology and termed perceived response efficacy (Rogers, 1983; Keller, 2006). However this differentiation between outcomes and tasks is largely irrelevant in ethical consumption research. Scholars are concerned mostly with consumers' perceptions of their ability to achieve sustainability-related goals (e.g. Hanss and Böhm, 2013). This is because consumers' ability to perform the task of purchasing ethical alternatives is not questioned, especially in a modern market environment where most retail outlets offer a wide range of ethical products. Consequently in this study I define self-efficacy as comprising beliefs about the consumer's ability to attain a certain valued outcome or goal (Bandura, 1997).

Previous research consistently shows the importance of self-efficacy (often also called 'consumer perceived effectiveness') for the motivation to purchase ethical products. Many scholars have identified that this variable has a positive impact on the intentions to behave sustainably (Kinnear et al., 1974; Webster, 1975; Ellen et al., 1991; Berger and Corbin, 1992; Thøgersen, 2000; Rice, 2006). The concept of self-efficacy has been explored in many different areas of applied psychology (Gecas, 1989). There is evidence showing that when beliefs about the ability to obtain a certain goal are reinforced, individuals' motivation will be also increased. This is certainly the

case in ethical consumption, as documented by a significant body of literature (see a review by Cotte and Trudel, 2009).

In several domains of the social sciences, self-efficacy is examined jointly with collective efficacy. This correlated construct represents an individual's beliefs about the ability of the group to obtain a certain outcome. Collective efficacy has received significant attention in various areas of research and scholars show that stronger beliefs in collective efficacy increase the motivation to act consistently with collective goals (Bandura, 2000; Fernández-Ballesteros et al., 2002; Short et al., 2005; Schechter and Tschannen-Moran, 2006; Dithurbide et al., 2009; Skaalvik and Skaalvik , 2010; Federici and Skaalvik, 2011; Ilia et al., 2011; Jensen et al., 2011; Lee et al., 2011; Kurt et al., 2012). There is very little research on this construct in ethical consumption. One exception is a study by Homburg and Stolberg (2006) that discusses the role of collective efficacy in relation to consumers' likelihood of pro-environmental behaviour. In a study on motivations to boycott, Sen et al. (2001) analyse a construct similar to collective efficacy. They show that an individual's willingness to participate in a boycott is affected by the perception that the campaign will be successful. Since most sustainability challenges are associated with the need for collective changes in behaviour, it is reasonable to expect that collective efficacy could influence sustainable consumption choices. However it might be difficult for consumers to imagine a 'collective' dimension to consumption. Most daily consumption choices are not necessarily part of a pattern of social interactions. In this thesis the concept of collective efficacy is explored and evidence on its importance in ethical consumption choices is presented.

2.1.2. Another view: inconsistencies in context-dependent choices

Cognitive approaches demonstrate the importance of attitudes, values, personal norms and efficacy beliefs in ethical consumption choices. Several scholars criticise this literature because its assumptions are challenged by the attitude-behaviour gap. This section reviews the evidence for a gap between what consumers say and what they actually do and illustrates how the context of the purchase explains this gap.

2.1.2.1. The myth of the ethical consumer: the 'attitude-behaviour' gap

The expression attitude-behaviour gap indicates that, although in surveys the majority of people declare positive attitudes towards sustainable products, only a small minority regularly buys ethical alternatives (Chatzidakis et al., 2007; Carrington et al., 2010). Some authors mention a 30 to 3 ratio, based on the idea that out of a 30% of respondents that state their intentions to buy sustainable products, only a 3% will translate this into actual action (Young et al., 2010; Davies et al., 2012).

Scholars propose two explanations of this gap. On one hand, researchers investigate the contextual factors that create a barrier for ethical consumption decisions. Actual contextual variables as well as perceptual variables can create a discrepancy between intentions and behaviours. The former includes variables such as price and availability, while perceived quality or perceived image are examples of relevant perceptual variables (Bray et al., 2010; Carrington et al., 2010). Consumers tend to be cynical about ethical products (Bray et al., 2010; Odou and de Pechpeyrou, 2011) and justify their unethical choices through a series of arguments aimed at decreasing their sense of moral responsibility (Chatzidakis et al., 2007; Eckhardt et al., 2010).

Some argue that the idea of an 'ethical consumer', concerned by the consequences of his or her actions, is purely an academic creation. This myth is developed out of a desire to 'moralise' consumption choices and has little empirical support (Devinney et al., 2010). This scathing criticism seems to portray unfairly the evidence reviewed above: the relationship between certain stable value preferences and ethical consumption is uncontroversial and cannot be justified only on the basis of social desirability bias (e.g. Osterhus, 1997; Doran, 2009). At the same time, however, stable personal traits cannot explain all human behaviours. Evidence in social-psychology shows that decision-making is context dependent and often does not rely on conscious thought (see Baumeister et al., 2011). Consequently, a stream of research has developed that explains ethical consumption as based on contextual influences. Rather than focusing on 'ethical consumers', it is more profitable to investigate 'ethical purchases'.

2.1.2.2. From an 'ethical consumer' to 'ethical purchases'

Scholars present different explanations to account for ethical purchases. Although these theories do not always consider altruism as a key motivational force, there is evidence that for a small minority the ethical alternative offers an intrinsic value even when offered at a higher price (Auger et al., 2003; Auger et al., 2008; Olson, 2012). White et al. (2012) further clarify this process. They show that consumers are willing to support fair trade when the communication of high need is matched by reassurances in the ability to redress the injustices presented. On the other hand, if the high altruistic appeal is not supported by such reassurances, the likelihood of support for fair trade decreases (White et al., 2012).

The identification of a potential 'sustainability liability' (Luchs et al., 2010) represents another key contribution to this debate. Scholars note that certain

product categories are not suitable for the promotion of sustainability credentials. Consumers, despite their general interest in sustainability, tend to associate gentleness-related attributes to products promoting ethical credentials. Consequently, promoting features associated with sustainability decreases preference for those products whose main benefit is associated with strength and power (Luchs et al., 2010).

Other scholars focus their attention on the image associated with ethical products. After an environmentally friendly behaviour, which was not primarily motivated by environmental attitudes, consumers re-attribute the environmental concern to themselves. This process creates a 'social label' that lead buyers to identify themselves as ecologically concerned (Cornelissen et al., 2007). This process then leads to more environmentally friendly choices in subsequent purchases.

Another account of ethical consumption relies on the importance of status competition as a potential explanation of altruistic behaviour (Zahavi, 1975; Fehr and Fischbacher, 2003; Van Vugt et al., 2007). Scholars demonstrate that, when status motives are activated, people are more likely to buy green products. This trend is accentuated when the green alternative is more expensive (Griskevicius et al., 2010), since spending more on an altruistic product confers a special status to the individual. A significant amount of evidence in several fields of the social sciences supports this argument (Bateson et al., 2006; Ariely et al., 2009).

2.1.3. Emotions: the neglected side of 'moral' consumption

The literature investigating the role of emotions in ethical consumption is at an early stage of development. Scholars in this field often define affect quite vaguely. For example, they mention feelings towards the idea of

environmental degradation (Smith et al., 1994; Chan and Lau, 2000; Chan, 2001). Other authors study empathy towards others (Granzin and Olsen, 1991) or towards the natural environment (Schultz, 2000; Mayer and Frantz, 2004; Nisbet et al., 2009) as a possible determinant of sustainable choices. Moreover, anticipated guilt and anticipated regret influence choices before any decision has been taken (Grob, 1995; Kaiser, 2006; Carrus et al., 2008). These emotions are based on a sense of dissatisfaction with the self when one's behaviour is imagined as not corresponding to expected standards (Grob, 1995; Kaiser, 2006). Only one study looks at guilt conceived as an emotion that arises after the consumption experience (Gregory-Smith et al., forthcoming). A recent publication investigates the emotions that consumers attach to the use of green products as a way to explain the decision to adopt more sustainable alternatives (Moons and De Pelsmacker, 2012). Feelings of outrage at corporate unethical practices create support for ethical consumption initiatives (Lindenmeier et al., 2012). Overall this field of research still needs further development and this investigation aims to contribute to this nascent domain of enquiry.

2.2. Emotions in self-regulation

This section describes the main theoretical frameworks that underpin the thesis. In order to understand the role that guilt and pride have in ethical consumption is necessary to develop two main theoretical discussions. First, a definition of self-regulation is presented, highlighting the importance that guilt and pride have in this process. Subsequently I review elements of emotion theory. The objective is to present fundamental views on the nature and characteristics of guilt and pride. The last section reviews the consumer behaviour literature that analyses guilt and pride.

2.2.1. Self-regulation processes

The study of ethical consumption represents an instance of self-regulation. Self-regulation can be defined as a form of decision-making where an initial tendency or goal is overridden by other sources of motivation (Vohs et al., 2008). Examples of self-regulation are represented by all those situations when behaviour is controlled in order to comply with certain laws, standards, objectives or moral norms. Self-regulation is important for consumer behaviour in many cases when conflicting goals are at stake and the long-term interest of the decision-maker might be in contrast with short-term objectives (Baumeister, 2002).

The term self-control is very similar in meaning to self-regulation, denoting a conscious process that allows individuals to monitor and correct their own behaviour (Baumeister and Exline, 1999; Vohs et al., 2008). The conceptualisation of ethical consumption considers this behaviour as a case of self-control where a consumer tries to balance the personal interest in the benefit delivered by the product with the ecological and social consequences associated with it.

Self-efficacy is also a key variable in the understanding of self-regulatory processes that are based on a set of strongly related social cognitions (e.g. Fuller et al., 2012). The perception of being able to achieve the goals that are at the centre of the regulatory process will influence the motivation to self-regulate (Bandura, 1982). Since self-regulation depletes personal mental resources (Baumeister et al., 1998; Baumeister and Exline, 1999), individuals will not be motivated to regulate unless they perceive that their behaviour is effective in bringing about relevant goals.

Guilt and pride support self-regulation. On one hand they provide a signal to the self, indicating to what extent beliefs, intentions or actions match personal standards and moral norms (Tangney, 2003; Pham, 2004). On the

other, they represent reinforcement for virtuous action or a punishment for unethical conduct (Tangney, 2003; Tangney et al., 2007). Guilt and pride are intrinsically related to self-regulation since they are both activated by a process of self-control and based on a judgement of the self (Tracy and Robins, 2007b). For this reason they have been investigated in a number of areas relating to consumer self-regulation. Before discussing this area of research, however, a number of conceptual issues around these emotions need to be clarified to further elucidate 1) how these emotions emerge from consumption experiences and 2) what their role is in self-regulation.

2.2.2. Theories of guilt and pride

To clarify the role of guilt and pride in self-regulation, I summarise the characteristics of these emotions. First, I present the main differences between basic emotions and self-conscious emotions. This section helps explain the decision to rely in this thesis on self-reported assessments of guilt and pride. Secondly, a specific appraisal theory that concerns these two emotions is presented. The discussion of appraisal theory is important for two reasons. It shows the different components that characterise emotional appraisals and justifies the need for a context-bound appraisal theory in ethical consumption research. Finally, I present evidence on the motivational characteristics of guilt and pride. This last section clarifies the theoretical expectations that inform this thesis on the influence that guilt and pride have on sustainable consumption.

2.2.2.1. Basic emotions vs. self-conscious emotions

Emotion research is characterised by several different and competing theories. Scholars disagree on important features of emotion theory,

including essential characteristics such as, the components of emotional experiences, the causes of emotions and the functions that emotions have in human psychology (for a detailed review see Moors, 2009). There are, however, a few less contested points that are relevant to the objectives of this research.

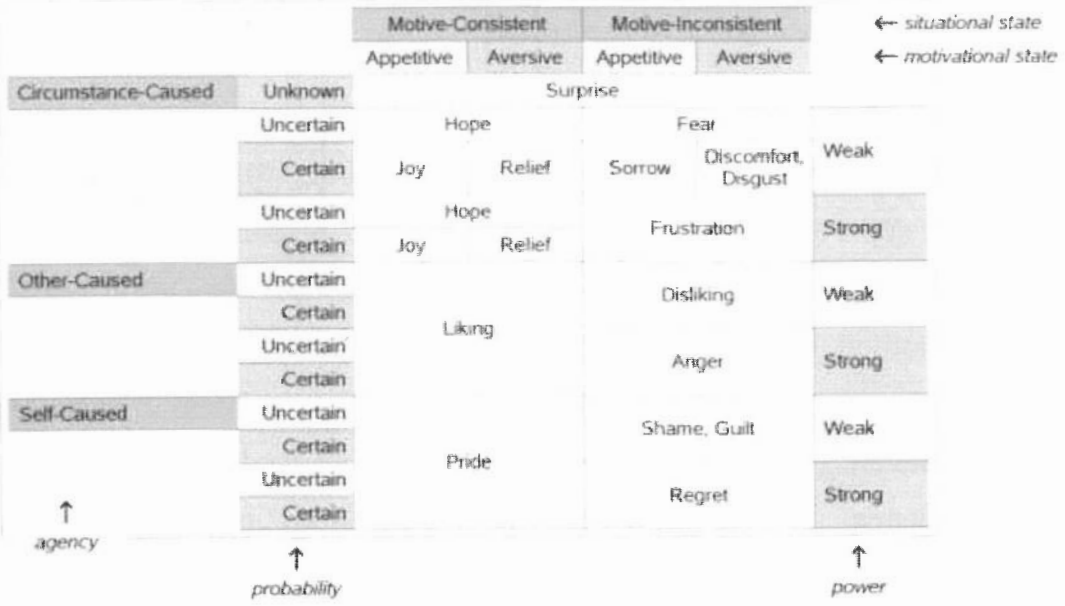
Firstly, guilt and pride are considered by social-psychologists as part of a specific class of emotions: self-conscious emotions. These emotions are different from that which scholars define as 'basic emotions'. Literature on basic emotions conceives them as mental states that correspond to biological conditions, and are linked to universal facial expressions consistent across cultures (Ekman, 1992; 2007). According to this view, each emotion serves a specific evolutionary purpose and its function is facilitating an adaptive behaviour that favours survival (Ortony and Turner, 1990). Basic emotions usually include anger, contempt, fear, disgust, happiness, sadness and surprise (Ekman, 1972). Guilt and pride cannot be explained within this view. In fact, they are not associated with basic survival needs and require a higher level of cognitive involvement (Tracy and Robins, 2004). This is why researchers often refer to these emotions as 'self-conscious' or 'self-relevant' emotions (Tangney, 2003; Tracy and Robins, 2007b). These emotions are closely associated with the self. They are 'cognition-dependent' (Izard et al., 1999), so that their causes depend on cognitive processes. Moreover, they influence self-regulation and the ability to control thoughts and behaviours (Campos, 1995; Fischer and Tangney, 1995). Some scholars refer to guilt and pride as 'moral' emotions (Haidt, 2003; Tangney et al., 2007) because of their ability to support behaviour consistent with moral norms. Rather than simply supporting evolutionary goals, guilt and pride tend to support complex social goals (Tracy and Robins, 2007b).

The differentiation between basic emotions and self-conscious emotions has important methodological implications for this research. The lack of universal facial expressions or other objective measures implies the need to rely on

self-reports in order to assess emotional reactions (Tracy and Robins, 2007c; Mauss and Robinson, 2009).

2.2.2.2. Appraisals of guilt and pride

Theories of guilt and pride are grounded on appraisal theory. Appraisal theory sees emotions as the outcome of a comparison between an actual state and a desired state (Arnold, 1960; Lazarus, 1991; Kappas, 2006). Researchers have noted how appraisal theories vary (Kappas, 2006; Moors, 2009), however, they all agree that emotions arise out of individuals' appraisal of specific circumstances. Appraisal theory is important for this thesis because it predicts when we would expect consumers to experience feelings of guilt or pride. Many characteristics can influence the appraisal process. One popular theory differentiates between five different appraisals (Roseman et al., 1990; Roseman, 1991; Roseman et al., 1996): 1) whether the outcome is consistent or not with personal goals (situational state), 2) whether a reward is obtained (appetitive motivational state) or a punishment avoided (aversive motivational state), 3) whether the outcome is caused by the self, by the circumstances or by others (agency), 4) the level of certainty of the outcome (probability), 5) the level of influence that the individual perceives as having in bringing about the outcome (power). Figure 2 summarises the predictions suggested by this theory and the patterns of appraisal for different positive and negative emotions.

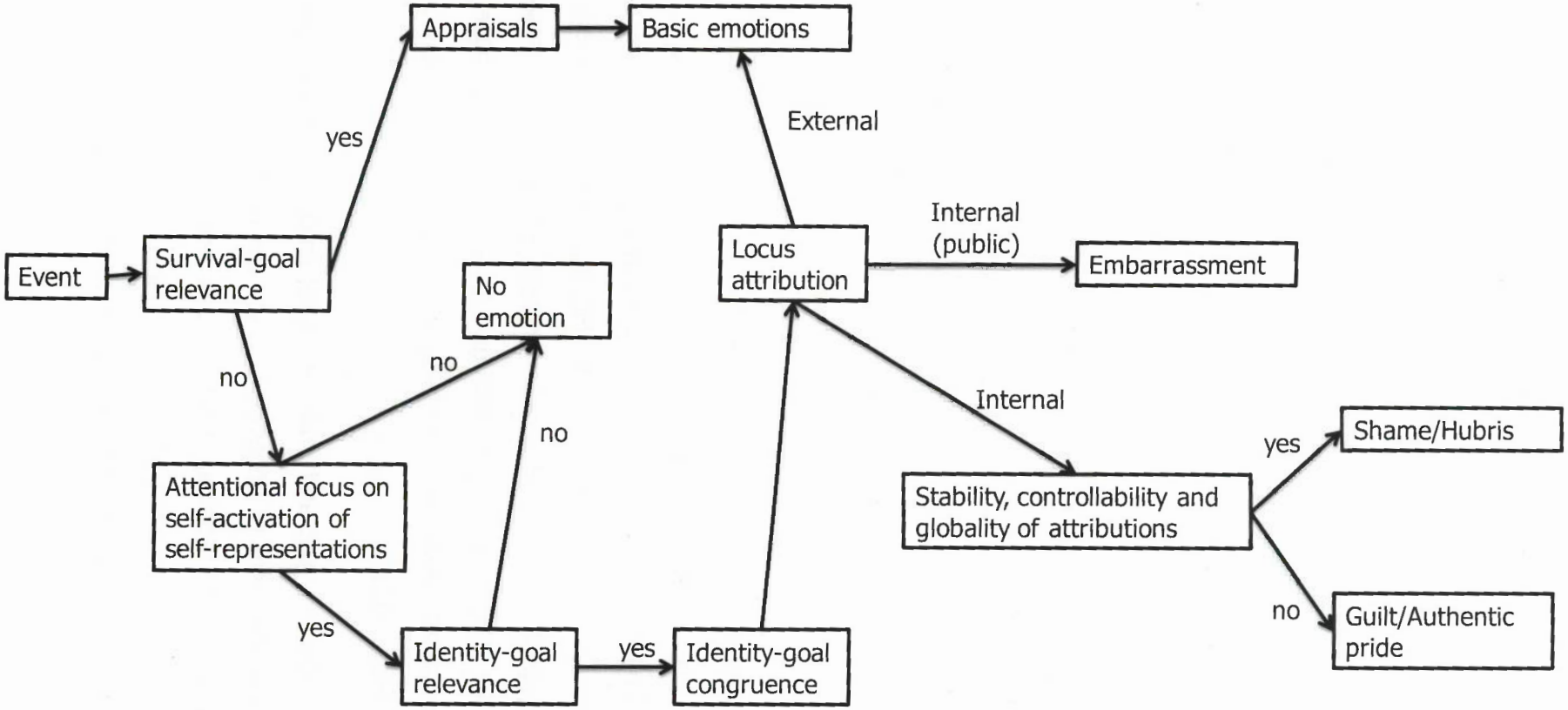


Adapted from Roseman et al., 1996

Figure 2 An appraisal theory of emotions

Evidence on the importance of specific appraisals is debated. It is accepted that appraisals are not relevant in all situations (Roseman et al., 1996; Kappas, 2006) and they should not always be considered as self-conscious processes (Zajonc, 1980; Kappas, 2006; Moors, 2009). However, it is reasonable to expect that in ethical consumption appraisals are based on explicit cognitive processes since emotional reactions are based on awareness of complex issues that is unlikely to happen completely out of awareness (Lazarus, 1991).

Some scholars focus on guilt and pride as moral emotions that support the respect of desired standards of behaviour (Tracy and Robins, 2004; Tangney et al., 2007; Tracy and Robins, 2007b). This body of work informs a framework (Figure 3) that illustrates, at a conceptual level, the different steps in the appraisal process: from an event to the experience of certain self-conscious emotions.



Adapted from Tracy and Robins, 2007b

Figure 3 Process model of self-conscious emotions

A first prerequisite for the activation of relevant appraisals is that the event does not threaten the survival of the person. In order to trigger self-conscious emotions, the event needs to activate a process of self-control: attention must be directed to the self. Moreover, the event must be relevant to the individual's sense of identity. Even when the event triggers identity-relevant goals, self-conscious emotions are experienced only if the event can be considered to be internally attributed. Despite early authors using a number of different terms for describing this attribution process (Frijda, 1987; Roseman, 1991; Lazarus, 1991; Smith and Lazarus, 1993), recent evidence suggests that the requirement for internal attribution should not be interpreted as implying that personal causation is necessary (Tracy and Robins, 2007b). The individual would, therefore, evaluate attribution in a looser sense, considering whether there is some personal element that makes the outcome attributable to the self (Tracy and Robins, 2007b).

At this point, a person will experience negative emotions in the case of goal incongruent and internally attributed events, and positive emotions in the case of motive congruent and internally attributed situations. The model further differentiates between three different emotional outcomes. The self-conscious emotion of embarrassment does not require any other appraisal and it is simply generated by goal incongruent and internally attributed events that are focused on the public self (Miller, 2007). Guilt and pride require a further appraisal process. Scholars have demonstrated that if the attribution is related to a *stable*, *uncontrollable* and *global* view of the self, the individual will experience shame in the case of goal incongruent events (Lewis, 1971; Tangney and Dearing, 2002) and hubris in the case of goal congruent events (Tracy and Robins, 2007b). However, if the attribution is *unstable*, *controllable* and *not global* the emotional outcomes will be guilt, in case of goal incongruent events, and authentic pride, in the case of goal congruent events. This differentiation carries a motivational significance. Tangney and colleagues (Tangney and Dearing, 2002; Tangney et al., 2007)

have argued that guilt can be differentiated from shame because in the case of guilt, the focus is on the mistake (e.g. - I have done *wrong* – the attribution is unstable and controllable) whereas in the experience of shame, individuals stress the inadequacy of the self (e.g. - *I* have done wrong – the attribution is stable and uncontrollable). In the first case, people experience a desire to help and redress the wrongdoing, in the case of shame, the focus on the self leads to a desire to hide and generates a sense of powerlessness. With ethical consumption, it is reasonable to expect that the potential violations of personal standards that might be associated with unethical consumption choices would not be strong enough to elicit feelings of shame (Bray et al., 2010). Similarly, hubris implies arrogance or narcissism whereas authentic pride focuses on a sense of accomplishment and self-worth (Lewis, 2000). Only this latter emotion, therefore, would support moral behaviour (Herrald and Tomaka, 2002). The emotion of pride I refer to in this thesis, therefore, is one version of authentic pride.

Although this theoretical framework is consistent with a significant body of empirical evidence, there are limits to its generalisability. Commentators show that guilt does not always lead to moral outcomes (de Hooge et al., 2011) and that in certain cases shame can be an effective device to generate virtuous behaviour (de Hooge et al., 2007; de Hooge et al., 2008). Others question the differentiation between shame and guilt developed exclusively on the basis of the 'self-behaviour dichotomy' (Cohen et al., 2011). There is a significant body of evidence arguing that guilt feelings are elicited in the case of private transgressions whereas shame is experienced in the case of transgressions that are publicly exposed (Ausubel, 1955; Smith et al., 2002; Combs et al., 2010).

The model presented in Figure 3 assumes that guilt and pride are momentary feelings generated by the appraisal of situational circumstances. These types of 'consequential emotions' are generated by a specific event and since they provide feedback to the decision-maker, they become

behaviourally relevant (Tangney et al., 2007; Baumeister et al., 2007). The implication is that, at the next available opportunity, the consumer will remember the previous emotional experience and will adjust his or her behaviour consequently (Baumeister et al., 2007). Anticipatory or anticipated emotions play an important role at this stage. These types of emotional experiences are based on the evaluation of a potential behaviour and of the emotions that it would elicit (Mellers and McGraw, 2001; Tangney et al., 2007). Scholars suggest that the two experiences are linked because the feedback from consequential emotions makes more likely the experience of anticipated emotions and provides a background for this type of emotional reaction (Baumeister et al., 2007).

The review of these theoretical issues in emotion theory is important for two reasons. Firstly, the analysis of the key debates around appraisal theory shows the need for exploratory research aimed at clarifying the experience of guilt and pride in ethical consumption. There are no universal frameworks that can be simply transferred to the context of research. This thesis explores emotional appraisals in ethical consumption suggesting a context-bound theory that applies, revises and extends existing concepts. Secondly, the introduction of the distinction between consequential and anticipated emotions is important because it clarifies the approach taken in this thesis. This dissertation studies guilt and pride as emerging from the appraisal of specific consumption events. As the next section illustrates, this approach has been neglected in extant consumer behaviour literature.

2.2.3. Guilt and consumer behaviour

Within the field of consumer research, guilt has been explored from different perspectives. Some authors focus on the identification of typologies of guilt (Lascu, 1991; Burnett and Lunsford 1994). A very popular typology,

developed from earlier research in psychology, differentiates between anticipatory guilt, reactive guilt and existential guilt (Izard, 1977; Lascu, 1991; Cotte et al., 2005). Anticipatory guilt is experienced when contemplating a potential unethical behaviour that contradicts personal standards. This emotion reflects the construct of anticipated guilt that some scholars have explored in the context of ethical consumption (Grob, 1995; Kaiser, 2006). Reactive guilt is a feeling experienced after the behaviour, once the individual realises that he or she has violated an important norm. This emotional experience corresponds to the view of consequential emotions described above and it is the one explored in this thesis. Finally, existential guilt is based on the perception of a discrepancy between personal well-being and the well-being of others (Izard, 1977). Huhmann and Brotherton (1997), in their classification of guilt appeals used in advertising, find that very often charities used this type of emotion. It is likely that consumers experience existential guilt when considering purchases that involve ethical issues. However, this type of guilt conflates issues of appraisal and attribution, related to the cause of the emotion, with the experience of guilt itself. It assimilates the reason for feeling guilty (i.e. the discrepancy in perceived well-being) with the characteristics of the feelings it generates. Since I adopt the process of emotional appraisal presented in Figure 3 as the operating framework for my view of emotions, I separate these two dimensions. From my perspective, existential guilt is differentiated as a specific type of activation process rather than a form of emotional experience in itself. This issue will be discussed in more detail in chapter 4, where I discuss appraisals of guilt in the context of ethical consumption.

Scholars also investigate the processes that lead to guilt and how this emotion affects consumption decisions (Dahl et al., 2003; Soscia, 2007). Others focus on guilt as an emotion that can lead consumers to choose or not certain products. This research focuses upon the processes that generate guilt in order to identify marketing tactics that can alleviate negative feelings

in purchasing decisions (Dahl et al., 2005; Lee-Wingate and Corfman, 2010). Finally, some scholars look at guilt in contexts of self-regulation, where guilt is conceived as a motivational mechanism that supports decisions in line with ethical, social or personal standards. Studies in this domain look at unethical consumption practices in a retail context (Steenhaut and Van Kenhove, 2005; Steenhaut and Van Kenhove, 2006), the mitigation of problems related to over-eating and vice foods (Mishra and Mishra, 2011; Mohr et al., 2012), and anti-drinking campaigns (Agrawal and Duhachek, 2010). Researchers study guilt also in relation to charitable giving and the development of effective communications that promote charitable donations (Basil et al., 2006; Hibbert et al., 2007; Basil et al., 2008). In all these contexts, guilt is an emotion able to support ethical behaviour or enhance self-control. Interestingly, most of the literature focuses on guilt as an anticipated emotional state. Scholars use different types of manipulations to elicit feelings of guilt in relation to possible future states of affairs. Although methodologically challenging, the literature would benefit from further research that investigates guilt as a post-consumption (or consequential) emotion (Tracy and Robins, 2007c).

2.2.3.1. Appraisal of guilt in ethical consumption

Studying the causes of guilt is important for managerial and theoretical reasons. Guilt is the outcome of cognitive appraisals (Roseman et al., 1990; Lazarus, 1991; Bagozzi et al., 1999; Tracy and Robins, 2004). Consumers experience guilt when a certain event is 1) incongruent with personal goals and 2) a direct consequence of personal action (Soscia, 2007). Although this view is consistent with appraisal theory (Smith and Ellsworth, 1985; Folkes et al., 1987; Roseman et al., 1990; Roseman, 1991; Roseman et al., 1996), its application to the context of ethical consumption presents additional complexities. A person might experience guilt when realizing that a past

purchase has generated negative consequences, however feelings of guilt are often suppressed because the buyer rationalises the choice, decreasing his or her own sense of responsibility (Bray et al., 2010). This is consistent with research in ethical consumption that has described how consumers can neutralise any sense of moral responsibility for their unethical purchases (Chatzidakis et al., 2007) and can create coherent narratives to justify their actions (Eckhardt et al., 2010). An example of this phenomenon is being "forced" to buy an unethical product because of external circumstances, such as, the unavailability or the higher price of alternatives (Carrigan and Attalla, 2001; Carrington et al., 2010). It could be argued that consumers would still feel guilty because they are the internal cause of the negative outcome (see Figure 3 - Lazarus, 1991; Smith and Lazarus, 1993). However, since there is no intentionality behind the decision (Tracy and Robins, 2004), individuals might not feel to be directly responsible for the outcome (Frijda, 1987; Ellsworth and Smith, 1988) and therefore externalise moral blame (Chatzidakis et al., 2007; Bray et al., 2010; Eckhardt et al., 2010) to preserve self-esteem (Greenwald, 1980; Harvey and Weary, 1984). On the other hand, the type of negative consequences caused by unsustainable consumption choices can imply moral considerations of personal and social responsibility (Barnet et al., 2005; Caruana, 2007) so that the mere association with the purchase is sufficient to experience guilt, even though the person is not directly causing the negative consequences (Doosje et al., 1998; 2006; Zimmermann et al., 2011).

2.2.3.2. Consequences of feeling guilty

Researchers demonstrate a positive influence of guilt in reducing unhealthy food consumption (Mishra and Mishra, 2011; Mohr et al., 2012), in anti-drinking campaigns (Agrawal and Duhachek, 2010), and in the promotion of charitable donations (Basil et al., 2006; 2008; Hibbert et al., 2007). The

evidence coming from extant literature in consumer research suggests that guilt exerts a positive influence on intentions to engage in sustainable consumption. However some scholars comment on consumers' ability to suppress their feelings of guilt (Bray et al., 2010).

This process is likely influenced by neutralisation and counter-arguing. The sociology of deviant behaviour has explored the role that neutralisation theory has in justifying unethical choices. In their seminal work Sykes and Matza (1957) identify five arguments that delinquents use to justify their actions as morally acceptable. The five arguments are: 1) denial of responsibility, 2) denial of injury, 3) denial of the victim, 4) condemnation of the condemners and 5) appeal to higher loyalties. Chatzidakis et al. (2007) have explored neutralisation in the context of ethical consumption and found that these techniques are often used by consumers that, although believing in the importance of the issues addressed by ethical alternatives, do not buy these products regularly. For example, the first strategy allows consumers to justify their choices by asserting that they were forced by the circumstances. Denial of injury allows consumers to minimise the damage caused by their choices, claiming that they will have a negligible impact. Chatzidakis et al. (2007) argues that denial of the victim, i.e. arguing that the victim deserved the damage that was inflicted to them, is not often implemented in ethical consumption. Equally rare is the reference to condemning the condemners, which in the case of ethical consumption implies criticising companies for putting an excessive burden on the consumer while they should take more significant action (Chatzidakis et al., 2007). More common are appeals to higher loyalties, with consumers deflecting moral blame by claiming other commitments (e.g. need for a cheaper product, need for a different version of the product, etc.). These neutralisation processes might completely rationalise feelings of guilt and significantly reduce the ability of this emotion to motivate more ethical choices in the future.

Counter-arguing also affects guilt's influence on future consumer behaviour. Research in persuasion and propaganda shows that the effectiveness of marketing messages is linked to the level of counter-arguing in which the audience engages (Festinger and Maccoby, 1964; Osterhouse and Brock, 1970; Petty et al., 1976). This process is defined as the explicit sub-vocal rehearsal of arguments opposing a certain view that is being presented to the individual (Hovland et al., 1953; Hass and Linder, 1972). There are several factors affecting counter-arguing. The most obvious is the level of agreement with the message communicated: disagreement leads to stronger counter-arguing. Existing research also shows that manipulations of guilt can lead to an increase in counter-arguing (Coulter and Pinto, 1995). This is especially true when consumers perceive a manipulative intent in the message (Cotte et al., 2005). This represents another potential issue that might limit the ability of feelings of guilt to influence more responsible consumption choices.

Finally, commentators also note how the cognitive dissonance associated with guilt can be counterbalanced by subsequent experiences of ethical consumption. Rather than creating a long-term commitment to sustainable consumption patterns (Gregory-Smith et al., forthcoming), guilt creates only a momentary negative feeling. Scholars suggest that, depending on the different ethical issues, consumers experience various forms of guilt associated with specific motivational characteristics (Gregory-Smith et al., forthcoming). It is therefore possible to speculate that the nature and intensity of the emotional experience influences consumers' behaviour.

2.2.4. Pride and consumer behaviour

Pride is not necessarily a moral emotion. Tracy and Robins (2007a) demonstrate that there are two different types of pride: 'authentic pride' reflects the achievement of positive pro-social outcomes, while 'hubristic

pride' represents a more self-aggrandising and narcissistic tendency (Tracy and Robins, 2007a). Individuals feel pride when they obtain positive outcomes in general and consider them a consequence of personal action (Soscia, 2007). Pride is also associated with displays of collective identity that have an important role in some consumption contexts (Decrop and Derbaix, 2009). However, when applied to sustainable consumption, pride represents a moral emotion because it is associated with the satisfaction experienced for the support of an ethical cause. Boezeman and Ellemers (2007) examined a similar form of pride, exploring the role of this emotion in charitable donations and decisions to volunteer. As Decrop and Derbaix wrote in 2009, "the knowledge of dimensions, causes and consequences of pride in marketing is woefully limited" (p. 598). Current research comments on the role of pride in the behaviour of salespeople (Bagozzi et al., 1999; Verbeke et al., 2004); the incidental role of pride feelings in certain specific consumption processes (Louro et al., 2005; Mukhopadhyay and Johar, 2007) and the characteristics of pride in relation to sport consumption (Decrop and Derbaix, 2009). Very few studies investigate pride in contexts of self-regulation (e.g. Patrick et al., 2009).

2.2.4.1. Appraisal processes of pride

Pride is elicited by a similar appraisal process to that for guilt. The main difference between the two emotions is that pride is experienced in cases of goal congruence (Frijda, 1987; Ellsworth and Smith, 1988; Lazarus, 1991; Roseman, 1991; Soscia, 2007). The appraisal process of pride in the context of sustainable consumption also requires further investigation. Consumer researchers have tested situations where positive outcomes are definitely caused by the self (Louro et al., 2005; Soscia, 2007). However, such attribution processes are more nuanced in sustainable consumption. Consumers might buy an ethical product because it is the only one available.

This is increasingly the case as dominant brands embrace sustainability. For example, the leading British retailer Marks & Spencer's offers only fair trade coffee (M&S, 2012) and Unilever's leading tea brand is currently entirely sourced under a similar scheme (Polman, 2012). In such situations the feeling activated by the achievement of positive outcomes might be neutralised by consumers' perception that they did not intentionally endorse an ethical alternative. On the other hand, it would be interesting to ascertain whether individuals might still feel pride in their purchases. Research shows that individuals can feel proud of being associated with a certain group without the need to be directly responsible for the achievement of all of its cherished goals (Tyler and Blader, 2002; Tyler and Blader, 2003; Boezeman and Ellemers, 2007). This is because the person is associated with a group and not necessarily because she perceives the behavioural outcome as a direct consequence of agency (Ellsworth and Smith, 1988; Tracy and Robins, 2004).

2.2.4.1. Consequences of feeling proud

Pride is also an important emotion in supporting ethical conduct because it is a positive feeling that increases the motivation to behave according to personal standards or in the pursuit of valued goals (Tracy and Robins, 2007a; Williams and DeSteno, 2009). Boezeman and Ellemers (2007) show that pride incentivises charitable donations and decisions to volunteer. Verbeke et al. (2004) find that pride influences the behaviour of salespeople, favouring the use of adaptive selling strategies, increasing effort and enhancing self-efficacy. Patrick et al. (2009) find that the anticipation of feelings of pride leads consumers to effective self-regulation and reduced consumption of vice foods. Even though this emotion has been investigated in relatively few studies, the findings available suggest that experiencing

pride has a positive influence on consumers' desire to engage in future sustainable consumption (Higgins et al., 2001; Williams and DeSteno, 2008).

2.3. Moral emotions, self-regulation and ethical purchases

The main themes of literature that inform the phenomenon of interest have been discussed in order to develop the background for this investigation and clarify the contribution offered by this study. First, the chapter reviewed ethical consumption research to show what scholars know on this topic and identify relevant unresolved issues in the debate. Then I discussed theories of emotion to justify the theoretical and methodological assumptions implemented in this thesis and start developing the theoretical arguments that are explored further in the remaining of the thesis. In this final section I identify the two research gaps that this thesis addresses. This concludes the literature review chapter by linking the research gaps to the research objectives and the contributions that are developed in this dissertation.

2.3.1. Gap 1: What type of consequences?

Emotions have always intrigued researchers because of their ability to influence human behaviour. Although the dichotomy between cognition and emotion has historically attracted the attention of researchers (Zajonc, 1980; Baumeister et al., 2007), recent advances show that the two spheres are related (Pham, 2007). Moreover, a framework that considers emotions as feedback mechanisms is grounded on the idea that emotional experiences influence cognition. The domain of the consequences of emotions is hence significantly broadened. Emotions not only impact a range of behaviours, they influence a number of relevant cognitive variables (Baumeister et al., 2007). The thesis investigates this idea through the analysis of the

relationship between efficacy beliefs and feelings of guilt and pride. This is an important new area of exploration for the literature on ethical consumption.

This thesis also expands the limited research that looks at the role of post-consumption emotions. Scholars have mostly looked at either anticipated emotions or emotional reactions that trigger immediate changes in behaviour. Emotion and self-regulation researchers have, however, pointed out that emotions can function as dynamic feedback systems that transmit information to the decision-maker (Tangney et al., 2007; Baumeister et al., 2007). Consequently, the way we measure the impact of emotions needs to consider that changes in behaviour are not always the immediate outcome of an emotional experience but that they might happen in the future, when another similar event is presented to the decision-maker.

2.3.2. Gap 2: What type of appraisals?

The review of the literature clarifies the need to investigate the appraisal processes in the context of ethical consumption research. Appraisals are complex cognitive processes and the general theories developed in psychology should be adapted to the specific context of self-regulation represented by sustainable consumption. No previous research has tackled these issues and therefore this thesis initiates an important debate for both its managerial and theoretical consequences.

2.3.3. Filling the gaps

This chapter illustrates important limitations in the literature that looks at how emotions influence ethical consumption choices. Sustainability poses self-regulation challenges and the role that emotions play in this context has

not been investigated in depth by scholars. It is possible now to understand how the contribution of this thesis helps filling, at least in part, the research gaps identified.

This study develops an original theoretical account of guilt and pride in ethical consumption that is developed inductively and tested through two quantitative investigations. This account conceives emotions as feedback systems countering dominant views that look at either anticipated feelings or the immediate behavioural effect of emotional reactions. Contribution C presented in Table 4 fills this research gap.

Contributions A and B offer a better understanding of the appraisal processes that lead to emotional experiences in the case of ethical consumption. The approach adopted is both inductive and deductive. On one hand it tests predictions based on previous theoretical debates (contribution A) and, on the other, it extends existing theory by identifying five key dimensions that underpin the appraisal process (contribution B).

The research gaps identified cannot be completely resolved by one investigation. The thesis nonetheless offers a preliminary answer to some important research questions and aims to start a debate on what promises to be an important area of research in the future.

Table 4 The relationships between the extant literature and this study's contributions

Research objective	Theoretical contribution	How they address research gaps
Objective 1: To understand what causes consumers to experience feelings of guilt and pride in ethical consumption situations.	**A.** Shows that intentionality is not necessary in order to experience guilt/pride and that consumers experience these emotions even when the purchase of an (un)ethical product is caused by the circumstances of the purchase.	✓ Exploring appraisal processes in the specific context of ethical consumption ✓ Developing a new theory based on the view of emotions as feedback systems ✓ Investigating the (behavioural and cognitive) consequences of guilt and pride
	B. Identifies five dimensions (altruistic value preference, moral relevance of the issue presented, credibility of the ethical claim(s) presented, perception of a trade-off between altruism and self-interest, social visibility of the decision) that lead consumers to enhanced self-control and stronger feelings of guilt/pride.	
Objective 2: To explore whether feelings of guilt and pride affect consumers' beliefs about sustainability with potential further consequences for sustainable consumption.	**C.** Demonstrate that experiences of guilt/pride have a positive impact on consumers' efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) about sustainability.	
	D. Estimates the impact that efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) have on future intentions to purchase ethical products.	
Objective 3: To assess the impact of feelings of guilt and pride on consumers' intentions to engage in sustainable purchases in the future.	**E.** Estimates the impact of feelings of guilt/pride on future intentions to purchase sustainable products (and avoid unethical products).	

