

## **ETHICAL CONSUMERS AMONG THE MILLENNIALS**

### **ABSTRACT**

In a two-sample, cross-cultural study with both developed and developing economies, this investigation considers the powerful, unique Millennial consumer group and their engagement in ethical consumerism. Specifically, this study explores the levers that promote their ethical consumption and the potential impact of culture on cause-related purchase decisions. Three distinct subgroups of ethical consumers emerge among Millennials, providing insight into their concerns and behaviors that span national cultures. Instead of being conceptualized as a single niche market, Millennials should be treated as a collection of submarkets that differ in their levels of awareness of ethical issues, consider discrete motives when making consumption decisions, and are willing to engage in cause-related purchasing to varying degrees. These findings have several critical implications for theory and practice.

**Key words:** clusters, cross-cultural, ethical consumption, Millennials

## Introduction

Ethical marketing relies on consumers caring about ethical components of products, such that their concern leads to financial implications for firms (Elliot and Freeman, 2001). Such marketing efforts can be implemented through four main approaches: cause-related marketing (CRM), socially responsible business practices, corporate social marketing, and corporate cause promotions (Kotler and Lee, 2005). All *Fortune* 500 companies accept the value of integrating ethical marketing with business practices, according to their ongoing expressed commitment to CRM (Hall, 2009). As a highly visible form of ethical marketing, CRM refers to profit-motivated giving to support an ethical issue, which may be one of marketing's most significant contributions to society (Varadarajan and Menon, 1988).

On the consumer side, ethical consumerism refers to choices based on social, nontraditional components of products (Auger et al., 2003) and personal and moral beliefs (Carrigan et al., 2004). However, the complexity of ethical consumerism and confounded results in prior studies leave understanding of consumers' actual purchase behaviors toward ethical products limited. Freestone and McGoldrick (2008) suggest that the complexity of ethical consumer choices reflects the complicated process of ethical decision making, which requires detailed evaluations of personal and social benefits and harms derived from products with ethical attributes. Studies also show that consumers' attitudes toward ethical products are not consistent with their buying behaviors (de Pelsmacker et al., 2005), such that "segments of consumers exist where ethical product attributes are valued however, not only are the characteristics of such consumers are unclear, we do not know who those consumers are" (Auger et al., 2003, p. 285). Evidently an "average consumer" no longer exists (Francesse, 2003). Furthermore, the limited knowledge derived from prior studies using mainly cross-sectional sampling has heightened demand for a better understanding of ethical consumerism among targeted consumer segments, particularly those with potentially significant current and future social and economic impacts (e.g., Gorman et al., 2004).

In this study, we replicate and extend Freestone and McGoldrick's (2008) UK-based study by investigating motivations of ethical consumers in the Millennial generation. First, we replicate their implementation of the decision balance scale (DBS) and stages of change (SOC) model, which they suggest possess explanatory power for ethical decision making. We seek to determine whether the DBS and SOC remain relevant for ethical decision making in the relatively narrowly defined Millennial market. Second, most prior ethical consumption-related

research refers solely to developed countries (e.g., Auger et al., 2003; Bhattacharya and Sen, 2003; Sen et al., 2006), yet several studies reveal diverse consumer attitudes depending on culture (e.g., Auger et al., 2008; Srnka, 2004; Vitell, 2003) and consumer perceptions (Vitell et al., 2001). Furthermore, very few studies have undertaken cross-cultural comparisons of ethical consumerism (Newholm and Shaw, 2007). Therefore, we extend prior research by focusing on Millennials in both a developed and a developing economy. With this cross-cultural investigation of ethical consumption choices among Millennials, we attempt to gain a more accurate interpretation of ethical consumption. Specifically, we

1. Explore the extent to which Millennial consumers engage in ethical consumerism.
2. Determine whether personal or social levers are stronger motivators for ethical behavior among Millennials.
3. Explore the impact of culture on ethical consumerism among Millennials.