3. Overview of the methodological approach

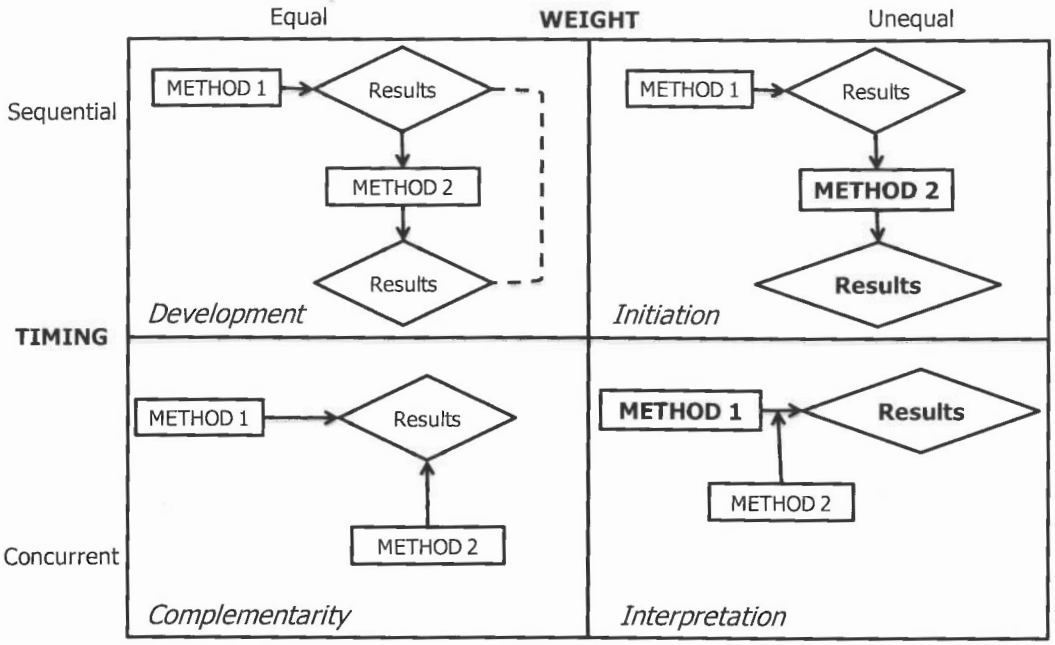
The thesis adopts a multiple methods or mixed-methods paradigm (Creswell and Plano Clark 2007; Davis et al., 2010) and it is based on three empirical studies. Consistent with a pragmatist approach to knowledge (James, 1907; Onwuegbuzie and Leech, 2005; Morgan, 2007), each research step has the same theoretical weight (Tashakkori and Teddlie, 2003).

In this chapter, I review the general methodological approach of the thesis and I present the specific methodology adopted in the three individual studies. First the main characteristics of multiple methods research are summarised. Subsequently the philosophical assumptions adopted in the research are discussed. I also summarise the research process explaining the connection between the three studies.

3.1. Multiple methods research

Scholars discuss how reliance on simply one type of methodology biases the production of knowledge because it confines research to only those issues that are amenable to that method (Deshpande, 1983, Tellis et al., 1999). The use of more than one methodology to investigate the same area of research offers robust insights since it allows triangulation of the findings across methods (Denzin, 1978; Jick, 1979). The use of mixed-methods designs that combine qualitative and quantitative methodologies increases the validity of research and provides a more comprehensive understanding of the phenomena (Creswell 2003; Johnson and Onwuegbuzie 2009; Davis et al., 2010). Despite this observation, Davis et al. (2010) note that the use of mixed methods is extremely rare in marketing as the discipline is dominated by quantitative methods.

Multiple methods research can be defined as "research in which researchers draw on data from more than one source and employ more than one type of analysis" (Davis et al., 2010, p. 468). One key decision for multiple methods researchers is deciding the weight and timing of the different steps of the research project (Davis et al., 2010). Davis et al. (2010) identify four key types of research designs based on researchers' choices of timing and relative weight of the different methods. Figure 4 summarises the four approaches. In the case of *development* one method informs a subsequent investigation conducted using another method. The findings from the first method are therefore used to develop the second investigation although results are then jointly analysed at the end of the process. This is different from the case of *complementarity* when two methods are used at the same time to investigate the same question from two different perspectives. When the two methods do not have same weight, scholars can either use the first method in an exploratory study to inform a more important second method (*initiation*), or they can use the second method to interpret some of the results obtained from a more important first study (*interpretation*).



Adapted from Davis et al., 2010

Figure 4 Multiple methods designs

Consistently with the dominant trend in marketing research conducted using multiple method designs (Davis et al., 2010), this study adopts a development approach. The specific details of the research process are discussed in the next paragraph.

3.2. Summary of the research design

This research adopts a development approach using two different methodologies, qualitative and quantitative, deployed across three empirical studies. Chronologically the research process is summarised in Figure 5. The first empirical study is a qualitative investigation that comprises 30 in-depth interviews. Research on the role of emotions in ethical consumption is at early stages of development. For this reason a qualitative approach was deemed appropriate (Edmondson and McManus, 2007). Following the first

empirical study, the data were analysed to inform the second research. This is the first chronological step in Figure 5. The second study is an online experiment that tested a number of research hypotheses developed from the qualitative investigation. The results of this study led me to re-analyse the data collected in study 1 (step 2 in Figure 5) and revise my understanding of the appraisal processes of guilt and pride. The enhanced understanding informs the design of study 3 (see figure 5).

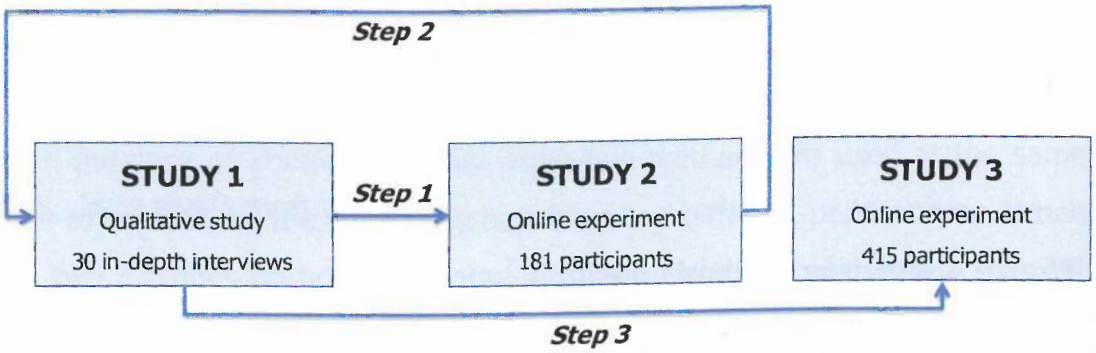


Figure 5 Chronology of the research process

In this thesis the findings are reported sequentially according to a development approach. However it should be noted that the presentation of the findings is based on the whole of the three steps outlined in Figure 5 and it is based on the integration of the information that emerges from the analysis of the different sources of data.

The decision to analyse jointly qualitative and quantitative data is based on a number of philosophical assumptions that deserve further clarification. The ontological and epistemological views that underpin this study are summarised in the next paragraph.

3.3. Philosophical considerations

This thesis adopts a pragmatic approach to knowledge following a philosophical stance that has received a significant amount of attention within the mixed-methods tradition of social sciences (e.g. Creswell and Plano Clark, 2007; Denscombe, 2008). Pragmatism has always been presented as the best philosophical approach for knowledge generated from mixed-methods research (Creswell and Plano Clark, 2007) although it is not the only philosophical perspective available to scholars who wish to use both qualitative and quantitative methodologies (Denscombe, 2008). It is important to stress that pragmatism is not a clearly identifiable philosophy; the term indicates a number of philosophical views that were first popularised by philosophers such as Peirce, James and Dewey. As social scientists grew dissatisfied with the 'paradigm wars' that characterised debates around philosophy of science in the 80s and early 90s, pragmatism gained popularity. Such debates affected the marketing discipline as several seminal articles saw the proponents of the positivist/quantitative and social constructionist/qualitative camps argue over the role of truth in knowledge, the nature of reality and ways in which knowledge about reality can be obtained by researchers (see for example Anderson, 1986; Hudson and Ozanne, 1988; Hunt, 1990; 1991). Scholars engaged in mixed-methods research suggest that there is no reason why the two methodological approaches could not be used jointly, challenging the assumption of 'paradigm incommensurability' that was arguably the worst legacy of this methodological debate. Pragmatism offers a philosophical approach that supports the choice of using both qualitative and quantitative methods.

Although there might be a level of variability within different versions of pragmatism, there are three essential elements that define the pragmatist approach to science. Firstly, for pragmatists knowledge is always situated and socially constructed. There is an acceptance that science is the product

of social interactions and that all observations are theory-laden so that there is no external reality that can be objectively reported by investigators. At the same time, however, beliefs and concepts about external reality can be asserted and believed if they are useful and they allow solving a practical problem. Pragmatism is less concerned with the status of truth: it considers the value of a theory residing in its ability to solve problems in the world. The pragmatic maxim argues that "one's conception of the practical effects of an object under investigation constitutes the whole available conception of that object" (Scott and Briggs, 2009, p. 228). The main task of pragmatist research is to clarify the practical consequences of a theory and to evaluate different theories in relation to the outcomes they would generate if they were true. James is even more explicit in its instrumental view, stating that "the true is the name of whatever proves itself to be good in the way of belief, and good, too, for definite assignable reasons" (James, 1907, p. 42). Knowledge is not important in itself, but only because of its ability to solve practical problems. Since there is no way to confirm any theory, but only to disprove those that are proved wrong (Popper, 1935), scholars should settle for a view of reality which provisionally accepts theories whose practical worth can be proven. Reality becomes a convention, an opinion upon which the community of scholars agree. In Peirce's words: "The opinion which is fated to be ultimately agreed to by all who investigate, is what we mean by the truth, and the object represented in this opinion is the real. That is the way I would explain reality" (1878, volume 1 p. 139).

Pragmatists set out with the explicit objective of avoiding 'dualisms' and favour an eclectic and pluralistic view of science. Their views are often in agreement with what most researchers nowadays, notwithstanding their methodological preferences, would consider acceptable philosophical postulates. For example, both qualitative and quantitative scholars can agree that: a) all observations are theory-laden to some extent; b) knowledge is always probabilistic (i.e. the problem of induction); c) research is a social

enterprise influenced by social norms and practices and; d) hypotheses cannot be tested in isolation from a series of related assumptions and beliefs about reality (Johnson and Onwuegbuzie, 2009). Morgan (2007) illustrates three major points that differentiate the practice of pragmatic research from the two established paradigms of science. Qualitative research favours an inductive approach while quantitative research privileges a deductive, theory-driven stance. The pragmatic approach, on the other hand, favours an abductive logic where researchers tend to move back and forth between data-driven and theory-driven approaches. This is especially true in situations where qualitative investigations inform subsequent quantitative ones. Another key difference is that while positivist/quantitative approaches claim to adopt an objective enquiry and interpretivist/qualitative approaches rely mostly on subjective accounts of reality, the pragmatic researcher focuses on intersubjectivity. This perspective stresses the role of sharing the findings of research and look for coherence between existing views in the scientific community. Finally, pragmatism also refutes the dualism between claims that all knowledge is context-bound and views that consider generalisation as the ultimate goal of science. Pragmatism is concerned instead with the idea of transferability. This concept implies that scholars need to research the factors that would allow or hinder the possibility of generalising the research to different contexts and make specific claims about the extent to which certain findings can be generalised. Table 5 summarises these three key characteristics of the pragmatic approach.

Table 5 Key characteristics of a pragmatic approach

	Qualitative approach	Quantitative approach	Pragmatic approach
Connection of theory and data	Induction	Deduction	Abduction
Relationship to research process	Subjectivity	Objectivity	Intersubjectivity
Inference from data	Context	Generality	Transferability

From Morgan, 2007

Consistent with Morgan's argument (2007), what I find compelling in the pragmatic approach is that it represents the practice of research better. While the other two approaches tend to embody theoretical ideals somewhat detached from the experience of doing research, pragmatism resembles the process of research as most scholars experience it. It is difficult, for example, to reconcile a purely inductive or deductive approach with the real experience of conducting research. Equally hard to believe is the idea of a research project that is purely subjective or purely objective. Similarly, a study is unlikely to be completely context-bound or generalisable to every single context. These dualisms seem to be detached from the practice of research and, although helpful in explaining key differences between methodologies at a conceptual level, can become an unnecessary constraint upon the development of knowledge.

There are also important criticisms of pragmatism that should be acknowledged in this discussion. First, pragmatism's focus on experience and practice can sometimes be interpreted as accepting lower research standards in terms of rigour and transparency of methods. Mixed-methods scholars have clearly stressed that this should not be the case, and that pluralism should not be interpreted as implying that 'anything goes' from a methodological perspective. Pragmatism has also been criticised for its instrumental view of truth. Critics argue that it is not clear why the focus on

consequences should be accepted as a reasonable foundation for a theory of truth. It seems a deliberate decision, and although several philosophical arguments have been suggested to support this view, none of them is completely convincing. Probably the most important criticism, however, concerns the potential ethical implications of accepting a view of knowledge that focuses on the practical consequences of the theories developed. Scholars have questioned, for example, who is entitled to define whether a theory has positive consequences or not. A positive outcome for one person might not be judged as such by another and it might be difficult to reconcile different positions (Mertens, 2003). Pragmatism's answer would stress the need for a democratic process that resolves differences, through debate and without coercion. Rather than being value-free, pragmatists see the research process as explicitly value-driven, with a focus on promoting ideals of democracy and progress (Johnson and Onwuegbuzie, 2009).

3.4. Methodology of Study 1

I review in more detail the methodological choices made in each individual empirical investigation. In this section, I first describe the methodology of the qualitative study into consumers' experiences of guilt and pride and then discuss how this empirical study is linked to the second one.

3.4.1. Research design

The first study comprises 30 in-depth interviews, each lasting approximately one hour. Each interview started with a discussion of an ethical purchasing scenario. Three scenarios were specifically developed and pre-tested for this purpose. First, the scenarios were presented to six experts in the field of consumer research and/or sustainability. Advice was obtained from three

marketing academics, two PhD students in marketing and one PhD student and professional expert in the area of sustainability. On the basis of their feedback, several changes were implemented. Subsequently, the scenarios were tested with two unstructured interviews. Finally, a short questionnaire was administered to 25 consumers to check that the description presented in the scenarios was clear and complete and also to verify that participants understood the ethical issues presented. This step completed the pretesting phase since it showed that the ethical dilemmas were understood by participants and perceived as relevant.

The three scenarios describe different purchase situations (chocolate, running shoes and a car) and confront consumers with ethical alternatives. An advantage of using scenarios is the possibility to compare systematically how consumers interpret the different situations from their perspective (Barter and Renold, 1999; Grønhøj and Bech-Larsen, 2010). Scenarios also offer the opportunity for more theoretical focus in the interview and increase the enjoyment of the process because participants do not need to remember past purchases, which can be demanding (Schoenberg and Ravdal, 2000). The process of development and pretesting of the scenarios is presented in Appendix A while the final scenarios are included in Appendix B.

Each interviewee evaluated only one scenario, which was mailed to participants a few days before their interview. Participants were asked to collect eight to ten images that described the thoughts and feelings they would have in the situation. Procedures based on the Zaltman Metaphor Elicitation Technique (ZMET) (Zaltman, 1997) were used in the interview to investigate metaphorical thinking that revealed important insights into how participants interpret ethical purchases (Zaltman and Coulter, 1995; Zaltman, 1997; Coulter, 2006). At the beginning of the interview, consumers would present their images and talk about the thoughts and feelings associated with each image. This would be followed up by more questions aimed at exploring the meaning of each image in-depth (Zaltman and Coulter, 1995;

Zaltman, 1997). From this starting point, each interview progressed into a discussion of several topics pertaining to consumer responsibility for social and environmental sustainability. In this way, the data generated from the discussion of the scenario was triangulated (Denzin, 1978) with more information on the purchasing experiences of the participants. The interview guide is presented in Appendix C and the transcript of one interview can be found in Appendix D.

3.4.2. Participants

One of the limitations of previous research on ethical consumption is the (almost exclusive) focus on the purposeful sampling of ethical consumers (Devinney et al., 2010; Bray et al., 2010). Since one goal of the research is to compare and contrast emotional experiences across individuals with different levels of interest in sustainability, I purposefully decided to recruit and interview participants that varied as much as possible on a number of key characteristics (Lincoln and Guba, 1985, Miles and Huberman, 1994). For this reason, consumers loyal to ethical brands as well as some less committed to ethical purchases were identified using the Socially Responsible Purchase and Disposal (SRPD) scale (Webb et al., 2008) and interviewed for this project. Questions added to this scale also allowed matching scenarios with participants' interests. Appendix E presents an example of questionnaire that was used in the recruitment and screening process. Another aim was to explore the feelings associated with ethical consumption across respondents that varied in terms of ages and gender, so consumers with a mix of different characteristics were interviewed (Table 6). Within these theoretical guidelines, recruitment was based on convenience sampling using personal and institutional networks, a procedure used in similar exploratory studies (e.g. Bray et al., 2010; Brunk, 2010).

Table 6 Characteristics of participants (study 1)

Number	Gender	Age	Interview length	Involvement in ethical consumption (SRPD scale + interview data)	Scenario
1	Female	32	1 hr. 07 min.	Low Involvement	Chocolate
2	Female	42	1 hr. 07 min.	Moderate Involvement	Chocolate
3	Female	32	57 min.	Moderate Involvement	Car
4	Female	32	1 hr. 11 min.	Moderate Involvement	Chocolate
5	Female	24	1 hr. 00 min.	High Involvement	Chocolate
6	Female	25	46 min.	High Involvement	Running shoes
7	Female	45	1 hr. 10 min.	High Involvement	Chocolate
8	Female	42	1 hr. 08 min.	Moderate Involvement	Running shoes
9	Female	27	1 hr. 05 min.	High Involvement	Chocolate
10	Female	45	1 hr. 12 min.	High Involvement	Car
11	Female	32	1 hr. 25 min.	High Involvement	Car
12	Female	30	1 hr. 31 min.	High Involvement	Car
13	Female	29	1 hr. 10 min.	Low Involvement	Chocolate
14	Female	27	1 hr. 11 min.	Moderate Involvement	Running shoes
15	Female	25	1 hr. 12 min.	High Involvement	Chocolate
16	Female	60	1 hr. 30 min.	High Involvement	Chocolate
17	Female	30	59 min.	Moderate Involvement	Running shoes
18	Male	29	1 hr. 22 min.	High Involvement	Running shoes
19	Male	33	1 hr. 10 min.	Moderate Involvement	Chocolate
20	Male	42	1 hr. 00 min.	Moderate Involvement	Car
21	Male	28	1 hr. 10 min.	Low Involvement	Car
22	Male	54	1 hr. 00 min.	Moderate Involvement	Running shoes
23	Male	32	1 hr. 20 min.	Low Involvement	Car
24	Male	44	1 hr. 02 min.	Low Involvement	Running shoes
25	Male	30	1 hr. 11 min.	High Involvement	Running shoes
26	Male	43	49 min.	Moderate Involvement	Chocolate
27	Male	24	57 min.	Low Involvement	Chocolate
28	Male	35	47 min.	Low Involvement	Chocolate
29	Male	30	1 hr. 07 min.	High Involvement	Car
30	Male	25	57 min.	Low Involvement	Running shoes

3.4.3. Data analysis

The interviews were transcribed and coded using NVivo 9.0. The open coding process identified the different emotional experiences from consumers'

accounts. Constant comparison allowed me to identify similarities and differences across various forms of emotions described by participants (Fischer and Otnes, 2006). As the analysis progressed, I searched for specific cases that could refute the emerging patterns of interpretation (Spiggle, 1994) and explicitly looked for missing data: instances where information that would be normally expected was absent from the transcripts (Ryan and Bernard, 2003). Patterns of answers were also analysed within each single case (Miles and Huberman, 1994) to identify a link between participants' own background and the emotional experiences they reported. Appendix F presents a coding report showing the different emotional experiences that were identified in the study.

The analysis of the qualitative data involves recognising and identifying different emotional experiences within the interviews' transcripts. There is extensive research on the verbal expression of emotions and a significant amount of disagreement among scholars of this field. We know, for example, that people can use several literal expressions to indicate what scholars consider to be equivalent emotional experiences (Ortony et al., 1987; Fussell, 2002). For example, somebody can say that she or he is 'furious', 'angry' or 'mad' but conceptually all these labels would be subsumed into the expression of feelings of anger (Fussell, 2002). Equally widely documented is the fact that we have developed a number of figurative expressions to indicate emotions and these expressions are often used in culturally predetermined ways (Kovecses, 2000). Finally, consumers might regulate the verbal expression of emotions that are not socially acceptable. We know, for example, that individuals may downplay expressions of pride because it is not considered appropriate to boast about personal achievements (Zammuner, 1996). All this evidence informed my data analysis.

In order to identify different emotional experiences I compared the words used by participants with the evidence from the literature on the nature and characteristics of each emotion. Edelstein and Shaver (2007) note how the conceptual differentiation between guilt and shame is not meaningful from a linguistic perspective as people in English-speaking countries use the two words interchangeably. My data confirm this insight. Nonetheless I was able to differentiate between the two emotions using the broader descriptions of the emotional experience that were displayed by participants. In relation to guilt and pride, I differentiated between explicit mentions of these emotions and instances where these emotions were expressed through the use of closely related words. Overall, I coded 41 individual expressions of guilt and 109 more generic expressions that I believe are unequivocally linked to guilt feelings (e.g. "I felt I had let myself down"). I identified 17 specific mentions of pride and 129 generic descriptions that are conceptually associated with this emotion (e.g. "I feel good about myself because I am doing the right thing"). Hence my coding was guided by the theoretical descriptions of these emotions that I have portrayed in the literature review chapter and can be retrieved in key references in this area of research (Tangney et al., 2007; Tracy and Robins, 2007a).

The analysis developed in two different phases. The first stage focused on 1) understanding the nature of guilt and pride in order to compare these emotions to other feelings that emerged from consumers' accounts; 2) investigate how guilt and pride can affect decision-making. Later in the research process, I decided to re-analyse the transcripts with a specific focus on understanding more in-depth the appraisal process.

3.4.4. From study 1 to study 2

The first study informed the development of the next empirical investigation in a number of ways. Firstly, the emotional reactions, inductively identified in the first study, informed the design of the experimental manipulations that were used in the online experiments (see below for more details). Secondly, study 1 led to the identification of a number of research hypotheses whose exploration is the main purpose of the quantitative studies that were subsequently conducted. Finally, the first exploratory study also offered the relevant background for the development of the items of collective efficacy (in studies 2 and 3) and self-efficacy (in study 3) that the author developed and tested in the experiments.

3.5. Methodology of study 2

The second study focused on the examination of research hypotheses developed through the exploratory research conducted in study 1 through an online experiment. Participants read one scenario designed to elicit specific emotional reactions and they then completed a series of scales to measure the key variables investigated. The study was conducted through the online crowd sourcing website Amazon Mechanical Turk (AMT). This website is increasingly used for behavioural research and several studies demonstrate its suitability to experimental and survey research (Paolacci et al., 2010; Buhrmester et al., 2011; Mason and Suri, 2012; Horton et al., 2011). AMT is an online marketplace where individuals are recruited to complete small jobs in exchange for cash. Those who completed this study were paid $0.88. With an average duration of 8 minutes this represents an hourly rate of more than $6, higher than the average rate paid on AMT (Mason and Suri, 2012).

It should be clarified that I refer to study 2 and study 3 as 'experiments' following a practice in previous research that associates this term with the presence of an experimental manipulation to create emotional reactions in participants (Roseman, 1991; Soscia, 2007; Gelbrich, 2009). However, as it will appear from the remaining of the discussion, the studies do not necessarily always present the characteristics of classic randomised experiments and can also be considered quasi-experiments (Shadish et al., 2002).

3.5.1. Procedures

Individuals accessed the study through a link that was posted on AMT on February 2012. After reading a short introduction and answering some demographic questions, participants read a scenario and then completed three different scales. The study was presented as investigating consumers' perceptions of environmentally and socially sustainable products. At the end of the survey, consumers were given a code that they had to type into the AMT website to be paid for their participation.

3.5.2. Scenarios

The study comprised four different experimental groups. Consumer appraisals were measured for two scenarios for each emotion investigated (Louro et al., 2005; Soscia, 2007). In the first scenario, the purchase is described as intentional and the associated outcome is therefore direct responsibility of the decision-maker. In the second scenario, the outcome is not direct responsibility of the consumer since the purchase is unintentional. Table 7 offers an overview of the scenarios used in the study.

Table 7 Summary of the scenarios investigated (study 2)

	Scenario 1	**Scenario 2**	**Scenario 3**	**Scenario 4**
Sustainability outcome	Negative outcome	Negative outcome	Positive outcome	Positive outcome
Intentionality of the purchase	Intentional	Unintentional	Intentional	Unintentional
Responsibility for the outcome	Direct responsibility: outcome self-caused	Indirect responsibility: outcome caused by the situation	Direct responsibility: outcome self-caused	Indirect responsibility: outcome caused by the situation
Relative cost of the sustainable alternative	Price 20% higher	Price 20% higher	Price 20% higher	Price 20% higher
Experimental groups	Group 1, N= 42	Group 2, N= 50	Group 3, N= 46	Group 4, N= 43

Scenarios were developed following the insights of the qualitative research and a thorough pre-testing process. A previous version of the scenarios was presented to a panel of four marketing academics. After receiving feedback, the scenarios were significantly changed and pretested through a survey with a convenient sample of 50 consumers in the UK. Four qualitative interviews were conducted to further improve the scenarios. A new version was then pretested on a sample (n= 26) recruited through AMT and no changes were deemed necessary. The goal of the process was to ensure clarity and that the scenarios would elicit the emotions that are the focus of the research. The last pre-test showed that the scenarios effectively manipulated moderate levels of guilt (mean rating= 7.00) and pride (mean rating= 5.64).

The vignette describes a fictitious purchase of tea involving two brands: an ethical brand and an unethical option. The findings of study 1 informed the design of the experimental manipulations and allowed to design scenarios

that effectively manipulated guilt or pride. In order to emphasise the perception of a trade-off, the ethical version is more expensive. The choice of a 20% difference in price is based on previous research (e.g. Griskevicius et al., 2010). In scenario 1, for example, the participants are asked to imagine to have purchased the cheaper product in order to save money. On the other hand, in scenario 3, participants are informed that they have chosen the ethical alternative in order to support an ethical cause. The scenarios used in the study are presented in Appendix G.

3.5.3. Participants

The participants recruited for the study are consumers of tea residing in the US. Because of randomisation, the profile of participants is similar across the different experimental groups. The table below summarises demographic characteristics of the sample in terms of gender, age and education.

Table 8 Sample characteristics (study 2)

Gender	Group 1	Group 2	Group 3	Group 4	TOTAL
Male	21	28	20	22	91
Female	21	22	26	21	90
Age					Total
Average age	*39.6*	*39.0*	*40.6*	*36.9*	*39.6*
18-25 y.o.	7	11	3	7	28
26-35 y.o.	11	14	13	15	53
36-45 y.o.	11	9	14	12	46
46-55 y.o.	8	9	11	5	33
56-65 y.o.	4	5	5	4	18
65+	1	2	0	0	3
Education					Total
High School or equivalent	6	3	7	2	6
Vocational/Technical School	2	4	1	1	2
Some College	12	15	10	15	12
College Graduate	15	21	19	19	15
Master's Degree	7	6	6	4	7
Doctoral Degree (PhD)	-	-	2	1	-
Professional Degree	-	1	1	1	-
Total	42	50	46	43	181

Although the choice of online data collection has limitations in terms of representativeness of the sample, it offers better external validity than student samples that are prevalent in consumer research (Morgan, 1979; Winer, 1999; Henrich et al., 2010).

The survey gathered 308 responses. After removing all the interviews that were not complete, 108 interviews were eliminated leaving 200 complete interviews. These 200 interviews were further analysed looking for outliers or potential inconsistencies in the data. Although I did not identify outliers, 19

interviews showed significant inconsistencies in the pattern of responses. These participants showed a significant repetition in the use of only one or two answers across the different questions and completed the interview in a suspiciously short time (less than 4 minutes). For these reasons I decided to remove these participants from the analysis. This leaves a total of 181 complete questionnaires for data analysis.

3.5.4. Measures

Participants' emotional reactions were measured using six items (three for guilt and three for pride) adapted from previous research in social-psychology and consumer behaviour (Roseman, 1991; Soscia, 2007). For each item the intensity of the emotion was measured on an 11-point rating scale (with the score from 0 to 10 indicating the intensity of the emotional experience) following previous studies on emotional appraisals (Roseman, 1991; Soscia, 2007). All the questions were presented randomly to minimise common-method bias (Podsakoff et al., 2003).

Participants answered nine questions on their perceptions of efficacy after completing the evaluation of the scenario. Because the scenario presented both issues of environmental and social sustainability, efficacy beliefs were measured for both dimensions. The self-efficacy items were borrowed from previous research (Ellen et al., 1991; Berger and Corbin, 1992), whereas the collective efficacy items were developed ad-hoc for this study and pretested for clarity together with the scenarios. The collective efficacy items were developed following the findings of the qualitative research and also on the basis of the extensive literature available in the social sciences on this construct (Bandura, 2000; Fernández-Ballesteros et al., 2002; Short et al., 2005; Schechter and Tschannen-Moran, 2006; Dithurbide et al., 2009; Skaalvik and Skaalvik , 2010; Federici and Skaalvik, 2011; Ilia et al., 2011; Jensen et al., 2011; Lee et al., 2011; Kurt et al., 2012). The items generated

were pretested together with the scenarios. A 7-point rating scale was adopted and presentation of the items was randomised (Podsakoff et al., 2003).

As dependent variable, four items measuring future purchase intentions were adapted from Webb et al. (2008). The items measured, on a 7-point scale, the likelihood that the consumer will make an effort to buy responsible products (and avoid unethical brands) in the future.

Finally, the short version (Reynolds, 1982) of the Crowne and Marlowe Social Desirability Scale (1960) was used to investigate the impact of social desirability on the other constructs measured. The scale comprises 12 dichotomous items that capture the tendency to respond in a socially desirable fashion. Before the conclusion of the interview, participants were also asked what they thought were the objectives of the study. After coding the answers to the open question it emerged that around 20% of the participants correctly guessed some hypotheses of the study (32 participants). On further examination however no evidence was found that the patterns of responses for this group of participants significantly varied from the rest of the sample.

All scales are presented in Appendix H.

3.5.5. From study 2 to study 3...and back to study 1

After completing the second empirical study, and analysing all the results, I decided to conduct a third experiment in order to address a number of substantive and methodological issues that had emerged in study 2.

Firstly, the sample in study 2 was relatively small for the type of statistical analysis I conducted (see chapter 5 and 6 for more details). Although PLS-SEM can be used with sample sizes below 200, it is considered a better

practice to try and replicate the empirical findings on a larger sample size (Hair et al., 2011).

Moreover the measure of self-efficacy adopted in study 2 performed unsatisfactorily so I decided to test the research hypotheses using different items to assess this construct.

Finally, I considered some of the results of study 2 as particularly surprising and I intended to gather further evidence that would support the credibility and validity of my findings. The study revealed that consumers experience feelings of guilt (or pride) even when they are forced by external circumstances into buying an unethical (or ethical) product. The third study explores this point further, using scenarios developed to validate this finding.

At this stage of the research process, I also decided to re-analyse all the qualitative data I had previously gathered, in order to explore more explicitly the appraisal process. The findings of the qualitative study presented in chapter 4 are therefore the result of two different phases of the research, as documented by Figure 5.

3.6. Methodology of study 3

Study 3 implemented a design very similar to the one of study 2. The research was conducted through the online marketplace AMT. Each participant was paid an hourly rate of approximately $1.20 and completed a survey lasting approximately 6 minutes.

3.6.1. Procedures

Individuals accessed the study through a link that was posted on AMT at the end of March 2012. There was no overlap between participants in study 2

and participants in study 3. Participants read that the research had to do with 'consumers' decision-making'. Before the beginning of the study, participants completed the 'instrumental manipulation check' (Oppenheimer et al., 2009). This is a methodological tool that allows the identification of those participants who, rather than reading all the instructions, tend to satisfice, that is, answer partially acceptable solutions chosen through a superficial and incomplete reading of the experimental instructions. A consequence of this phenomenon is that often the statistical power of some experimental manipulations is reduced because some of the participants only partially read instructions. This can be critical where differences between manipulations amount to small variations in the text of the instructions (for details see Oppenheimer et al., 2009). For this reason, all participants who failed the instrumental manipulation check were excluded from the analysis.

After answering some demographic questions, consumers read a scenario and then completed three different scales. At the end of the survey consumers were given a code that they had to type into the AMT website in order to be paid for their participation.

3.6.2. Scenarios

The scenarios have some key differences from those used in study 2. The situation concerns the purchase of coffee rather than tea. In the scenarios where the purchase is forced by situational constraints (scenarios 3 and 6) the wording was changed. In this version, the situational constraint emphasises to respondents that the (un)ethical product is not available at the moment of the decision (rather than unavailable in the desired version). This different version was used to verify consumers' emotional appraisals under changed circumstances. It was reasoned that in this version the situational constraints are even reinforced and therefore consumers might

find more reason to rationalise their choices since their preferences do not appear to influence the purchase in scenarios 3 and 6.

Table 9 Summary of the scenarios used (study 3)

	Scenario 1	Scenario 2	Scenario 3	Scenario 4	Scenario 5	Scenario 6
Sustainability outcome	Negative outcome	Negative outcome	Negative outcome	Positive outcome	Positive outcome	Positive outcome
Intentionality of the purchase	Intentional	Intentional	Unintentional	Intentional	Intentional	Unintentional
Responsibility for the outcome	Direct responsibility: outcome self-caused	Direct responsibility: outcome self-caused	Indirect responsibility: outcome caused by the situation	Direct responsibility: outcome self-caused	Direct responsibility: outcome self-caused	Indirect responsibility: outcome caused by the situation
Cues of observation	☑	☒	☒	☑	☒	☒
Relative cost of the sustainable alternative	Price 20% higher	Price 20% higher	Price 20% higher	Price 20% higher	Price 20% higher	Price 20% higher
Experimental groups	Group 1, N= 67	Group 2, N= 68	Group 3, N= 70	Group 4, N= 69	Group 5, N= 71	Group 6, N= 70

Together with scenario 1 and scenario 4, I also administered an image of eyes which functions as a cue of social observation. The objective was to manipulate the perception of being observed by others (e.g. Bateson et al., 2006; Ernest-Jones et al., 2011). I hypothesised that the exposure to this image would lead to stronger feelings of guilt and pride and would also influence intentions to engage in ethical purchases in the future. In all other scenarios I adopted, on the basis of previous research in this area, an image of flowers as a control for the effect caused by the image of eyes (Bateson et al., 2006; Ernest-Jones et al., 2011). The same price difference used in study 2 was retained in this study. An example of two of the scenarios is presented in Figure 6 and all the remaining ones are presented in Appendix I.

Figure 6 Examples of scenarios adopted in study 3 (scenario 5/scenario 4)

3.6.3. Participants

Participants are consumers of coffee residing in the US. The profile of participants is similar across the different experimental groups. Table 10 summarises demographic characteristics of the sample in terms of gender, age and education. It should be noted that because of the decision to exclude from the study all those who did not pass the instrumental manipulation check, the sample was not randomly drawn. This is the reason why there are some differences in the gender distribution across the different groups.

Table 10 Sample characteristics (study 3)

Gender	Group 1	Group 2	Group 3	Group 4	Group 5	Group 6	TOTAL
Male	39	27	41	42	38	40	227
Female	28	41	29	27	33	30	188
Age							Total
Average age	*34.7*	*34.2*	*32.7*	*31.6*	*35.6*	*31.5*	*33.4*
18-25 y.o.	20	24	23	25	18	24	134
26-35 y.o.	20	18	25	22	30	27	142
36-45 y.o.	13	10	10	11	4	10	58
46-55 y.o.	8	8	9	9	9	6	49
56-65 y.o.	5	5	3	2	8	3	26
65+	1	2	0	0	2	0	5
Education							Total
High School or equivalent	13	8	12	11	9	7	60
Vocational/Technical School	2	1	3	0	4	3	13
Some College	20	26	24	23	22	28	143
College Graduate	22	26	23	30	24	27	152
Master's Degree	8	7	7	5	8	3	38
Doctoral Degree (PhD)	1	0	0	0	0	0	1
Professional Degree	1	0	1	0	3	2	7
Total	67	68	70	69	71	70	415

In total 719 surveys were collected. Before conducting the analysis, all participants that failed the instrumental manipulation test and incomplete questionnaires were excluded, leaving 415 cases.

3.6.4. Measures

The same measures used in study 2 to measure consumers' emotional reactions and purchase intentions were adopted. In addition, new items were developed to measure self-efficacy. The new items capture consumers' beliefs about their ability to tackle sustainability challenges, following an approach that has been used to measure this construct in other disciplines (Bandura, 2000; Fernández-Ballesteros et al., 2002; Short et al., 2005; Schechter and Tschannen-Moran, 2006; Dithurbide et al., 2009; Skaalvik and Skaalvik , 2010; Federici and Skaalvik, 2011; Ilia et al., 2011; Jensen et al., 2011; Lee et al., 2011; Kurt et al., 2012). The items were developed on the basis of the qualitative findings from study 1 and follow the same structure of the items already developed and tested to measure collective efficacy beliefs. The complete scales used in this study are presented in Appendix J.

I was also interested in differentiating further between dimensions of self and collective efficacy. I speculated that each construct might be better conceptualised differentiating between a dimension measuring environmental sustainability and another one investigating social issues (e.g. fair working conditions). For this reason the number of items used was increased to eight for each construct with four items selected to measure environmental sustainability beliefs and four items intended to measure beliefs about working conditions. However, this theoretical differentiation was not supported by the data[1]. Each item was measured on a 7-point Likert scale

[1]Detailed results are not presented here because they go beyond the objectives of the thesis. However, no evidence was found to support a two-dimensional conceptualisation of self-efficacy and collective efficacy.

and items were presented randomly in order to limit common-method bias (Podsakoff et al., 2003).

3.7 Conclusions

In this chapter I have reviewed the methodological approach, illustrating both the philosophical assumptions that underpin the research design and the details of the methods adopted in the three investigations. I have also tried to illustrate the methodological relationships between the three studies.

In the remaining of the thesis I will focus on the analysis of the findings of each investigation and the relevant implications for research and practice. This will allow me to illustrate in detail how the three studies contribute to the development of a new account of how guilt and pride influence consumer choices in ethical consumption situations.

4. Study 1: Appraisal process and consumers' emotional experiences

4.1. Introduction

The first empirical study serves two purposes. It allows exploring the topic of research and leads to hypotheses subsequently tested in the quantitative investigations. From this perspective, it has an exploratory purpose. It also develops a theoretical contribution offering a new interpretation of consumers' appraisals of guilt and pride (Table 11).

Table 11 Study's objectives and contribution

Research objective	Theoretical contribution developed	Empirical Study
Objective 1: To understand what causes consumers to experience feelings of guilt and pride in ethical consumption situations.	A	STUDY 2 STUDY 3
	B. Identifies five dimensions (altruistic value preference, moral relevance of the issue presented, credibility of the ethical claim(s) presented, perception of a trade-off between altruism and self-interest, social visibility of the decision) that lead consumers to enhanced self-control and stronger feelings of guilt/pride.	STUDY 1
Objective 2	C	STUDY 2 STUDY 3
	D	STUDY 2 STUDY 3
Objective 3	E	STUDY 2 STUDY 3

This study therefore answers the following research questions:

- What causes consumers to feel guilty or proud after purchasing experiences that involve ethical decisions?
- What are the characteristics of these emotional experiences?
- What are the consequences of post-consumption guilt and pride?

This chapter is structured as follows. The findings of the study are analysed in three different sections. The first analyses the appraisal process that emerges from the data. Subsequently, findings on the characteristics of the emotional experience and the role of efficacy beliefs are presented. The findings lead to a set of propositions and implications for future research that are discussed at the end of the chapter.

4.2. Findings

Analysing the transcripts from the interviews, it is possible to outline in what circumstances guilt and pride affect consumption decisions. There is evidence for a range of emotions experienced before and after consumption, although guilt and pride are the two dominant emotional reactions. I present the results focusing separately on the three dominant themes that emerge from the data. The images collected by participants are also used to illustrate the findings of the research.

4.2.1. The appraisal of guilt and pride

Five key dimensions lead people to stronger feelings of guilt and pride. These dimensions are not independent and sometimes reinforce each other. I review here these five dimensions and explain how they influence consumers' experiences.