### **The Millennial consumer group**

Millennials are young consumers, born between approximately 1985 and 1999 (e.g., Pendergast, 2007). They are the first generation born into a world that features international interdependence and global engagement (Pendergast, 2007). Accordingly, Millennials tend to be respectful of diversity (Zemke et al., 2000), highly intelligent (Greenfield, 1998), and receptive to ethical issues (e.g., Smith, 2011). They often are characterized by their possession of a social conscience, inclination toward activism, and loyalty to family, friends, communities, and self rather than to corporate entities (Hira, 2007).

Although they are clearly distinctive from other generations in terms of their decision-making rationales and value drivers (Boyd, 2010), Millennials remain poorly understood (e.g., Phillips, 2007). Our lack of understanding might reflect their seemingly conflicting goals: At times, their principal concern is self-gratification, whereas at other points, it becomes social improvement (Boyd, 2010). In contrast, marketers have narrowly defined this market as a homogenous group (Geraci, 2004), even though Millennials are diverse and comprise distinctive consumer segments that likely require unique forms of marketing planning (Tuomela, 2010) and communications (Geraci, 2004).

Although researchers have begun to apply segmentation methodologies to gauge the impact of social marketing campaigns (Walsh et al., 2010), determine acceptance of fair trade products (Ozcaglar-Toulouse et al., 2006), and gain insight into ethical ideologies of older consumers

(Ramsey et al., 2007), to date the motivations that influence Millennials' consumption behaviors are unclear (Noble et al., 2009). Not only have Millennials received little attention from ethical consumption researchers (e.g., Smith, 2011), but no studies have applied segmentation methodologies to Millennials to discern their ethical consumption behaviors either. Because the Millennial group includes approximately 1.8 billion people though (United Nations, 2005), it also accounts for sufficient purchasing power to have a great impact on world economies.

## **Theoretical framework**

### *Ethical decision making*

Freestone and McGoldrick (2008) demonstrate that consumers' motivational attitudes are a function of their stage of ethical awareness, concern, and action; social motivators are stronger levers of ethical behavior than are personal ones. Their study thus provides initial support for the DBS and SOC concepts, as embedded in the cross-disciplinary transtheoretical model of behavior change (Prochaska and DiClemente, 1984).

Briefly, this model attempts to gauge and support individual readiness for and progression through a change process. The SOC concept features five change process stages: *precontemplation*, which implies a lack of readiness in the period prior to developing an intention to take an action; *contemplation*, or the period when people plan on an impending change; *preparation*, when they have become ready for change and begin take action, such as by seeing information about and support (e.g., encouragement, positive feedback) for their decisions; *action*, which indicates changed behaviors and a commitment to strengthening new actions by making appropriate choices and feeling positive about them; and *maintenance*, or the period when people focus on the holistic integration of the change into their daily life (for more detail, see Prochaska and DiClemente, 1984). Finally, the DBS construct is fundamental for progression through the stages of change, because it provides a means to identify dichotomous concerns (e.g., positive and negative, personal and social).

Thus, when making ethical decisions, a consumer allocates differential weights to product attributes, depending on his or her SOC and DBS (Hall and Rossi, 2008), and these weights structure the negotiation between positive and negative trade-offs for themselves and others (Janis and Mann, 1977). For example, in both public and private sectors, the enduring demand for value-for-money (Low and Davenport, 2005) suggests that ethical product attributes cannot wholly substitute for traditional attributes, such as price and quality, that are fundamental to

consumer decision making. If consumers believe that ethical attributes are being realized at the expense of price or quality, the ethical product likely provokes a negative response (Bhattacharya and Sen, 2003). Furthermore, if Millennials perceive sales coercion, they are less likely to purchase compared with other consumers (Henrie and Taylor, 2009). Similarly, asking consumers to purchase large quantities, pay more, or expend greater effort all have negative impacts on support for CRM campaigns (Folse et al., 2010). Therefore, to gain a better understanding of the extent to which Millennials engage in ethical consumerism, we ask:

RQ1. What attributes do Millennials consider when making purchase decisions?