Firstly, there is an important personal characteristic that affects the experience of guilt and pride: personal values. Findings in previous research (Grunert and Juhl, 1995; Stern et al., 1998; Thøgersen and Olander, 2002; Thøgersen and Olander, 2003; Rice, 2006; Pepper et al., 2009) show that consumers with a preference for altruistic values are more likely to engage in ethical consumption choices. It is therefore reasonable to expect that they might experience stronger feelings of guilt or pride. This type of experience is especially common among consumers who are strongly engaged in sustainability and try to be consistent in their consumption behaviour across categories.

> *"I care about the world generally so I try very hard to avoid cruelty to animals and human beings and it is a conscious purchasing decision...buying certain things...because I am vegan as well so I don't have any animal products in my diet and I avoid products that have been tested on animals as well...and as far as possible I try to buy fair trade...if they are available I try organic things as well...so I'm increasing my level of effort..."* (Participant 12)

> *"whenever I'm making a choice which is perhaps moral I suppose I will think about the person who I am and the person who I was brought up to be, and while these two images are related...this one is more about my family, this one is more about my own sense of conscience, what kind of person do I want to be... what type of consumer do I want to be in this situation [...] It's just my own sense of the person I am and the person I want to be and me practising my words...Adhering to the person that I am and the person that I want to be. [...] I think that responsible people*

have to think globally, think of the impacts of their actions not in a narrow, blinkered way." (Participant 15).

The importance of personal values is also demonstrated by some of the images collected by participants. When the experience of guilt and pride stems from this personal examination of one's own conduct in relation to deeply held values, consumers choose images that focus on the self and communicate the sense of personal responsibility attached to the decision. Below are two such images. They portray the process of self-examination and the emotional reaction that might emerge from it. The first was chosen by one participant because it represents looking in the mirror and examining one's own behaviour (Participant 15). The second summarises the feeling of guilt that one participant suggests he would experience (Participant 18).

Figure 7 Images representing the self-control process experienced by consumers with altruistic value preferences

This finding is not surprising. It is reasonable to expect that people with sustainability-related goals, will experience stronger emotions. This does not mean, however, that guilt and pride are experienced only by those with

altruistic values. The interviews show that, in most cases, contextual factors subjectively experienced by the participants affect the emotional reactions. One important variable is the perception of whether the sustainability feature embedded in the product presented involves a clear moral evaluation. If the issue is perceived as raising moral implications, the process of self-control will be enhanced and it might lead to stronger emotional reactions.

> *"I could understand perhaps if you pay the employees less...if they are in another country and you pay them less...but it has to be adults. Children are not supposed to work, this is just something that I could not accept [...] I think now in our society this could not be accepted, it is just wrong."* (Participant 22)

Participants with lower involvement in ethical consumption feel more uncertain about sustainability. However when they accept the moral relevance of a certain issue, then they scrutinise their personal choices and judge their decisions on the basis of moral standards.

> *"[...] it is never such a simplistic issue [...] I think this could be a contradiction because this farming is creating jobs and is giving benefits to the community on the ground but at the same time it is endangering the forest and the orangutans so I think there is a contradiction there.* [...] *[However] if you are aware that you are contributing to unfairness somewhere along the line then this should affect your choices. [...] because if something happens to somebody next door to you, you would probably take action but just because it happens to somebody thousands of miles away why shouldn't you take action? It doesn't mind where this is*

happening; basically it is hypocritical not acting while if it will happen to your local community you will probably take action. [...] If you knew that a product is more ethical than you should buy it because otherwise you would feel immoral..." (Participant 13)

Some participants experience this tension as a problem of information availability. They feel confused about the practices used by corporations and feel that they do not have enough information to make sound decisions. Consumers can also engage in wilful ignorance in order to avoid negative feelings (Ehrich and Irwin, 2005).

"I thought about it the other day when I went to H&M and I bought three dresses and they were nine pounds...so on one hand I was very happy because I managed to get three dresses for nine pounds but then I did think about it...when I've paid...how can they possibly be so cheap? So this worries me that somewhere there is some three-year old working on the night to make these things for me to wear...but, yeah. [...] I do feel guilty. In terms of things like coffee and tea no, but for things like meat and clothes I would feel guilty and I mean the only thing that helps me is not having 100% perfect information about the facts. I do feel guilty but I say let's just pretend that everything is okay." (Participant 4)

Similarly this implies that when consumers do not recognise the issue as morally salient they do not experience any emotional reaction.

"Basically I would completely ignore that information; I would just go for the product that suits me. I would say that if there are two identical products then I may be swayed. But you never get two identical products, do you?" (Participant 24)

The process of attribution of moral relevance to certain product features is expressed by some images. They encapsulate the dilemma of defining whether the issue is morally relevant and overcoming the confusion often experienced by consumers. The four images presented below represent examples of participants' views on this issue.

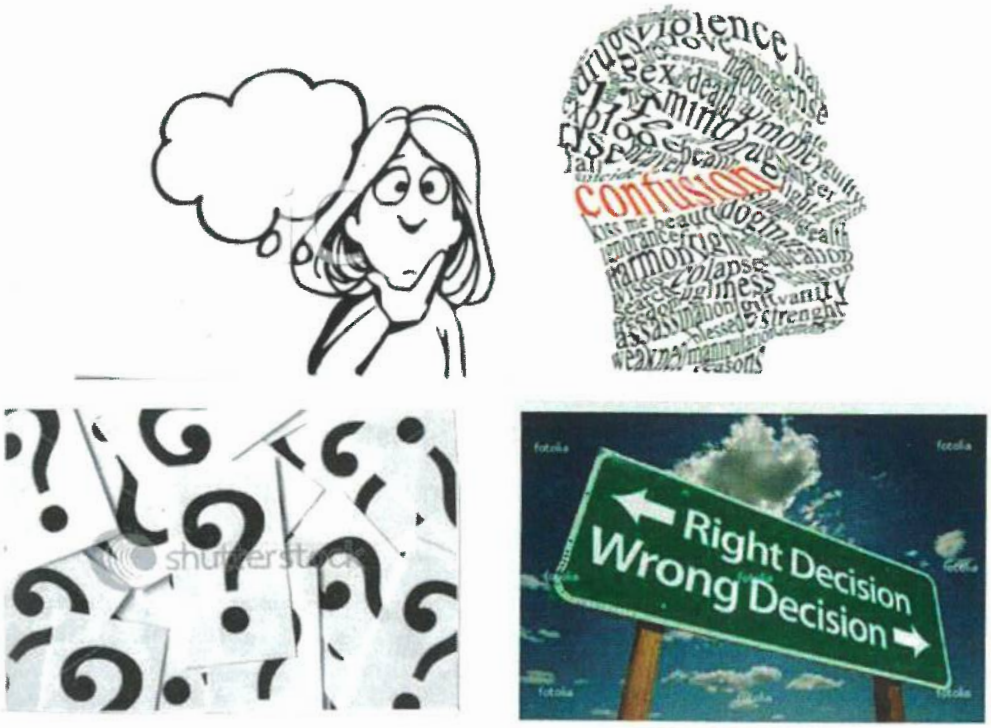


Figure 8 Overcoming confusion and attributing moral relevance to a purchase decision

Another important theme is the credibility of the ethical alternative. Consumers feel more emotionally connected to the decision when they

consider the ethical alternative as a credible solution to the sustainability challenge. If, on the other hand, there are perceived doubts on the credibility of the company that is suggesting an ethical alternative, participants will not get involved at a personal and emotional level in the choice. Fair trade is often mentioned as a source of reassurance. Consumers feel that buying fair trade represents a credible ethical option and therefore attribute to this type of purchase relevant implications for the self that are potentially able to generate emotional reactions.

> *"I think that's one of the better promoted labels, fair trade...It gives us something to choose from, I think it is very difficult for us to do research on every item...In a supermarket so if you see a logo that you trust it makes choosing and shopping easier."* (Participant 26)

Among participants, there is a wide range of views on the credibility of ethical claims made by corporations. The self-control process is affected by the perceived credibility of the source of information. So consumers who do not tend to engage in a process of self-control can either consider any ethical label as intrinsically questionable, or protect themselves by assuming that the leading brands in the market employ ethical practices. In both cases the process of personal self-control is limited.

> *"I think if someone is making a claim they must be able to demonstrate to whoever is regulating that the claim is valid. I know that you cannot claim something without being able to prove it...but this is also very tricky... There might be a very stupid reason that allows them to say something but the impact is not*

really beneficial. It's a bit tricky...that's the only thing I'd say...I am trying to think of proof..." (Participant 1)

"I'd trust the top brands that I buy, if I buy Lindt or Marks & Spencer's brands, without actually checking...I trust the brands that they don't use palm oil produced with...I don't know...child labour or bad circumstances where they hardly pay their employees...I wouldn't go into researching about it myself" (Participant 19)

What also affects the emotional reaction is the perception of a trade-off between consumers' selfish interest and the support for a sustainable product. Participants tend to experience pride when they perceive that they are giving up something in order to support an environmental or social issue. In the same way consumers tend to experience guilt when they feel they have gained something, disadvantaging in the process other people or the environment. This process is associated with a sense of existential guilt when consumers are forced to compare their privileged condition with the misfortunes of others (Izard, 1977).

"[...] in my case this would make me feel some guilt; first of all comparing my lifestyle with the one of others and then on top of that for the fact that I have not been looking for some product that make sure that workers are paid at least a living wage...if I can afford shoes like these, which is a luxury, I should perhaps pay attention to that rather than to what a friend has suggested as the running shoes you should buy and this would make me feel guilty." (Participant 18).

"if I bought it and they were good I will probably feel very proud and I will probably tell everyone about it...what a good thing I had done...[...] I would be telling them all about it and I would feel like I've done my bit and I need to tell everyone so that they can do their bit [...] you are feeling that you're doing something good and you want to share that and you want to brag about it (laughing) [...] For example for my Christmas tree this year I bought all the decorations from a charity...I got them from their website and they are more expensive [...] but I am happy to pay it... The quality is not great but you can take it out only for a few weeks every year and then you can tell everyone that you have decorations from the charity [...] I've spent so much money and then you have to pay also five pounds of postage fee... But then I told everyone..." (Participant 14).

The perception of social visibility also impacts the emotional experience. Many participants are very aware that they would behave differently if they felt observed by others in their choices. The perception of social visibility will tend to enhance the emotional experience and make consumers feel more intensely guilty or proud.

"I am taking on the responsibility of what other people will get from my actions as well. [...] *I would not like people to think that I am picking up that product willy-nilly and thinking that I just don't care...so I would be a bit embarrassed if other people are looking at me in that moment. [...] I don't want to advertise the product...probably I would be moving swiftly to the till and still trying to be happy in my decision.* [...] *if I was with others I would be much more likely to choose the ethical option* [...] *because I*

don't want to do advertising to certain products...It is not because I want people to believe that I am some perfect kind of person at all...just because I want to give a good example I suppose." (Participant 5).

"[...] you feel that little bit guilty about peoples' thoughts about you... So again it's about what people may think... If it was a really common thing or if it is something that there is a lot of press about it and everybody is talking about it... [...] there would be more pressure to make the right choice and you may think what other people think [...] you don't want people to have the wrong perception of you [...] you don't want people perceptions to be wrong [...] People do tend to follow a path sometimes...you follow the trend, it's like buying a brand... You know what is popular; you do it because others do it...Otherwise why would we spend £100 pounds for a brand while we could have the same thing for a tenner?!...It is the same thing." (Participant 2).

The importance of social visibility in the consumption of ethical products is represented by some of the images collected by participants. They discuss the element of social comparison in different ways. Participant 6 collected the image of zebras below when she discussed how: *"[...] sometimes having this ethical stance is somehow showing that you are trying to be different. This is a funny image to show this idea. I think people are trying to be different. Because the others are all buying the same products and you are trying to be different."* Participant 15 collected an image where a parental relationship is displayed and explained how: *"I think that for any moral choice you make, it is difficult for your parents not to come into your head... My parents are really pleased that I am somebody who is really thoughtful about moral issues and political and social issues so...yes, there is always*

that conscience (laughing).". Finally Participant 20 described how: *"I always like to think about how I can help to save the planet and always say how I am doing my bit, how I am concerned with sustainability and things like that, but in the end I actually realise that the way I act and the things that I do are probably not in the manner that I think I am. So the picture says: "I am a fraud" because although I think I am helping, what I say is probably more than what I actually do."*

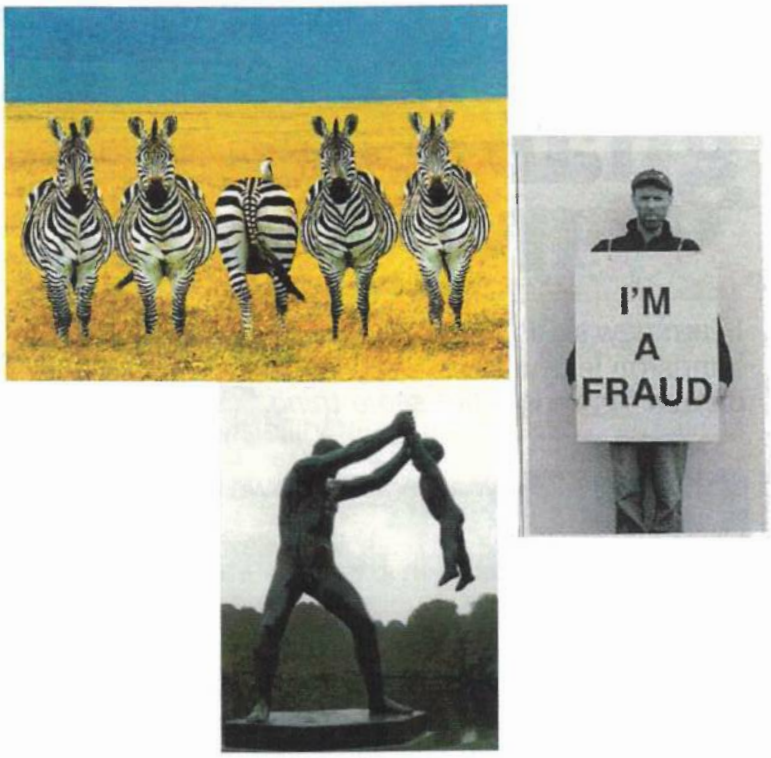


Figure 9 The importance of social visibility when evaluating ethical products

4.2.2. The experience and consequences of guilt and pride

Consistent with extant research reviewed in the previous chapter, the experience of guilt or pride acts as a motivation for responsible behaviour. Guilt implies a sense of loss or a feeling of having let down the self or relevant others. As such it is an unpleasant experience that motivates consumers to buy sustainable products in the future. Consumers can feel even embarrassed in recalling an interaction that does not respect their moral code as consumers. Guilt in this context increases the commitment to sustainability and motivates a sustainable behaviour at the next available opportunity.

> *"Okay, so the other day I went to Nando's with my friends, I didn't eat anything but when I sat there and I thought about what happened to those chickens...[...] this is just more my own sense of self, you know, and the decisions that I want to make...where my thoughts and politics lie and if I had to disregard the ethical chocolate bar and choose say...the cheaper one...I would feel that I had let that down, let that sense of myself down."* (Participant, 15)

> *"Basically I am a hypocrite! [...] it annoyed me for the fact that I hadn't been so careful in choosing the product. So it didn't annoy me that they mentioned it, it annoyed me that I had not been careful in the first place."* (Participant, 6)

> *"Well, [I will have] guilty feelings...about working conditions...long hours, and fair wages [...] I guess I feel bad that I don't pay the extra and I am not more moral...whereas I'm always saying that I don't earn enough money...And I am such a half-hearted ethical consumer. Ideally I would be vegetarian as well, but I'm not*

because I like too much the taste of meat. But when I speak with my friend who is vegetarian I know that it is terrible how meat is produced and I think...yeah...I have no backbone." (Participant, 14)

In all the quotes presented above, even when the word 'guilt' is not explicitly mentioned, participants refer to metaphors or figures of speech that have been consistently linked to guilt (Tangney and Leary, 2002). For example, scales measuring guilt often contain items measuring feelings of annoyance with the self or feelings of having let one's own self down (Tracy and Robins, 2007c).

In the case of pride consumers feel they are a wiser, more expert and sophisticated than the majority of other shoppers. This also implies a desire to obtain social recognition for their choices. This perception is based on the admiration that others would bestow to ethical consumers.

"The feeling that you're doing the better thing and a lot of people are not doing the best thing [...] I think in some ways it helps certain consumptive aspirations and makes you feel more satisfied with what you're doing. I think in other times it's nice for me personally because I try to make these choices all the time [...] and you don't want to be consistent in one area of life and then not be consistent in other areas. [...] I could feel possibly smug about it, I hope not." (Participant 18)

"[...] when I was a child at school there was still this sort of... 'What did your father do in the war' feeling... [...] it was one of the status things...I suppose [...] you couldn't say that your father was a conscientious objector because you would be beaten up... [...] There where [environmental] issues that were starting to come to

the surface which had I not taken any action, then I would have felt like that child in the playground whose dad hadn't fought in the war... [...] I can't describe it but it sort of transferred to me in the environment...So that was how the Greenpeace thing started." (Participant, 16)

"Recently I moved in with my boyfriend [...] he has got a similar ethos even if he doesn't necessarily act on it. So when we have been going shopping I have been quite proud with myself because I have been the one suggesting that we should only definitely have recycled toilet paper and we should avoid bleach and we should only have free range eggs..." (Participant 9)

Although consumers might not mention the word 'pride', all the quotes reported refer to the linguistic domain that is usually associated with this emotion (Tracy and Robins, 2007a). In the first example, feelings of smugness and satisfaction with self are, from a psychological perspective, valid expressions of pride (Tracy and Robins, 2007a). The second example contains a metaphorical expression of emotion (Kovecses, 2000) but the reference to status and a sense of achievement clearly link the emotion described with feelings of pride (Tracy and Robins, 2007a).

4.2.3. The role of efficacy in the emotional process

This research conceives guilt and pride as 1) intrinsically connected with complex cognitive processes; 2) feedback mechanisms that provide information to consumers that lead to changes in attitudes and behaviours. Consequently, during coding, the transcripts were analysed looking for potential links or connections between emotional experiences and participants' beliefs or rational thoughts. The role of consumers' perceived

efficacy (Ellen et al., 1991; Berger and Corbin, 1992; Thøgersen, 2000; Rice, 2006) is inductively identified as particularly important in the experiences of guilt and pride. Efficacy is a key element in human motivation because it offers individuals a sense of their ability to affect the environment (Bandura, 1997). In the context of sustainability, efficacy is related to perceptions of empowerment and the ability to influence the marketplace (Shaw et al., 2006). Consequently, it motivates consumers to buy responsible alternatives (Kinnear et al., 1974; Webster, 1975; Ellen et al., 1991; Berger and Corbin, 1992; Thøgersen, 2000; Rice, 2006). In the data, expressions of pride tend to be associated with efficacy, supporting the general view that those who perceive themselves as successful in acting ethically, are also convinced of the general ability of consumers to tackle the environmental and social challenges posed by sustainable consumption. Pride reinforces beliefs in consumer efficacy because it is based on a sense of achievement.

It emerges that there are two different forms of efficacy in the context of sustainable consumption: self-efficacy and collective efficacy. Although originally proposed by Bandura in his writing on social cognitive theory (1997; 2000), the difference between self-efficacy and collective efficacy has never been addressed in research on sustainable consumption. This difference, however, emerges strongly in this research, where consumers differentiate between the belief in their own ability to influence a specific issue (self-efficacy) and the ability of a relevant group to bring about a certain outcome (collective efficacy). Interestingly, in the context of sustainable consumption, the group to whom beliefs of collective efficacy are projected is very difficult to define. Participants mention a generic collective entity that is not associated with one determined social institution. It is rather an 'imagined community' of consumers that are able to affect changes in the market when acting together (Shaw, 2007).

The table below illustrates through the experience of some participants how feelings of pride relate to their sense of personal and collective efficacy.

Table 12 Experiences of pride and efficacy beliefs

	Pride	Collective efficacy	Self-efficacy
Participant 11	Pride is experienced by those who feel they are able to behave sustainably despite the adversities: *"I suppose I've always been a kind of strong minded person in the fact that if I made up my mind and I decided this is what I am going to then I will do it and I think that to a certain extent when people tell you that something is never going to work it almost makes you more inclined to make it work. [...] I suppose another reason is that generally to be environmentally aware you have to try a bit harder [...] you actually have to invest a bit of time and effort [...] People don't understand why you would want to put yourself out for something that doesn't give you an immediate payback, because you don't get an immediate payback. To me the thought that I'm doing something that could be beneficial to people in the future is a really positive thing and I feel happy that I'm looking at outside my immediate four walls."*	Collective action is seen as a necessity for activating large scale change: *"[...] if I am the only one doing it then you're right, it probably wouldn't make that much sense but if more people do it then it can make a difference. You know...if quite a lot of people don't buy them then that will be different and it would make an impact..."*	Self-efficacy is also represented by the beliefs in the ability to influence other consumers to change their minds:*"I think a lot of people have the opinion that my impact is just so small in the big scheme of things that 'what's the point?' [...] And I say, well, if everybody would say that, nothing would ever get done. And the planet would be just destroyed. So I tried to live life as environmentally friendly as possible without being fanatical about it. [...] So it is a knock-on effect that I think eventually people will start to realise. There are some people you can tell when you talk with them [...] you know you can talk to them for 100 years and they will never be converted because they've got in their minds 'it's rubbish, why should I bother?' But then other people you sort of see this little spark of interest, you can see that from what you say...then it gets them thinking...well, maybe I could do that..."*

Participant 12	Pride is also experienced through a desire to differentiate the consumer from what is considered an intrinsically immoral system: "*I would be able to show them that you can have a normal life and you can be able to be reasonably environmentally friendly as well. [...] if you have a moral view nobody will notice that is important for you if you don't make some sacrifice on it. It does mean that you don't get to go out very often because not many places cook good vegan food and there are only so many times when you can have chips and salad as a meal when you go out...but it's a sacrifice I'm willing to make because I don't want to be part of the system that allows cruelty to happen.*"	Collective action is perceived as a necessity in the awareness that only aggregate consumption decisions can offer a solution to sustainability challenges: "[...] *we are never going to make any progress if there is this dichotomy between those who can afford the hybrid car and very expensive electric cars and those who are very hippy who recycle and use public transport...There need to be some sort of bridge in the middle that assures that it's possible to be in this middle ground and still be environmentally friendly. People should start feeling that these products are normal and for normal people, not just for some scary hippies...*"	Self-efficacy is also experienced and practiced through a commitment to recruitment of other consumers to the cause of ethical living: "*Everyone has responsibility and the choices that we make can have a really big impact...[...] I like to show to people that there are other ways, alternative ways of doing things that these are possible and that these are not expensive but they are not necessarily always something special but something that can be part of their daily life and is not necessarily more difficult...*"

Participant 5	The experience of pride is associated with positive images of sustainable consumption, the belief in collective efficacy and the support for organised action: *"if I was feeling particularly empowered and positive on another day then I'll be more likely to choose the ethical option [...] This next image represents what the organic option would be like... so these are still cows but much nicer cows [...] they are obviously happy and free and everything [...] There is this kind of organisation, is not really an organisation, basically a group...called the 'Love Police' [...] they're just very empowering; very invigorating and very active and this would make me think of all the things that are empowering and give me the strength to do the same and all the things that I agree with; that I like to strive for and I connect with..."*	Collective efficacy is a function of the activist *ethos* and the focus on collective action: *"At the same time there is of course that activist...I believe in the quote 'never doubt that a small group of committed people can change the world because that's the only thing that ever has occurred'... [...] the empowering feeling that gives you."*	Self-efficacy is still questioned in the face of global sustainability challenges: *"And of course you get the feeling as well of the fact that there is loads of rubbish stuff going on in the world, of undesirable stuff and is this one little action actually going to make any difference?"*

Consistent with Bandura's research (1997), pride reinforces efficacy beliefs, whereas, guilt weakens them. Pride comes from the appraisal of a success. Many such experiences over time increase consumers' belief in their ability to positively affect desired outcomes. On the other hand, guilt is an appraisal of failure. In the context of sustainability, reparatory action is not as immediate as in other social contexts. Consequently, guilt experiences over time decrease efficacy beliefs. In general, those who lean towards negative emotions such as guilt, feel less powerful. This is true both for consumers who are very engaged in ethical consumption and for those less interested. Efficacy beliefs can also be negatively affected by a process of avoidance coping (Duhachek, 2005; Yi and Baumgartner, 2011). Some cope with a negative emotion by neutralising the cause of dissatisfaction with the self. Decreasing beliefs in consumer efficacy activates this coping mechanism. When consumers consider their actions as ineffective, they tend to feel less guilty about unethical behaviour. The table below presents some examples of how guilt influences beliefs in self and/or collective efficacy. The examples illustrate how guilt is associated with perceptions of inadequacy and personal failure. Conversely, self-efficacy is linked with personal responsibility so that consumers who perceive themselves as very effective also feel more responsible for their action.

Table 13 Experiences of guilt and efficacy beliefs

	Guilt	Collective efficacy	Self-efficacy
Participant 6	Guilt is the outcome of a perceived inconsistency between different actions and the person's beliefs: *"for example I drive a car, and I feel bad that I drive a car but I am not going to give away my car so I feel bad [...] so I try to do my bit, but I am not doing enough and I know that I am not...so I know I have being hypocritical, probably, and then I feel bad, and then I feel guilty and then I feel I should do more."*	-	In this case decreasing beliefs in self-efficacy represents a technique to cope with feelings of guilt and question the real utility of an ethical product: *"Are they getting the money that I spend? Are they getting it? It is almost like craving, they would get anything from me, and they are begging to me and they haven't got the money that I am going to spend because [the ethical product] says that child labour is not tolerated but I am not sure that they will really get the money I am going to spend."*
Participant 13	Feelings of guilt are associated with failures of self-control: *"Then this one because it's about being greedy. I guess if I was looking for chocolate I will have some feeling of guilt because I don't actually need this but I just wanted it...so it's kind of excessive. This picture is reminding me of being spoiled. [...] The amount of choice you have and the fact that this is something you don't really need to have. It is more like a treat, it is not a necessity. [...] [and also] if you are choosing not to buy this one, then you would feel immoral."*	-	Scepticism about corporate behaviour can decrease perceptions of self-efficacy: *"I am wondering how much of this money actually goes to the communities that they say it goes to and how ethical is it really [...] Because I've learned that everything I learn from here is probably not true or even if it's true there are still many things that I am not aware of. That you should not take things on face value basically."*

Participant 14	The experience of guilt is driven by the awareness of personal misconduct and perception of selfishness: "*Well, [I will have] guilty feelings...about working conditions...long hours, and fair wages [...] I guess I feel bad that I don't pay the extra and I am not more moral...whereas I'm always saying that I don't earn enough money...And I am such a half-hearted ethical consumer. Ideally I would be vegetarian as well, but I'm not because I like too much the taste of meat. But when I speak with my friend who is vegetarian I know that it is terrible how meat is produced and I think...yeah...I have no backbone.*"	Collective action appears as the only key to influence corporate behaviour: "*I would still try if I knew the information...I would still try to avoid that company, because I think that if everybody did it then they would have to change. I think there has been evidence of that in the past, it's always really bad for companies when they discover that they have that policy.*"	A personal sense of disempowerment is often associated with the decision: "*[...] I would not ignore it completely, but I feel is above my head...okay I could boycott companies that do really these things that I know, because very often companies don't allow us to know...but I don't think that this can make a big difference [...] that would make a difference to how I feel, but not to what everyone else is actually doing to help the situation.*"

Participant 27	Perceptions of guilt are associated with a failure of self-control and an inability to behave consistently with rational goals and beliefs: "*[...] it is a temptation because you always find that the worse ones, so to speak, they are the shinier ones, the ones that sell the most...whereas the environmentally friendly ones always have a more conservative packaging and I think that's what temptation is, you are like 'oh oh the golden one does look nice'...and it makes your decision easier that way because you're not tempted by ethical values you're just tempted by the pure greed. It's terrible but it's true. [...] I will still know that I'm being selfish and I would buy that even though I know where it comes from. [...] I would feel guilty because I know...if I know later, if I discover later that the chocolate was sourced badly and I am the consumer of it...I would feel responsible.*"	-	Perceptions of efficacy are often intertwined with a sense of personal responsibility: "*I would have taken part in this process...because I have funded the company that mistreated the people or that it sourced it badly. I am funding them... and I am providing them with profit so that they continue doing this. [...] it's the consumer that provides the funding if the consumer wouldn't buy the product you can assume that they wouldn't have the money so they wouldn't continue doing what they are doing.*"

4.3. Discussion

This qualitative investigation extends the understanding of how emotions influence sustainable consumption. It shows that guilt and pride have an important role in self-regulation of ethical consumption. Five dimensions that intensify the self-control process are inductively identified. Enhanced self-control generates stronger emotions of guilt or pride (Tracy and Robins, 2007b). Participants with marked altruistic value preferences are more likely to scrutinise their personal actions and have stronger feelings of guilt or pride. Consumers are also affected by the perception of moral relevance of the specific issue appraised. When a product feature is morally unacceptable, consumers feel responsible for their consumption choices and the self-control process is more intense. The credibility of the ethical claim is also an issue that affects appraisals. Credible ethical credentials increase the importance of evaluating on moral grounds the decision. Consumers also tend to have a more intense self-control process when they perceive a trade-off between personal benefits and ethical issues. The trade-off activates a sense of moral evaluation, where the consumer might judge the personal behaviour as selfish (leading to feelings of guilt) or generous (leading to feelings of pride). This attribution is associated to what the literature describes as experiences of existential guilt (Izard, 1977; Lascu, 1991) because consumers focus on the discrepancy between their well-being and the state of others. Finally, it emerges that individuals have stronger feelings of guilt or pride when their personal behaviour is perceived as public either because physically observed by others or communicated in other ways (e.g. use of a certain brand that is recognisable as ethical or unethical by relevant peers).

Existing research in social-psychology illustrates how emotions of guilt and pride are the outcome of an appraisal process where consumers compare their personal behaviour with relevant standards or norms (Baumeister et al., 1995; Baumeister and Exline, 1999; Tangney et al., 2007). Existing models

of emotional appraisal make generic predictions on the types of events that will elicit either guilt or pride (Roseman, 1991; Tracy and Robins, 2007). However, consumers' evaluation of ethical consumption is centred on specific dimensions that influence self-control. Five research propositions summarise the appraisal process described in this study:

P1: Consumers with altruistic values experience a more intense self-control process.

P2: Consumers experience a more intense self-control process when they perceive an issue as morally salient.

P3: Consumers experience a more intense self-control process when they perceive claims about ethical issues as particularly credible.

P4: Consumers experience a more intense self-control process when they perceive a trade-off between their self-interest and the ethical issue presented.

P5: Consumers experience a more intense self-control process when they perceive their purchase decision as socially visible to others.

I present new insights on the relationship between moral emotions and consumers' efficacy beliefs. This study suggests that consumers who feel empowered by repeated experiences of pride have stronger beliefs in their efficacy than those who regularly experience guilt. Guilt is associated to a sense of failure and inadequacy that negatively affects efficacy beliefs. For some, efficacy beliefs are also decreased as a coping mechanism that alleviates the negative feelings of guilt. Consumers justify their unethical choice by convincing themselves than any other option would have been ineffective as well and that they are powerless. This investigation offers a complex picture in terms of the outcomes of guilt that extends existing accounts (Grob, 1995; Kaiser, 2006; Carrus et al., 2008). In addition to the

'moral' outcomes, post-consumption guilt also has a negative influence. Firstly, feelings of disempowerment decrease perceptions of efficacy and have a negative effect on future choices. The second negative outcome is based on a strategy of protecting the self from this negative judgement. This strategy portrays ethical behaviour as ineffective and therefore it undermines efficacy beliefs with a potential negative impact for future behaviour.

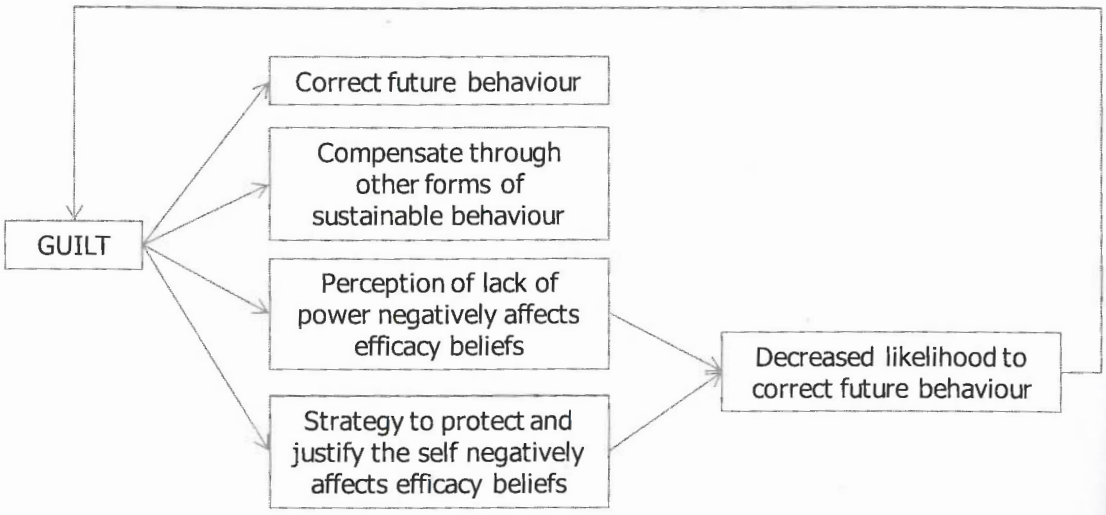


Figure 10 Outcomes of guilt experiences

The experience of pride offers a different picture. In addition to the positive effects on future consumption choices, experiences of pride can also reinforce efficacy beliefs and increase consumers' commitment to sustainability.

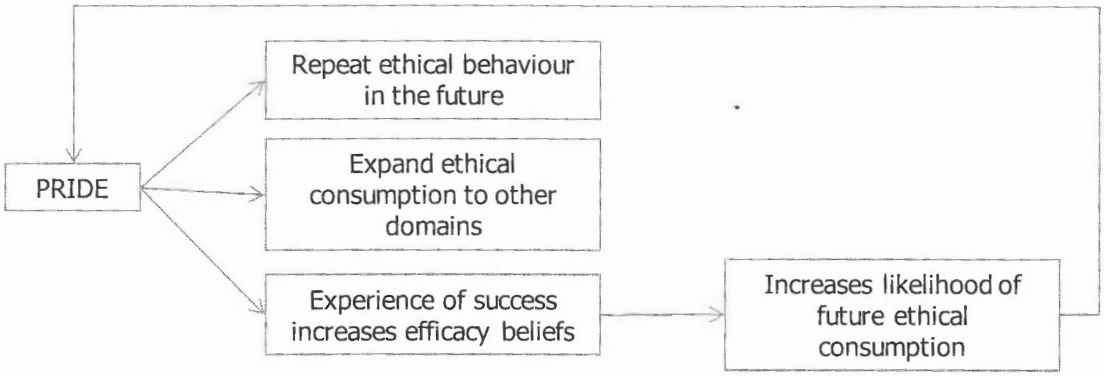


Figure 11 Outcomes of pride experiences

Finally this investigation reveals the need to differentiate between the concept of self-efficacy and the idea of collective efficacy. Although self-efficacy has already been explored in the ethical consumption literature (Kinnear et al., 1974; Webster, 1975; Ellen et al., 1991; Berger and Corbin, 1992; Thøgersen, 2000; Rice, 2006), collective efficacy has not. I find that both concepts, although strongly related, influence consumers' decisions to buy sustainable products and suggest that further research should consider them separately.

5. Study 2: Moral emotions and future consumption choices

5.1. Introduction

The second study develops from the insights generated by the qualitative research. It tests a number of research hypotheses through an experimental design and proposes several contributions that are summarised in Table 14.

Table 14 Study's objectives and contributions

Research objective	Theoretical contribution developed	Empirical Study
Objective 1: To understand what causes consumers to experience feelings of guilt and pride in ethical consumption situations.	**A.** Shows that intentionality is not necessary in order to experience guilt/pride and that consumers experience these emotions even when the purchase of an (un)ethical product is caused by the circumstances of the purchase.	STUDY 2 STUDY 3
	B	STUDY 1
Objective 2: To explore whether feelings of guilt and pride affect consumers' beliefs about sustainability with potential further consequences for sustainable consumption.	**C.** Demonstrate that experiences of guilt/pride have a positive impact on consumers' efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) about sustainability.	STUDY 2 STUDY 3
	D. Estimates the impact that efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) have on future intentions to purchase ethical products.	STUDY 2 STUDY 3
Objective 3: To assess the impact of feelings of guilt and pride on consumers' intentions to engage in sustainable purchases in the future.	**E.** Estimates the impact of feelings of guilt/pride on future intentions to purchase sustainable products (and avoid unethical products).	STUDY 2 STUDY 3

This study explores two domains. The role of intentionality in the appraisal of guilt and pride is the first area analysed. I aim to understand what happens when consumers are forced by situational circumstances into buying an

(un)ethical alternative. The study tests the insights developed in the qualitative research on a larger sample of consumers. This section of the thesis answers the following research questions:

- What causes feelings of guilt and pride in consumption situations that involve the purchase of sustainable/ethical products?
- What is the impact of guilt and pride on future intentions to purchase sustainable products?
- What is the role of efficacy in mediating the impact of emotions on future purchasing intentions?

Five research hypotheses are examined. Firstly it is argued that, despite the documented tendency of consumers to rationalise their choices and attribute externally moral responsibility for their purchases (Chatzidakis et al., 2007), an unintentional (un)ethical purchase still generates feelings of guilt/pride. This leads to the following hypothesis.

H1: Consumers experience guilt or pride even in consumption situations when they unintentionally buy an (un)ethical alternative.

Both the literature review and the findings from the qualitative study suggest that experiences of guilt and pride can have a positive impact on future intentions to buy ethical products. Consequently, another hypothesis is suggested.

H2: Guilt and pride have a positive impact on consumers' future intentions to purchase sustainable products.

The qualitative study discusses the influence that pride and guilt have on efficacy beliefs. The findings suggest that the experience of pride can have a

positive impact on efficacy beliefs whereas the experience of guilt is likely to affect negatively both self-efficacy and collective efficacy beliefs. Two hypotheses are therefore suggested and tested in this study.

H3: Pride has a positive impact on self-efficacy and collective efficacy with these variables partially mediating the impact of pride on consumers' future intentions to purchase sustainable products.

H4: Guilt has a negative impact on self-efficacy and collective efficacy and this impact diminishes the overall effect of guilt on consumers' future intentions to purchase sustainable products.

Finally, according to previous research, there is a strong link between efficacy beliefs and the desire to purchase ethical products. Consequently the last research hypothesis is proposed below.

H5: Self-efficacy and collective efficacy have a significant impact on consumers' future intentions to purchase sustainable products.

Table 15 summarises the research hypotheses. In the remainder of the findings of the research are presented and subsequently the main implications for theory and practice discussed.

Table 15 Research hypotheses (study 2)

H1	Consumers experience guilt or pride even in consumption situations when they unintentionally buy an (un)ethical alternative.
H2	Guilt and pride have a positive impact on consumers' future intentions to purchase sustainable products.
H3	Pride has a positive impact on self-efficacy and collective efficacy with these variables partially mediating the impact of pride on consumers' future intentions to purchase sustainable products.
H4	Guilt has a negative impact on self-efficacy and collective efficacy and this impact diminishes the overall effect of guilt on consumers' future intentions to purchase sustainable products.
H5	Self-efficacy and collective efficacy have a significant impact on consumers' future intentions to purchase sustainable products.

5.2. Findings

Consumers' experiences of guilt and pride are measured across four different conditions. As discussed in methodology chapter, group 1 and group 3 present scenarios where the outcome is directly connected to individual intentions. On the other hand group 2 and group 4 present scenarios where consumers are forced to buy an (un)ethical product by external circumstances. Results show that the emotional appraisals are similar across each pair of scenarios. Table 16 presents a summary of the results. They show that intentionality does not influence the emotional reaction. Although in the case of pride the difference between the two groups is statistically significant, it represents a small-sized effect (r= .28). In the case of moral dilemmas relating to sustainability, consumers feel guilt or pride independently of their direct responsibility in the purchase. Even in situations where the purchase is forced by situational constraints, participants still experience moderate levels of guilt or pride. The case of pride seems to indicate however that the presence of intentionality might increase the intensity of the emotional reaction. Overall these results confirm the first

hypothesis that intentionality is not necessary in order to experience guilt or pride.

Table 16 Summary of the means for the main constructs (study 2)

	Group 1	Group 2	Group 3	Group 4
Guilt (11-point rating scales)	6.87 (2.49)	6.26 (2.38)	2.43 (1.77)	2.23 (1.45)
Pride (11-point rating scales)	2.98 (1.48)	3.02 (1.65)	7.69^{group4} (1.90)	6.48 (2.25)
Self-efficacy (7-point rating scales)	3.54 (1.12)	3.67 (1.25)	3.80 (1.28)	3.94 (1.13)
Collective efficacy (7-point rating scales)	5.50^{group2} (.92)	5.06 (1.09)	5.58 (.94)	5.23 (.86)
Purchase intentions (7-point rating scales)	4.82^{group2} (1.03)	4.22 (1.40)	4.82 (1.22)	4.58 (1.19)

NOTE – Values presented are the average of all items for each construct. Numbers in parentheses are standard deviations. Within each row, values with superscript labels are significantly different at $p<.05$ significance level.

In order to test the other research hypotheses, a structural model is estimated, using the partial least squares (PLS) algorithm (Hair et al., 2010; Hair et al., 2011). Using PLS as a structural equation modelling approach is advisable in this context for two reasons. PLS is preferable when researchers are concerned with theory development while covariance-based techniques should be used for purely theory testing purposes (Reinartz et al., 2009; Hair et al., 2011). PLS is also the best approach with smaller sample sizes, suiting the sample of 181 interviews (Reinartz et al., 2009; Hair et al., 2012). SmartPLS 2.0 was used for the analysis and a bootstrapping procedure with 5000 re-samples was conducted in order to test the significance of the loadings obtained both for the measurement model and for the structural model (Ringle et al., 2005; Hair et al., 2011). As shown in Table 17, the

latent constructs in the measurement model perform well, showing an Average Variance Extracted (AVE) that is above the recommended threshold of 0.50 and Composite Reliability (CR) indexes above the threshold of 0.70 (Hair et al., 2011). The only construct whose measurement seems to be inadequate, at least in terms of convergent validity, is the self-efficacy variable. AVE for this construct is below 0.50 although both Cronbach's Alpha and CR are above the 0.70 threshold (Hair et al., 2011). However the loadings of the different items on the two latent variables of self-efficacy and collective efficacy demonstrate that two self-efficacy items have values just above 0.50. This suggests potential limitations in the quality of the measure of self-efficacy.

Table 17 Assessment of the measurement model (study 2)

Construct	Average Variance Extracted	Composite Reliability	Cronbach's Alpha
Guilt	0.90	0.96	0.94
Pride	0.90	0.97	0.95
Self-efficacy	0.49	0.77	0.75
Collective efficacy	0.67	0.89	0.84
Purchase intention	0.60	0.88	0.83

On closer examination, I consider this problem to be associated with the wording of the two items performing poorly. Although these are based on previous research on efficacy in sustainable consumption (Berger and Corbin, 1992), they seem to measure consumers' feelings of helplessness, a dimension that does not necessarily covers the idea of self-efficacy. On the other hand the loadings at the level of each item confirm that the scale developed to measure collective efficacy performs satisfactorily.

Table 18 Analysis of the loadings of the items on the two different efficacy constructs (study 2)

Items	**Collective Efficacy**	**Self-efficacy**
I don't feel I have enough knowledge to make well-informed decisions on environmental issues. *[reverse scored]*	0.26	**0.92**
I feel a sense of helplessness about issues like child labour. *[reverse scored]*	0.12	**0.46**
I feel a sense of helplessness about issues like environmental degradation. *[reverse scored]*	-0.01	**0.42**
I don't feel I have enough knowledge to make well-informed decisions about companies that might exploit workers in their factories. *[reverse scored]*	0.10	**0.85**
The collective action of many individuals like me has the power to promote fair working conditions in developing countries.	**0.86**	0.17
Coordinated action of many individuals will contribute to the solution of environmental issues.	**0.82**	0.13
Organised movements are able to improve workers' conditions in developing countries	**0.81**	0.26
The collective action of many individuals like me has the power to solve environmental problems	**0.79**	0.14

The correlation between latent variables confirms the good discriminant validity of the constructs. All relationships are as expected. Most importantly, there is only a weak correlation between self-efficacy and collective efficacy, supporting the contention that these two constructs should be treated separately in the context of sustainable consumption.

Table 19 Correlation between latent constructs (study 2)

	1.	2.	3.	4.
1. Guilt				
2. Pride	-0.55			
3. Self-efficacy	-0.07	0.11		
4. Collective efficacy	0.06	0.17	0.21	
5. Purchase intention	0.15	0.24	0.27	0.54

Finally, Table 20 presents the structural path estimates and Figure 12 a graphical representation of the path model. The estimates identify a significant effect of guilt and pride on future purchase intentions, confirming the second hypothesis. The moderate size of the effect is in line with the theoretical predictions as it is reasonable to expect future consumption choices will be influenced by a number of other factors not accounted for in this model. The third hypothesis is partially confirmed, showing that pride has a positive influence on collective efficacy. However the lack of an effect on self-efficacy might be due to the measurement problems discussed. It emerges also that guilt has a positive impact on collective efficacy. This result contradicts the fourth hypothesis and is in contrast to the qualitative findings of study 1. There is no relationship instead between guilt and self-efficacy.

Table 20 Structural path estimates (study 2)

Independent variable	Dependent variable	Parameter estimate	Standard error	t-statistic
Guilt	Self-efficacy	-0.01	0.16	0.07^{ns}
Guilt	Collective efficacy	0.22	0.11	2.06^{*}
Guilt	Purchase intention	0.31	0.07	4.49^{**}
Pride	Self-efficacy	0.10	0.14	0.73^{ns}
Pride	Collective efficacy	0.29	0.10	2.86^{*}
Pride	Purchase intention	0.32	0.07	4.73^{**}
Self-efficacy	Purchase intention	0.16	0.12	1.40^{ns}
Collective efficacy	Purchase intention	0.44	0.07	6.19^{**}

* Parameter is significant at $p < 0.05$; ** parameter is significant at $p < 0.01$ based on a two-tailed test; ns = not significant.

The results indicate that collective efficacy has a very important influence on sustainable consumption choices. Contrary to the fifth hypothesis, there is no significant effect of self-efficacy upon purchase intentions, although this

might be due to the limitations in the measurement model outlined above. As a consequence the fifth hypothesis is only partially confirmed.

In terms of explanation of the endogenous constructs, the model explains 41% of the variance in future purchase intentions and only 6% of the variance in collective efficacy. Both results are reasonable theoretically. Predicting future purchase intentions detects whether moral emotions play a role in the process of self-regulation that consumers implement when supporting sustainable products or practices. It is reasonable to expect that many other variables influence this type of consumption. With respect to collective efficacy, the R^2 is low, suggesting a weak relationship between the two moral emotions investigated and this construct. However, guilt and pride are measured as states emerging from a single consumption situation. On the other hand, collective efficacy is measured as a stable set of beliefs. It is therefore reasonable to expect a weak relationship in a single instance of pride but it is possible to postulate that this effect will increase if similar experiences are repeated over time.

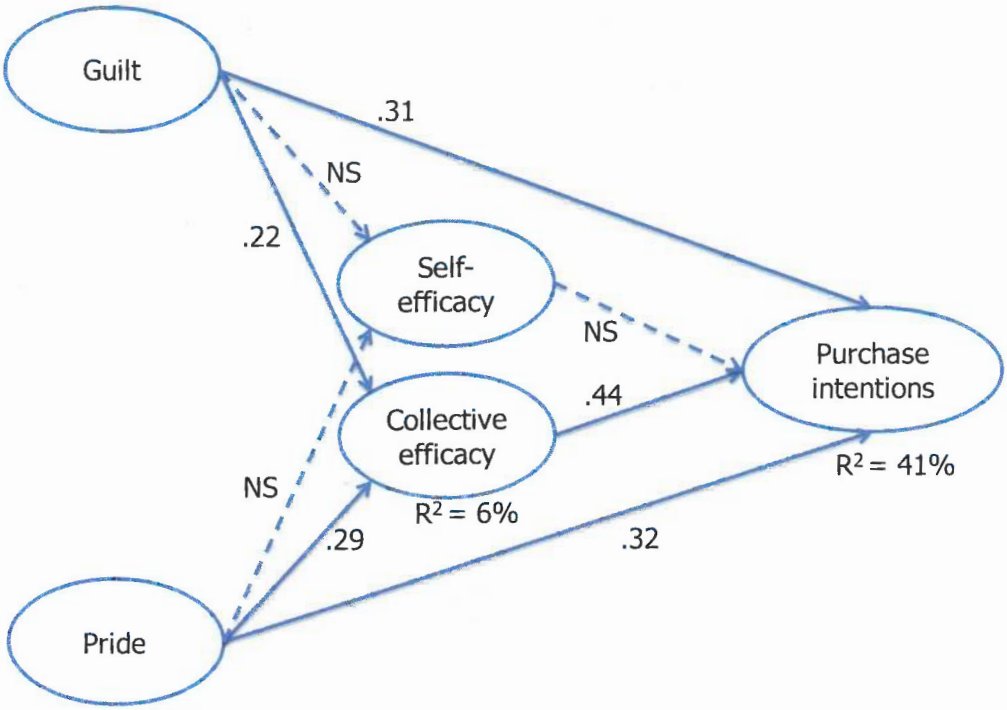


Figure 12 Summary of the path-model (study 2)

To further assess the predictive validity of the model, the author conducted a test of predictive relevance: the Stone-Geisser's Q^2 (Geisser, 1974; Stone, 1974; Hair et al., 2011). This test examines the ability of the model to predict the indicators of the endogenous constructs and can be easily computed in SmartPLS 2.0 through the use of a blindfolding procedure (Ringle et al., 2005). Results indicate predictive relevance of all the constructs in the model, with Q^2 higher than zero.

Table 21 Summary of the findings (study 2)

Hypothesis	Findings
H1: Consumers experience guilt or pride even in consumption situations when they unintentionally buy an (un)ethical alternative.	Confirmed. In the case of pride intentionality significantly increases the level of emotion experienced.
H2: Guilt and pride have a positive impact on consumers' future intentions to purchase sustainable products.	Confirmed.
H3: Pride has a positive impact on self-efficacy and collective efficacy with these variables partially mediating the impact of pride on consumers' future intentions to purchase sustainable products.	Partially confirmed. Pride has a positive influence on collective efficacy and no effect on self-efficacy.
H4: Guilt has a negative impact on self-efficacy and collective efficacy and this impact diminishes the overall effect of guilt on consumers' future intentions to purchase sustainable products.	Disconfirmed. Guilt has a positive influence on collective efficacy and no effect on self-efficacy.
H5: Self-efficacy and collective efficacy have a significant impact on consumers' future intentions to purchase sustainable products.	Partially confirmed. Collective efficacy has a positive influence on future purchase intentions. No effect for self-efficacy.

5.3. Discussion

This study offers several insights that extend our understanding of how moral emotions are experienced by consumers in relation to sustainable purchases. It highlights an interesting dynamic in the experiences of guilt and pride as moral emotions. Consumers experience guilt and pride even when the purchase is unintentional and they are forced by the circumstances to buy an (un)ethical alternative. This is consistent with theories of social-psychology suggesting that mere internal causality leads to an emotional reaction and intentionality is not required (Tracy and Robins, 2004).

Although consumers might justify and neutralize their sense of moral responsibility rationally (Chatzidakis et al., 2007; Bray et al., 2010), they still have feelings about their purchases. Guilt and pride are more connected to the nature of the outcome (negative for guilt and positive for pride) than to the responsibility of the individual for the purchase itself. Marketers could therefore leverage these emotions even in situations where intentionality is not clearly attributed. Every purchase of an ethical (or unethical) product can lead to feelings of pride (or guilt) even in those cases where the purchase was not in the first instance motivated by altruistic (or selfish) intentions. This psychological process requires further investigation as it might be linked to specific characteristics of the scenario or to the product category. These issues are explored further in study 3.

This research also confirms that both guilt and pride are important factors in motivating consumers' to purchase sustainable alternatives. The results of the SEM-PLS model identify experiences of guilt and pride as influencing intentions to buy responsible products. The model presented also shows the importance of collective efficacy in driving purchase intentions and identifies the role that this construct has in ethical consumption. Although collective efficacy has been explored in several areas of the social sciences, it had not been examined in the context of sustainable consumption before. This research identifies how moral emotions have an effect on beliefs of collective efficacy. The study also identifies the effect that emotions have on efficacy beliefs. This is an important link that could further point to the importance of moral emotions as drivers of consumers' self-regulation. Future research should look at the cumulative impact that these emotional experiences can have over time on efficacy beliefs.

The SEM-PLS analysis identifies some weaknesses in the measures of self-efficacy used in previous research. The use of items measuring consumers' perceived 'helplessness' might have limited the quality of the latent variable and partially affected some of the findings. An improved measure of efficacy

is examined in study 3 to investigate further the relationships between efficacy and feelings of guilt and pride.

6. Study 3: Moral emotions and efficacy beliefs

6.1. Introduction

To investigate further some of the findings emerging from the first two studies I decided to conduct another experiment. The general goals of this third study are 1) to investigate emotional appraisals in a different consumption context, 2) to test one of the appraisal dimensions identified in the qualitative research, and 3) to develop a better measure of self-efficacy from the one tested in study 2.

More specifically, the role of intentionality in the appraisal process is further investigated by testing a different scenario where the situational constraints are different. Another potential dimension in the appraisal process is tested through the inclusion of cues of observation and public display of the behaviour in some scenarios. The objective is to explore whether public observation affects guilt and pride and consumers' consumption choices. Finally, this experiment tests an improved measure of self-efficacy beliefs and confirms the results obtained in the second study on a larger sample. The findings of the third study mostly converge in the development of the same theoretical contributions that were already presented in study 2.

Table 22 Study's theoretical contribution

Research objective	Theoretical contribution developed	Empirical Study
Objective 1: To understand what causes consumers to experience feelings of guilt and pride in ethical consumption situations.	**A.** Shows that intentionality is not necessary in order to experience guilt/pride and that consumers experience these emotions even when the purchase of an (un)ethical product is caused by the circumstances of the purchase.	STUDY 2
		STUDY 3
	B	STUDY 1
Objective 2: To explore whether feelings of guilt and pride affect consumers' beliefs about sustainability with potential further consequences for sustainable consumption.	**C.** Demonstrate that experiences of guilt/pride have a positive impact on consumers' efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) about sustainability.	STUDY 2
		STUDY 3
	D. Estimates the impact that efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) have on future intentions to purchase ethical products.	STUDY 2
		STUDY 3
Objective 3: To assess the impact of feelings of guilt and pride on consumers' intentions to engage in sustainable purchases in the future.	**E.** Estimates the impact of feelings of guilt/pride on future intentions to purchase sustainable products (and avoid unethical products).	STUDY 2
		STUDY 3

The first hypothesis aims to confirm the findings from the previous investigation, using a modified scenario. The focus is on consumers' appraisals of guilt and pride. I want to understand whether participants feel guilt and pride when the purchase of an (un)ethical alternative is forced by external circumstances. This leads to the following research hypothesis.

H1: Consumers experience guilt or pride even in consumption situations when they unintentionally buy an (un)ethical alternative.

In study 2, some of the original predictions on the impact of guilt on efficacy had to be revised. A positive influence of guilt on collective efficacy was identified. It seems therefore that both pride and guilt have a similar impact

on efficacy beliefs. At the same time the PLS model estimated in study 2 indicates that both guilt and pride have a positive influence on consumers' intentions to buy sustainable alternatives in the future. These assertions are encapsulated in the following research hypotheses.

H2: Guilt and pride have a positive impact on self-efficacy and collective efficacy with these variables partially mediating the impact of emotions on consumers' future intentions to purchase sustainable products.

H3: Guilt and pride have a positive impact on consumers' future intentions to purchase sustainable products.

In study 2, the self-efficacy construct did not influence future purchase intentions. However, I argued that this might be caused by limitations in the measurement of self-efficacy. In this study, a new measure of self-efficacy is proposed. Moreover, the relationship between collective efficacy and purchase intentions is also tested. Hence, the following research hypothesis is explored in this study.

H4: Self-efficacy and collective efficacy have a significant impact on consumers' future intentions to purchase sustainable products.

Finally, this third study investigates the effect that cues of observation and public display have on guilt and pride and on consumers' choices. I argue that conditions of social visibility lead to more intense self-control and therefore stronger emotions of guilt and pride. Previous research analyses the ability of images of eyes to cue social observation and influence pro-social behaviour (Bateson et al., 2006; Ernest-Jones et al., 2011; Ekström, 2011). Evidence of the effectiveness of this cue is somewhat mixed (Haley and Fessler, 2005; Burnham and Hare, 2007; Lamba and Mace, 2010; Mifune et al., 2010; Rigdon et al., 2009) and is highly context dependent (Ernest-

Jones et al., 2011; Ekström, 2011). However, scholars agree that this manipulation is more effective in anonymous contexts, that is, when there are few other people around (Ernest-Jones et al., 2011; Ekström, 2011). Consequently, this manipulation is suitable for an online experiment and offers the opportunity to assess one of the appraisal dimensions suggested in study 1. The effect that cues of social observation might generate is summarised in the following two research hypotheses.

H5: Participants exposed to cues of social observation will have stronger experiences of guilt and pride than participants exposed to neutral cues.

H6 Participants' exposure to cues of social observation will have a significant impact on consumers' future intentions to purchase sustainable products.

Table 23 summarises the hypotheses tested in this study. I present in detail the findings of this study and then clarify the specific contribution of this third empirical investigation.

Table 23 Research hypotheses (study 3)

H1	Consumers experience guilt or pride even in consumption situations when they unintentionally buy an (un)ethical alternative.
H2	Guilt and pride have a positive impact on self-efficacy and collective efficacy with these variables partially mediating the impact of emotions on consumers' future intentions to purchase sustainable products.
H3	Guilt and pride have a positive impact on consumers' future intentions to purchase sustainable products.
H4	Self-efficacy and collective efficacy have a significant impact on consumers' future intentions to purchase sustainable products.
H5	Participants exposed to cues of social observation will have stronger experiences of guilt and pride than participants exposed to neutral cues.
H6	Participants' exposure to cues of social observation will have a significant impact on consumers' future intentions to purchase sustainable products.

6.2. Findings

In the experiment consumers' reactions to six different conditions were monitored. In group 1 and group 4 consumers read a scenario that manipulates feelings of either guilt or pride and they were also exposed to a cue of social observation. In group 2 and group 5 scenarios manipulating feelings of guilt or pride are retained and a neutral image of flowers is also displayed. Finally in group 3 and 6 respectively, consumers read scenarios describing how the (un)ethical purchase is the outcome of external circumstances.

Results are mostly in line with findings observed in study 2. As shown in Table 24, hypothesis 1 is confirmed. There are no significant differences in the levels of guilt and pride between the different conditions. Intentionality therefore is not necessary to experience guilt or pride. This confirms an important characteristic of the emotional appraisal in a different context and with outcomes generated by a different cause.

Table 24 Summary of the means for the main constructs (study 3)

	Group 1	Group 2	Group 3	Group 4	Group 5	Group 6
Guilt (11-point rating scales)	5.51 (3.10)	6.06 (3.18)	5.47 (2.88)	2.48 (2.09)	2.28 (1.81)	2.70 (2.42)
Pride (11-point rating scales)	2.43 (1.66)	2.15 (1.91)	2.36 (1.93)	$8.00^{group5, group6}$ (2.35)	6.83 (2.69)	6.06 (2.85)
Self- efficacy (7-point rating scales)	4.57 (1.23)	4.50 (1.34)	4.44 (1.10)	4.92 (1.12)	4.66 (1.02)	4.55 (1.18)
Collective efficacy (7-point rating scales)	5.39 (1.08)	5.32 (1.10)	5.46 (0.95)	5.61 (0.80)	5.52 (1.01)	5.37 (0.88)
Purchase intentions (7-point rating scales)	4.46 (1.19)	4.51 (1.44)	4.57 (1.26)	4.87 (1.29)	4.45 (1.31)	4.51 (1.38)

NOTE – Values presented are the average of all items for each construct. Numbers in parentheses are standard deviations. Within each row, values with superscript labels are significantly different at $p<.05$ significance level.

It also emerges that the presence of an observational cue (i.e. the image of eyes) influences the emotional appraisal only in the case of pride. Consumers who saw the image of eyes together with the experimental manipulation experience higher levels of pride (M= 8.00, SE= .282) than those who were exposed to the neutral image of flowers in addition to the experimental manipulation (M= 6.83, SE= .319). This difference is significant $t(138)= 2.739$, $p< 0.05$ and it represents a small sized effect $r = .23$. The same effect is however not observed for guilt. Consumers who saw the image of eyes together with the manipulation of guilt experienced a lower level of guilt (M= 5.51, SE= .379) than those exposed to the image of flowers and the manipulation (M= 6.06, SE= .386). This difference however is not statistically significant $t(133)= -1.020$, $p>0.05$. Overall this means that the fifth hypothesis can be only partially accepted. It is also important to observe that the stronger feelings of pride do not translate into stronger intentions to purchase sustainable products. This leads to reject hypothesis six.

All remaining hypotheses were tested through the estimation of a model using a SEM-PLS approach. The measurement model shows that all the items measure effectively their underlining constructs. Good levels of convergent validity are testified by AVE scores that are above the 0.50 threshold for all constructs, self-efficacy included. All scales show good internal consistency reliability with values of CR and Cronbach's Alpha that are above the key threshold of 0.70 (Hair et al., 2011).

Table 25 Assessment of the measurement model (study 3)

Construct	Average Variance Extracted	Composite Reliability	Cronbach's Alpha
Guilt	0.94	0.98	0.97
Pride	0.91	0.97	0.95
Self- efficacy	0.62	0.93	0.91
Collective efficacy	0.57	0.91	0.89
Purchase intention	0.81	0.93	0.89

Analysing how the new items that measure efficacy load on the two latent variables of self and collective efficacy (Table 26), it emerges that all but one item has a loading above 0.70 and that all items have loadings higher than 0.50. This demonstrates good indicator reliability. However, there is now a more significant cross-loading between the two dimensions. This is to be expected since the two constructs are conceptually related. Correlations among the latent constructs (Table 27) show that there is now a significant level of overlap between the constructs (r= .74). However, the AVE of the two constructs still respects the Fornell-Larcker criterion (1981) being higher than the two latent variables squared correlation. This is a confirmation of discriminant validity and demonstrates how this study obtained a satisfactory measurement of self-efficacy, superior to the one presented in study 2.

Table 26 Analysis of the loadings of the items on the two different efficacy constructs (study 3)

Items	Collective Efficacy	Self-efficacy
Through my personal choices I can contribute to the solution of environmental issues.	0.68	**0.81**
My personal actions are too insignificant to affect environmental problems. *[reverse scored]*	0.53	**0.76**
Environmental issues are affected by my individual choices	0.56	**0.79**
Ecological degradation is partly a consequence of my own consumption choices.	0.61	**0.78**
My individual consumption choices can contribute to the promotion of fairer working conditions.	0.62	**0.84**
My personal actions can influence companies' decision to pay all their employees a fair wage.	0.53	**0.81**
Unfair working conditions are partly a consequence of my own consumption choices.	0.56	**0.74**
My personal choices would not be able to influence a company in paying all their employees a fair wage. *[reverse scored]*	0.51	**0.77**
Coordinated action of many individuals will contribute to the solution of environmental issues.	**0.82**	0.57
The collective action of many individuals like me has the power to solve environmental problems.	**0.81**	0.62
Environmental issues are affected by our collective consumption choices.	**0.76**	0.51
Ecological degradation is partly a consequence of our collective consumption choices.	**0.75**	0.53
Organized movements are able to improve workers' conditions.	**0.74**	0.52
The collective action of many individuals like me has the power to promote fairer working conditions.	**0.83**	0.62
Unfair working conditions are partly a consequence of our collective consumption choices.	**0.70**	0.57
Our collective consumption choices would not be able to influence a company in paying all their employees a living wage. *[reverse scored]*	**0.59**	0.45

Table 27 Correlation between latent constructs (study 3)

	1.	2.	3.	4.
1. Guilt				
2. Pride	-0.55			
3. Self-efficacy	0.20	0.10		
4. Collective efficacy	0.19	0.03	0.74	
5. Purchase intention	0.16	0.13	0.55	0.54

The estimates of the structural model confirm all the remaining hypotheses. The parameter estimates are all consistent with theoretical predictions and statistically significant when estimated using a bootstrapping procedure with 5,000 re-samples (Hair et al., 2011). The magnitude of the estimates is also broadly consistent with findings in study 2. A relevant difference observed is in the estimates of the effect of guilt and pride on future purchase intentions. In this model the magnitude of the impact is lower than in study 2.

Table 28 Structural path estimates (study 3)

Independent variable	Dependent variable	Parameter estimate	Standard error	t-statistic
Guilt	Self-efficacy	0.36	0.06	6.32
Guilt	Collective efficacy	0.29	0.06	4.92
Guilt	Purchase intention	0.14	0.05	2.95
Pride	Self-efficacy	0.29	0.06	4.63
Pride	Collective efficacy	0.19	0.06	2.97
Pride	Purchase intention	0.17	0.05	3.43
Self-efficacy	Purchase intention	0.28	0.07	4.06
Collective efficacy	Purchase intention	0.30	0.06	4.83

All parameters are significant at $p < 0.005$ based on a two-tailed test.

Moreover in this case self-efficacy is an important antecedent of future intentions to buy sustainable products. Both guilt and pride have an effect on self-efficacy, explaining approximately 10% of the variance of this construct. The R^2 for the other two endogenous constructs in the model (collective efficacy and purchase intentions) is remarkably similar to the results obtained in the first model.

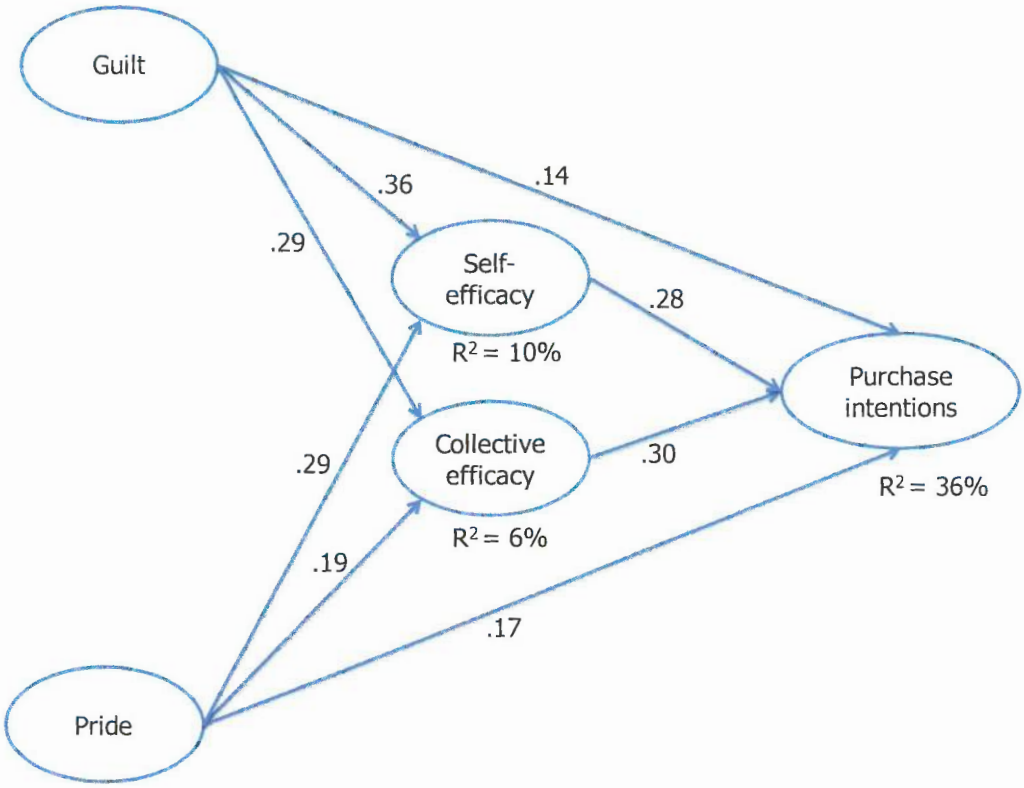


Figure 13 Summary of the path-model (study 3)

The predictive validity of the model is further confirmed by the Stone-Geisser's Q^2 (Geisser, 1974; Stone, 1974) computed in SmartPLS 2.0 through the use of a blindfolding procedure. Results indicate that the Q^2 is above zero for all constructs, signifying that all constructs in the model have predictive relevance. Table 29 summarises the findings of this investigation.

Table 29 Summary of the findings (study 3)

Hypothesis	Findings
H1: Consumers experience guilt or pride even in consumption situations when they unintentionally buy an (un)ethical alternative.	Confirmed. Intentionality does not significantly enhance the emotional experience.
H2: Guilt and pride have a positive impact on self-efficacy and collective efficacy with these variables partially mediating the impact of emotions on consumers' future intentions to purchase sustainable products.	Confirmed. Guilt and pride have comparable effects on efficacy beliefs.
H3: Guilt and pride have a positive impact on consumers' future intentions to purchase sustainable products.	Confirmed. Guilt and pride have comparable effects on future purchase intentions.
H4: Self-efficacy and collective efficacy have a significant impact on consumers' future intentions to purchase sustainable products.	Confirmed. Self-efficacy and collective efficacy have comparable effects on future purchase intentions.
H5: Participants exposed to cues of social observation will have stronger experiences of guilt and pride than participants exposed to neutral cues.	Partially confirmed. The exposure to cues of social observation enhances feelings of pride but has no effect for guilt.
H6: Participants' exposure to cues of social observation has a significant impact on consumers' future intentions to purchase sustainable products.	Disconfirmed The exposure to cues of social observation has no impact on future purchase intentions.

6.3. Discussion

This study offers further insights into the process of emotional appraisal. The results confirm some of the findings identified in study 2. Firstly, this experiment generates additional evidence that in the case of moral guilt or pride, intentionality is not important in the emotional experience. This is an important finding for mainly two reasons. First, it implies that guilt and pride, in relation to sustainable consumption, might be very pervasive emotions. In

fact, a basic awareness of the consequences of a purchase can trigger an emotional reaction. The fact that consumers experience these moral emotions in the domain of ethical consumption, and that they have a significant impact on their decision-making, imply that emotions could be leveraged when trying to bridge the gap between attitudes and behaviours. This study presents a complementary perspective to those analyses that look at how consumers justify their unethical conduct from a rational perspective (Bray et al., 2010). Further research should investigate whether appealing to emotions could help in avoiding the forms of moral neutralisation that have been investigated in previous research (Chatzidakis et al., 2007).

The findings offer insights into how emotional appeals relying on guilt or pride should be designed. Rather than transferring an excessive burden of responsibility to consumers, messages should mainly describe how and why a certain action is causing positive (or negative) outcomes and failing to meet some standards of behaviour.

Finally, the study shows how single instances of guilt and pride affect not only consumers' future intentions, but also their beliefs in relation to self and collective efficacy. This has important managerial implications. Marketing campaigns can have a cumulative effect over time by using emotions to systematically modify the beliefs consumers have about their effectiveness in solving challenges of environmental and social sustainability.

This study adds further evidence to the importance of guilt and pride in motivating consumers to buy sustainable products. Showing the impact of these emotions in a different context from the one investigated in study 2, it offers further evidence on the importance of these emotions.

Interestingly, in this third study the path coefficients show lower values that in the case of study 2. I speculate that this result is due to a methodological difference between the experiments. Participants, after reading the scenario and completing the measures of guilt and pride in this study had to complete

a set of questions that was twice the length before answering the items on their behavioural intentions. Hence, the effect of emotions on behaviour might be decreased because of the increased amount of time elapsed between the two phases of the experiment. This raises interesting questions about the duration of the emotional experiences. Future longitudinal studies could explore what timing of marketing interventions has the best likelihood of impacting actual consumer behaviour and what level of emotional arousal is necessary in order to obtain a lasting effect on individuals' attitudes and behaviours.

This study also suggests a more adequate measure of self-efficacy than those presented in the previous literature. Previous studies had not tried to model their self-efficacy items through the use of SEM approaches and this is probably why the weaknesses in previous operationalisations of self-efficacy had not been discussed.

This investigation shows the importance of differentiating between self-efficacy and collective efficacy in the context of ethical consumption. As expected, these two constructs are strongly correlated but they tap into different types of beliefs. Further research could explore collective efficacy in other contexts, to assess its role in motivating purchases of sustainable products.

Finally, this study tests the role of observational cues in the process of emotional appraisals. Although results mostly do not support the original hypotheses, the presence of eyes leads to stronger emotions of pride. There are several potential interpretations that might justify these results. One view might be that, consistently with what Fehr and Schneider argue (2010), implicit social cues have at best a weak effect (see also Ekström, 2011). Although it is reasonable to expect, considering the administration of the manipulation, that the effect will not be strong, this interpretation fails to account for the differences between the appraisal of guilt and that of pride. A

more interesting explanation centres on the motivational differences between the two emotions. Research on pride supports the view that this emotion is important in relation to status displays and it activates image concerns in consumers (Griskevicius et al., 2010). Other authors suggest that guilt is a private emotion and that the public exposure of unethical actions is more likely to generate feelings of shame (Cohen et al., 2011). These motivational differences between the two emotions would offer a better interpretation of the results. Regardless, the image of eyes did not impact on purchase intentions. There might be several reasons for this result. The more likely interpretation is a methodological one. There was a relatively long time interval between the administration of the manipulation and the measurement of the dependent variable. This time delay might have suppressed any differential effect caused by the presence of the image of the eyes. This would be reasonable especially since, in previous research, the image of eyes was always contextually present when the dependent variable was recorded. However, this interpretation does not explain why the higher level of pride recorded does not translate into stronger purchase intentions. Another possible interpretation is that the higher intensity in emotions does not transfer into increased willingness to purchase ethical products, but into other behaviours such as for example the willingness to pay a premium price or the activation of positive word of mouth. Scholars have also noted that emotional reactions can be scale insensitive (see Pham, 2007 for a review of the evidence). This would mean that, in the specific case of this study, when feeling pride consumers do not recognise a significant difference between the various levels of the scale. Consequently, it might not be reasonable to expect differences in the variables that were adopted in this research. Overall, the observation that the use of implicit cues of social observation has an impact on the appraisal of pride opens interesting areas for further research to assess some of the interpretations suggested above.

7. General discussion

This thesis contributes to existing knowledge in consumer behaviour in several ways. The main contribution is in the field of research on ethical or socially responsible consumerism, a phenomenon that has attracted significant scholarly attention and has important managerial consequences. Beyond the specific context of research, this thesis presents important implications for other two domains of consumer research. It contributes to the literature on self-regulation, illustrating how two types of emotions influence self-control. Finally, it contributes to research on the role of emotions in consumer behaviour.

This chapter is organised along these different themes. First, the main implications of the study are reviewed and contextualised within extant debates on ethical consumption. Subsequently, I discuss the contribution of this study to other fields of consumer research. Specific attention is dedicated to the implications of this study for practice. Finally, the limitations are acknowledged and areas for further research identified.

7.1. Guilt and pride in ethical consumption

The debate on sustainable or ethical consumption is expanded by the findings presented in this thesis. Table 30 summarises the theoretical contributions developed in this study.

Table 30 Theoretical and managerial contributions offered by this research

Research objective	Theoretical contribution	Managerial implications
Objective 1: To understand what causes consumers to experience feelings of guilt and pride in ethical consumption situations.	**A.** Shows that intentionality is not necessary in order to experience guilt/pride and that consumers experience these emotions even when the purchase of an (un)ethical product is caused by the circumstances of the purchase.	Feelings of guilt/pride can be leveraged by marketers even when the purchase of an (un)ethical product could be rationalized and attributed to situational circumstances.
	B. Identifies five dimensions (altruistic value preference, moral relevance of the issue presented, credibility of the ethical claim(s) presented, perception of a trade-off between altruism and self-interest, social visibility of the decision) that lead consumers to enhanced self-control and stronger feelings of guilt/pride.	Marketers can leverage the five dimensions in order to elicit stronger feelings of guilt/pride.
Objective 2: To explore whether feelings of guilt and pride affect consumers' beliefs about sustainability with potential further consequences for sustainable consumption.	**C.** Demonstrate that experiences of guilt/pride have a positive impact on consumers' efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) about sustainability.	Guilt/pride experiences contribute to increase consumers' perception of their personal and collective ability to affect sustainability challenges.
	D. Estimates the impact that efficacy beliefs (self-efficacy beliefs and collective efficacy beliefs) have on future intentions to purchase ethical products.	Efficacy beliefs should be reinforced in order to promote ethical purchases.
Objective 3: To assess the impact of feelings of guilt and pride on consumers' intentions to engage in sustainable purchases in the future.	**E.** Estimates the impact of feelings of guilt/pride on future intentions to purchase sustainable products (and avoid unethical products).	Guilt/pride experiences can be leveraged in order to lead consumers to purchase ethical products in future consumption choices.

The thesis shows that guilt or pride lead to increased intentions to buy ethical products. Even though this relationship could be hypothesized on the basis of previous research, it had not been tested before, especially in relation to post-consumption or consequential emotions. It shows that consumers experience guilt or pride even when the purchase is unintentional and brought upon by external circumstances. This study identifies five key dimensions that influence the appraisal of guilt or pride. Finally, it shows that guilt and pride influence efficacy beliefs and that therefore have the ability to bolster consumers' self-confidence and, through this change in beliefs, further support ethical consumption.

The first contribution also implies that scholars' past focus on negative emotions is unjustified. Despite an established research tradition claiming that negative experiences have a stronger influence on choices (Baumeister et al., 2001), the impact of pride in this thesis is not lower than the influence exerted by guilt. Future research needs to examine the range of positive emotional experiences that play a part in encouraging responsible patterns of consumption.

The second contribution complements those accounts of ethical consumption that emphasise how consumers rationalise and justify unethical choices (Chatzidakis et al., 2007; Eckhardt et al., 2010). Consumers, despite their rational efforts to deny personal responsibility, still feel emotionally connected to the positive or negative sustainability outcomes that they have caused. There is room for further research to understand how emotions can be used to undermine the neutralisation process used by consumers when disengaging with ethical issues (Chatzidakis et al., 2007).

The third contribution relates to the appraisal process and it is summarised in Figure 14 below. The figure presents the five research propositions and explains the hypothesized influence on self-control and feelings of guilt or pride. The five dimensions identified lead to a more intense self-control

process that is then leading to stronger emotions of guilt or pride. This view of appraisals offers a novel explanation of what causes guilt or pride in ethical consumption and should be tested in future research.

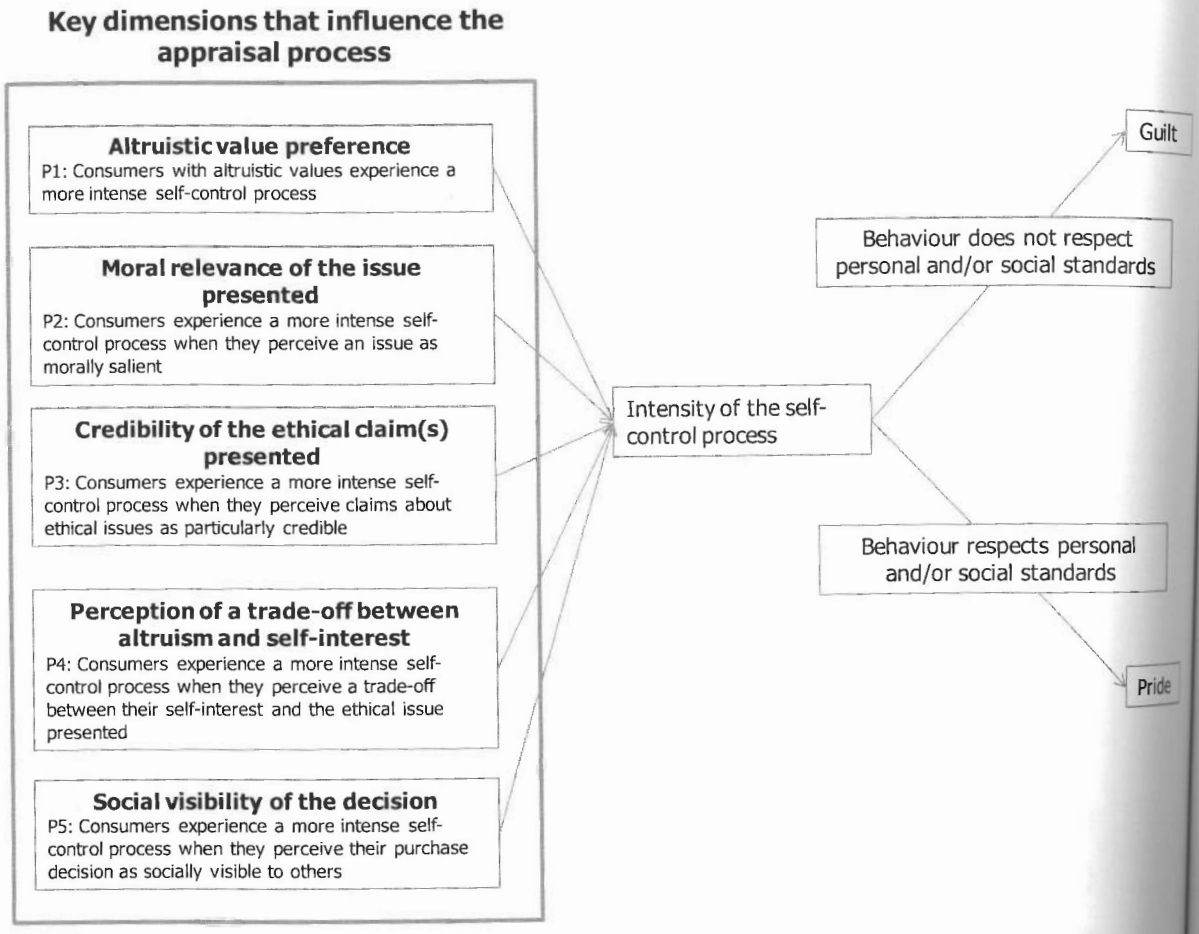


Figure 14 The appraisal process of guilt and pride in ethical consumption

This research contributes to research on ethical consumption by showing how emotions of guilt and pride influence changes in beliefs hold by consumers. Although this is consistent with accounts published in the past about how emotions influence cognition (Forgas, 1995; Pham, 2007; Tice, 2009), the application of this insight to the sustainable consumption literature is innovative. By conceiving of emotions as feedback systems that

help consumers, allowing them to learn from their past behaviours (see Baumeister et al., 2007), this study clarifies the important role that emotions play in ethical consumption. It demonstrates that emotions are important not just in themselves, but because of their impact on efficacy beliefs that have a fundamental role in directing human action.