#### *Personal or social levers*

Freestone and McGoldrick (2008) demonstrate that in ethical decision making, social motivations register at higher levels than personal motivations, which implies that social motivators are stronger levers than personal ones. This finding is consistent with Cialdini's (2001) suggestion that people often look to social norms to decide how to respond to various social situations, such as recycling (Schultz 1999). However, Kallgren et al. (2000) suggest that for social norms to operate, they first must be prominent in the person's awareness. In addition, other research suggests that for ethical decision making, personal norms are more significant predictors of behavior (Thøgersen, 2007). For example, older consumers express strong senses of moral responsibility that increases their willingness to engage in ethical purchasing (Carrigan et al., 2004).

We note that Millennials appear sympathetic to ethical issues (e.g., Gorman et al., 2004), to the degree that they will boycott brands that violate environmental or social norms (*BusinessWire*, 2004). Millennials believe they can make a difference in the world (Lancaster and Stillman, 2002) and that the big picture is more important than individual transactions (Boyd, 2010). They are active contributors to community well-being and civic spirit (Howe and Strauss, 2000); concurrently, they are market savvy, practical, and financially conservative, seeking "fair" prices and value (Nowak et al., 2006). As a diverse group of young consumers, Millennials represent varying stages in the SOC model, though their DBC are unknown. Because it is difficult to pinpoint which levers motivate ethical consumption among Millennials, we ask:

RQ2. What are Millennials' motivations for making ethical purchases, and do these motivations differ by (a) issue and (b) awareness?

#### *Cultural impact*

National culture influences ethical decision making and responses to ethical marketing among consumers (e.g., Walsh et al., 2010) and managers (e.g., Burnaz et al., 2009). Cross-cultural studies confirm that significant differences exist in levels of both idealism and relativism (Al-Khatib et al., 2005) and the relationship between perceptions and intentions (e.g., Oumlil and Balloun, 2009). These differences are not limited to countries that face unequal economic development; for example, Dubinsky and colleagues (1991) show that salespeople with equivalent rankings perceived ethics differently depending on whether they were from the United States, Japan, or South Korea. Scholtens and Dam (2007) also find that even among cultures that consider ethics important, such as Australia, the United States, and Scandinavia, reactions to ethical situations are diverse. That is, different cultures view ethics differently (Rawwas, 2001).

As a generation though, Millennials share common social and economic conditions, and they live in a world dominated by globalization and fast capitalism (Pendergast, 2007). By turning to the Internet as a main source of communication and information, Millennials feel “connected” (Sujansky and Ferri-Reed, 2009) and consider themselves members of the global community, a claim substantiated by their awareness of global issues (Pendergast, 2007). However, Millennials are not a homogeneous group, and their decision making depends on multiple variables (e.g., Sujansky and Ferri-Reed, 2009). We consider one such variable:

RQ3. How does national culture affect Millennials’ ethical consumption decisions?

## **Methodology**

### *Setting*

We conduct a cross-cultural, two-sample study of ethical consumerism, connected specifically to CRM initiatives and as manifested through cause-related purchasing (CRP) behaviors among Millennials. Australia and Indonesia represent a developed and developing economy, respectively, to provide a valuable basis for comparison. Australia is a wealthy, industrialized country with a relatively small population of 22.5 million people (as of February 2011) (ABS, 2011) and ranks seventeenth in terms of purchasing power parity (PPP) per capita, at US\$41,300 (CIA Factbook, 2011). This sophisticated, economically advanced country ranks highly on scales that measure ethical concern and the integration of ethics into business practice (Scholtens and Dam, 2007). In contrast, Indonesia is the world’s fourth most populous nation, with 242.9 million people (as of July 2010), and ranks 156th in terms of PPP per capita, at

US\$4,300 (CIA Factbook, 2011). In this economically developing country, approximately one-quarter of companies claim to adopt ethical practices—less than in neighboring developing economies such as India, Thailand, and Malaysia (Chapple and Moon, 2005).

#### *Data collection and sample characteristics*

We used a self-completed survey to collect data from samples of Millennials in Australia and Indonesia. The samples were primarily students; Millennials are of the age that many of them continue to be involved in some form of study (e.g., Jonas-Dwyer and Pospisil, 2004). To assess the potential for a sample selection bias though, we also ensured that the Australian sample included 16% non-university students of the same age.

The Australian sample yielded 832 completed questionnaires, collected at a large Australian university using quota (age, gender, student status) sampling. Of these, 25 questionnaires that were incomplete or revealed dubious response patterns were removed. Among the remaining 807 responses, 51% were women; furthermore, 12% were 18–19 years of age and 47% were 20–21 years. Although 18% were international students, our tests revealed no significant differences between local and international students across a range of variables. In the student sample, 31% were focused on business-related studies, 31% on science-related topics, and 23% on arts or social sciences. Finally, 89% of the sample had purchased a CRP. The nonstudent respondents were significantly older ( $p < .01$ ) but otherwise not significantly different from students in terms of their behaviors or attitudes ( $p > .05$ ).

The Indonesian sample was gathered from three large universities. Participation was voluntary but promoted in undergraduate classes by lecturers, with hard copies of the survey handed out and completed in class by interested students. Of the 409 questionnaires, 371 were complete and usable, and 42% of the respondents were women. Regarding their ages, 71% were 16–19 years, whereas 21% were 20–21 years. These students were majoring in health and sport (49%), economics and management (25%), or psychology (26%), and 93% had purchased a CRP.

#### *Instrument*

The questionnaire consists of four sections focused on CRP behavior, awareness of and motivation to purchase CRP and products in general, perceptions of particular brands' concern for the community, and attitudes toward helping others and conformity (in terms of buying behavior). To measure motivation to purchase CRPs, we mentioned products associated with

four causes that might spark motivation: access to clean water, health, environmental damage, and local problems. We also collected some basic demographic data.

For the Indonesian survey, the English version of the questionnaire was translated into Indonesian, then back-translated to English to resolve any possible misunderstandings and ensure an accurate rendering of the original questionnaire. A faculty member with a background in linguistics from one of the Indonesian universities commented on and modified the Indonesian translation as necessary.

All constructs were operationalized using existing scales. Motivation to purchase CRP was assessed using 19 statements from the DBS (Freestone and Goldrick 2008), on a seven-point scale (1 = strongly disagree; 7 = strongly agree). We used Freestone and Goldrick's (2008) six-point single-item stages of change (SOC) measure to determine awareness of and concern for the four causes. Attitude toward helping others was assessed using the Webb, Green and Brashear (2000) four-item, seven-point scale. Kahle's (1995b) seven-item conformity motivation measure assessed the influence of others on consumption behavior.

We undertook cluster analysis (k-means) to uncover possible segments of Millennials, relying on the average distance between clusters, cluster size, and ability to construct distinct profiles to determine the optimal number. All analyses used SPSS v18.

### *Scale validation*

The factor analysis (Varimax rotation) of the DBS for both the Australian and Indonesian samples revealed a four-factor structure, after we removed six items for the Australian sample and seven for the Indonesian sample. The removed items offered low communality (<.5) or low or double loadings (see Table I). The percentage of variance explained is acceptable (Hair et al., 1998), and all loadings exceed .5 and are significant ( $p < .05$ , Hair et al., 1998). The loadings of the items are comparable across the Australian and Indonesian samples. Cronbach's alphas all exceed .6 and thus are acceptable for each factor and each sample (Hair et al 1998). Although we retained fewer items than Freestone and McGoldrick (2008), the factors align with their results. For Millennials, motivation to purchase CRP thus may be described in terms of personal and social, positive and negative motivations.

### *INSERT TABLE I*

The tests of the other constructs revealed that attitude toward others is unidimensional and reliable ( $\alpha_{Aust} = .85$ ;  $\alpha_{Indon} = .71$ ), whereas conformity motivation consisted of peer impression

( $\alpha_{\text{Aust}} = .68$ ;  $\alpha_{\text{Indon}} = .51$ ) and outward appearance (Table II). We used compound variables of each factor in our subsequent analyses.

*INSERT TABLE II*

## **Findings**

### *Attributes considered for purchase decision*

Price, quality, and convenience drive the purchases of everyday products for Australian Millennials (see Table III). To a limited extent, they also consider whether the product supports a charity and which one. However, we find great variation among respondents, such that a subgroup of these Millennials appears to consider charity connections more closely.