Existing literature explores extensively the role of intentional action in explaining responsible choices. The theory of planned behaviour (Ajzen, 1991) or theories on values (Schwartz, 1994), have been applied repeatedly to the case of fair trade purchases (e.g. Shaw and Shiu, 2003; Doran, 2009). It is surprising that the role of moral emotions has been neglected in past research and this investigation contributes to filling this research gap.

Another contribution of this study lies in the identification of two key types of efficacy beliefs and the exploration of some of their potential causes. Scholars have noted that efficacy beliefs are a driver of sustainable consumption (Berger and Corbin, 1992; Cotte and Trudel, 2009). It appears critical, therefore, to identify the causes of efficacy beliefs; the levers that can be used by marketers to enhance consumers' sense of their ability to affect specific sustainability challenges. Guilt and pride influence efficacy beliefs. The research also clarifies that both self-efficacy and collective efficacy are important antecedents of sustainable consumption. Marketers could focus on collective efficacy in situations where consumers perceive their own personal action as insufficient. Future research should investigate which strategies can be more effective in promoting collective efficacy and which social groups and institutions are perceived by consumers as most promising for collective action.

The research presents a theoretical account of how guilt and pride are experienced by consumers and discusses the impact of these emotions on both beliefs and future purchase intentions. The findings promote the view that self-focused emotions should receive more scholarly attention in

research on ethical consumption (see also Gregory-Smith et al., forthcoming). This approach opens new avenues for individuals and communities that want to learn how to behave more sustainably. The investigation suggests that campaigns aiming at raising awareness of environmental and social problems would benefit from understanding how we learn ethical conduct (in every walk of life) from the experience of moral emotions.

7.2. Guilt and pride in self-regulation

A traditional view in the literature is that emotion's primary purpose is to influence behaviour (e.g. James, 1884; Ekman, 1992; Loewenstein et al., 2001). Current developments surface several limitations of this approach. The most obvious one is that there are emotions not directly linked to behaviour. Baumeister et al. (2007) explain this poignantly when discussing the example of guilt:

> *"A person performs a behavior that causes distress to a friend. The person therefore feels guilty afterwards. The guilt prompts the person to consider what he or she did wrong and how to avoid similar outcomes in the future. The next time a comparable situation arises, there may be a brief twinge of guilty affect that helps the person choose a course of action that will not bring distress to friends (and more guilt to the self). [...] Guilt prompted the person to reflect on what he or she had done, to reevaluate the decision process in light of social norms and obligations, and possibly to extract lessons and conclusions about how a different course of action might have yielded better emotional outcomes (including no more guilt). The lesson was stored in memory along with some affective residue associating guilt with the regretted*

action. Later, the affective residue became activated in a similar situation and led to a change in subsequent behavior. This change too was based on the view that behavior leads to emotion and that emotion functions essentially as an instructive feedback system." (Baumeister et al., 2007, p. 172-173)

The example above illustrates how emotions are linked to cognition. Guilt brings changes, not only to how we behave, but also to how we think about the problems we face in our daily life. This is consistent with a conceptualisation of guilt as an emotional state (Kugler and Jones, 1992; Tangney and Dearing, 2002). The same approach can also involve pride (Marschall et al., 1994). Within this view, emotions allow learning and exploring how emotions affect cognition appears an obvious avenue of research.

This is not, however, the type of approach that has dominated research in consumer self-regulation. Scholars focus on manipulations of emotions aimed at measuring participants' behavioural reactions (e.g. Agrawal and Duhachek, 2010; Mishra and Mishra, 2011). We argue that research should be broadened and include a systematic analysis of the effects that emotions have on beliefs and attitudes (Forgas, 1995; Pham, 2004). Although there are methodological challenges to overcome in designing research able to analyse the impact of emotions on cognition, this is an important area of research for the future. This study shows that in self-regulation emotions influence cognition and illustrate the importance of considering both dimensions at the same time.

This study investigates guilt as it emerges after a decision is taken. The other self-regulation studies that investigate this area, rely instead on vicarious or anticipated emotions (e.g. Steenhaut and Van Kenhove, 2006; Hibbert et al., 2007; Basil et al., 2008). Although these types of emotions offer important

insights into consumer self-regulation, they preclude the possibility of examining what is arguably the most common type of emotional experience. Emotions often act as feedback systems. The role of other forms of emotions (such as vicarious and anticipated emotions) will be also affected by previous personal encounters with these feelings. Guilt or pride should be framed as emotions that support learning. It is important therefore to investigate specific appraisals and examine their impact on self-regulation. This study shows the relevance of this approach and it suggests that a similar perspective could be adopted in future research.

7.3. Emotions and consumer behaviour

This research also contributes to the study of emotions in consumer behaviour in two main ways. The contributions developed extend our knowledge of two emotions that are still relatively under researched. Especially the emotion of pride has received little attention in the past (Decrop and Derbaix, 2009).

This study also stresses the importance of analysing appraisal processes more systematically. The importance of appraisal theory for consumer behaviour and marketing has been discussed in the past (Bagozzi et al., 1999; Johnson and Stewart, 2005; Watson and Spence, 2007). Although unitary theories have been suggested (e.g. Watson and Spence, 2007), and there are some broad areas of agreement (e.g. Soscia, 2007; Tracy and Robins, 2007b), the diversity of consumption situations requires further research that can analyse appraisals under different circumstances in more detail.

This study investigates appraisals by focusing on the specific features of ethical consumption. In the first study, specific dimensions that influence the appraisal of the purchase are identified. If these dimensions are not present in the situation, consumers will not have an emotional reaction. These

dimensions do not fall perfectly within the frameworks offered by existing research. For example, Watson and Spence (2007) suggest four appraisals: 1) outcome desirability, 2) agency, 3) fairness and 4) certainty. Some of the dimensions identified in study 1 are linked to more than one of these categories. The evaluation of moral relevance has to do both with perception of desirability and appraisals of fairness. The appraisal of credibility is linked to agency but it also addresses the need to be certain that the choice can actually make a difference. Study 1 questions the possibility of developing a general appraisal theory that can be a guide for understanding emotion in all consumption contexts and suggests the need to develop contextually-bound appraisal theories. This task has been overlooked in previous research that has assumed that appraisals are fixed, generalisable and deterministic (Bagozzi et al., 1999; Watson and Spence, 2007).

Study 2 and 3 explore appraisals by investigating the role of intentionality in ethical consumption. The need of intention as a separate appraisal is a controversial issue. A few authors mention intentionality in their appraisal models (Smith and Ellsworth, 1985; Frijda, 1987) but the current consensus seems to be that a looser association between the self and the outcome is sufficient to trigger emotional reactions (Tracy and Robins, 2004). This interpretation clashes with the ethical consumption literature showing consumers' tendency to suppress their sense of moral responsibility and their feelings of guilt (Chatzidakis et al., 2007; Bray et al., 2010; Eckhardt et al., 2010). If consumers justify their unethical choices regularly, they should experience stronger emotions when they intentionally buy an (un)ethical product than when the (un)ethical product is purchased because of situational constraints. My results contradict this interpretation suggesting that consumers might be able to construct very articulate justifications of their behaviour while their feelings tell a very different story. Even though consumers say that they can suppress their feelings of guilt (Bray et al.,

2010), the findings presented in this thesis suggest that this is simply a rationalisation of their emotional experiences.

Researchers should investigate in more depth consumers' emotional appraisals. Although the literature on emotions in consumer behaviour has developed significantly, research specifically addressing emotional appraisals is still limited to a few publications (Soscia, 2007; Bonifield and Cole, 2007). This is surprising considering that scholars have noted the importance to study how appraisals lead to emotional reactions and how marketing stimuli can influence appraisals (Bagozzi, 1999, p. 202). This thesis demonstrates the importance of research in this area.

7.4. Implications for practitioners

There are a number of managerial implications that stem from this thesis. Guilt and pride can be used to promote sustainable consumption. Furthermore, the path model presented in study 3 is interesting for practitioners because it suggests that emotions have an integrated impact on behaviour and cognition. The focus is on the opportunities for learning that are offered by the experience of guilt and pride.

This theoretical perspective offers a new framing for the role of anticipated emotions. The effectiveness that anticipating emotions of guilt and pride can have in the promotion of sustainable behaviour can be questioned. In fact, to anticipate feelings of guilt or pride, consumers need to be at least interested in sustainability. Those who experience anticipated feelings are probably already taking some steps towards sustainable living. There is no doubt that anticipated emotions contribute in motivating people towards responsible choices (Mellers et al., 1999; Steenhaut and Van Kenhove, 2005; Steenhaut and Van Kenhove, 2006) but they might not affect those who are not already involved in sustainability. On the other hand, conceptualising emotions as

feedback mechanisms that support learning, offers the possibility of engaging consumers with different levels of awareness. It presents a possibility for incremental changes in personal behaviour driven by emotions. Moreover, anticipated emotions have an important role in reminding consumers of their goals and commitments but they act within a broader framework that is ultimately influenced by the memory of past emotions. This change in focus is important because it creates new challenges for marketers wishing to promote sustainable consumption. If self-conscious emotions can change behaviour, how do we create the situations for consumers to feel these emotions? How do we make sure that these emotional experiences are sustained over time and across contexts so that new courses of action are learned and become part of the 'normal' repertoire (Rettie et al., 2012) of choices? These are challenging questions and more research will need to test and evaluate different potential interventions, ideally adopting longitudinal designs that can explore behavioural changes over time.

Another implication stems from the analysis of consumers' appraisals. It is demonstrated that emotions of guilt and pride are experienced even when the purchase of an (un)ethical product is unintentional. This might be important for those established brands that are now introducing elements of environmental and social sustainability within their sourcing, manufacturing and distribution processes. These brands are often faced with a marketing dilemma: to what extent should the company promote its sustainability credentials? This is particularly important since past research has shown that using sustainability credentials can even be counterproductive in certain circumstances (Luchs et al., 2010). This study shows that consumer pride can be experienced even when the product was not in the first instance purchased because of ethical reasons. Marketers can leverage sustainability credentials for their ability to trigger consumer pride in situations that did not arise out of sustainability concerns. Equally, guilt could be leveraged in social

marketing campaigns in order to increase peoples' willingness to consume responsibly in the future. Consumers feel guilty about their choices even when the only available alternative is an unethical product. This emotion can therefore have a large applicability in social marketing campaigns.

This study identifies five dimensions that have an important role in the appraisal of guilt and pride. Marketers should consider these dimensions to design stimuli that are effective and generate intense emotional reactions. The findings show the importance of efficacy beliefs in driving future intentions to purchase sustainable products. Marketers should ensure that all activities aimed at supporting ethical consumption increase perceptions of self-efficacy and collective efficacy. The thesis shows that generating emotional experiences is one way to achieve this. Nonetheless, there are other more direct avenues that should be pursued as well. Changing consumers' efficacy beliefs appear to be in the long term one of the best ways to provoke stable changes in behavioural patterns.

From a practical perspective it is important to note that the effects of some marketing campaigns based on emotions might be reduced by the impact of processes such as counter-arguing and neutralisation that were described in the literature review chapter. This might be an issue for campaigns that rely on guilt. Counter-arguing would occur when marketers try to elicit feelings of guilt by communicating a message that is at least partially against the beliefs presently held by consumers. If a consumer is convinced that a product does not have an adverse environmental impact, he or she will engage in counter-arguing and therefore feelings of guilt will not be generated. At the same time, if consumers use neutralisation techniques, they might rationalise the feelings of guilt elicited by marketers and fail to act on them. Practitioners interested in adopting guilt in their campaigns should consider the potential impact of these processes and try to minimise their effects. The role of neutralisation and counter-arguing also suggests that whenever possible

marketers should prefer the adoption of strategies based on positive emotions that are more openly accepted by consumers.

7.5. Limitations

This study presents two important limitations that warrant a detailed discussion. The first limitation relates to some internal tensions that emerge from the findings of this project. In the qualitative study, I hypothesise that guilt has a negative impact on efficacy beliefs. Subsequent quantitative investigations show instead that guilt has a positive influence on efficacy beliefs. One potential explanation of this contrasting evidence has to do with different time perspectives that participants in the various studies might have. In the qualitative study participants' accounts are in the context of their personal consumption and tend to discuss guilt as a negative emotion that over time leads to a feeling of disempowerment. Consumers' refer to repeated episodes of guilt and are frustrated by the inability to change future behaviour. On the other hand, the feelings of guilt manipulated in the experimental studies were contextually defined and activated a sense of individual responsibility. These characteristics of the scenario might have generated an experience of guilt that is substantially different in terms of some of its motivational features from the feeling of guilt that was evoked during the qualitative interviews. From the data available, it is not possible to substantiate further this speculation.

The research design also has some limitations that might explain this inconsistency in the findings. Arguably in the quantitative studies, more explicit attention should have been reserved for the analysis of how consumers cope with different emotions (Duhachek 2005; Yi and Baumgartner 2011). A more detailed analysis of the coping mechanisms activated by the experience of guilt and pride might have offered a more

thorough account of all the effects that these emotions have on cognition and behaviour. This is something worth exploring in future research.

There is also a theoretical explanation for the findings presented in this research. Feelings of guilt have been associated with a desire to cope with the negative emotion by repairing or correcting previous behaviour (Lazarus and Folkman, 1984; Gilbert, 2003). This coping process is likely to activate a sense of personal responsibility that, in the context of this research, might have led to more positive answers on the efficacy beliefs items. Ultimately this observation stresses the importance for future research of analysing in detail processes of emotional coping in ethical consumption.

Another important limitation concerns the possibility that the quantitative studies might have been affected by common-method variance (CMV) and especially socially desirable responses. CMV can be defined as "variance that is attributable to the measurement method rather than to the constructs the measures represent" (Podsakoff et al., 2003, p. 879). Often social desirability is one of the elements that are included into the CMV label. The potential negative effect of CMV is a disputed issue in research. Some authors argue that it is a very serious threat to research validity (Sea-Jin et al., 2010) while others downplay its significance calling it an 'urban legend' (Spector, 2006). In research on ethical consumerism, social desirability has been well documented (Auger and Devinney, 2007; Devinney et al., 2010) and it is something that commentators should assess in their projects. The pragmatic stance of the author is that social desirability always affects research, especially with topics that involve ethical considerations. However, there is meta-analytic evidence showing that the effect of social desirability is often negligible. For example, Ones et al. (1996) and Moorman and Podsakoff (1992) found across dozens of different investigations on various topics, that social desirability correlated very weakly with most variables in the study. The largest correlation coefficient is .27 and the large majority of coefficients vary between .00 and .15. In study 2, a measure of social desirability was

included to assess its impact on other variables. Consistently with these previous investigations, moderate to low correlations between social desirability and the other variables in the model were identified. It is important to note that especially low is the impact of social desirability on the independent variables and it is therefore unlikely that social desirability might have inflated the estimates in the model.

Table 31 Correlations between the variables in the model and social desirability measure (study 2)

Variable	Correlation coefficient
Purchase intention	0.34^{**}
Self-efficacy	0.24^{**}
Collective efficacy	0.26^{**}
Pride	0.12^{NS}
Guilt	0.07^{NS}

** Correlations significant at $p < 0.01$; NS correlations are not statistically significant.

The limited impact of social desirability is also a reflection of several methodological choices adopted in the research and that have been identified as strategies for the minimisation of CMV (Podsakoff et al., 2003). These include: a) randomisation of question order for all constructs; b) the use of unambiguous scales that were refined through pretesting; c) protection of participant anonymity guaranteed at the beginning of the survey and also reinforced during the interview; d) a reduction of consumers' fear of being evaluated that is achieved through the use of an online platform were individuals are completing 'jobs' and therefore do not feel judged personally. Following Podsakoff et al. (2003) and Williams et al. (2003), an additional statistical assessment of the impact of CMV on both the models estimated is conducted. The detailed results are presented in

Appendix H. This analysis is based on the estimation of a common method factor in the SEM-PLS model where the loadings of all the items of the other constructs on this common factor latent variable are calculated. The idea is to observe whether this common method factor explains a significant amount of variance when compared to the theoretically determined model. Results of this analysis show that for both models (study 2 and study 3) the CMV factor is not able to explain a comparable amount of variance in the data to what is the outcome of the theoretically defined model. Considering all the evidence reviewed, it is argued that CMV and social desirability do not represent a significant concern in the findings of this research.

7.6. Areas for further research

There are several areas for further research that emerge from the current investigation. The first avenue for additional research could be the testing of the model of emotional appraisal that has been presented in this thesis. One of the dimensions in the model (social visibility) has been partially tested with only mixed results. Further research should assess systematically the validity of this model and try to find evidence on the relative importance of the five dimensions. Future studies might show that these dimensions have different patterns of influence in the appraisals of the two emotions. Guilt and pride might be influenced differently by the dimensions identified in the qualitative study (study 1). These are important issues that further investigations might clarify.

Other potential consequences of the emotional experiences could be the focus of further research. It would be interesting to investigate whether, and to what extent, guilt and pride have an impact on other behavioural and cognitive variables. Could experiences of guilt and pride influence people to support ethical brands through positive word of mouth? Could they be

associated with a change in personal norms, so that after feeling guilty or proud a person develops norms of behaviour that are more supportive of sustainable consumption?

Another line of enquiry would clarify the 'how' and 'why' underpinning some of the effects described in this research. This study has showed that experiences of guilt and pride have an impact on efficacy beliefs but it has not explored the mechanisms that are responsible for the reported effects. The literature on emotions and cognition suggests that there might be three key different processes at play (Forgas, 1995). The feelings of guilt or pride might prime goals related to sustainability and therefore influence the way information about efficacy is processed (Bower, 1981; Branscombe, 1988). Secondly, the emotional experiences might provide information that lead participants to infer a stronger efficacy than alternatively expected (Schwarz and Bless, 1991; Clore and Parrott, 1994). Finally the emotional experience could create counterfactual thinking, leading consumers to ponder the effects of their action. This reasoning process, that can be conscious or more likely implicit, would influence consumers' beliefs (Roese, 1994; 1997; 2000). This third hypothesis is more consistent with the model of emotions as feedback systems which is adopted in this research, but it is likely that a number of different mechanisms might be at the same time responsible for the effects measured in this study. Future research might investigate further these processes in order to clarify how guilt and pride influence our thoughts about sustainability.

A related area of research could try to compare, and potentially combine, within the same explanatory framework, both cognitive and emotional variables. Although there are methodological challenges to this process, it would be practically important to be able to assess the relative importance of emotional and cognitive variables in supporting ethical consumption. Integrated models, that in the future might also be developed through meta-analyses, might offer the opportunity to understand what are the most

promising drivers for the promotion of behavioural change and how they can be combined to most effect.

8. Conclusion

This chapter concludes the thesis offering a summary of the main points discussed in the previous sections and reflecting on the overall contribution presented by the study. These concluding remarks aim to position the research within the relevant theoretical and managerial debates it is contributing to.

First, I restate the research problem investigated in this thesis. Subsequently the methodology of the whole study is summarised in relation to the relevant philosophical assumptions. The next step is reviewing the contributions of the study both from a theoretical and managerial perspective. The ethical implications of marketing campaigns using emotional appeals are also reviewed. Concluding remarks end the chapter and provide a closure to the thesis.

8.1. Research Problem

This study investigates an instance of consumer self-regulation: the decision to purchase products that have explicit ethical credentials and represent environmentally and socially sustainable alternatives. This thesis develops an account of how two 'moral' emotions influence consumers in the purchase of ethical products. The research analyses: 1) a number of factors and processes that characterise the appraisal of guilt and pride; 2) the impact that guilt and pride have on efficacy beliefs; 3) the influence of guilt and pride on purchase intentions.

The research tackles an area of both theoretical and managerial importance. Despite the recent difficult economic times, most executives envisage that investments in sustainability will increase over the next few years (Haanaes

et al., 2011). Although 'greening consumption' on its own is not enough to solve the environmental and social challenges that we face, it is commonly expected that consumers can play a part in supporting a broader change in business practices (see Chouinard et al., 2011). To support this transformation in consumer behaviour, marketers need to understand how consumers make purchasing decisions when issues of social and environmental sustainability are taken into consideration. The study of how emotions influence ethical consumption has been long overdue and it can offer useful insights for the promotion of ethical products. Theoretically, this phenomenon allows investigating consumer decision-making in relation to moral dilemmas. Further developing our understanding of how consumers' emotions contribute to self-regulation, this research broadens our knowledge of consumer behaviour and contributes to explain some of our daily choices as consumers.

8.2. Methodological considerations

The research adopts a mixed-methods design based on a pragmatic approach to social science. Although debates on the philosophical foundations of knowledge have become less divisive recently, leading to a 'peace' between the quantitative and qualitative paradigms (Bryman, 2006), the practice of integrating data generated with different methodologies is still uncommon in marketing research (Davis et al., 2010). This is despite the observation that for fields of investigation that are not mature and include the development of new theories or the adaptation of existing concepts to different areas, combining both methodologies offer distinctive advantages (Edmondson and McManus, 2007; Davis et al., 2010). Marketing relies mostly on quantitative methods, even though the literature discusses the risks of adopting exclusively one methodological approach (Deshpande, 1983; Anderson, 1986). This study tries to overcome such risks through the

adoption of a design that integrates qualitative and quantitative methodologies.

A set of philosophical assumptions that support the integration of qualitative and quantitative research and reject any hypotheses of 'incommensurability' frame the specific methodological choices of this research (Morgan, 2007). Moreover pragmatism, intended as a research philosophy, fits well research on ethical consumption that has clear managerial implications and originates not only from abstract theorising but from the observation of a specific social phenomenon. Although there are limitations associated with pragmatism, one key advantage is the ability to represent transparently the practice of research, especially when dealing with complex and innovative research questions (see Morgan, 2007).

Overall the integration and triangulation of findings from different types of methodology allows developing a more convincing account and answering broader research questions (Davis et al., 2010). The mixed-methods approach is promising in consumer research, where many of the phenomena observed are inherently expressions of the "multifaceted behaviour of human beings" (Davis et al., 2010, p. 467) that are not just consumers but also citizens (Schaefer and Crane, 2005; Prothero et al., 2011).

8.3. Theoretical and managerial contributions of the research

This thesis presents a new account of how guilt and pride influence consumers' purchases of sustainable products. The research presents five contributions to existing debates: 1) showing that consumers experience guilt or pride even when they are forced by circumstances to buy an (un)ethical alternative; 2) identifying a new model of appraisal based on five dimensions that influence the self-control process; 3) showing that guilt and pride positively influence efficacy beliefs; 4) demonstrating that self-efficacy

and collective efficacy are two distinctive concepts and that both have a positive impact on future intentions to purchase ethical products; 5) estimating the positive effect that experiences of guilt and pride have on future intentions to purchase sustainable products.

Every theoretical contribution has its managerial counterpart. The findings on the appraisal process offer the possibility to develop campaigns that are effective in eliciting guilt and pride. Moreover, by illustrating and discussing the role of efficacy, the research shows that it is important that consumers feel energised and able to tackle the challenges posed by sustainability. Strategies that elicit guilt and pride should always have the goal to support perceptions of efficacy, since beliefs in the ability to achieve a certain outcome are a strong source of motivation. There has been increasing attention to guilt in marketing and advertising circles in recent years (Ellison, at al., 2008; Roberts, 2009; Hesz and Neophytou, 2010). This research offers useful insights on how to leverage effectively this emotion and suggests that feelings of pride can also be used to promote similar goals and support sustainable consumption.

8.4. Ethical implications raised by the research

The research presented in this thesis rests on the assumption that marketing campaigns can generate emotional reactions and use them as a tool to influence consumer decisions' to buy ethical alternatives. The use of emotional appeals in marketing, however, raises ethical implications. Even when a marketing campaign is aimed at promoting a good cause, as in the case of social marketing, consumers often question the ethicality of advertising appeals that are perceived as manipulative (Arthur and Quester, 2003). The use of emotional appeals can be criticised because it creates significant pressure on the audience and negatively affects individual

freedom (Beauchamp, 1988). However, others have questioned the view that advertising or marketing communications can really be able to influence individual independence (Arrington, 1982). More significant is the argument on the potential negative psychological implications that can be associated with the use of negative emotional appeals. Hastings et al. (2004) discuss the potential risks raised by the use of fear appeals in several areas of health prevention. They argue that the use of negative emotions can create significant increases in anxiety in the target audience. Moreover, messages are often received by people who are not necessarily the key target of the communication and consequently marketers need to consider also the potential negative impacts on the wider public. A similar argument is developed by Hyman and Tansey (1990), who warn against potential negative unintended consequences that marketers could cause by using psychoactive ads. These are types of advertisements that, due to an incorrect use of messages that elicit emotional reactions, could cause psychological distress in the audience. Two warnings raised by Hyman and Tansey (1990) are pertinent to this research. Messages eliciting feelings of guilt could generate anxiety and could create a perception of diminished self-esteem that could be damaging for some vulnerable groups in society (Hyman and Tansey, 1990). To avoid these negative consequences, the authors suggest that marketers should target carefully their campaigns and warn consumers before potentially upsetting images are shown (Hyman and Tansey, 1990). These concerns stem primarily by the fact that advertisers do not necessarily have a thorough understanding of the psychological processes associated with emotions and therefore might be more prone to the production of messages that generate unexpected consequences that raise ethical implications.

In general, however, these concerns might be only partially relevant for this research. Arguably the ethical implications in the case of ethical consumption (and the issues usually associated with this phenomenon) are not as serious

as in the case of health communication, where the majority of existing research has been conducted. An additional important limitation of this debate is that most of the evidence has been produced in the laboratory and there has been little field research (Hastings et al., 2004).

Nonetheless these reflections suggest that marketers should consider carefully the ethical implications associated with the use of emotions. I agree with Hastings et al.'s (2004) suggestion that positive feelings should be used as much as possible since they do not pose ethical issues and are less prone to unexpected negative consequences. This is particularly true in the case of ethical consumption, since the evidence presented in this research does not suggest a significant difference between guilt and pride in their relative ability to influence future purchase intentions.

8.5. Concluding remarks

This thesis presents an investigation into the role of guilt and pride in self-regulation processes relating to sustainable consumption. It offers significant contributions to existing debates by describing the appraisal process that leads to different emotions and identifying the role of 'moral' emotions in future consumption choices. A better understanding of how emotions are experienced and how they motivate different purchases can have an important role in developing better marketing campaigns for the promotion of sustainable consumer behaviour. This study contributes to the development of knowledge in this area by offering insights to scholars and practitioners that clarify when consumers experience guilt or pride and what impact these feelings will have on future choices.

References

Agrawal, N. and Duhachek, A. (2010). Emotional compatibility and the effectiveness of antidrinking messages: a defensive processing perspective on shame and guilt. *Journal of Marketing Research*, 47(2), 263-273.

Ajzen, I. (1991). The theory of planned behaviour. *Organizational Behavior and Human Decision Processes*. 50(3), 179-211.

Ajzen, I. and Fishbein, M. (1980). *Understanding attitudes and predicting social behaviour.* Prentice Hall: USA.

Alexander, S. and Ussher, S. (2012). The voluntary simplicity movement: a multi-national survey analysis in theoretical context. *Journal of Consumer Culture*, 12(1), 66-86.

Alwitt, L. and Pitts, R. (1996). *Predicting purchase intentions for an environmentally sensitive product. Journal of Consumer Psychology*, 5(1), 49-64.

Anderson, P.F. (1986). On method in consumer research: a critical relativist perspective. *Journal of Consumer Research*, 12(2), 155-173.

Argo, J. and White, K. (2012). When do consumers eat more? The role of appearance self-esteem and food packaging cues. *Journal of Marketing*, 76(2), 67-80.

Ariely, D., Bracha, A., and Meier, S. (2009). Doing good or doing well? Image motivation and monetary incentives in behaving prosocially. *American Economic Review*, 99(1), 544-555.

Armitage, C.J. and Conner M. (2001). Efficacy of the theory of planned behaviour: a meta-analytic review. *British Journal of Social Psychology*, 40, 471-499.

Arnold, M.B. (1960). *Emotion and personality: Vol. 1. Psychological aspects*, Columbia University Press: New York.

Arrington, R.L. (1982). Advertising and behavior control. *Journal of Business Ethics*, 1(1), 3-12.

Arthur,D. and Quester,P. (2003). The ethicality of using fear for social advertising. *Australasian Marketing Journal*, 11, 12-27.

Auger, P. and Devinney, T.M. (2007). Do what consumers say matter? The misalignment of preferences with unconstrained ethical intentions. *Journal of Business Ethics*, 76(4), 361-383.

Auger, P., Burke, P., Devinney, T.M., and Louviere, J.J. (2003). What will consumers pay for social product features? *Journal of Business Ethics*, 42(3), 281-304.

Auger, P., Devinney, T.M., Louviere, J.J., and Burke, P.F. (2008). Do social product features have value to consumers? *International Journal of Research in Marketing*, 25(3), 183-191.

Ausubel, D.P. (1955). Relationships between shame and guilt in the socializing process. *Psychological Review*, 62(5), 378-390.

Bagozzi, R.P. and Dabholkar, P.A. (1994). Consumer recycling goals and their effect on decisions to recycle: a means-end chain analysis. *Psychology & Marketing*, 11(4), 313-334.

Bagozzi, R.P., Gopinath, M., and Nyer, P.U. (1999). The role of emotions in marketing. *Journal of the Academy of Marketing Science*, 27(2), 184-206.

Bamberg, S. and Moser, G. (2007). Twenty years after Hines, Hungerford, and Tomera: a new meta-analysis of psycho-social determinants of pro-environmental behavior. *Journal of Environmental Psychology*, 27(1), 14-25.

Banbury, C., Stinerock, R., and Subrahmanyan, S. (2012). Sustainable consumption: Introspecting across multiple lived cultures. *Journal of Business Research*, 65(4), 497-503.

Bandura, A. (1982). Self-efficacy in human agency. *American Psychologist*, 37(2), 122–147.

Bandura, A. (1997). *Self-efficacy: the exercise of control*. Freeman: New York.

Bandura, A. (2000). Exercise of human agency through collective efficacy. *Current Directions in Psychological Science*, 9(3), 75-78.

Barnett, C., Cafaro, P., and Newholm, T. (2005). Philosophy and ethical consumption, in R. Harrison, T. Newholm and D. Shaw (eds.), *The Ethical Consumer* (SAGE Publications: London), pp. 11-24.

Barter, C. and Renold, E. (1999). The use of vignettes in qualitative research. *Social research update - Department of Sociology, University of Surrey, 25*. Accessed at: http://sru.soc.surrey.ac.uk/SRU25.html

Basil, D.Z., Ridgway, N.M., and Basil, M.D. (2006). Guilt appeals: the mediating effect of responsibility. *Psychology & Marketing*, 23(12), 1035-1054.

Basil, D.Z., Ridgway, N.M., and Basil, M.D. (2008). Guilt and giving: a process model of empathy and efficacy. *Psychology & Marketing*, 25(1), 1-23.

Bateson, M., Nettle, D., and Roberts, G. (2006). Cues of being watched enhance cooperation in a real-world setting. *Biology Letters*, 2, 412-414.

Baumeister, R.F. (2002). Reflections and reviews impulsive purchasing, and consumer behavior. *Journal of Consumer Research*, 28(3), 670-677.

Baumeister, R.F. and Exline, J.J. (1999). Virtue, personality, and social relations: self-control as the moral muscle. *Journal of Personality*, 67(6), 1165-1194.

Baumeister, R.F., Bratslavsky, E., Finkenauer, C., and Vohs, K. D. (2001). Bad is stronger than good. *Review of General Psychology*, 5(4), 323-370.

Baumeister, R.F., Bratslavsky, E., Muraven, M., and Tice, D.M. (1998). Ego depletion: is the active self a limited resource?. *Journal of Personality and Social Psychology*, 74(5), 1252-1265.

Baumeister, R.F., Masicampo, E.J., and Vohs, K.D. (2011). Do conscious thoughts cause behavior? *Annual Review of Psychology*, 62, 331-336.

Baumeister, R.F., Stillwell, A.M., and Heatherton, T.F. (1995). Personal narratives about guilt: role in action control and interpersonal relationships. *Basic and Applied Social Psychology*, 17(1/2), 173-198.

Baumeister, R.F., Vohs, K.D., DeWall, C.N., and Zhang, L. (2007). How emotion shapes behavior: feedback, anticipation, and reflection, rather than direct causation. *Personality and Social Psychology Review*, 11(2), 167-203.

Beauchamp, T.L. (1988). Manipulative advertising, in T.L. Beauchamp and N.E. Bowie (eds.). *Ethical theory and business - 3rd edition* (Prentice-Hall: Englewood Cliffs, USA), pp. 421-430.

Bekin, C., Carrigan, M., and Szmigin, I. (2005). Defying marketing sovereignty: voluntary simplicity at new consumption communities. *Qualitative Market Research: An International Journal*, 8(4), 413-429.

Belz, F.M. and Peattie, K. (2009). *Sustainability marketing: a global perspective,* Wiley & Sons: UK.

Bem, D.J. (1972). Self-perception theory, in L. Berkowitz (ed.). *Advances in Experimental Social Psychology, 6*, (Academic Press: New York), pp. 1–62,.

Berger, I. and Corbin, R. (1992). Perceived consumer effectiveness and faith in others as moderators of environmentally responsible behaviours. *Journal of Public Policy & Marketing*, 11(2), 79-89.

Berger, I. and Kanetkar, V. (1995). Increasing environmental sensitivity via workplace experiences. *Journal of Public Policy & Marketing*, 14(2), 205-215.

Bettman, J.R., Luce, M.F., and Payne, J.W. (1998). Constructive consumer choice processes. *Journal of Consumer Research*, 25(3), 187-217.

Black, I. and Cherrier, H. (2010). Anti-consumption as part of living a sustainable lifestyle: daily practices, contextual motivations and subjective values. *Journal of Consumer Behaviour*, 9(6), 437-453.

Blasi, A. (1999). Emotions and Moral Motivation. *Journal for the Theory of Social Behaviour*, 29(1), 1-19.

Boezeman, E.J. and Ellemers, N. (2007). Volunteering for charity: pride, respect, and the commitment of volunteers. *Journal of Applied Psychology*, 92(3), 771-785.

Bohlen, G., Schlegelmilch, B.B., and Diamantopoulos, A. (1993). Measuring ecological concern: a multi-construct perspective. *Journal of Marketing Management,* 9(4), 415-430.

Bonifield, C. and Cole, C. (2006). Affective responses to service failure: anger, regret, and retaliatory versus conciliatory responses. *Marketing Letters*, 18(1-2), 85-99.

Bower, G.H. (1981). Mood and memory. *American Psychologist*, 36, 129-148.

Branscombe, N. (1988). Conscious and unconscious processing of affective and cognitive information, in K. Fiedler and J. P. Forgas (eds.). *Affect, cognition and social behavior*, (Hogrefe: Göttingen, Germany), pp. 3-24.

Bratt, C. (1999). The impact of norms and assumed consequences on recycling behavior. *Environment and Behavior*, 31(5), 630-656.

Bray, J., Johns, N., and Kilburn, D. (2010). An exploratory study into the factors impeding ethical consumption. *Journal of Business Ethics*, 98(4), 597-608.

Brunk, K.H. (2010). Exploring origins of ethical company/brand perceptions - a consumer perspective of corporate ethics. *Journal of Business Research*, 63(3), 255-262.

Bryman, A. (2006). Paradigm peace and the implications for quality. *International Journal of Social Research Methodology*, 9(2), 111-126.

Buhrmester, M., Kwang, T., and Gosling, S.D. (2011). Amazon's Mechanical Turk: a new source of inexpensive, yet high-quality, data? *Perspectives on Psychological Science*, 6(1), 3-5.

Burnett, M.S. and Lunsford, D.A. (1994). Conceptualizing guilt in the consumer decision-making process. *Journal of Consumer Marketing*, 11(3), 33-43.

Burnham, T.C. and Hare, B. (2007). Engineering human cooperation— Does involuntary neural activation increase public goods contributions? *Human Nature*, 18, 88-108.

Campos, J.J. (1995). Foreword, in J.P. Tangney and K.W. Fischer (eds.), *Self-conscious emotions: The psychology of shame, guilt, embarrassment, and pride*, (Guilford: New York), pp. ix-xi.

Carrigan, M. and Attalla, A. (2001). The myth of the ethical consumer: do ethics matter in purchase behaviour? *Journal of Consumer Marketing*, 18(7), 560-78.

Carrington, M.J., Neville, B.A., and Whitwell, G.J. (2010). Why ethical consumers don't walk their talk: towards a framework for understanding

the gap between the ethical purchase intentions and actual buying behaviour of ethically minded consumers. *Journal of Business Ethics*, 97(1), 139-158.

Carrus, G., Passafaro, P., and Bonnes, M. (2008). Emotions, habits and rational choices in ecological behaviours: the case of recycling and use of public transportation. *Journal of Environmental Psychology*, 28(1), 51-62.

Caruana, R. (2007). Morality and consumption: towards a multidisciplinary perspective. *Journal of Marketing Management*, 23(3/4), 207-225.

Chan, R. (2001). Determinants of Chinese consumers' green purchase behaviour. *Psychology & Marketing*, 18(4), 389-413.

Chan, R., Wong, Y., and Leung, T. (2008). Applying ethical concepts to the study of 'green' consumer behavior: an analysis of Chinese consumers' intentions to bring their own shopping bags. *Journal of Business Ethics*, 79(4), 469-481.

Chan, R.Y.K. and Lau, L.B.Y. (2000). Antecedents of green purchases: a survey in China. *Journal of Consumer Marketing,* 17(4), 338-357.

Chatzidakis, A., Hibbert, S., and Smith, A. (2007). Why people don't take their concerns about fair trade to the supermarket: the role of neutralization. *Journal of Business Ethics*, 74(1), 89-100.

Chatzidakis, A., Maclaran, P., and Bradshaw, A. (2012). Heterotopian space and the utopics of ethical and green consumption. *Journal of Marketing Management*, 28(3/4), 495-515.

Chouinard, Y., Ellison, J., and Ridgeway, R. (2011). The sustainable economy. *Harvard Business Review*, 89(10), 52-62.

Clark, C., Kotchen, M., and Moore, M. (2003). Internal and external influences on pro-environmental behavior: participation in a green electricity program. *Journal of Environmental Psychology*, 23(3), 237-246.

Cleveland, M. and Laroche, M. (2012). "It 's not easy being green": exploring green creeds, green deeds, and internal environmental locus. *Psychology & Marketing*, 29(2), 293-305.

Clore, G.L. and Parrott, W.G. (1994). Cognitive feelings and metacognitive judgments. *European Journal of Social Psychology*, 24(1), 101-115.

Cohen, T.R., Wolf, S.T., Panter, A.T., and Insko, C.A. (2011). Introducing the GASP scale: a new measure of guilt and shame proneness. *Journal of Personality and Social Psychology*, 100(5), 947-966.

Combs, D.J.Y., Campbell, G., Jackson, M., and Smith, R.H. (2010). Exploring the consequences of humiliating a moral transgressor. *Basic and Applied Social Psychology*, 32(2), 128-143.

Cornelissen, G., Dewitte, S., Warlop, L., and Yzerbyt, V. (2007). Whatever people say I am, that's what I am: Social labeling as a social marketing tool. *International Journal of Research In Marketing*, 24(4), 278-288.

Cornelissen, G., Pandelaere, M., Warlop, L., and Dewitte, S. (2008). Positive cueing: promoting sustainable consumer behavior by cueing common environmental behaviors as environmental. *International Journal of Research in Marketing*, 25(1), 46-55.

Corral-Verdugo, V., Bechtel, R., and Fraijo-Sing, B. (2003). Environmental beliefs and water conservation: an empirical study. *Journal of Environmental Psychology*, 23(3), 247-257.

Cotte, J. and Trudel, R. (2009). Socially conscious consumerism - a systematic review of the body of knowledge. *Network for Business Sustainability Knowledge Project Series*, accessed at: http://www.nbs.net/Docs/NBS_Consumerism_2009.pdf

Cotte, J., Coulter, R., and Moore, M. (2005). Enhancing or disrupting guilt: the role of ad credibility and perceived manipulative intent. *Journal of Business Research*, 58(3), 361-368.

Coulter, R.A. (2006). Consumption experiences as escape: an application of the Zaltman Metaphor Elicitation Tecnique, in R.W. Belk (ed.). *Handbook of qualitative research methods in marketing* (Edward Eldgar Publishing: Northampton, US), pp. 400-418.

Coulter, R.H. and Pinto M.B. (1995). Guilt appeals in advertising: what are their effects? *Journal of Applied Psychology*, 80(6), 697-705.