We also find similarities between the Australian and Indonesian samples, along with some significant differences. Australians rate price, convenience, and packaging more significant ( $p < .01$ ), whereas Indonesians focus on quality, brand, and convenience. Convenience thus seems particularly interesting: For Indonesian Millennials, convenience is less important than it is for Australian Millennials (rank of 6 versus 3), which may reflect lifestyle differences between the two countries. For example, Indonesia hosts a prevalence of small vendors in neighborhoods, such that everyday goods are easily accessible and other factors thus may have a greater influence on purchase decisions.

*INSERT TABLE III*

### *Motivations for ethical purchases*

Positive motivations drive Millennials' behavior toward everyday CRP. Social positive motivations exert the strongest influence for both Australian and Indonesian respondents, who agree strongly with related statements. This factor also is significantly different from other factors (see Table IV). In contrast, social negative motivations are weak for the Australian sample, and these respondents only slightly agree with the related statements. Personal negative statements instead demonstrate the lowest mean for the Indonesian sample, which implies that overall, social aspects have a greater impact on Indonesian motivations.

Despite some consistency in Millennials' motivations (see Table IV), any specific issue produces different results. For example, when the cause is a local issue, social negative motivations become stronger among Australian respondents than either personal positive or

personal negative motivations (Table IVa). The magnitude of agreement with social positive statements in this case declines significantly. The unique characteristics of local issues among Australians also emerge in the lower correlation of the rankings of the statements between local problems and other issues, compared with that between the other issues themselves (see Table V).

*INSERT TABLES IV and V*

Australian and Indonesian Millennials are aware of a range of causes, though most fall in the middle range of the SOC scale—the stage of beginning to take action (Table VI). Health creates the greatest awareness and concern among all respondents (avg = 4.1). Local problems prompt the least concern among Australians, but problems in the third world are of least concern for Indonesians, such that most would not take any action. These results may reflect the developmental divide between Australia and Indonesia: Living in a less developed country, Indonesian Millennials may be more inward facing and concerned with problems that directly affect their own life and survival (e.g., access to water, deforestation), rather than looking outward to other countries. Australian people in general do not have the same day-to-day worries and can be concerned with issues beyond their own survival.

Australian Millennials might be expected to have advanced further along the SOC because they live in a more developed and economically advanced country, but as Table VI shows, the samples vary significantly depending on the issues. The Australian sample is more concerned than Indonesians only with regard to health (4.07 vs. 3.91,  $t = 2.44$ ,  $p < .02$ ) and third world problems (3.69 vs. 2.80,  $t = 12.5$ ,  $p < .001$ ). In contrast, the Indonesian sample expresses greater awareness and concern about climate change ( $t = 5.5$ ,  $p < .001$ ), in line with reports that indicate global warming is a key issue in Indonesia, especially since the United Nations Framework Conference on Climate Change was held in Bali in 2007 (Jakarta Post, 2008).

*INSERT TABLE VI*

As Freestone and McGoldrick (2008) indicate, motivation also differs according to stages of awareness. However, for both samples, we find that this impact varies depending on the type of motivation (see Figures 1–8). Expressed agreement with social and personal positive motivation statements increases significantly with the stage of awareness and concern ( $p < .05$ ), regardless of the issue. Although it might seem that agreement with social and personal negative motivation statements should decrease with stages of awareness and concern, we instead find mixed results. There were no significant differences for personal negative statements except for

third world issues, and even in this case, no overall trend was evident across stages of awareness. Agreement with social negative statements decreased significantly for third world and environmental damage issues ( $p < .05$ ), but it significantly increased for local issues ( $p < .05$ ), and we found no difference for health.

#### *INSERT FIGURES 1-8*

#### *Subgroups of Millennials*

Among the various ways available to differentiate groups of Millennials, we explored three characteristics: gender, prior CRP behaviors, and motivation toward CRP. Women are significantly more aware and more concerned across all ethical issues ( $p < .05$ ), though these gender differences refer to intensity rather than direction. The impact of past CRP behavior is significant, creating a clear distinction between Millennials who had versus those who had not previously purchased a cause-related product ( $p < .001$ ) in terms of awareness, concern, and helping others. Those who had not undertaken CRP in the past were aware but less likely to have taken action and less open to helping others. These subgroups did not differ in terms of demographics though, and the vast majority of Millennials had undertaken CRP. Therefore, prior CRP behavior offers an unsatisfactory basis for understanding subgroups.

Instead, we employed cluster analysis to find a simple, finer, more informative clarification of subgroups in terms of their motivation towards CRP. This more subtle classification, compared with either gender or buy/not buy classifications, entailed four motivation factors (personal and social positive and negative), together with attitude toward helping others, as clustering bases. Three clusters then emerged for both the Australian and Indonesian samples (see Table VII).

*Reserved Social Conscience.* This cluster is so named because of its multiple motivations for CRP; it includes 38% of the Australian sample and 42% of the Indonesian sample. These people have the strongest social and personal positive and negative motivations: They are aware of the benefits, to both themselves and society, if they are actively concerned about issues, but they are also conscious that there could be personal (“make shopping less convenient”) and social (“people are too busy today to be concerned”) drawbacks associated with CRP. Despite their strong awareness of a range of issues, their recognition has not yet transformed into frequent purchasing (i.e., 35% of Australians and 20% of Indonesians purchase CRPs at least monthly). Both genders are equally well represented in this cluster.

*Indifferents.* Representing 33% (Australia) and 28% (Indonesia) of the sample, these Millennials are indifferent overall, without strong views across the full range of motivation statements. They slightly concur that people should help others, but their view of this norm is significantly lower than that of the other clusters ( $p < .001$ ). In their early stage of awareness and concern across the range of issues, including health, their consideration of whether a product supports a charity or which one is significantly lower than that in other clusters ( $p_{\text{Aust}} < .001$ ;  $p_{\text{Indon}} < .05$ ). This cluster contains a significantly higher proportion of men (Australia 60%,  $p < .001$ ; Indonesia 71%,  $p < .05$ ). In the Australian sample, Indifferents largely have not undertaken any CRP (19%,  $p < .001$ ). This cluster contains the highest percentages of people undertaking CRP only if they feel like it (Australia 52%; Indonesia 37%).

*Committed.* Finally, this group of Millennials is motivated primarily by personal and social positive feelings, and they also express the strongest disagreement with personal and social negative statements. Therefore, they know the benefits that support for causes can bring, and they do not feel that supporting these causes is less convenient, too much of a hassle, or a waste of time. The Committed tend to be less conformist and significantly less concerned about peers' impressions of their purchases. For Australia, these motivations become manifest in frequent purchases of CRP (45% undertaking CRP at least monthly). This cluster has the highest percentage of women (59%) and the lowest percentage of consumers who have not previously undertaken CRP.

These three clusters appear in both the Australian and Indonesian samples; however, we also note some differences in the CRP behaviors of the clusters across the two cultures. For example, for Australian consumers, the three clusters differ significantly in the reported frequency of CRP (i.e., the Committed purchase most frequently), whereas the Indonesian clusters appear similar on this aspect. This latter finding is not unexpected, in that many people in Indonesia still struggle daily to afford basic necessities. Because almost 50% of their expenses go toward food and beverages, it is logical for them to buy the most affordable products, regardless of the company's involvement in CRM. Ethical issues are not yet a determining factor in actual purchases among Indonesian Millennials.