Creswell, J.W. (2003). *Research design: quantitative, qualitative, and mixed methods approaches*. SAGE Publications: Thousand Oaks, USA.

Creswell, J.W. and Plano Clark, V.L. (2007). *Designing and conducting mixed methods research*. SAGE Publications: Thousand Oaks, USA.

Crosby, L.A. and Gill, J.D. (1981). A causal path analysis of ecological behavior relating to marketing. *Advances in Consumer Research,* 8(1), 630-636.

Crowne, D.P. and Marlowe, D. (1960). A new scale of social desirability independent of psychopathology. *Journal of Consulting Psychology*, 24, 349-354.

Dahl, D.W., Honea, H., and Manchanda, R.V. (2003). The nature of self-reported guilt in consumption contexts. *Marketing Letters*, 14(3), 159-171.

Dahl, D.W., Honea, H., and Manchanda, R.V. (2005). Three Rs of interpersonal consumer guilt: relationship, reciprocity, reparation. *Journal of Consumer Psychology*, 15(4), 307-315.

Davies, I.A., Lee, Z., and Ahonkhai, I. (2012). Do consumers care about ethical-luxury?.*Journal of Business Ethics*, 106(1), 37-51.

Davis, D.F., Golicic, S.L., and Boerstler, C.N. (2010). Benefits and challenges of conducting multiple methods research in marketing. *Journal of the Academy of Marketing Science*, 39(3), 467-479.

De Groot, J. and Steg, L. (2009). Morality and prosocial behavior: the role of awareness, responsibility, and norms in the norm activation model. *Journal of Social Psychology,* 149(4), 425-449.

de Hooge, I.E., Breugelmans, S.M., and Zeelenberg, M. (2008). Not so ugly after all: when shame acts as a commitment device. *Journal of Personality and Social Psychology*, 95(4), 933-943.

de Hooge, I.E., Nelissen, R., Breugelmans, S.M., and Zeelenberg, M. (2011). What is moral about guilt? Acting "prosocially" at the disadvantage of others. *Journal of Personality and Social Psychology*, 100(3), 462-473.

de Hooge, I.E., Zeelenberg, M., and Breugelmans, S.M. (2007). Moral sentiments and cooperation: Differential influences of shame and guilt. *Cognition & Emotion*, 21(5), 1025-1042.

De Pelsmacker, P. and Janssens, W. (2007). A model for fair trade buying behaviour: the role of perceived quantity and quality of information and of product-specific attitudes. *Journal of Business Ethics*, 75(4), 361-380.

Decrop, A. and Derbaix, C. (2009). Pride in contemporary sport consumption: a marketing perspective. *Journal of the Academy of Marketing Science*, 38(5), 586-603.

Denscombe, M. (2008). Communities of practice: a research paradigm for the mixed methods approach. *Journal of Mixed Methods Research*, 2(3), 270-283.

Denzin, N.K. (1978). *Sociological methods: a sourcebook (2nd ed.).* McGraw Hill: New York.

Deshpande, R. (1983). "Paradigms lost": on theory and method in research in marketing. *Journal of Marketing*, 47(4), 101-110.

Devinney, T.M., Auger, P., and Ekhardt, G.M. (2010). *The myth of the ethical consumer.* Cambridge Univerisity Press: Cambridge, UK.

Dewitte, S., Bruyneel, S., and Geyskens, K. (2009). Self-regulating enhances self-regulation in subsequent consumer decisions involving similar response conflicts. *Journal of Consumer Research*, 36(3), 394-405.

Dithurbide, L., Sullivan, P., and Chow, G. (2009). Examining the influence of team-referent causal attributions and team performance on collective efficacy: a multilevel analysis. *Small Group Research*, 40(5), 491-507.

Doosje, B., Branscombe, N.R., Spears, R., and Manstead, A.S.R. (2006). Antecedents and consequences of group-based guilt: the effects of ingroup identification. *Group Processes & Intergroup Relations*, 9, 325-338.

Doosje, B., Branscombe, N.R., Spears, R., and Manstead, A.S.R. (1998). Guilty by association: when one's group has a negative history. *Journal of Personality and Social Psychology*, 75(4), 872-886.

Doran, C. (2009). The role of personal values in fair trade consumption. *Journal of Business Ethics*, 84(4), 549-563.

Duhachek, A. (2005). Coping: a multidimensional, hierarchical framework of responses to stressful consumption episodes. *Journal of Consumer Research*, 32(1), 41-53.

Dunlap, R.E. (2008). The new environmental paradigm scale: from marginality to worldwide use. *The Journal of Environmental Education*, 40(1), 3-18.

Dunlap, R.E. and Van Liere, K. (1978). The new environmental paradigm - A proposed measuring instrument and preliminary results. *The Journal of Environmental Education*, 9, 10-19.

Eckhardt, G., Belk, R.W., and Devinney, T.M. (2010). Why don't consumers consume ethically? *Journal of Consumer Behaviour*, 9(6), 426-436.

Edelstein, R.S. and Shaver, P.R. (2007). A cross-cultural examination of lexical studies of self-conscious emotions, in J.L. Tracy, R.W. Robins, and J.P. Tangney (eds.). *The Self-Conscious Emotions - Theory and Research* (The Guilford Press: New York), pp. 194-209.

Edmondson, A.M.Y.C. and McManus, S.E. (2007). Methodological fit in management field research. *Academy of Management Review*, 32(4), 1155-1179.

Ehrich, K.R. and Irwin, J.R. (2005). Willful Ignorance in the Request for Product Attribute Information. *Journal of Marketing Research*, 42(3), 266-277

Ekman, P. (1972). Universals and cultural differences in facial expressions of emotion, in J. Cole (ed.). *Nebraska symposium on motivation 1971*, (University of Nebraska Press: Lincoln, NE), 19, 207-283.

Ekman, P. (1992). Are there basic emotions? *Psychological Review*, 99(3), 550-553.

Ekman, P. (2007). The directed facial action task, in J.A. Coan, and J.J.B. Allen (eds.). *Handbook of emotion elicitation and assessment*, (Oxford University Press: Oxford, UK), pp. 47-53.

Ekström, M. (2011). Do watching eyes affect charitable giving? Evidence from a field experiment. *Experimental Economics*, 15(3), 530-546.

Ellen, P.S. (1994). Do we know what we need to know? Objective and subjective knowledge effects on pro-ecological behaviors. *Journal of Business Research,* 30(1), 43-52.

Ellen, P.S., Wiener, J.L., and Cobb-Walgren, C. (1991). The role of perceived consumer effectiveness in motivating environmentally conscious behaviors. *Journal of Public Policy & Marketing,* 10(2), 102-117.

Ellison, J., Bast, A., Dokoupil, T., Guterl, F., Overdorf, J., Wentworth, T., and Werth, C. (2008). *Save the planet lose the guilt. (cover story).* Newsweek (Atlantic Edition), 152(1-2), 98-103.

Ellsworth, P.C. and Smith, C.A. (1988). Shades of joy: patterns of appraisal differentiating positive emotions. *Cognition and Emotion*, 2(4), 301-331.

Ernest-Jones, M., Nettle, D., and Bateson, M. (2011). Effects of eye images on everyday cooperative behavior: a field experiment. *Evolution and Human Behavior*, 32(3), 172-178.

Federici, R. and Skaalvik, E. (2011). Principal self-efficacy and work engagement: assessing a Norwegian principal self-efficacy scale. *Social Psychology of Education*, 14(4), 575-600.

Fehr, E. and Fischbacher, U. (2003). The nature of human altruism. *Nature*, 425, 785-791.

Fehr, E. and Schneider, F. (2010). Eyes are on us, but nobody cares: are eye cues relevant for strong reciprocity? *Proceedings of the Royal Society Biological Sciences*, 277, 1315-1323.

Fernández-Ballesteros, R., Díez-Nicolás, J., Caprara, G.V., Barbaranelli, C., and Bandura, A. (2002). Determinants and structural relation of personal efficacy to collective efficacy. *Applied Psychology: An International Review*, 51(1), 107-125.

Festinger, L. and Maccoby, N. (1964). On resistance to persuasive communications. *Journal of Abnormal and Social Psychology*, 68, 359-366

Fischer, E. and Otnes, C. (2006). Breaking new ground: developing grounded theories in marketing and consumer behaviour, in R.W. Belk (ed.).

Handbook of Qualitative Research Methods in Marketing (Edward Elgar, Cheltenham, UK), pp. 19-30.

Fischer, K.W. and Tangney, J.P. (1995). Self-conscious emotions and the affect revolution: framework and overview, in J.P. Tangney, and K.W. Fisher (eds.). *Self-conscious emotions: The psychology of shame, guilt, embarrassment, and pride*, (Guilford Press: New York), pp. 3-22.

Folkes, V.S., Koletsky, S., and Graham, G. (1987). A field study of causal inferences and consumer reactions: the view from the airport. *Journal of Consumer Research*, 13(4), 534-539.

Follows, S.B. and Jobber, D. (2000). Environmentally responsible purchase behaviour: a test of a consumer model. *European Journal of Marketing*, 34(5/6), 723-746.

Forgas, J.P. (1995). Mood and judgment: the Affect Infusion Model (AIM). *Psychological Bulletin*, 117(1), 39-66.

Fornell, C. and Larcker, D.F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research*, 18(1), 39-50.

Frijda, N.H. (1987). Emotion, cognitive structures and action tendency. *Cognition & Emotion*, 1(2), 115-143.

Fuller, D.L., Gyurcsik, N.C., Spink, K.S. and Brawley, L.R. (2012). Prospective examination of self-regulatory efficacy in predicting walking for active transportation: a social cognitive theory approach. *Journal of Applied Social Psychology*, 42(12), 2917-2932.

Gadenne, D., Sharma, B., Kerr, D., and Smith, T. (2011). The influence of consumers' environmental beliefs and attitudes on energy saving behaviours. *Energy Policy*, 39(12), 7684-7694.

Gecas V. (1989). The social psychology of self-efficacy. *Annual Review of Sociology*, 15, 291-316.

Geisser, S. (1974). A predictive approach to the random effects model. *Biometrika*, 61(1), 101-107.

Gelbrich, K. (2009). Anger, frustration, and helplessness after service failure: coping strategies and effective informational support. *Journal of the Academy of Marketing Science*, 38(5), 567-585.

Gerrod, P.W. (2004). Appraisal, emotion words, and the social nature of self-conscious emotions. *Psychological Inquiry*, 15(2), 136-138.

Gilbert, P. (2003). Evolution, social roles, and the differences in shame and guilt. *Social Research*, 70(4), 1205-1230.

Granzin, K. and Olsen, J. (1991). Characterizing participants in activities protecting the environment - a focus on donating, recycling, and conservation behaviors. *Journal of Public Policy and Marketing*, 10(2), 1-27.

Greenwald, A.G. (1980). The totalitarian ego: fabrication and revision of personal history. *American Psychologist*, 35, 603-618

Gregory-Smith, D., Smith, A., and Heidi M.W. (forthcoming). Emotions and dissonance in "ethical" consumption choices. *Journal of Marketing Management*, personal communication.

Griskevicius, V., Tybur, J., and Van den Bergh, B. (2010). Going green to be seen: status, reputation, and conspicuous conservation. *Journal of Personality and Social Psychology*, 98(3), 392-404.

Grob, A. (1995). A structural model of environmental attitudes and behavior. *Journal of Environmental Psychology*, 15(3), 209-220.

Grønhøj, A. and Bech-Larsen, T. (2010). Using vignettes to study family consumption processes. *Psychology & Marketing*, 27(5), 445-464.

Grosche, P. and Vance, C. (2009). Willingness to pay for energy conservation and free-ridership on subsidization: evidence from Germany. *The Energy Journal*, 30(2), 135-153.

Grunert, S. and Juhl, H. (1995). Values, environmental attitudes, and buying of organic foods. *Journal of Economic Psychology*, 16(1), 39-62.

Guerin, D., Crete, J., and Mercier, J. (2001). A multilevel analysis of the determinants of recycling behavior in the European countries. *Social Science Research*, 30(2), 195-218.

Gyberg, P. and Palm, J. (2009). Influencing households' energy behaviour—how is this done and on what premises? *Energy Policy*, 37(7), 2807-2813.

Haanaes, K., Balagopal, B., Ming Teck, K., Velken, I., Arthur, D., Hopkins, M. S., and Kruschwitz, N. (2011). New sustainability study: the 'embracers' seize advantage. *MIT Sloan Management Review*, 52(3), 23-35.

Haidt, J. (2003). The Moral Emotions, in R.J. Davidson, K.R. Scherer, H.H. Goldsmith (eds.). *Handbook of Affective Sciences*, (Oxford University Press, Oxford, UK), pp. 852-870.

Hair, J.F., Black, W.C., Babin, B.J., and Anderson, R.E. (2010). *Multivariate data analysis*, Prentice Hall: Englewood Cliffs, NJ.

Hair, J.F., Ringle, C.M., and Sarstedt, M. (2011). PLS-SEM: Indeed a Silver Bullet. *The Journal of Marketing Theory and Practice*, 19(2), 139-152.

Hair, J.F., Sarstedt, M., Ringle, C.M., and Mena, J.A. (2012). An assessment of the use of partial least squares structural equation modeling in marketing research. *Journal of the Academy of Marketing Science*, 40(3), 414-433.

Haley, K.J. and Fessler, D.M.T. (2005). Nobody's watching? Subtle cues affect generosity in an anonymous economic game. *Evolution and Human Behavior*, 26, 245-256.

Hanss, D. and Böhm, G. (2013). Promoting purchases of sustainable groceries: An intervention study. *Journal of Environmental Psychology*, 33, 53–67.

Harrison, R., Newholm, T., and Shaw, D. (2005). *The Ethical Consumer*. SAGE Publications: London.

Hartlieb, S. and Jones, B. (2009). Humanizing business through ethical labeling: progress and paradoxes in the UK. *Journal of Business Ethics*, 88(3), 583-600.

Hartmann, P. and Apaolaza-Ibáñez, V. (2012). Consumer attitude and purchase intention toward green energy brands: The roles of psychological benefits and environmental concern. *Journal of Business Research*, 65(9), 1254-1263.

Harvey, J.H. and Weary, G. (1984). Current issues in attribution theory and research. *Annual Review of Psychology*, 35, 427-459.

Hass, R.G. and Linder, D.E. (1972). Counterargument availability and the effects of message structure on persuasion. *Journal of Personality and Social Psychology*, 23(2), 219-233.

Hastings, G., Stead, M., and Webb, J. (2004). Fear appeals in social marketing strategic and ethical reasons for concern. *Psychology & Marketing*, 21(11), 961-986.

Henrich, J., Heine, S.J., and Norenzayan, A. (2010). The weirdest people in the world? *The Behavioral and Brain Sciences*, 33(2/3), 61-83.

Herrald, M.M. and Tomaka, J. (2002). Patterns of emotion-specific appraisal, coping, and cardiovascular reactivity during an ongoing emotional episode. *Journal of Personality and Social Psychology*, 83, 434-450.

Hesz, A. and Neophytou, B. (2010). *Guilt trip - from fear to guilt on the green bandwagon*, Wiley & Sons: Chichester, UK.

Hibbert, S., Smith, A., Davies, A., and Ireland, F. (2007). Guilt appeals: persuasion knowledge and charitable giving. *Psychology & Marketing*, 24(8), 723-742.

Higgins, E.T., Friedman, R.S., Harlow, R.E., Idson, L.C., Ayduk, O.N, and Taylor, A. (2001). Achievement orientations from subjective histories of success: Promotion pride versus prevention pride. *European Journal of Social Psychology*, 23(3), 3-23.

Hines, J.M., Hungerford, H.R., and Tomera, A.N. (1987). Analysis and synthesis of research on responsible environmental behavior: a meta-analysis. *Journal of Environmental Education*, 18, 1-18.

Homburg, A. and Stolberg, A. (2006). Explaining pro-environmental behavior with a cognitive theory of stress. *Journal of Environmental Psychology*, 26(1), 1-14.

Horton, J.J., Rand, D.G., and Zeckhauser, R.J. (2011). The online laboratory: conducting experiments in a real labor market. *Experimental Economics*, 14(3), 399-425.

Houghton,J.T., Ding,Y., Griggs,D.J., Noguer,M., van der Linden, P.J., Dai, X., et al. (2001). *Climate change 2001: the scientific basis. Contributions of working group I to the third assessment report of the intergovernmental panel on climate change*. Cambridge University Press: Cambridge, UK.

Hovland, C.I., Janis, I.L., and Kelley, H.H. (!953). *Communication and Persuasion*. Yale University Press: New Haven, USA.

Huang, M.H. and Rust, R.T. (2010). Sustainability and consumption. *Journal of the Academy of Marketing Science*, 39(1), 40-54.

Hudson, L.A. and Ozanne, J.L. (1988). Alternative ways of seeking knowledge in consumer research. *Journal of Consumer Research*, 14(4), 508-521.

Huhmann, B.A. and Brotherton, T.P. (1997). A content analysis of guilt appeals in popular magazine advertisements. *The Journal of Advertising*, 26(2), 35-45.

Huigang, L., Saraf, N., Qing, H., and Yajiong, X. (2007). Assimilation of enterprise systems: the effect of institutional pressures and the mediating role of top management. *MIS Quarterly*, *31*(1), 59-87.

Huneke, M.E. (2005). The face of the un-consumer: An empirical examination of the practice of voluntary simplicity in the United States. *Psychology & Marketing*, 22(7), 527-550.

Hunt, S.D. (1990). Truth in marketing theory and research. *Journal of Marketing*, 54(3), 1-15.

Hunt, S.D. (1991). Positivism and paradigm dominance in consumer research: toward critical pluralism and rapprochement. *Journal of Consumer Research*, 18(1), 32-44.

Hyman, M.R. and Tansey, R. (1990). The ethics of psychoactive ads. *Journal of Business Ethics*, 9(2), 105-114.

Illia, L., Bonaiuto, M., Pugliese, E., and Rekom, J. van. (2011). Managing membership threats through collective efficacy. *Journal of Business Research*, 64(6), 631-639.

Izard, C.E. (1977). *Human Emotions*. Plenum Press: New York.

Izard, C.E., Ackerman, B.P., and Schultz, D. (1999). Independent emotions and consciousness: Self-consciousness and dependent emotions, in J.A. Singer and P. Singer (eds.), *At play in the fields of consciousness: Essays in honor of Jerome L. Singer*, (Lawrence Erlbaum Associates: Mahwah, USA), pp. 83-102.

Jackson, T. (2004). Negotiating Sustainable Consumption: A review of the consumption debate and its policy implications. *Energy & Environment*, 15(6), 1027-1051.

Jackson, T. (2006). *The Earthscan Reader in Sustainable Consumption*. Earthscan: London.

James, W. (1884). What is an emotion? *Mind*, 9(34), 188-205.

James, W. (1907). *Pragmatism: a new name for some old ways of thinking*. EGObooks (2004 edition), USA.

Jensen, J.N., Holten, A.L., Karpatschof, B., and Albertsen, K. (2011). Does collective efficacy moderate the associations between physical work load and intention to leave or sickness absence? *Journal of Advanced Nursing*, 67(11), 2425-2434.

Jick, T.D. (1979). Mixing qualitative and quantitative methods: triangulation in action. *Administrative Science Quarterly*, 24(4), 602-611.

Johnson, A.R. and Stewart, D.W. (2005). A reappraisal of the role of emotion in consumer behavior: traditional and contemporary approaches, in N.K. Malhotra (ed.), *Review of Marketing Research, Vol. 1*, (ME Sharpe: Armonk, USA), pp. 3-33.

Johnson, R.B. and Onwuegbuzie, A.J. (2009). Mixed methods rersearch: a research paradigm whose time has come. *Educational Researcher*, *33*(7), 14-26.

Kaiser, F., (2006). A moral extension of the theory of planned behavior: norms and anticipated feelings of regret in conservationism. *Personality and Individual Differences*, 41(1), 71-81.

Kalafatis, S.P., Pollard, M., East, R., and Tsogas, M.H. (1999). Green marketing and Ajzen's theory of planned behavior: A cross-market examination. *Journal of Consumer Marketing*, 16, 441-446.

Kappas, A. (2006). Appraisals are direct, immediate, intuitive, and unwitting...and some are reflective..., *Cognition & Emotion*, 20(7), 952-975.

Kassarjian, H.H. (1971). Personality and consumer behavior. *Journal of Marketing Research*, 8, 409-418.

Keller, P.A. (2006). Regulatory focus and efficacy of health messages. *Journal of Consumer Research*, 33(1), 109-114.

Kilbourne, W.E. and Pickett, G. (2008). How materialism affects environmental beliefs, concern, and environmentally responsible behaviour. *Journal of Business Research*, 61(9), 885-893.

Kilbourne, W.E. (1998). Green marketing: a theoretical perspective. *Journal of Marketing Management*, 14(6), 641-655.

Kilbourne, W.E. and Beckmann, S.C. (1998). Review and critical assessment of research on marketing and the environment. *Journal of Marketing Management*, 14(6), 513-532.

Kilbourne, W.E., Beckmann, S.C., and Thelen, E. (2002). The role of the dominant social paradigm in environmental attitudes: a multinational examination. *Journal of Business Research*, 55(3), 193-204.

Kilbourne, W.E., Dorsch, M.J., McDonagh, P., Urien, B., Prothero, A., Grünhagen, M., Polonsky, M. J., Marshall, D., Foley, J., and Bradshaw, A. (2009). The institutional foundations of materialism in Western societies: a

conceptualization and empirical test. *Journal of Macromarketing*, 29(3), 259-278.

Kinnear, T.C., Taylor, J.R., and Ahmed, S.A. (1974). Ecologically concerned consumers: who are they?. *Journal of Marketing*, 38(2), 20-24.

Kovecses, Z. (2000). *Metaphor and Emotion: Language, Culture, and Body in Human Feeling*. Cambridge University Press: Cambridge, UK.

Kugler, K. and Jones, W.H. (1992). On conceptualizing and assessing guilt. *Journal of Personality and Social Psychology*, 62(2), 318-327.

Kurt, T., Duyar, I., and Çalik, T. (2012). Are we legitimate yet? A closer look at the casual relationship mechanisms among principal leadership, teacher self-efficacy and collective efficacy. *Journal of Management Development*, 31(1), 71-86.

Lamba, S. and Mace, R. (2010). People recognise when they are really anonymous in an economic game. *Evolution and Human Behavior*, 31(4), 271-278.

Lascu, D.N. (1991). Consumer guilt: examining the potential of a new marketing construct. *Advances in Consumer Research*, 18(1), 290-295.

Lazarus, R.S. (1991). *Emotion and Adaptation*, Oxford University Press: Oxford.

Lazarus, R.S. and Folkman, S. (1984). *Stress, appraisal, and coping*. Springer: New York.

Lee, J.C.K., Zhang, Z., and Yin, H. (2011). A multilevel analysis of the impact of a professional learning community, faculty trust in colleagues and collective efficacy on teacher commitment to students. *Teaching and Teacher Education: An International Journal of Research and Studies*, 27(5), 820-830.

Lee-Wingate, S. and Corfman, K. (2010). A little something for me and maybe for you, too: promotions that relieve guilt. *Marketing Letters*, 21(4), 385-395.

Leonard-Barton, D. and Rogers, E. (1980). Voluntary simplicity. *Advances in Consumer Research*, 7, 28-34.

Leonidou, C.N. and Leonidou, L.C. (2011). Research into environmental marketing/management: a bibliographic analysis. *European Journal of Marketing*, 45(1/2), 68-103.

Leonidou, L.C., Leonidou, C.N., Palihawadana, D., and Hultman, M. (2011). Evaluating the green advertising practices of international firms: a trend analysis. *International Marketing Review*, 28(1), 6-33

Lerner, M. (1980). *The belief in a just world: a fundamental delusion*. Plenium Press: New York.

Lewis, H.B. (1971). *Shame and Guilt in Neurosis*. International Universities Press: New York.

Lewis, M. (2000). Self-conscious emotions: embarrassment, pride, shame, and guilt, in M. Lewis, J.M. Haviland-Jones, and L.F. Barrett (eds.). *Handbook of Emotions - second edition*, (The Guilford Press: New York), pp. 623-636.

Lincoln, Y.S. and Guba, E.G. (1985). *Naturalistic inquiry*. SAGE Publications: Beverly Hills, CA.

Lindenmeier, J., Schleer, C., and Pricl, D. (2012). Consumer outrage: emotional reactions to unethical corporate behavior. *Journal of Business Research*, 65(9), 1364-1373.

Loewenstein, G.F., Weber, E.U., Hsee, C.K., and Welch, N. (2001). Risk as feelings. *Psychological Bulletin*, 127, 267-286.

Lord, K.R. and Putrevu, S. (1998). Acceptance of recycling appeals: the moderating role of perceived consumer effectiveness. *Journal of Marketing Management*, 14(6), 581-590.

Louro, M.J., Pieters, R., and Zeelenberg, M. (2005). Negative returns on positive emotions: the influence of pride and self-regulatory goals on repurchase decisions. *Journal of Consumer Research*, 31(4), 833-840.

Luchs, M.G., Naylor, R.W., Irwin, J.R., and Raghunathan, R. (2010). The sustainability liability: potential negative effects of ethicality on product preference. *Journal of Marketing*, 74(5), 18-31.

M&S - Marks and Spencer Group (2012). How we do business report, accessed on 19th July 2012 at: http://plana.marksandspencer.com/media/pdf/ms_hdwb_2012.pdf

Mainieri, T., Barnett, E.G., Valdero, T.R., Unipan, J.B., and Oskamp, S. (1997). Green buying: the influence of environmental concern on consumer behavior. *Journal of Social Psychology,* 137(2), 189-204.

Maloney, M.P. and Ward, M.P. (1973). Ecology: let's hear from the people. *American Psychologist*, 28, 583-586.

Maloney, M.P., Ward, M.P., and Braucht, G.N. (1975). A revised scale for the measurement of ecological attitudes and knowledge. *American Psychologist*, 30, 787-791.

Marschall, D.E., Saftner, J., and Tangney, J.P. (1994). *The state shame and guilt scale*. George Mason University: Fairfax, USA.

Mason, W. and Suri, S. (2012). Conducting behavioral research on Amazon's Mechanical Turk. *Behavior research methods*, 44(1), 1-23.

Mauss, I.B. and Robinson, M.D. (2009). Measures of emotion: a review. *Cognition & emotion*, 23(2), 209-237.

Mayer, F. and Frantz, C. (2004). The connectedness to nature scale: a measure of individuals' feeling in community with nature. *Journal of Environmental Psychology*, 24(4), 503-515.

McDonald, S., Oates, C.J., Young, C.W., and Hwang, K. (2006). Toward sustainable consumption: researching voluntary simplifiers. *Psychology & Marketing*, 23(6), 515-534.

McEachern, M.G., Warnaby, G., Carrigan, M., and Szmigin, I. (2010). Thinking locally, acting locally? Conscious consumers and farmers' markets. *Journal of Marketing Management*, 26(5-6), 395-412.

Mellers, B.A. and McGraw, A. P. (2001). Anticipated emotions as guides to choice. *Current Directions in Psychological Science*, 10(6), 210-214.

Mellers, B.A., Schwartz, A., and Ritov, I. (1999). Emotion-based choice. *Journal of Experimental Psychology*, 128, 332-345.

Mertens, D.M. (2003). Mixed methods and the politics of human research: the transformative-emancipatory perspective, in A. Tashakkori and C. Teddlie (eds.), *Handbook of mixed methods in social and behavioral research*, (SAGE Publications: Thousand Oaks, USA), pp. 135-164.

Micheletti, M. and Follesdal, A. (2007). Shopping for human rights. An introduction to the special issue. *Journal of Consumer Policy*, 30(3), 167-175.

Mifune, N., Hashimoto, H., and Yamagishi, T. (2010). Altruism toward in-group members as a reputation mechanism. *Evolution and Human Behavior*, 31(2), 109-117.

Miles, M.B. and Huberman, A.M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook (2nd edition)*. SAGE Publications: Thousand Oaks, USA.

Miller, R.S. (2007). Is embarrassment a blessing or a curse?, in J.L. Tracy, R.W. Robins, and J.P. Tangney (eds.), *The Self-Conscious Emotions - Theory and Research*, (The Guilford Press: New York), pp. 245-262.

Minton, A. and Rose, R. (1997). The effects of environmental concern on environmentally friendly consumer behavior: an exploratory study. *Journal of Business Research*, 40(1), 37-48.

Mishra, A. and Mishra, H. (2011). The influence of price discount versus bonus pack on the preference for virtue and vice foods. *Journal of Marketing Research*, 48(1), 196-206.

Mohr, G., Lichtenstein, D., and Janiszewski, C. (2012). The effect of marketer-suggested serving size on consumer responses: the unintended consequences of consumer attention to calorie information. *Journal of Marketing*, 76(1), 59-75.

Mohr, L.A., Webb, D.J., and Harris, K.E. (2001). Do consumers expect companies to be socially responsible? the impact of corporate social responsibility on buying behavior. *Journal of Consumer Affairs*, 35(1), 45-72.

Moons, I. and Pelsmacker, P.D. (2012). Emotions as determinants of electric car usage intention. *Journal of Marketing Management*, 28(3/4), 37-41.

Moorman, R.H. and Podsakoff, P.M. (1992). A meta-analytic review and empirical test of the potential confounding effects of social desirability response sets in organizational behavior research. *Journal of Occupational and Organizational Psychology*, 65, 131-149.

Moors, A. (2009). Theories of emotion causation: a review. *Cognition & Emotion*, 23(4), 625-662.

Morgan, D.L. (2007). Paradigms lost and pragmatism regained: methodological implications of combining qualitative and quantitative methods. *Journal of Mixed Methods Research*, 1(1), 48-76.

Morgan, F.W.J. (1979). Students in marketing research: surrogates vs. role-players. *Journal of the Academy of Marketing Science*, 7(3), 255-264.

Mostafa, M.M. (2007). A Hierarchical analysis of the green consciousness of the Egyptian consumer, *Psychology & Marketing,* 24(5), 445-473.

Mukhopadhyay, A. and Johar, G.V. (2007). Tempted or not? The effect of recent purchase history on responses to affective advertising. *Journal of Consumer Research*, 33(4), 445-453.

Newholm, T. and Shaw, D. (2007). Studying the ethical consumer: A review of research. *Journal of Consumer Behaviour*, 6(5), 253-270.

Niedenthal, P.M., Tangney, J.P., and Gavanski, I. (1994). "If only I weren't" versus "If only I hadn't": distinguishing shame and guilt in conterfactual thinking. *Journal of Personality and Social Psychology*, 67(4), 585-595.

Nisbet, E., Zelenski, J., and Murphy, S. (2009). The nature relatedness scale linking individuals' connection with nature to environmental concern and behavior. *Environment and Behavior*, 41(5), 715-740.

Odou, P. and de Pechpeyrou, P. (2011). Consumer cynicism: from resistance to anti-consumption in a disenchanted world? *European Journal of Marketing*, 45(11-12), 1799-1808.

Olson, E.L. (2012). It's not easy being green: the effects of attribute tradeoffs on green product preference and choice. *Journal of the Academy of Marketing Science*, online first. doi:10.1007/s11747-012-0305-6

Ones, D.S., Viswesvaran, C., and Reiss, A.D. (1996). Role of social desirability in personality testing for personnel selection: the red herring. *Journal of Applied Psychology*, 81(6), 660-679.

Onwuegbuzie, A. and Leech, N.L. (2005). On becoming a pragmatic researcher: the importance of combining quantitative and qualitative research methodologies. *International Journal of Social Research Methodology*, 8(5), 375-387.

Oppenheimer, D.M., Meyvis, T., and Davidenko, N. (2009). Instructional manipulation checks: detecting satisficing to increase statistical power. *Journal of Experimental Social Psychology*, 45(4), 867-872.

Ortony, A. and Turner, T.J. (1990). What's basic about basic emotions? *Psychological Review*, 74, 431-461.

Osterhouse, R.A. and Brock, T.C. (1970). Distraction increases yielding to propaganda by inhibiting counterarguing. *Journal of Personality and Social Psychology*, 15(4), 344-358.

Osterhus, T.L. (1997). Pro-social consumer influence strategies: when and how do they work? *Journal of Marketing,* 61(4), 16-29.

Paolacci, G., Chandler, J., and Stern, L. N. (2010). Running experiments on Amazon Mechanical Turk. *Judgement and Decision Making*, 5(5), 411-419.

Papaoikonomou, E., Valverde, M., and Ryan, G. (2012). Articulating the meanings of collective experiences of ethical consumption. *Journal of Business Ethics*, 110(1), 15-32.

Patrick, V.M., Chun, H.H., and Macinnis, D.J. (2009). Affective forecasting and self-control: why anticipating pride wins over anticipating shame in a self-regulation context. *Journal of Consumer Psychology*, 19(3), 537-545.

Peattie, K. (2001). Towards sustainability: the third age of green marketing. *Marketing Review*, 2(2), 129-146.

Peirce, C.S. (1878), How to make our ideas clear. *Popular Science Monthly, 12*, 286-302. Reprinted often, including *The Essential Peirce* (two volumes edited by the Peirce edition project), Indiana University Press: USA.

Pepper, M., Jackson, T., and Uzzell, D. (2009). An examination of the values that motivate socially conscious and frugal consumer behaviours. *International Journal of Consumer Studies*, 33(2), 126-136.

Petty, R.E., Wells, G.L., and Brock, T.C. (1976). Distraction can enhance or reduce yielding to propaganda: thought disruption versus effort justification. *Journal of Personality and Social Psychology*, 34(5), 874-884.

Pham, M.T. (2004). The logic of feeling. *Journal of Consumer Psychology*, 14(4), 360-369.

Pham, M.T. (2007). Emotion and rationality: A critical review and interpretation of empirical evidence. *Review of General Psychology*, 11(2), 155-178.

Pickett, G.M., Kangun, N., and Grove, S.J. (1993). Is there a general conserving consumer? A public policy concern. *Journal of Public Policy and Marketing*, 12(2), 234-243.

Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y., and Podsakoff, N.P. (2003). Common method biases in behavioral research: a critical review of the literature and recommended remedies. *The Journal of Applied Psychology*, 88(5), 879-903.

Polman, P. (2012). Captain Planet - Interview with Paul Polman. *Harvard Business Review*, 90(6), 112-118.

Polonsky, M.J., Vocino, A., Grau, S.L., Garma, R., and Ferdous, A.S. (2012). The impact of general and carbon-related environmental knowledge on attitudes and behaviour of US consumers. *Journal of Marketing Management*, 28(3-4), 37-41.

Popper, K.R. (1935). *The logic of scientific discovery*, Routledge: New York.

Prothero, A., Dobscha, S., Freund, J., Kilbourne, W.E., Luchs, M.G., Ozanne, L.K., and Thøgersen, J. (2011). Sustainable consumption: opportunities for

consumer research and public policy. *Journal of Public Policy & Marketing*, 30(1), 31-38.

Raynolds, L.T. (2012). Fair Trade: social regulation in global food markets. *Journal of Rural Studies*, 28(3), 276-287.

Reinartz, W., Haenlein, M., and Henseler, J. (2009). An empirical comparison of the efficacy of covariance-based and variance-based SEM. *International Journal of Research in Marketing*, 26(4), 332-344.

Renard, M.C. (2003). Fair trade: quality, market and conventions. *Journal of Rural Studies*, 19(1), 87-96.

Rettie, R., Burchell, K., and Riley, D. (2012). Normalising green behaviours: a new approach to sustainability marketing. *Journal of Marketing Management*, 28(3-4), 37-41.

Reynolds, W.M. (1982). Development of reliable and valid short forms of the MCSDS. *Journal of Clinical Psychology*, 38(1), 119-25.

Rice, G. (2006). Pro-environmental behavior in Egypt: is there a role for Islamic environmental ethics? *Journal of Business Ethics*, 65(4), 373-390.

Rigdon, M., Ishii, K., Watabe, M., and Kitayama, S. (2009). Minimal social cues in the dictator game. *Journal of Economic Psychology*, 30, 358-367.

Ringle, C.M., Wende, S. and Will, A. (2005), *SmartPLS 2.0*, www.smartpls.de.

Roberts, J. (2009). The guilt appeal (cover story). *Marketing Week*, 32(50), 14-18.

Roberts, J.A. (1996). Green consumers in the 1990s: profile and implications for advertising. *Journal of Business Research*, 36(3), 217-231.

Rockström, J., Steffen, W., Noone, K., et al. (2009). A Safe Operating Space for Humanity, *Nature*, 461, 472-475.

Roese, N.J. (1994). The functional basis of counterfactual thinking. *Journal of Personality and Social Psychology*, 66(5), 805-818.

Roese, N.J. (1997). Counterfactual thinking. *Psychological Bulletin*, 121(1), 133-148.

Roese, N.J. (2000). Counterfactual thinking and marketing: introduction to the special issue. *Psychology & Marketing*, 17(4), 277.

Rogers, R.W. (1983). Cognitive and physiological processes in fear appeals and attitude change: a revised theory of protection motivation, in J.T. Cacioppo and R.E. Petty (eds.). *Social Psychophysiology* (The Guilford Press: New York), pp. 153-176.

Roseman, I.J. (1991). Appraisal determinants of discrete emotions. *Cognition & Emotion*, 5(3), 161-200.

Roseman, I.J., Antoniou, A.A., and Jose, P.E. (1996). Appraisal determinants of emotions: constructing a more accurate and comprehensive theory. *Cognition & Emotion*, 10(3), 241-278.

Roseman, I.J., Spindel, M.S., and Jose, P.E. (1990). Appraisals of emotion-eliciting events: testing a theory of discrete emotions. *Journal of Personality and Social Psychology*, 59(5), 899-915.

Ryan, G.W. and Bernard, H.R. (2003). Techniques to identify themes. *Field Methods*, 15(1), 85-109.

Schaefer, A. and Crane, A. (2005). Addressing sustainability and consumption. *Journal of Macromarketing*, 25(1), 76-92.

Schechter, C. and Tschannen-Moran, M. (2006). Teachers' sense of collective efficacy: an international view. *International Journal of Educational Management*, 20(6), 480-489.

Schlegelmilch, B.B., Bohlen, G.M., and Diamantopoulos, A. (1996). The link between green purchasing decisions and measures of environmental consciousness. *European Journal of Marketing*, 30(5), 35-55.

Schoenberg, N.E. and Ravdal, H. (2000). Using vignettes in awareness and attitudinal research. *International Journal of Social Research Methodology*, 3(1), 63-74.

Schultz, P.W. (2000). Empathizing with nature: the effects of perspective taking on concern for environmental issues. *Journal of Social Issues*, 56, 391-406.

Schultz, P.W. (2001). Assessing the structure of environmental concern: concern for the self, other people, and the biosphere. *Journal of Environmental Psychology*, 21(4), 327-339.

Schwartz, S.H. (1994). Are there universal aspects in the content and structure of values? *Journal of Social Issues*, 50(4), 19-45.

Schwartz, S.H. (1977). Normative influences on altruism, in L. Berkowitz (ed.), *Advances in Experimental Social Psychology* (Academic Press: New York), pp. 221-279.

Schwarz, N. and Bless, B. (1991). Happy and mindless, but sad and smart? The impact of affective states on analytic reasoning, in J. Forgas (ed.), *Emotion and social judgment* (Pergamon: Oxford, UK), pp. 55-71.

Schwepker, C.H.,Jr. and Cornwell, T.B. (1991). An examination of ecologically concerned consumers and their intention to purchase ecologically packaged products. *Journal of Public Policy & Marketing,* 10(2), 77-101.

Scott, P.J. and Briggs, J.S. (2009). A pragmatist argument for mixed methodology in medical informatics. *Journal of Mixed Methods Research,* 3(3), 223-241.

Sea-Jin, C., Witteloostuijn, A., and Eden, L. (2010). From the editors: common method variance in international business research. *Journal of International Business Studies*, 41(2), 178-184.

Sen, S., Gürhan-Canli, Z., and Morwitz, V. (2001). Withholding consumption: a social dilemma perspective on consumer boycotts. *Journal of Consumer Research*, 28(3), 399-417.

Shadish, W.R., Cook, T.D., and Campbell, D.T. (2002). *Experimental and Quasi-Experimental Designs for Generalized Causal Inference*, Cengage Learning: Wadsworth, USA.

Shaw, D. (2007). Consumer voters in imagined communities. *International Journal of Sociology and Social Policy*, 27(3-4), 135-150.

Shaw, D. and Newholm, T. (2002). Voluntary simplicity and the ethics of consumption. *Psychology & Marketing*, 19(2), 167-185.

Shaw, D. and Shiu, E. (2003). Ethics in consumer choice: a multivariate modelling approach. *European Journal of Marketing*, 37(10), 1485-1498.

Shaw, D., Newholm, T., and Dickinson, R. (2006). Consumption as voting: an exploration of consumer empowerment. *European Journal of Marketing*, 40(9/10), 1049-1067.

Shaw, D., Shiu, E., and Clarke, I. (2000). The contribution of ethical obligation and self-identity to the theory of planned behaviour: an exploration of ethical consumers. *Journal of Marketing Management*, 16(8), 879-894.

Short, S.E., Sullivan, P., and Feltz, D.L. (2005). Development and preliminary validation of the collective efficacy questionnaire for sports. *Measurement in Physical Education and Exercise Science*, 9(3), 181-202.

Skaalvik, E.M. and Skaalvik, S. (2010). Teacher self-efficacy and teacher burnout: a study of relations. *Teaching and Teacher Education: An International Journal of Research and Studies*, 26(4), 1059-1069.

Smith, C.A. and Ellsworth, P.C. (1985). Patterns of cognitive appraisals in emotion. *Journal of Personality and Social Psychology*, 48(4), 813-838.

Smith, C.A. and Lazarus, R.S. (1993). Appraisal components, core relational themes, and the emotions. *Cognition & Emotion*, 7(3/4), 233-269.

Smith, R.H., Webster, J.M., Parrott, W.G. and Eyre, H.L. (2002). The role of public exposure in moral and nonmoral shame and guilt. *Journal of Personality and Social Psychology*, 83(1), 138-159

Smith, S.M., Haugtvedt, C.P., and Petty, R.E. (1994). Attitudes and recycling: does the measurement of affect enhance behavioral prediction? *Psychology & Marketing,* 11(4), 359-374.

Soscia, I. (2007). Gratitude, delight, or guilt: the role of consumers' emotions in predicting postconsumption behaviours. *Psychology & Marketing*, 24(10), 871-94.

Sparks, P. and Shepherd, R. (1992). Self-identity and the theory of planned behavior - assessing the role of identification with green consumerism. *Social Psychology Quarterly*, 55(4), 388-399.

Spector, P.E. (2006). Method variance in organizational research: truth or urban legend? *Organizational Research Methods*, 9(2), 221-232.

Spiggle, S. (1994). Analysis and interpretation of qualitative data in consumer research. *Journal of Consumer Research*, 21(3), 491-503.

Staub, E. (1993). Individual and group selves: motivation, morality, and evolution, in G.G. Noam and E.W. Thomas (eds.), *The Moral Self*, (The MIT Press: Cambridge, USA), pp. 331-351.

Steenhaut, S. and Van Kenhove, P. (2005). Relationship commitment and ethical consumer behavior in a retail setting: the case of receiving too much change at the checkout. *Journal of Business Ethics*, 56(4), 335-353.

Steenhaut, S. and Van Kenhove, P. (2006). The mediating role of anticipated guilt in consumers' ethical decision-making. *Journal of Business Ethics*, 69(3), 269-88.

Steg, L., Dreijerink, L., and Abrahamse, W. (2005). Factors influencing the acceptability of energy policies: a test of VBN theory. *Journal of Environmental Psychology*, 25(4), 415-425.

Stern, P.C. (1992). Psychological dimensions of global environmental change. *Annual Review of Psychology*, 43, 269-302.

Stern, P.C., Dietz, T., and Guagnano, G. (1998). A brief inventory of values. *Educational and Psychological Measurement*, 58(6), 984-1001.

Stern, P.C., Dietz, T., Kalof, L., Guagnano, G., and Abel, T. (1999). A Value-Belief-Norm theory of support for social movements: the case of environmentalism. *Human Ecology Review*, 6(2), 81-97.

Stone, M. (1974). Cross-validatory choice and assessment of statistical predictions. *Journal of the Royal Statistical Society*, 36(2), 111-147.

Sykes, G.M. and Matza, D. (1957). Techniques of neutralization: a theory of delinquency. *American Sociological Review*, 22(6), 664-670.

Tangney, J.P. (2003). Self-Relevant Emotions, in J.P. Tangney, and M.R. Leary (eds.) *Handbook of Self and Identity*, (The Guilford Press: New York), pp. 384-401.

Tangney, J.P. and Dearing, R.L. (2002). *Shame and Guilt*. Guilford Press: New York.

Tangney, J.P., Stuewig, J., and Mashek, D.J. (2007). Moral emotions and moral behavior. *Annual Review of Psychology*, 58, 345-372.

Tanner, C. and Kast, W.S. (2003). Promoting sustainable consumption: determinants of green purchases by Swiss consumers. *Psychology & Marketing*, 20(10), 883-902.

Tashakkori, A. and Teddlie, C. (2003). *Handbook of Mixed Methods in Social & Behavioral Research*. SAGE Publications: Thousand Oaks, USA.

Taylor, P. (2005). In the market but not of it: fair trade coffee and forest stewardship council certification as market-based social change. *World Development*, 33(1), 129-147.

Taylor, S. and Todd, P. (1995). Understanding household garbage reduction behavior: a test of an integrated model. *Journal of Public Policy & Marketing*, 14(2), 192-204.

Tellis, G.J., Chandy, R.K., and Ackerman, D.S. (1999). In search of diversity: the record of major marketing journals. *Journal of Marketing Research*, 36(1), 120-131.

Thøgersen, J. (1996). Recycling and morality: a critical review of the literature. *Environment and Behavior*, 28(4), 536-558.

Thøgersen, J. (2000). Psychological determinants of paying attention to eco-labels in purchase decisions: model development and multinational validation. *Journal of Consumer Policy*, 23(3), 285-313.

Thøgersen, J. and Ölander, F. (2002). Human values and the emergence of a sustainable consumption pattern: a panel study. *Journal of Economic Psychology*, 23(5), 605-630.

Thøgersen, J. and Ölander, F. (2003). Spillover of environment-friendly consumer behavior. *Journal of Environmental Psychology*, 23(3), 225-236.

Tice, D.M. (2009). How emotions affect self-regulation, in J.P. Forgas, R.F. Baumeister, and D.M. Tice (eds.), *Psychology of Self-Regulation - Cognitive, Affective and Motivational processes* (Psychology Press: New York), pp. 201-216.

Tracy, J.L. and Robins, R.W. (2004). Putting the self into self-conscious emotions: a theoretical model. *Psychological Inquiry*, 15(2), 103-125.

Tracy, J.L. and Robins, R.W. (2007a). The psychological structure of pride: a tale of two facets. *Journal of personality and social psychology*, 92(3), 506-525.

Tracy, J.L. and Robins, R.W. (2007b). The self in self-conscious emotions: a cognitive appraisal approach, in J.L. Tracy, R.W. Robins, and J.P. Tangney (eds.). *The Self-Conscious Emotions - Theory and Research*, (The Guilford Press: New York), pp. 3-21.

Tracy, J.L. and Robins, R.W. (2007c). Assessing self-conscious emotions: a review of self-report and nonverbal measures, in J.L. Tracy, R.W. Robins, and J.P. Tangney (eds.). *The Self-Conscious Emotions - Theory and Research*, (The Guilford Press: New York), pp. 443-469.

Tyler, T.R. and Blader, S.L. (2002). Autonomous vs. comparative status: Must we be better than others to feel good about ourselves? *Organizational Behavior and Human Decision Processes*, 89(1), 813-838.

Tyler, T.R. and Blader, S.L. (2003). The group engagement model: procedural justice, social identity, and cooperative behavior. *Personality & Social Psychology Review*, 7(4), 349-361.

Unilever (2011). Unilever Sustainable Living Plan - Progress Report. Accessed on 16th July 2012 at: http://www.unilever.com/images/uslp-Unilever_Sustainable_Living_Plan_Progress_Report_2011_tcm13-284779.pdf

Urien, B. and Kilbourne, W. (2011). Generativity and self-enhancement values in eco-friendly behavioral intentions and environmentally responsible consumption behavior. *Psychology & Marketing*, 28(1), 69-90.

Van Vugt, M., Roberts, G., and Hardy, C. (2007). Competitive altruism: development of reputation-based cooperation in groups, in R. Dunbar and L. Barrett (eds.), *Handbook of evolutionary psychology*, (Oxford University Press, Oxford, UK), pp. 531-540.

Verbeke, W., Belschak, F., and Bagozzi, R.P. (2004). The adaptive consequences of pride in personal selling. *Journal of The Academy of Marketing Science*, 32(4), 386-402.

Vining, J. and Ebreo, A. (1992). Predicting recycling behavior from global and specific environmental attitudes and changes in recycling opportunities. *Journal of Applied Social Psychology,* 22(20), 1580-1607.

Vohs, K.D., Baumeister, R.F., and Tice, D.M. (2008). Self-regulation - goals, consumption, and choices, in Haugtvedt, C.P., Herr, P.M. and Kardes, F.R. (eds.), *Handbook of Consumer Psychology*, (Psychology Press: New York), pp. 349-367.

Watson, L. and Spence, M. T. (2007). Causes and consequences of emotions on consumer behaviour. *European Journal of Marketing*, 41(5/6), 487-511.

Webb, D.J., Mohr, L.A., and Harris, K.E. (2008). A re-examination of socially responsible consumption and its measurement. *Journal of Business Research*, 61(2), 91-98.

Webster, F.E. (1975). Determining the characteristics of the socially conscious consumer. *Journal of Consumer Research*, 2(3), 188-196.

Wells, V.K. Ponting, C., and Peattie, K. (2011). Behaviour and climate change: consumer perceptions of responsibility. *Journal of Marketing Management*, 27(7/8), 808-833.

White, K., Macdonnell, R., and Ellard, J.H. (2012). Belief in a just world: consumer intentions and behaviors toward ethical products. *Journal of Marketing*, 76(1), 103-118.

Whitmarsh, L. and O'Neill, S. (2010). Green identity, green living? The role of pro-environmental self-identity in determining consistency across diverse pro-environmental behaviours. *Journal of Environmental Psychology*, 30(3), 305-314.

Williams, L.A. and DeSteno, D. (2008). Pride and perseverance: the motivational role of pride. *Journal of Personality and Social Psychology*, 94(6), 1007-1017.

Williams, L.A. and DeSteno, D. (2009). Pride: adaptive social emotion or seventh sin? *Psychological science*, 20(3), 284-288

Williams, L.J., Edwards, J.R., and Vandenberg, R.J. (2003). Recent advances in causal modeling methods for organizational and management research. *Journal of Management*, 29(6), 903-936.

Winer, R.S. (1999). Experimentation in the 21st century: the importance of external validity. *Journal of the Academy of Marketing Science*, 27(3), 349-358.

Yi, S. and Baumgartner, H. (2011). Coping with guilt and shame in the impulse buying context. *Journal of Economic Psychology*, 32(3), 458-467.

Young, W., Hwang, K., McDonald, S., and Oates, C. J. (2010). Sustainable consumption: green consumer behaviour when purchasing products. *Sustainable Development*, 18(1), 20-31.

Zahavi, A. (1975). Mate selection: selection for a handicap. *Journal of Theoretical Biology*, 53, 205-214.

Zajonc, R.B. (1980). Feeling and thinking: preferences need no inferences. *American Psychologist*, 35(2), 151-75.

Zaltman, G. (1997). Rethinking market research: putting people back in. *Journal of Marketing Research*, 34(4), 424-437.

Zaltman, G. and Coulter, R.H. (1995). Seeing the voice of the customer: metaphor-based advertising research. *Journal of Advertising Research*, 35(4), 35-51.

Zammuner, V.L. (1996). Felt emotions, and verbally communicated emotions: the case of pride. *European Journal of Social Psychology*, 26(2), 233-245.

Zimmermann, A., Abrams, D., Doosje, B., and Manstead, A.S.R. (2011). Causal and moral responsibility: antecedents and consequences of group-based guilt. *European Journal of Social Psychology*, 41(7), 825-839.

Appendix A – Pretesting of the scenarios used in study 1

The scenarios used in the exploratory qualitative research were developed starting from the scenarios used by Eckhardt et al. (2010) in their study of ethical consumption. However, significant changes were deemed necessary in order to: 1) adapt the scenarios to the UK context and focus them on more pertinent issues of social and environmental sustainability; 2) stress the perception of ethical dilemma and present the situation of a possible purchase. The scenarios were pretested in two ways. First, feedback on the scenarios was obtained from six experts in the field of consumer research and/or sustainability. Three marketing academics, two PhD students in marketing, one PhD student and a professional expert in the area of sustainability commented. On the basis of the feedback obtained, several changes in language were implemented. After this first step, two unstructured interviews with consumers were conducted. Consumers were shown the scenarios and asked for feedback on the clarity of the scenarios and on the overall research design to make sure that the participants could feel comfortable with the task presented to them as part of the ZMET procedure. These interviews did not raise any issue and confirmed the clarity both of the description presented in the scenarios and of the instructions given to respondents. Finally, a short questionnaire was designed and administered to a convenience sample of 25 consumers to check that the descriptions presented in the scenario were clear and complete, and also verify that the ethical issues presented were understood by consumers. Although the sample is too small to conduct any meaningful statistical test, the results obtained show that the scenarios present clear descriptions and that the dilemmas presented are considered relevant by consumers. The table below presents a summary of the results for the key questions.

Table 32 Summary of key statistics in the pretesting of the scenarios

	Scenario 1 – **(Chocolate Purchase)**	Scenario 2 – **(Car Purchase)**	Scenario 3 – **(Athletic shoes purchase)**
Clarity of the description	6.8	7.0	6.7
Importance of the ethical issue in the purchase decision	5.6	6.4	5.8

N=25; Average score (not at all clear/important= 1; very clear/important= 7)

Appendix B – Scenarios used in study 1

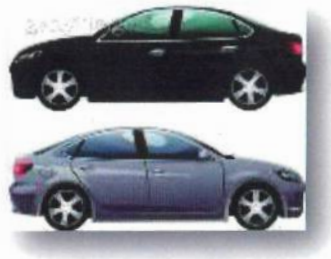
You realise you need a new pair of athletic shoes and go to the nearest shop to see what they have on offer. Once you are there you start evaluating the different brands according to their characteristics.

Today's sophisticated athletic shoes are made for many different people and purposes. Not only are they different in terms of comfort and cushioning, but they have many additional specialised features. Shoes vary in their ability to ventilate your feet, whether they support your ankles, their weight, and the durability of the soles. Shoes are available in a variety of synthetic and natural materials, and in a variety of colours, styles and brands.

Many athletic shoes are made by contracted manufacturers based in the developing nations of South-East Asia. In some cases, shoes may be manufactured in factories with unsafe working conditions, by workers who are required to work long hours and for very low wages. In the worst cases, firms may employ child labour.

Assume that you are not sure which brands might engage in poor practices and there is no available information. However you spot a new brand of athletic shoes that guarantees to be manufactured according to international labour standards where workers are paid fair wages and do not work excessively long hours. Child labour is not tolerated. All contracted manufacturers are carefully examined to make sure they respect the brand's code of conduct and the company has been endorsed by an international organisation that promotes fair labour standards.

You consider carefully all the alternatives as you prepare to choose one specific brand.



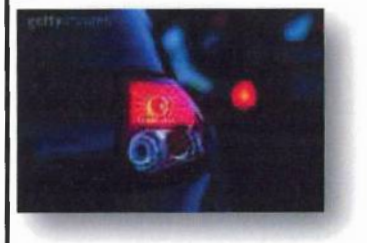
You are planning to buy a new car and start searching for available options. You go to several dealers, consult specialised magazines and talk with friends. This allows you to start comparing various alternatives.

Today's cars offer much more than just mobility. Different models have very distinctive characteristics. Sport cars are usually faster and focus on performance and manoeuvrability. Family cars offer more space and have usually a particular attention for comfort. Cars can also be a symbol of personal prestige. Some luxury brands are famous world-wide and are more popular for the personal image they communicate than for their technical characteristics.

Your search of information has also highlighted the fact that the use of cars poses environmental problems. Cars emit CO2 and other gases into the atmosphere. Many scientists claim that the accumulation of these gases over time will cause catastrophic environmental consequences: such as rising sea levels, droughts, floods and powerful storms. For these reasons there have been calls for the adoption of greener forms of transportation.

A new brand of car is now available that does not have gas emissions. This new technology has been appropriately tested and certified by an international organisation that promotes environmental protection. It has been demonstrated that it offers the best possibility to solve serious environmental problems associated with car pollution. It gives access to the traditional benefits of personal automobiles without the risks caused by environmental degradation.

You consider carefully all the alternatives as you prepare to choose one specific car.



You head to your local supermarket wishing to do your weekly shopping. One of the products you want to buy is chocolate. Although you know several brands you are still not sure which one you want to buy and decide that you will probably pick one on the spot.

As you move down the aisle where all chocolate brands are on display you start considering the alternatives. Several different brands of chocolate are on display able to satisfy a large variety of tastes and dietary requirements. In addition to the traditional milk chocolate bars there are several other alternatives such as dark and white chocolate. Different types of nuts, caramel, vanilla and other ingredients are also often used to create a wide range of combinations. Packaging is usually very colourful and designed in order to attract consumers' attention.

Several chocolate brands use palm oil as one of their ingredients. Palm oil used is often sourced from specific regions (e.g. West Africa, Indonesia, etc.). The increased farming and reduction of rainforests in these areas is increasingly endangering the orangutan (a type of big ape).

Assume you do not have complete information on which brands are using palm oil sourced from these regions. However you spot a brand of organic chocolate that explicitly mentions that it avoids the use of palm oil due to its dubious environmental record. This new brand also claims to inspect all the suppliers of ingredients in order to ensure high ethical standards and the company has been endorsed by an international organisation that promotes animal welfare.

You consider carefully all the alternatives as you prepare to choose one specific brand.

Appendix C – Interview guide used in Study 1

DATE: _____

NAME RESPONDENT: _____

SCENARIO INVESTIGATED: _____

Hello. Thank you for participating in this study. Before we start the interview I just want to remind you that the information you provide will be treated according to the guidelines determined by the Data Protection Act and the Market Research Society's code of conduct. You are guaranteed anonymity and absolute confidentiality. This means that you will not be identifiable in any way when this data is presented or reported and that your information will not be shared with other third parties but exclusively used in the context of this research project.

Moreover your participation to this study is completely voluntary and you can withdraw from the interview at any stage.

I also want to stress two things in relation to this research project. First, this is not some sort of experiment where I discover hidden aspects of your personality – the images are only there to help you in talking about this situation. Second, there is not right or wrong answer – I am interested in what you honestly think and I am here to understand and not to judge your thoughts.

START RECORDING

Can I just check: are you happy for this interview to be tape-recorded? IF THE ANSWER IS NO TERMINATE THE INTERVIEW.

START ZMET INTERVIEW (*introduce the methodology to respondents*)

I will now ask you some questions related to the images you collected before the interview. Could you please show me all the pictures and images you collected in preparation for this interview? COLLECT THE DIFFERENT IMAGES AND SAY:

This is an additional copy of the description I gave to you when we agreed to conduct this interview. You can always refer to it and read it again during the time of the interview. LEAVE TIME FOR RESPONDENT TO READ AGAIN THE SITUATION DESCRIPTION IF DESIRED. Remember that the purpose of this interview is just to understand your thoughts and feelings in relation to the situation presented. The images have simply the purpose of making easier for you to describe me what you think and feel in relation to this specific situation.

METAPHOR ELICITATION (*15 minutes*)

ASK FOR EACH IMAGE: Please tell me how this image relates to the thoughts and feelings you would have in the situation described. PROBE ON SPECIFIC THOUGHTS AND FEELINGS. AVOID 'WHY QUESTIONS', FOCUS ON DESCRIPTION OF THOUGHTS AND EMOTIONS: What do you mean exactly with _____? What makes you think you would feel in this way?

MISSING IMAGE (*10 minutes*)

ASK: Were there any thoughts and feelings about the situation described for which you were unable to find an image? Please describe the thought or feeling and tell me about an image that you would use to represent the thought or feeling." PROBE ON SPECIFIC THOUGHTS AND FEELINGS. AVOID 'WHY QUESTIONS', FOCUS ON DESCRIPTION OF THOUGHTS AND EMOTIONS: What do you mean exactly with _____? What makes you think you would feel in this way?

ASK ON QUESTIONS THAT ARE RELEVANT FOR SUSTAINABILITY ISSUES

WIDEN THE FRAME (*5 minutes*)

ASK FOR EACH PICTURE: If you could widen the frame of this picture in all directions what else would I see that would help me better understand your thoughts and feelings about the situation described? FURTHER PROBE ON THE METAPHORS FOR ELABORATION.

ASK ON QUESTIONS THAT ARE RELEVANT FOR SUSTAINABILITY ISSUES

SORTING THE PICTURES (*10 minutes*)

DISPLAY ALL THE IMAGES IN FRONT OF THE RESPONDENT SO THAT THEY ARE ALL VISIBLE AND ASK: Could you sort the pictures into different piles and give a name to them? PROBE: Could you tell me more about the different names you have chosen?

ASK: What is the most representative image? Why?

ASK ON QUESTIONS THAT ARE RELEVANT FOR SUSTAINABILITY ISSUES

REPERTORY GRID AND LADDERING (*30 minutes*)

REPERTORY GRID AND LADDERING – PRESENT A TRIAD OF IMAGES AT RANDOM AND ASK: In what way are two of these three images similar to each other and different from the third in terms of representing the thoughts and feelings you would have in the situation described? PROBE ON THE CONSTRUCT IDENTIFIED THEN ASK: Why is _____ in the situation described? Why is that important?

REPEAT THE PROCESS WITH DIFFERENT SETS OF IMAGES UNTIL CONSTRUCTS ELICITED ARE REDUNDANT. FOUR OR FIVE TRIADS SHOULD BE SUFFICIENT.

ASK FOR CONSUMERS THAT DID NOT IDENTIFY ETHICAL ISSUES IN THE SCENARIO

EXPLORE PERCEPTIONS OF THE ETHICAL DILEMMA (*20 minutes)*

Why are these issues not important for you?

What do you think of the brand presented?

Did you ever buy products similar to the one described in the scenario? Why?

CONCLUDING ON GENERAL BEHAVIOUR (*20 minutes)*

ASK: Considering all the information you have read, how do you think would you behave if you were in the situation described in the scenario? What would you do? Why?

Is this scenario something you have experienced before in your life? How did it go that time? What did you do?

Did/Do you go through a similar process when buying your current car/current athletic shoes/favourite brand of chocolate? Why?

ASK FOR ONE POSITIVE BEAHAVIOUR AND FOR ONE NEGATIVE BEHAVIOUR:

In the questionnaire you mentioned that _____ . Why? What would make you change your behaviour?

Are there any other reason?

SUMMARY OF THE INTERVIEW.

Is there anything else you would like to add about any of the issues we discussed in this interview?

EXPLAIN HOW THEY WILL BE ABLE TO COMMENT ON THE SUMMARY OF THE INTERVIEW – ASK IF THEY CAN DO THIS THROUGH EMAIL, THANK RESPONDENT AND LEAVE.

Appendix D – Transcript of one interview (Participant 15)

Q: I will now ask you some questions related to the images you collected before the interview. Could you please show me all the pictures and images you collected in preparation for this interview? COLLECT THE DIFFERENT IMAGES: This is an additional copy of the description I gave to you when we agreed to conduct this interview. You can always refer to it and read it again during the time of the interview. Remember that the purpose of this interview is just to understand your thoughts and feelings in relation to the situation presented. The images have simply the purpose of making easier for you to describe me what you think and feel in relation to this specific situation. Please tell me how this image relates to the thoughts and feelings you would have in the situation described.

A: Should I go in order…

Q: Oh, sorry. You are right…You mentioned to me that they are in order…so maybe you want to follow your own order… the order you used to collect them…

A: Yes they are in order. I guess this was the first one that came to my mind because the scenario talked about this company that is slightly more ethical and doesn't use palm oil. So this image came to my mind that was about deforestation and about destruction and the degradation of the natural environment…and obviously also the impact that it has on the orangutan.

First image selected by the participant

The reason that it *[looking at the second image]* has a baby it's because I always think of this animal as being very human, very vulnerable and very much like us… so there is empathy with that creature which is obviously important when you read that palm oil is destroying their natural habitat.

Second image selected by the participant

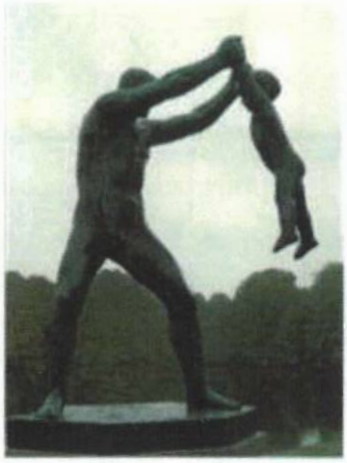
And then also what I know about the community and the fact that, this is the third picture, they are damaged by these unethical farming practices…and my sense of smaller communities that are quite dignified with a very rich tradition and this sort of crass farming methods that are destroying their ways of life.

Third and fourth image selected by the participant

And then *[looking at a picture showing the logo of Oxfam]* I guess whenever I'm making a decision about buying products at an ethical level…I used to work for Oxfam…and something that always go through my head is what would people at Oxfam think *[laughing]*… I think that this sort of…you know, that memory…of their norms and the norms there…that I adhered to when I was working there…they are part of my conscience. And this is connected to the campaign which we were running…one when I was working there and it's about sorting out the food distribution in a way that is more fair and more ethical and I guess it relates to the scenario that talks about destroying the natural environment.

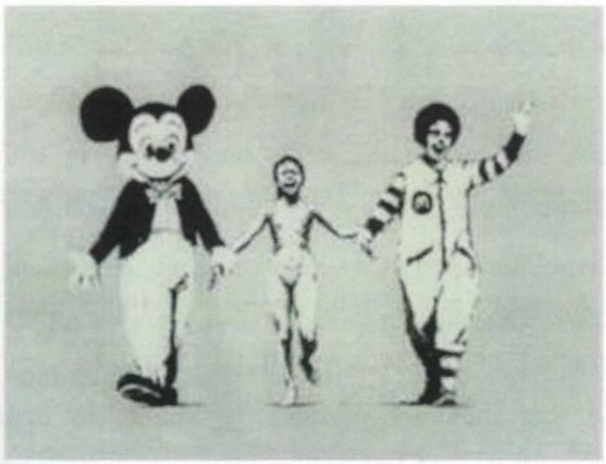
Fifth image selected by the participant

And then in relation to that…whenever I'm making a choice which is perhaps moral I suppose I will think about the person who I am and the person who I was brought up to be, and while these two images are related *[sixth and seventh]*…this one is more about my family, this one is more about my own sense of conscience, what kind of person do I want to be… what type of consumer do I want to be in this situation.



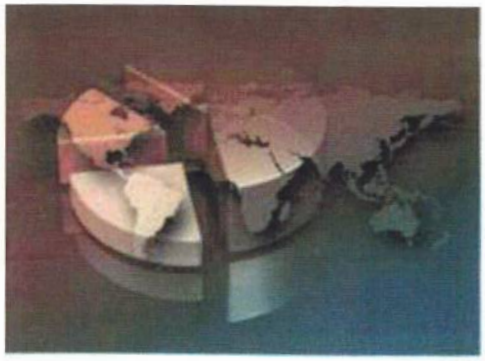
Sixth and seventh image selected by the participant

This is a portray of my image of the corporations…as being extremely unethical and in this way…it's also chocolate which is often aimed at children so I think this is quite a good image because it's about big corporations who are trying to exploit children.



Eight image selected by the participant

And I guess this last image represents the unequal world economic system... This is really expanding outwards…in a sense…representing the fact that all these brands and firms are all connected with this big web of economic inequality... And they're all standing against the little guy in support of the powerful few…



Ninth image selected by the participant

Q: Okay. Let me go back to the beginning. You mentioned that this first image was about the sense of environmental destruction that comes from the scenario, what type of thoughts and feelings do you associate with this image?

A: I think sometimes there is a sense of irreversible damage because, you know…forests can take millions of years to grow to what they are now and in a minute they can be destroyed and…you know how tragic that is?! You know…eventually we could get to a point where we can't reverse this damage any more.

Q: So it sounds like a sense of loss…

A: Yes.

Q: Can you tell me a bit more in relation to this image *[second image]*…you were talking about a sense of empathy…

A: I think this animal in particular over others…I think from everything that I know…from anybody who has interacted or worked with this animal is…with orangutans I guess there is a sense that they are particularly human in their mannerisms and in the way they act and their relationships, they also are very vulnerable and baby-like... And in my head I think of them as particularly at risk as well as a species…

Q: Why do you think that?

A: I'm not sure *[laughing]*. It's just a feeling.

Q: What makes you think that you would feel empathy towards the orangutan?

A: To be honest I think that the human element would be more important to me than the animal rights element. But this is not to say it wouldn't be relevant to me at all. Because, as I said, for this creature in particular…it is very easy to empathise with

them because everything about them…their anatomy, you know…*[laughing]* it is so similar to us! But for me personally… when I think about destruction of the environment what affects me more is thinking about the communities that live there, those small or traditional communities who are often those who are swept away by these corporate practices and the destruction of the environment itself, the natural landscape…

Q: And you mentioned here the communities…*[image 3 and 4]*

A: I like this picture because he looks very dignified *[image 3]* as well. I think that's why I chose it because I think of that community as being much steeped in tradition…a sense of community, having this dignity which is being really challenged by their lack of bargaining power.

Q: You mention something like 'from what I know of these communities…'.Do you have any particular knowledge of these communities?

A: I mean I have some knowledge of these communities because I have done my Masters in International Studies and Development so I know a bit about especially African smaller communities and some of their farming practices... And you know… I took anthropology as undergrad as well as one of my courses so I think I have a vague sense, I don't want to generalise because it's such a diverse group of people, but in my head I would associate these communities with a sense of tradition…traditional community and cultures and so on, especially in West Africa that was one of the regions that was mentioned in the scenario.

Q: So you see these farming practices as threatening not just the environment but the communities as well.

A: Yes.

Q: Even if this issue was not mentioned in the scenario...

A: No, I think that is an association that I have.

Q: One might argue that this practice is actually bringing more wealth to these communities, improving their farming.

A: I think personally it is a threat to their traditional ways of life and it represents an infringement of Western economy into a traditional culture and practices…but also to my knowledge of this type of corporations and specifically in relation to the issue of palm oil…in the end it doesn't benefit the community, it is initially presented as an

opportunity…and that is often the way it is built to us but ultimately it tends to not benefit the people who are there in the first place and is also connected to issues of land rights, so that's what I think…

Q: What do you mean 'land rights'?

A: Well, one of the things that I am vaguely aware of is that when corporations go in and buy up land in these regions they often push communities off the land and maybe their right to the land is not steeped into law. So there is that contentious issue…

Q: So they lose their rights to live there.

A: Yes.

Q: Can you tell me a bit more about what you meant with this image of Oxfam?

A: Well, I think when I worked at Oxford…first I learned a lot about unethical practices so my experience working there is obviously a factor in informing my choices. But I think there is also…like I said a sense of…like your peers…and then I think when I worked at Oxford I was much more constantly thinking about ethical issues, so every decision I made was really, this was really always at the forefront of my mind…and the longer the time I haven't worked there and I fear that it may be fading away. So it's trying to…sort of regain that really strong ethical sense that I always had every day when I was working at Oxfam.

Q: How long have you worked there?

A: I have worked there for nearly one year.

Q: Do you feel that now that you don't work there you are less ethical.

A: Probably in my everyday life yes. But I also think that I'm still a more aware person as a result of working there, but when you seat in the office thinking about these issues all the time it's impossible when you then go out for your lunch break to not have them going around in your head.

Q: What sort of thoughts and feelings are associated with this idea of peers reminding you of ethical issues? Is this connected to a specific experience?

A: I don't think necessarily. I think sometimes I would just think…if sometimes I do something then I would think I would never have done this if I was in the office at Oxfam surrounded by that team of people…because they would all go *[she drops her jaw to signify surprise or shock]* everybody would be shocked *[laughs]*…I think it is just in my head I suppose…to be honest I'm not really sure but...Okay, so the other

day I went to *Nando's* with my friends…I didn't eat anything but when I sat there like that and I thought about what happened to those chickens…if someone from Oxfam would know now that I have been to *Nando's... [Laughs].*

Q: So what you're saying is that being in an environment like that you would feel almost ashamed of being in a place that doesn't respect the norms of the group.

A: Yeah…yeah.

Q: Can you tell me a bit more in relation to this image *[fourth image]*….What thoughts and feelings do you associate with this image?

A: That is an image from our 'Growth Campaign' that was about food justice and was trying to lobby those massive international bodies about reordering the food system so that excessive demand was being met by better supply. And she was the central image of that campaign, and that is how much food she has for the whole day for her family. And that image I always found it quite powerful…so I guess it is related to Oxfam and it is specifically about this issue of food justice.

Q: What is the link between the scenario and this image?

A: I suppose it is just a general sense of making intelligent and ethical food choices. Not supporting brands that are completely irresponsible and have no regards for communities and the environment and their impact on the world.

A: Okay. Can you tell me more about this image *[sixth image]*? What thoughts and feelings do you associate with this image?

Q: So these images are more emotional... These are more things that I would think about *[pointing at the first five images]* and this is more stuff that I would feel in the scenario. I think every time that I make a choice like this…even when I'm lazy and put some plastic in the bin and then I go back and I take it out... I wash it and put it in the recycling *[laughing]*…It's just my own sense of the person I am and the person I want to be and me practising my words…Adhering to the person that I am and the person that I want to be and I think that this is hugely important to my family and my environment and the way that I was brought up to be... So I think that for any moral choice you make, it is difficult for your parents not to come into your head... My parents are really pleased that I am somebody who is really thoughtful about moral issues and political and social issues so…yes, there is always that conscience *[laughing]*…And then this is just more my own sense of self, you know, and the

decisions that I want to make…where my thoughts and politics lie and if I had to disregard the ethical chocolate bar and choose say…the cheaper one…I would feel that I had let that down, let that sense of myself down.

Q: Can you tell me a bit more about how your parents influenced your views on these issues?

A: I think my parents were the first people to make me aware of social and environmental issues, my first encounter with thinking about yourself as a responsible person in wider society is through things that my parents said and taught me...And then from there you kind of go your own way…you kind of apply everything they said…and I think my parents; when I started working for Oxfam and when I decided that I wanted to go into development and humanitarian work rather than say finance or business…my parents were really pleased so, yeah.

Q: Why is it important to have this sense of personal responsibility?

A: I suppose because you are the only person who knows the choice you are making…and in this scenario I am on my own I could get away with it *[laughing]*…if I buy some horribly, unethical, fattening, bad chocolate no one is ever going to know it except me, I am the only one who can put that check on myself.

Q: Then you said that these images are more about corporations in general and unequal distribution of power.

A: Yeah.

Q: Can you tell me a bit more about your view on the role of corporations in these issues?

A: Well, I think in this scenario…there is basically a choice between a brand that as far as we know it's trying to be responsible in a way that is slightly atypical perhaps…perhaps less so now but, you know…it has been atypical of the way corporations worked…in my head they are these multinationals organisations that are about profits at all costs…whether that means destroying rainforests…destroying the environment of an animal or destroying communities is not an issue… you know, there are brands that I won't use, that I don't give money to because I am particularly aware of the things they have done and I think it's just a great picture *[laughing]*.

Q: So your view of corporations is mainly as being irresponsible.

A: Yes, they are profits led, I think they can be a force for good but it is often a marketing strategy, traditionally…and the more powerful they get the worst the things they do. So…

Q: How does this view of business relates to the scenario?

A: Again there is the possibility of supporting a brand or company that is taking quite unusual steps of trying to give something back to the less powerful regions…So…That is actually thinking about the impact that it might have…So you know…Instead of other companies which are perhaps more than happy for these structures to continue.

Q: Okay. You mentioned that there are some brands that you don't use because of ethical reasons. Can you make some examples?

A: For example I haven't eaten at *McDonald's* since I was 13 and...For a very long time I didn't touch *Nestle*'s products *[laughing]* but I have started to use some products recently because they have done some redeeming act…I don't know…I've never been to *KFC* and I never would as well because I saw a *PETA* advert about what they do to the chickens in their factories…I don't think I particularly want to anyway, I don't think I'm missing out…*[laughing]*.

Q: But you have been to *Nando's*…

A: Yes, but I didn't eat anything [laughs]...

Q: Why do you avoid going to *McDonald's*?

A: Because of clearing the rainforest for cattle farming…umm also just crass marketing to children... The impact that the whole of *McDonald's* culture has had on childhood obesity and yeah...*[laughs]*... It's just something in my head that I wanted to have nothing to do with...*[expression of disgust]*.

Q: You mentioned that for you it is also related to the importance of having certain political views... Can you tell me a bit more about that?

A: Yeah. I think it is a political stance... I think everything is political; I studied politics so I always make everything political...*[laughs]*... But, you know...I am left wing and I believe in redistribution of wealth and power and I am also very green so all of those things go into the choices you make. There is no reason in crossing the green box when you vote if you then you're just going to... You're not going to

recycle, you're going to drive everywhere or…you know…fly to Manchester *[laughs]*... You have to live by that...[laughs]

Q: Could you sort the pictures into different piles and give a name to them?

A: I think…yeah…each page sort of is a group. These are my immediate thoughts about the impact of these brands or the impact of the palm oil and this chocolate. And this is just more emotional, my own personal choices and decisions that I want to make... And then I suppose this is in a wider sense about the way corporations work and the way finance and power is structured...

Q: What name would you give to this group?

A: I guess the sort of global economic context...

Q: If you have to choose the most representative image…which one would you consider the most representative image in relation to describing the thoughts and feelings you would have in the situation described?

A: Probably this one. *[seventh image]*.

Q: Why?

A: Because I think it almost captures all the rest. It's corporate irresponsibility…it's shocking and it relates to my personal feelings about corporations and brands as well as to the wider context I suppose. But I think... Yeah, yeah I will stick with that.

Q: What were you thinking?

A: I was thinking...I don't know...She might be another one as well *[fourth image]*.... She relates to Oxfam and it's an image that I find very powerful but it also captures everything...my sense of the impacts that this choice has on communities and on many parts of the world and the environment... It is all captured in that image I suppose...

Q: Okay. In what way are two of these three images *[images 1, 3 and 8]* similar to each other and different from the third in terms of representing the thoughts and feelings you would have in the situation described?

A: I suppose these two are about the direct impact of this particular product, whereas this is sort of a more general sense about corporations and the way they operate in general...

Q: When you were thinking about the images these were the images you came up with first *[pointing at image 1, 2, 3 and 4]*?

A: Yes. Exactly.

Q: So you went from the specific issue *[group of images on one page]* to more about yourself *[group of images on a second page]* and the general view of society *[group of images on a third page]*.

A: Yes, yes.

Q: Was it the way they came to your mind?

A: It's just the way I...I tried to sit down and really think about it and this was the order in which the images came...Or the feelings that I had...It was quite chronological...*[laughs]*.

Q: In what way are two of these three images *[images 2, 4 and 6]* similar to each other and different from the third in terms of representing the thoughts and feelings you would have in the situation described?

A: I think these are slightly more emotional and I think this is slightly more intellectual or political... So these are things that I would think about in specific situations, empathy for another creature and a sense of sadness about them being at risk... You know…my own feelings about how I make choices while this is more a stance and a way that I think that is more general and perhaps slightly more political or intellectual rather than a gut feeling... Emotional feeling.

Q: Can you tell me something more about what emotion you are talking about here?

A: I suppose just been more true to my own sense of self... And also at the same time feelings of guilt if I don't do that...

Q: So for you is very much about making sure that you are consistent with your values.

A: Exactly.

Q: In what way are two of these three images *[images 1, 5 and 7]* similar to each other and different from the third in terms of representing the thoughts and feelings you would have in the situation described?

A: I think these two are more about the norms that have been created through my personal life experiences and specific influences that other groups that I have been part of had on me…while this is more about the more direct and immediate... This is the first thing that went into my head when I read this scenario...This is more a very visual, quite literal representation of the immediate... you know of how I would

imagine this scenario... Whereas these are more influences that come through my life not related with the scenario…

Q: Is this image representing the fact that other people are important in this type of choices?

A: Perhaps yes.

Q: How important is it for you the image that you give to others...

A: I think it's fairly important... If you portray yourself as somebody who cares about or is interested in these issues and then you kind of have a fur coat or something... I was just trying to make an example...you do something that doesn't tally up with what you said or how you behaved in the past then people might find it hypocritical...but I think is less about how I want other people to think of me and more about them being more a voice in my head which are important... So it's less about how they might perceive me and more about the role they play in my head...as a sort of moral voice...because again in this particular instance as far as I'm aware no one is going to see me eating the chocolate bar or anything... It's not that I want to give a certain impression or a certain appearance, it's more about the people you have met and played a part in my life…they are voices in my head that can inform my choices...

Q: I was just thinking about an interview with another person that said that if she was on her own she would be much more likely to buy the unethical alternative...What would you think about it...?

A: What like an act of rebellion???...*[laughs]*... I suppose it depends on the person...because I have some friends that just go "Just get the cheapest…why are you being weird???" *[laughs]*... And I have other friends…you know... I have some friends that would be: "I can't believe you bought that chocolate"...so it depends on the person I suppose...But I think I always go with my instinct over whoever I was with unless I felt they knew something I didn't…In case they went like: "Oh, don't use that because they use child labour"…then I would be like: "Oh I didn't know that"…But if I was fully informed I would just follow my decision.

Q: What other issue beyond sustainability would influence you when buying chocolate?

A: The cost, as for everything is always an important factor...I try it not to be but...at least not for everything but we are all on a budget... I guess in this instance if I knew that one tasted really better than the other, if I tried it in the past and thought that it was really good... Or I did not like it... Obviously that's a factor...

Q: How do you think would you behave if you were in the situation described?

A: I would definitely get the one with the interesting bit of information.

Q: Why?

A: Because there is so much choice...There is nothing to separate one from the other really... Chocolate is kind of chocolate *[laughs]*... So if you are already overwhelmed with the choice I think this is just something that makes it easy for you... I would just go for that.