*INSERT TABLE VII*

## **Discussion**

*Extent of Millennials' engagement in ethical consumerism*

In support of Freestone and McGoldrick (2008), our findings confirm that the DBS and SOC models have explanatory value in terms of Millennials' ethical consumption. Positive attitudes and motivations are similar across two cultures, though such similarity is not uniformly reflected in purchase behaviors. In Australia, Millennials are more likely to engage in actual purchases, whereas in Indonesia, a positive perspective does not necessarily lead to purchase. For clusters that sporadically purchase CRP or do not engage in ethical consumption, we uncover no specific rationales for their behavior, perhaps due to the complexity of the decision-making environment (e.g., Newholm, 2005), which features competing ethical claims from various ethical offerings and other accumulated issues (Newholm and Shaw, 2007). An overwhelmed consumer might punish unethical behavior, out of a sense of responsibility to not support harm, but not quite be willing to reward ethical behavior (Carrigan and Attalla, 2001; Folkes and Kamins, 1999). Yet our findings also are consistent with suggestions that ethical decisions appear situational or issue-related (Singhapakdi et al., 1996), such that ethically minded consumers may not consistently buy ethically (Carrigan and Attalla, 2001).

The findings echo prior research (Carrigan and Attalla, 2001) by demonstrating that for Millennials, the foremost purchase considerations are traditional factors, such as price and quality. Despite some minor differences across cultures, neither group considers cause relatedness as a dominant product attribute in their purchase decision. However, in contrast with prior studies (Bird and Hughes, 1997), we find that approximately 20–30% of consumers in the surveyed Millennial market are willing to purchase goods on a reasonably frequent (monthly) basis because of their ethical credentials, and another one-third of the market engages in occasional CRP. That is, consumers who never engage in CRP actually represent the minority of Millennial consumers.

Although we could not ascertain a definitive reason for the behaviors adopted by the Indifferents and Reserved Social Conscience segments, we acknowledge Folkes and Kamins's (1999) suggestion that some consumers are affected more by unethical or prosocial behaviors. The various cause-related products in this study came from diverse companies with different prosocial agendas, none of which exhibited publicly obvious unethical behaviors. Perhaps ethical products thus should be marketed at the augmented product level, such that the focus is on the achievement of social goals rather than traditional commercial considerations, such as price and quality (Golding and Peattie, 2005). Our findings are consistent with Boulstridge and Carrigan's (2000) suggestion that despite consumers' willingness to make ethical purchases,

ethical product attributes are not the most dominant criteria in their consumption decisions because they care more about price, quality, and value. The distinction between what consumers value most when making purchase decisions and how marketers should market products appears somewhat incongruous.

#### *Health as the central universal concern*

The study participants cited several reasons for increased interest in ethical issues, such as more media coverage (Roberts, 1996) and more information (Berry and McEachern, 2005). However, information does not necessarily lead to action, because additional considerations affect purchase decisions, such as the price and complexity of buyers' decision-making efforts (de Pelsmaker et al., 2005; Newholm, 2005). Yet we also find that health rates consistently as a central concern, across both cultures. This focus could reflect the perceived importance of health issues for both men and women, awareness, or perceived opportunities to enable medical progress through individual donations of funds (i.e., through CRP).

#### *Personal and social levers for ethical behavior*

The relevant SOC model offers insights into ethical consumption choices by Millennials but does not entirely explain a consumer's progression through the stages of change to become a loyal, ethical consumer. Our findings imply that greater awareness does not always lead to greater purchase frequency. Similarly, prior research indicates that the most educated consumers do not necessarily use their knowledge to make ethical consumption decisions (Caminiti, 1992), nor can greater education explain ethical decisions and moral development (Krebs et al., 1991). Although the SOC model is useful, it thus cannot wholly explain a consumer's progression from awareness to ethical purchases.

By identifying three consumption clusters within the Millennial group across cultures, we have addressed the question of whether consumers of ethical products are developing more socially conscious mindsets or if they simply want to project a socially concerned image (Freestone and McGoldrick, 2008). For the Committed and Reserved Social Conscience segments, social, positive levers, such that the consumers are intrinsically motivated to make a positive difference to the world, are strongest. For the Indifferent cluster though, motivations are difficult to discern: Social and personal negative motivations appear among Millennials in the Australian sample, but social positive motivations levers appear strongest among those from Indonesia.

#### *Cultural impacts on ethical consumerism*

Demographic variables, including gender and ethnicity, are significant influences on ethical decision making (Auger et al., 2003). However, we find no significant differences between student and nonstudent Millennials, which supports claims that employment status cannot discriminate among ethically conscious consumers (Dickinson, 2001).