Q: Why are issues of environmental and social sustainability important for you?

A: Because I just think that it is basic human empathy with the people and other communities…sometimes other species... I think that responsible people have to think globally, think of the impacts of their actions not in a narrow, blinkered way. Especially if you already have an awareness of the issues... Sometimes ignorance can leave people off the hook, but if you know, as you do in these situations…the choices that you are making then there is really no excuse for disregarding the right thing to do...

Q: Why do you think people sometimes do not care about these issues?

A: They perceive them as removed from their personal experiences…I think especially with the issue of environment and climate change which is just big and abstract... Sometimes these things also look so big and irreversible that people think it makes no difference what they do personally... I think these are the main two issues... That sense of: "What can I do? I am just one person"... and perhaps quality as well...cost and convenience...*[laughs]*.

Q: What would you do if this product was a bit more expensive than others?

A: I would probably still buy it.

Q: Because you think is worth spending a bit more?

A: Yeah, yeah.

Q: Is this scenario something you have experienced before in your life?

A: Yeah. I think now there is quite a lot of…a lot of these scenarios come up because more and more there is the choice…including big supermarkets are now offering the choice...For example the other day I had to change three batches of light bulbs for my house and the energy-efficient ones are much more expensive but I bought them because they are energy-efficient...Chicken is another one...There is often free range or not...I think there is more choice now so quite often when you are shopping there is this sort of scenario.

Q: You said you usually buy the more sustainable alternative...

A: Whenever there is the choice I am going to take it. Yes. Sometimes there is not... I could definitely do more though... I'm clear about that as well... If I really wanted to I could be a much better consumer...

Q: Like?

A: I could stop eating meat altogether...Which I know in my head I should do but my stomach doesn't agree...I would love to think that I could be a vegetarian but I am rubbish and I can't...

Q: Why would you like to be vegetarian?

A: Because it is just a much more intelligent choice...environmentally and I would take less fat, consume less water, less resources, it's healthier...So, yeah…but I just love meat...

Q: Would you like to be a vegetarian for the environmental impact or for the animal welfare issues.

Q: A bit of both. It's not the death of the animal that bothers me…is the way they do it...So I am halfway there, I won't eat foie gras which in my head it's not okay…or veal…or I am really fussy about what kind of chickens I eat…I don't want to eat chickens that are raised in horrible, like-factory conditions.

Q: So you are very selective…

A: Yes, for example I will not eat cod, tuna or salmon because they are over-fished…but luckily I live right near a market so I have loads of choice, good choice...

Q: I want to ask you also about recycling. How often do you recycle?

A: Every day. We have got facilities for metal, paper, glass and plastic. We don't have organic waste bins in our flats which in my old house I did...so this feels a bit

strange for me which it feels quite odd because I got used to separate also organic waste... So…yeah, we don't have that facility unfortunately.

Q: Why do you always recycle?

A: I mean, I am not sure where I stand on recycling...But I think it's safer to do it than not to do it... Because I know there are a lot of arguments that it uses extra energy...I think with paper and cardboard I am quite clear in my mind that is much better to reuse it then chuck down more trees...To be honest I just think it's mad how much packaging comes with everything now...Like avocados in plastic... When they have the best natural cover, packaging possible...You know...So I think you end up with so much waste if you buy from a supermarket...It just seems so stupid to throw it away when you might reuse it...

Q: What do you mean you're not sure where you stand?

A: As in I know there are arguments that say that the recycling process in itself is polluting but I'm not sure if I buy that argument... *[laughs]*... So I still think recycling is better...I just believe that is not so black and white...

Q: Why do you think is important to recycle?

A: For paper and cardboard it's just not cutting trees and reusing timber...For everything else...I think that manufacturing plastic is incredibly damaging to the environment so if you can recycle it it's preferable I think...I think also as a general culture reusing...We are a very wasteful culture in general and there is something nice about recycling, you save things and reuse them rather than just throwing them away and getting something new as well...

Q: What makes you like this idea of reusing things?

A: It's just mad to me the extent to which we waste in certain cultures and countries and in this country...It's a waste of money, it's a waste of resources really...And the food in particular it really horrifies me how much food we throw away...Which could be so much more intelligently used...

Q: What do you mean?

A: I just recently saw some statistics in this country…how much food we throw away and if you think about it at the other side of the world there are people who would die of starvation... It's just so perverse and tragic to me there's clearly

something not working when so much excess food has been pumped into one country where in other parts of the world there is a complete lack of food.

Q: Are you engaged in other activities that are related to your interests in social and environmental sustainability?

A: I was working for *Oxfam* and that was voluntary and I also volunteer for *Crisis* which is an homelessness charity. But otherwise I don't do anything else at the moment.

Q: Why did you decide to volunteer for this organisation?

A: I just believed completely in what they did and I feel like I have something to give them. I have the time to give and the energy to give so I should help.

Q: What do you get from buying similar products…sustainable products and engaging in these ethical practices?

A: I guess there is an intellectual and moral satisfaction.

Q: I'm asking because I find that most people talk about the negative side of behaving unethically so I wonder if there is a positive side as well.

Q: Oh yeah...I think definitely it's positive, it's definitely positive... It is nice to see that you're practising what you preach…that you're doing what you believe in... My favourite absolute of all time quote is Gandhi "we must be the change we want to see in the world"... And I think there is something really personally satisfying even if you are the only person who will ever know about it... In doing some acts that adhere to what you believe in... And seeing your beliefs through rather than just shouting in conversations...you know...Actually living the beliefs is hugely satisfying...I don't think I'd feel guilty if I didn't volunteer for *Crisis* for example...I don't think I'd feel guilty at all but doing it even though I'd be very tired and it is very mentally and emotionally gruelling sometimes...I feel happy with myself and who I am being which is just nice...

Q: You said even if nobody else in the world would see it…so there is this idea that it is a personal choice...

A: Yes I think so... Because obviously the people that you interact with influenced the way you think and what you believe but ultimately is down to yourself to respond to the opinions and ideas and what you see in the world...And I think ultimately you are your own judge...

Q: I find that we always tend to talk about morality in negative terms. We seem to do things to avoid feeling bad…I am not sure why…

A: Yeah, yeah. I can totally see that...I think it is to avoid guilt or feeling like a bad person...rather than positive...I think it also depend on your own view because I think a lot of people who are interested in these issues are quite pessimistic about the world, they have a negative view of the world...That things are bad and if I do a bad thing I am contributing to the world whereas I have a more optimistic view and I don't think... Everything is dreadful and will never change... I think I can change the world...So I see it as a small contribution to the positive in the word rather than avoiding a negative contribution...

Q: We are now towards the end of the interview. We discussed many issues. We talked about the different thoughts that you would have in the scenario. You mentioned how issues of protection of the animals but also more social issues would come into your mind. Then you talked about the feelings or emotions that you think are important and you mentioned empathy and guilt and the role of your social relationships and how they would influence your choices. Is there anything you would like to add to what we discussed? Anything else that you think might be helpful?

A: No. I think this is a good summary.

Q: Can I ask you one last thing? How do you perceive corporations that are trying to invest more in sustainability?

A: I think it's good that now they feel they ought to do that... There is obviously a change in the public perception because otherwise they just wouldn't do it...Because ultimately it is about making people buy things and obviously that works... So it is nice that increasingly this is an effective strategy... But I think it's also a bit like the fake science in beauty adverts…they can use often a lot of jargon and impressive sounding statistics that give an impression of being a responsible company that maybe is artificial... I think there are some cases where they are doing really impressive things…you know…companies are reducing their impact on the environment and so on...

Q: Are you thinking about any example?

A: *Innocent* for example, they put themselves behind quite a lot of campaigns, like the 'Peace One Day' campaign...They have actually worked with *Oxfam* and I know...Huge brands are responsible like the *Body Shop* which is a massive, huge corporation making a lot of money and they are also fair, at every stage they have thought about being fair trade, not using chemicals and not testing on animals...you know...it's the full package...and then I think there are organisations that to a lesser extent but for example they are using fair trade products...I cannot remember who now but I have a friend who works at fair trade and he always talks to me about these things...I think you always have to be slightly cynical...because ultimately it is about making profit.

Q: OK. Thank you very much for your time.

A: No problem.

Appendix E – Questionnaire used in study 1

THE CONSUMER AND SUSTAINABILITY QUESTIONNAIRE

PLEASE FILL IN THE QUESTIONNAIRE AND RETURN IT TO paolo.antonetti@cranfield.ac.uk AS SOON AS POSSIBLE.

The objective of this questionnaire is to learn if environmental and social issues are important to you when you buy products or services. Please remember that we are interested in your actual behaviour and not in what you think you should be doing.

For each of the statements listed below please rate how often the statement is true in your case. Please replace with an 'X' the number that corresponds to your answer (e.g. you will replace the 1 with an 'X' if the statement is 'never true' for you)

	1=Never true	2	3	4	5=Always true
I recycle plastic containers.	1	2	3	4	5
I make an effort to avoid products or services that cause environmental damage.	1	2	3	4	5
I avoid buying products that pollute the water.	1	2	3	4	5
I try to buy from companies that hire people with disabilities.	1	2	3	4	5
I avoid buying products or services from companies that discriminate against minorities.	1	2	3	4	5
I recycle aluminium cans.	1	2	3	4	5

I make an effort to buy products and services from companies that pay all of their employees a living wage.	1	2	3	4	5
I try to buy from companies that support victims of natural disasters.	1	2	3	4	5
I avoid buying products or services from companies that discriminate against women.	1	2	3	4	5
I make an effort to buy from companies that sponsor food drives.	1	2	3	4	5
I avoid buying products made using child labour.	1	2	3	4	5
I recycle paper.	1	2	3	4	5
When given a chance, I switch to brands where a portion of the price is donated to charity.	1	2	3	4	5
I try to buy from companies that make donations to medical research.	1	2	3	4	5
When given a chance to switch to a retailer that supports local schools, I take it.	1	2	3	4	5
I limit my use of energy such as electricity or natural gas to reduce my impact on the environment.	1	2	3	4	5
I avoid buying products that are made from endangered animals.	1	2	3	4	5
I avoid using products that pollute the air.	1	2	3	4	5
Whenever possible, I walk, ride a bike, car pool, or use public transportation to help reduce air pollution.	1	2	3	4	5
I avoid buying from companies that harm endangered plants or animals.	1	2	3	4	5
When I am shopping, I buy the highest quality product regardless of the working conditions in the factory.	1	2	3	4	5
I buy the highest quality product, regardless of its impact on the environment.	1	2	3	4	5

I recycle cardboard.	1	2	3	4	5
When I am shopping, I buy the lowest priced product regardless of the working conditions in the factory.	1	2	3	4	5
I recycle steel/tin cans.	1	2	3	4	5
When I am shopping, I try to buy from companies that are working to improve conditions for employees in their factories.	1	2	3	4	5
I recycle magazines.	1	2	3	4	5
When given a chance to switch to a brand that gives back to the community, I take it.	1	2	3	4	5
I try to buy from companies that help the needy.	1	2	3	4	5
I buy the lowest priced product, regardless of its impact on the environment.	1	2	3	4	5

Consumption habits.

Please replace with 'X' the number that corresponds to your answer.

How often do you consume chocolate?

Very often	1
Often	2
Occasionally	3
Never	4

How often do you buy the chocolate you eat?

Very often	1
Often	2
Occasionally	3
Never	4

What is/are your favourite chocolate brands?

_____

_____

Do you own a car?

Yes	1
No	2

Did you ever buy a car?

Yes 1

No 2

How long ago did you buy a car?

_____

_____

Are you planning to buy a car in the six months?

Yes 1

No 2

How often do you use athletic/running shoes?

Very often	1
Often	2
Occasionally	3
Never	4

When is the last time you bought a pair of athletic/running shoes?

_____

_____

What is/are your favourite brand/s of athletic/running shoes (if any)?

_____

_____

Your gender:

Male	1
Female	2

Your age group

16-24	1
25-34	2
35-49	3
50-64	4
65+	5

Your education qualifications

None	1
0-levels	2
Higher Grades	3
A-levels	4
Degree	4

Other (please give details)

Further research.

Would you consider participating in the study described in the letter?

Yes	1
No	2

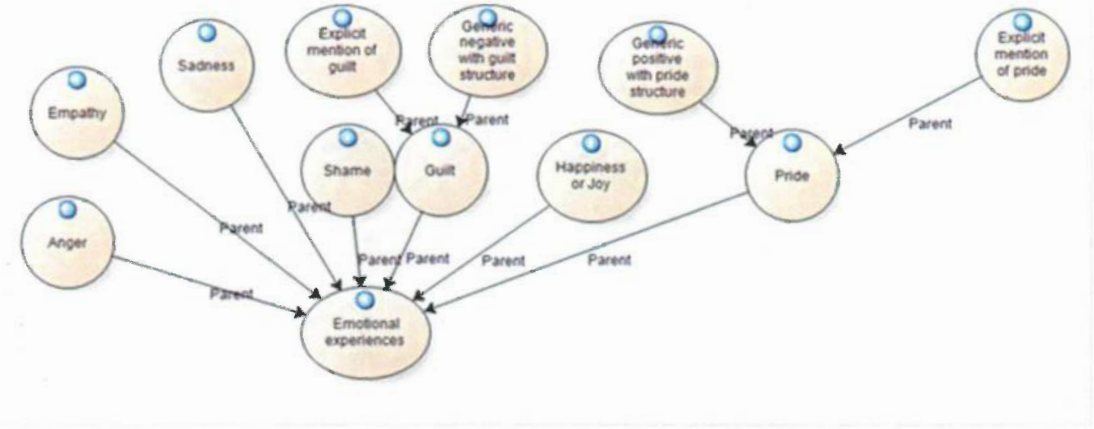
If you would please give your name, daytime telephone and contact address:

Name:
Telephone number:
Contact Address:

Thanks for your time!

Appendix F – Coding report for study 1

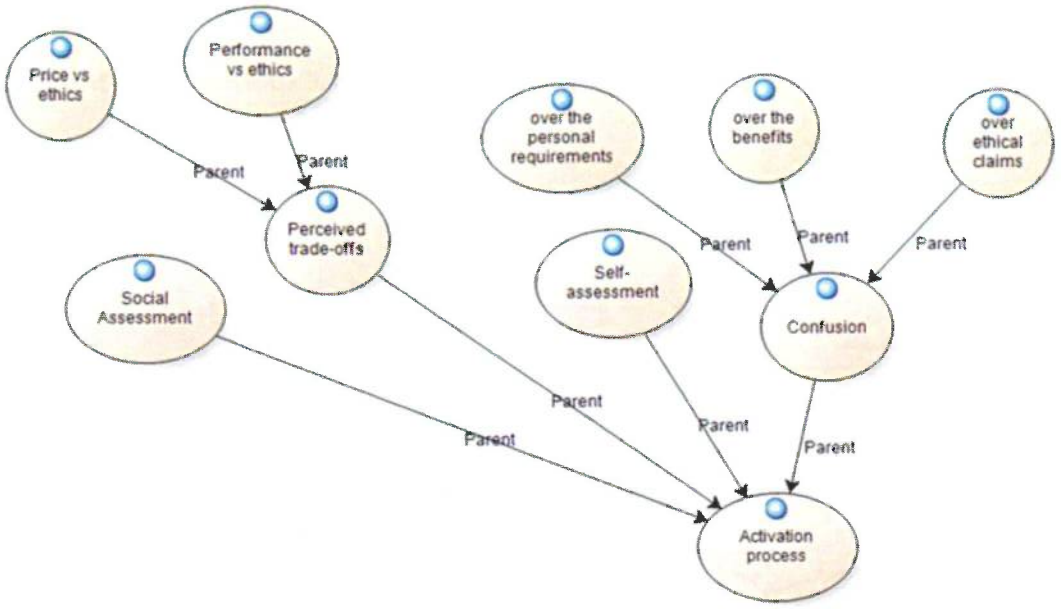
The data analysis led to the identification of four different parent codes which are briefly reviewed here. The first important set of codes concerns the identification of the relevant emotional experiences. The image below illustrates the structure used to code the emotional experiences identified in the qualitative study.



The coding of the emotional experiences

Seven different emotional experiences were identified in the data: anger, empathy, sadness, shame, guilt, happiness and pride. In the case of guilt and pride I also differentiated between explicit mentions of this emotions and more indirect descriptions of negative (or positive) emotions that, on the basis of the existing evidence, are conceptually linked to these emotions. For example, the quotes 'I feel annoyed with myself' or 'I feel I let myself down' would be classified as generic expressions of guilt since there is abundant evidence in the literature showing that these figurative expressions indicate feelings of guilt.

I also coded the different processes that lead to the activation of the emotional experiences. The image below captures the coding structure for this section of the data.

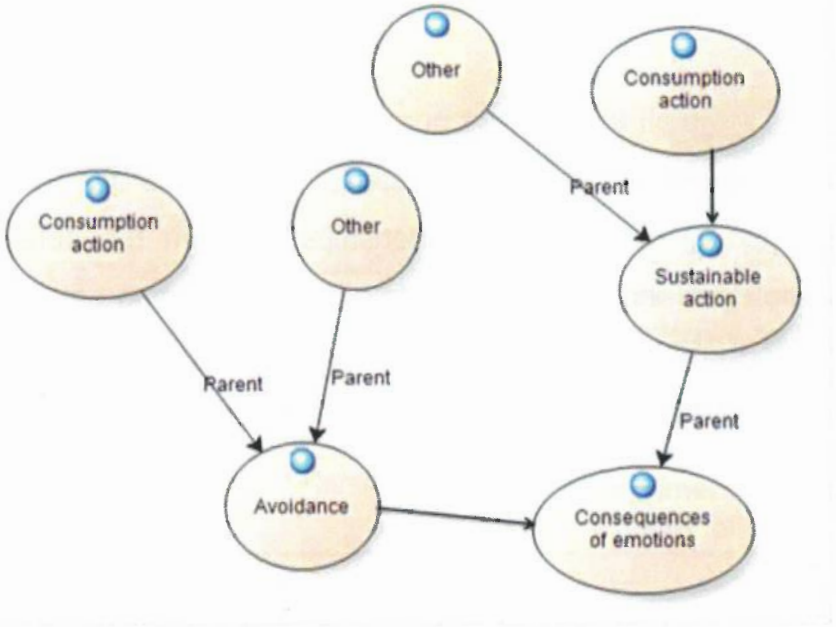


The coding of the appraisals of guilt and pride

In the NVivo 9.0 file I differentiated between four main codes. 'Social assessment' captures all the quotes that are relevant to the perceived social visibility of the purchase decision. The code that I generically termed 'Confusion' contained all the references to the uncertainty of the attribution process that might have an implication on the emotional experience. Within this code I identified quotes regarding issues of credibility of the ethical claims presented and moral relevance of the ethical dilemma that inform two research propositions presented in the thesis. The code called 'perceived trade-offs' includes the references to perceived trade-offs between and altruism and self-interest that I argue influence consumers' appraisals of guilt and pride. Finally, the code 'self-assessment' includes all the references to

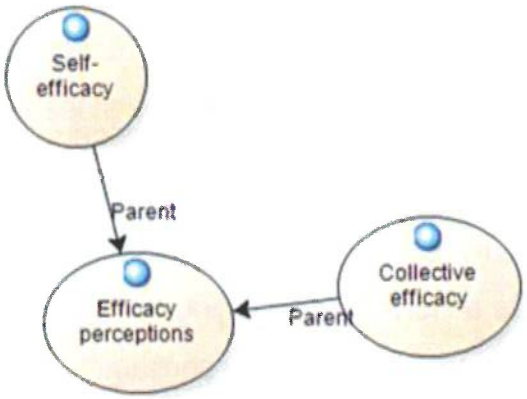
personal values and how a preference for altruistic values can lead to emotional reactions.

In the data analysis I also captured the range of consumer behaviours that participants mentioned as potential outcomes of the emotional experience. I differentiated between positive behaviour (e.g. buying an ethical product) and the avoidance of potentially negative actions (e.g. avoiding the purchase of a questionable product) because both were mentioned by consumers.



The coding of the consequences of emotional experiences

Finally I coded both references to self-efficacy and collective efficacy under the parent code named 'efficacy perceptions'.



The coding of efficacy beliefs

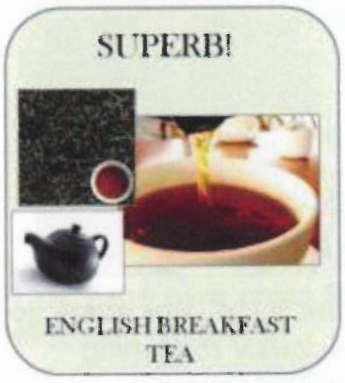
After two rounds of coding all the relevant quotes were categorised in one or more of the codes reviewed. Subsequently I read the transcripts a third time and used matrixes to: 1) explore the relationships between the different codes; 2) identify potential inconsistencies between the emerging pattern of results; 3) explore the presence of different codes across specific groups of consumers (i.e. differences between gender and age groups).

Appendix G – Scenarios used in study 2

Scenario 1

You head to your local supermarket to do your weekly shopping. One of the products you need to buy is tea. You decide that you will pick one brand on the spot. In the shop you find only two brands. You cannot delay the purchase so you need to choose between these two brands. Details of the two alternatives are presented below.

SUPERB! TEA



- 80 tea bags pack costs $5.10
- Deliciously refreshing
- From carefully selected tea leaves
- Country of origin: Kenya

AFRICAN GOLD TEA

- 80 tea bags pack costs $6.10
- Deliciously refreshing
- FAIRTRADE label guarantees better trading conditions for farmers and respect of environmental standards
- Country of origin: Kenya

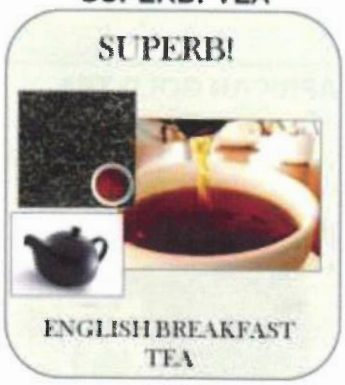
You remember reading an article in your favorite newspaper that talked about the conditions of tea farmers in Kenya. It discussed how workers are forced to sell the tea leaves to corporations who exploit their work, paying them well below market prices. SUPERB! was mentioned as one of the brands employing these practices. The article also mentioned the merits of FAIRTRADE as a scheme that offers better prices to farmers and supports the adoption of environmentally friendly farming practices.

You are very busy and don't want to spend too much time in the supermarket. There is no difference in taste so you decide to save money and buy the cheapest product. So you end up buying SUPERB! TEA without giving it too much thought.

Scenario 2

You head to your local supermarket to do your weekly shopping. One of the products you need to buy is tea. You decide that you will pick one brand on the spot. In the shop you find only two brands. You cannot delay the purchase so you need to choose between these two brands. Details of the two alternatives are presented below.

SUPERB! TEA



- 80 tea bags pack costs $5.10
- Deliciously refreshing
- From carefully selected tea leaves
- Country of origin: Kenya

AFRICAN GOLD TEA

- 80 tea bags pack costs $6.10
- Deliciously refreshing
- FAIRTRADE label guarantees better trading conditions for farmers and respect of environmental standards
- Country of origin: Kenya

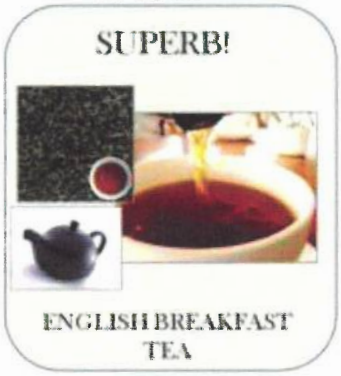
You remember reading an article in your favorite newspaper that talked about the conditions of tea farmers in Kenya. It discussed how workers are forced to sell the tea leaves to corporations who exploit their work, paying them well below market prices. SUPERB! was mentioned as one of the brands employing these practices. The article also mentioned the merits of FAIRTRADE as a scheme that offers better prices to farmers and supports the adoption of environmentally friendly farming practices.

You really don't like green tea. Therefore you have no choice and you are forced to buy SUPERB! TEA.

Scenario 3

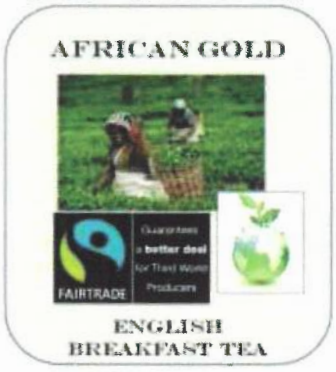
You head to your local supermarket to do your weekly shopping. One of the products you need to buy is tea. You decide that you will pick one brand on the spot. In the shop you find only two brands. You cannot delay the purchase so you need to choose between these two brands. Details of the two alternatives are presented below.

SUPERB! TEA



- 80 tea bags pack costs $5.10
- Deliciously refreshing
- From carefully selected tea leaves
- Country of origin: Kenya

AFRICAN GOLD TEA



- 80 tea bags pack costs $6.10
- Deliciously refreshing
- FAIRTRADE label guarantees better trading conditions for farmers and respect of environmental standards
- Country of origin: Kenya

You remember reading an article in your favorite newspaper that talked about the conditions of tea farmers in Kenya. It discussed how workers are forced to sell the tea leaves to corporations who exploit their work, paying them well below market prices. SUPERB! was mentioned as one of the brands employing these practices. The article also mentioned the merits of FAIRTRADE as a scheme that offers better prices to farmers and supports the adoption of environmentally friendly farming practices.

You spend time considering carefully the two alternatives and understanding the differences between the products. There is no difference in taste but, even though is more expensive, you decide to buy FAIRTRADE AFRICAN GOLD TEA.

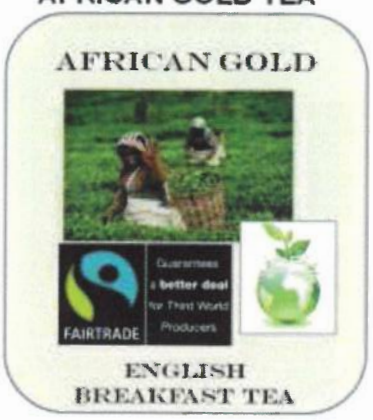
Scenario 4

You head to your local supermarket to do your weekly shopping. One of the products you need to buy is tea. You decide that you will pick one brand on the spot. In the shop you find only two brands. You cannot delay the purchase so you need to choose between these two brands. Details of the two alternatives are presented below.

SUPERB! TEA

- 80 tea bags pack costs $5.10
- Deliciously refreshing
- From carefully selected tea leaves
- Country of origin: Kenya

AFRICAN GOLD TEA



- 80 tea bags pack costs $6.10
- Deliciously refreshing
- FAIRTRADE label guarantees better trading conditions for farmers and respect of environmental standards
- Country of origin: Kenya

You remember reading an article in your favorite newspaper that talked about the conditions of tea farmers in Kenya. It discussed how workers are forced to sell the tea leaves to corporations who exploit their work, paying them well below market prices. SUPERB! was mentioned as one of the brands employing these practices. The article also mentioned the merits of FAIRTRADE as a scheme that offers better prices to farmers and supports the adoption of environmentally friendly farming practices.

You really don't like green tea. Therefore you have no choice and you are forced to buy FAIRTRADE AFRICAN GOLD TEA.

Appendix H – Scales used in study 2

Guilt - Cronbach Alpha 0.83 *(adapted from Roseman et al., 1990 and Soscia, 2007)*

1) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel remorse?

2) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel bad?

3) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel guilt?

Pride - Cronbach Alpha 0.84 *(adapted from Roseman et al., 1990 and Soscia, 2007)*

1) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel pleased?

2) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel good about yourself?

3) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel pride?

Self-efficacy - Cronbach Alpha 0.75 *(adapted from Ellen et al., 1990 and Berger and Corbin, 1992)*

1) I don't feel I have enough knowledge to make well-informed decisions on environmental issues. *[reverse scored]*

2) I feel a sense of helplessness about issues like child labour. *[reverse scored]*

3) I feel a sense of helplessness about issues like environmental degradation. *[reverse scored]*

4) There is not much that any one individual can do about the environment. *[reverse scored]*

Collective efficacy - Cronbach Alpha 0.95

1) Coordinated action of many individuals will contribute to the solution of environmental issues.

2) Organised movements are able to improve workers' conditions in developing countries.

3) The collective action of many individuals like me has the power to solve environmental problems.

4) The collective action of many individuals like me has the power to promote fairer working conditions in developing countries.

Future purchase intentions - Cronbach Alpha 0.94 *(adapted from Webb et al., 2008)*

1) Next time you will go shopping, how likely is it that you will make an effort to buy products and services from companies that pay all of their employees a living wage?

2) Next time you will go shopping, how likely is it that you will make an effort to avoid products or services that cause environmental damage?

3) Next time you will buy tea, how likely is it that you will buy FAIRTRADE AFRICAN GOLD TEA?

4) Next time you will buy tea, how likely is it that you will buy any brand of FAIRTRADE TEA?

Appendix I – Scenarios used in study 3

Scenario 1

You head to your local supermarket to buy coffee. You decide that you will pick one brand on the spot. In the supermarket's shelf you find only two brands. You cannot delay the purchase so you need to choose between these two brands. Details of the two alternatives are presented below.

KILIMANJARO SPECIAL

Kilimanjaro Special
Ground Coffee

- 11 oz. pack costs $5.10
- Unique taste
- From selected coffee beans
- Country of origin: Kenya

KENYA STAR

Kenya Star
Fairtrade Ground Coffee

- 11 oz. pack costs $6.10
- Unique taste
- FAIRTRADE label guarantees better trading conditions for farmers and respect of environmental standards
- Country of origin: Kenya

You remember reading an article in your favorite newspaper that talked about the conditions of coffee farmers in Kenya. It discussed how workers are forced to sell the coffee beans to corporations who exploit their work, paying them well below market prices. KILIMANJARO SPECIAL was mentioned as one of the brands employing these practices. The article also mentioned the merits of FAIRTRADE as a scheme that offers better prices to farmers and supports the adoption of environmentally friendly farming practices.

You are very busy and don't want to spend too much time in the supermarket. There is no difference in taste. You decide to save money and buy the cheapest product. So you end up buying KILIMANJARO SPECIAL.

Scenario 2

You head to your local supermarket to buy coffee. You decide that you will pick one brand on the spot. In the supermarket's shelf you find only two brands. You cannot delay the purchase so you need to choose between these two brands. Details of the two alternatives are presented below.

KILIMANJARO SPECIAL

Kilimanjaro Special
Ground Coffee

- 11 oz. pack costs $5.10
- Unique taste
- From selected coffee beans
- Country of origin: Kenya

KENYA STAR

Kenya Star
Fairtrade Ground Coffee

- 11 oz. pack costs $6.10
- Unique taste
- FAIRTRADE label guarantees better trading conditions for farmers and respect of environmental standards
- Country of origin: Kenya

You remember reading an article in your favorite newspaper that talked about the conditions of coffee farmers in Kenya. It discussed how workers are forced to sell the coffee beans to corporations who exploit their work, paying them well below market prices. KILIMANJARO SPECIAL was mentioned as one of the brands employing these practices. The article also mentioned the merits of FAIRTRADE as a scheme that offers better prices to farmers and supports the adoption of environmentally friendly farming practices.

You are very busy and don't want to spend too much time in the supermarket. There is no difference in taste. You decide to save money and buy the cheapest product. So you end up buying KILIMANJARO SPECIAL.

Scenario 3

You head to your local supermarket to buy coffee. You decide that you will pick one brand on the spot. In the supermarket's shelf you find only two brands. You cannot delay the purchase so you need to choose between these two brands. Details of the two alternatives are presented below.

KILIMANJARO SPECIAL

Kilimanjaro Special
Ground Coffee

- 11 oz. pack costs $5.10
- Unique taste
- From selected coffee beans
- Country of origin: Kenya

KENYA STAR

Kenya Star
Fairtrade Ground Coffee

- 11 oz. pack costs $6.10
- Unique taste
- FAIRTRADE label guarantees better trading conditions for farmers and respect of environmental standards
- Country of origin: Kenya

You remember reading an article in your favorite newspaper that talked about the conditions of coffee farmers in Kenya. It discussed how workers are forced to sell the coffee beans to corporations who exploit their work, paying them well below market prices. KILIMANJARO SPECIAL was mentioned as one of the brands employing these practices. The article also mentioned the merits of FAIRTRADE as a scheme that offers better prices to farmers and supports the adoption of environmentally friendly farming practices.

Just before you decide which product to choose, somebody picks the last pack of KENYA STAR. You can only buy KILIMANJARO SPECIAL.

Scenario 6

You head to your local supermarket to buy coffee. You decide that you will pick one brand on the spot. In the supermarket's shelf you find only two brands. You cannot delay the purchase so you need to choose between these two brands. Details of the two alternatives are presented below.

KILIMANJARO SPECIAL

Kilimanjaro Special
Ground Coffee

- 11 oz. pack costs $5.10
- Unique taste
- From selected coffee beans
- Country of origin: Kenya

KENYA STAR

Kenya Star
Fairtrade Ground Coffee

- 11 oz. pack costs $6.10
- Unique taste
- FAIRTRADE label guarantees better trading conditions for farmers and respect of environmental standards
- Country of origin: Kenya

You remember reading an article in your favorite newspaper that talked about the conditions of coffee farmers in Kenya. It discussed how workers are forced to sell the coffee beans to corporations who exploit their work, paying them well below market prices. KILIMANJARO SPECIAL was mentioned as one of the brands employing these practices. The article also mentioned the merits of FAIRTRADE as a scheme that offers better prices to farmers and supports the adoption of environmentally friendly farming practices.

Just before you decide which product to choose, somebody picks the last pack of KILIMANJARO SPECIAL. You can only buy KENYA STAR.

Appendix J – Scales used in study 3

Guilt - Cronbach Alpha 0.97 *(adapted from Roseman et al., 1990 and Soscia, 2007)*

1) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel remorse?

2) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel bad?

3) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel guilt?

Pride - Cronbach Alpha 0.95 *(adapted from Roseman et al., 1990 and Soscia, 2007)*

1) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel pleased?

2) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel good about yourself?

3) Thinking about your responsibility in purchasing [*name of the fictitious brand*], how intensely would you feel pride?

Self-efficacy - Cronbach Alpha 0.91

1) Through my personal choices I can contribute to the solution of environmental issues.

2) My personal actions are too insignificant to affect environmental problems. *[reverse scored]*

3) Environmental issues are affected by my individual choices.

4) Ecological degradation is partly a consequence of my own consumption choices.

5) My individual consumption choices can contribute to the promotion of fairer working conditions.

6) My personal actions can influence companies' decision to pay all their employees a fair wage.

7) Unfair working conditions are partly a consequence of my own consumption choices.

8) My personal choices would not be able to influence a company in paying all their employees a fair wage.

Collective efficacy - Cronbach Alpha 0.89

1) Coordinated action of many individuals will contribute to the solution of environmental issues

2) The collective action of many individuals like me has the power to solve environmental problems.

3) Environmental issues are affected by our collective consumption choices.

4) Ecological degradation is partly a consequence of our collective consumption choices.

5) Organized movements are able to improve workers' conditions.

6) The collective action of many individuals like me has the power to promote fairer working conditions.

7) Unfair working conditions are partly a consequence of our collective consumption choices.

8) Our collective consumption choices would not be able to influence a company in paying all their employees a living wage. *[reverse scored]*

Future purchase intentions - Cronbach Alpha 0.89 *(adapted from Webb et al., 2008)*

1) Next time you will go shopping, how likely would you be to make an effort to buy products and services from companies that pay all of their employees a living wage?

2) Next time you will go shopping, how likely would you be to make an effort to avoid products from companies that do not pay a living wage to their employees?

3) Next time you will go shopping, how likely is it that you will make an effort to avoid products or services that cause environmental damage?

Appendix K – Assessment of the impact of common-method variance

Potential problems of common method variance were investigated by adopting a procedure suggested by Podsakoff et al. (2003) and adopted in a different context by Huigang et al. (2007). This technique consists in adding a latent construct to the structural model and estimating this latent variable as formed by all the indicators included in the model. This analysis complements the discussion of social desirability bias presented above because it could be able to identify other potential issues of common variance that go beyond social desirability. The results of the analysis for the first study are presented in Table 33. Comparing the performances of the two different models is possible to identify potential issues of common method variance. For example very similar loadings between the substantive factor and the common method factor indicate potential common method variance issues. Results show that common method variance could potentially be an issue for measures of self-efficacy, collective efficacy and purchase intentions. However we can exclude almost any effect of common variance for the measures of guilt and pride. This is consistent with the pattern of results obtained for the analysis of social desirability bias. Overall the common method factor explains almost half as much variance than the substantive loadings. This means that the estimate of the relationship between efficacy beliefs and purchase intentions might have been somewhat inflated. Again this is consistent with the analysis of social desirability bias presented above. However this is also the theoretical link that is less open to question in the model, because it has been already established in previous research (Ellen et al., 1991). At the same time it emerges that common method variance does not represent a significant problem when estimating the influence of guilt and pride on the endogenous constructs.

Table 33 Assessment of CMV impact (study 2)

Construct	Indicator	Substantive Factor Loading (R1)	$R1^2$	Method Factor Loading (R2)	$R2^2$
Guilt	GUILT1	0.96**	0.91	0.11	0.01
	GUILT2	0.94**	0.87	0.13	0.02
	GUILT3	0.96**	0.91	0.12	0.01
Pride	PRIDE1	0.95**	0.91	0.28**	0.08
	PRIDE2	0.95**	0.90	0.30**	0.09
	PRIDE3	0.95**	0.91	0.35**	0.12
Self-efficacy	S-EFFICACY1	0.92**	0.84	0.37**	0.14
	S-EFFICACY2	0.46**	0.21	0.07	0.00
	S-EFFICACY3	0.42**	0.18	0.00	0.00
	S-EFFICACY4	0.85**	0.72	0.25**	0.06
Collective efficacy	C-EFFICACY1	0.86**	0.73	0.63**	0.40
	C-EFFICACY2	0.82**	0.68	0.61**	0.38
	C-EFFICACY3	0.81**	0.66	0.63**	0.40
	C-EFFICACY4	0.79**	0.63	0.62**	0.38
Purchase intention	P. INTENTION1	0.84**	0.71	0.80**	0.64
	P. INTENTION2	0.84**	0.70	0.78**	0.61
	P. INTENTION3	0.78**	0.61	0.74**	0.54
	P. INTENTION4	0.78**	0.61	0.75**	0.56
	P. INTENTION5	0.61	0.38	0.57**	0.32
Average		0.81	0.81	0.69	0.43

**$p < 0.01$

A similar pattern of results can be observed for study 3. The data obtained through this analysis should also be considered in the context of existing (and theoretically meaningful) high correlation between self-efficacy and collective efficacy. This makes the interpretation of these results somewhat more difficult because the relationship between these two constructs is probably what drives quite high loadings for these two variables on the common method factor. Overall the method factor is accounting for half of the variance explained by the substantive model. Moreover there is no systematic pattern of common method variance identifiable when considering the measures of emotion. For this reason it is maintained that the effect of common method variance identified is consistent with the role of social desirability bias and although it might partially account for the relationship

between self-efficacy or collective efficacy and purchase intentions, it does not affect the overall predictive validity of the model presented.

Table 34 Assessment of CMV impact (study 3)

Construct	Indicator	Substantive Factor Loading (R1)	$R1^2$	Method Factor Loading (R2)	$R2^2$
Guilt	GUILT1	0.98**	0.96	0.24**	0.06
	GUILT2	0.97**	0.94	0.24**	0.06
	GUILT3	0.96**	0.91	0.23**	0.05
Pride	PRIDE1	0.95**	0.90	0.08	0.01
	PRIDE2	0.94**	0.88	0.07	0.01
	PRIDE3	0.97**	0.94	0.13	0.02
Self-efficacy	S-EFFICACY-E1	0.81**	0.65	0.76**	0.57
	S-EFFICACY-E2	0.76**	0.57	0.67**	0.44
	S-EFFICACY-E3	0.79**	0.63	0.70**	0.49
	S-EFFICACY-E4	0.78**	0.61	0.71**	0.50
	S-EFFICACY-S1	0.84**	0.70	0.77**	0.59
	S-EFFICACY-S2	0.81**	0.66	0.69**	0.48
	S-EFFICACY-S3	0.74**	0.55	0.66**	0.44
	S-EFFICACY-S4	0.77**	0.59	0.65**	0.43
Collective efficacy	C-EFFICACY-E1	0.82**	0.67	0.72**	0.51
	C-EFFICACY-E2	0.81**	0.65	0.72**	0.52
	C-EFFICACY-E3	0.76**	0.58	0.59**	0.35
	C-EFFICACY-E4	0.75**	0.56	0.62**	0.39
	C-EFFICACY-S1	0.74**	0.55	0.63**	0.40
	C-EFFICACY-S2	0.83**	0.69	0.76**	0.57
	C-EFFICACY-S3	0.70**	0.48	0.64**	0.41
	C-EFFICACY-S4	0.59**	0.35	0.52**	0.27
Purchase intention	P. INTENTION1	0.92**	0.85	0.73**	0.53
	P. INTENTION2	0.92**	0.84	0.72**	0.52
	P. INTENTION3	0.86**	0.75	0.73**	0.54
Average		0.83	0.70	0.56	0.37

**$p < 0.01$