The differences between Australia and Indonesia also are consistent with prior indications that affluent societies, in which most consumers are free of worry about meeting their basic needs, become more responsible for their behavior (Hansen and Schrader, 1997). Although Millennials possess many similarities across cultures, such as the higher propensity of women to engage in sympathetic CRP, there are some notable cross-cultural differences, including which issues they perceive as more important.

### **Theoretical implications**

Theoretically, this study helps fill a void in existing literature by presenting a comparative study between developed and developing economies. In particular, it includes Indonesia, the world's fourth largest population, which previously had received little or no research attention relating to ethical consumerism.

By defining specific clusters of consumers within the Millennial market we suggest that traditional views of narrow niche markets are not complementary when it comes to young ethical consumers. We confirm Francese's (2003) observations of the lack of an "average consumer"; instead, Millennials' ethical consumption approaches entail three distinct patterns. In addition, rather than assuming that people who do not engage frequently in CRP are not aware and do not care about ethical consumption, we find that it is more appropriate to anticipate that these consumers simply care more about other product attributes, such as price or quality.

Prior studies of ethical consumerism often have been confounded by the incongruity between reported and actual behaviors, caused by the inability of respondents to report accurately on relevant, socially sensitive issues (Greenwald and Banaji, 1995). We used segmentation analysis, as also used by Walsh et al. (2010), to minimize response bias, and we thus have generated natural clusters of consumers among Millennials.

### **Practical implications**

We confirm Freestone and McGoldrick's (2008) suggestion that the DBS and SOC concepts have explanatory value in an ethical decision-making context, and we extend this confirmation to include age- and culturally segmented consumers. For marketers, this effort may be useful for developing appropriate interventions and communications to support ethical consumption decisions. That is, noting three distinct clusters of consumers, marketers should target the separate clusters and emphasize distinct messages relevant for each stage of awareness and commitment.

Among CRP practitioners in particular, messaging should be designed for specific target groups, particularly because such segments tend to be stable over time (Walsh et al., 2010). All Millennials are not equally responsive to CRP marketing, and distinctive clusters that engage in diverse forms of purchasing behavior exist. One cluster is reasonably committed to ethical product purchasing and receptive to ethical marketing, but another does not engage, and a third cluster may be convinced to change its purchasing behavior. Similar to Auger et al. (2003), we posit that this situation implies many consumers still do not understand the ethical dimensions of products that they purchase, though a significant group of consumers simply does not value an ethical product position.

For retailers and marketers to target and position products for customers effectively, they need more information about specific age groups (Noble et al., 2009); we therefore have provided a detailed analysis of Millennials and their purchases of ethical products in a convenience category. This information creates a better understanding of the Millennial market, which comprises distinctive clusters, only one of which is readily interested in ethical product attributes, though purchases by the Reserved Social Conscience cluster could be facilitated by providing both intrinsic and extrinsic compensation to consumers in return for their economic support.

### **Limitations and directions for further research**

First, we do not gauge whether consumers would be willing to pay more for products featuring ethical attributes. Instead, we focus on Millennial ethical consumption in general. Second, though ethical marketing includes four main approaches—CRM, socially responsible business practices, corporate social marketing, and corporate cause promotions (Kotler and Lee, 2005)—we investigate only CRM. Third, we take a snapshot of behaviors at one moment in time and therefore cannot monitor or predict behavioral changes over time. Fourth, some studies suggest that ethical decisions and thus consumption behaviors reflect realized morals (Kozinets and

Handelman, 1998) and moral intensity (Jones, 1991) and that consumers engage in ethical consumption in part to define themselves (Langeland, 1998). We do not address any consideration of morals, because our primary purpose is to identify and define relevant groups of ethical Millennial consumers.

Researchers therefore should explore the notion that ethical consumption is not a rational equation (Newholm and Shaw, 2007). Using the clusters we have defined as a starting point, researchers could connect Millennial consumer morals to ethical consumerism. A longitudinal study also would be useful in determining behavioral changes in the clusters over time.

## **Conclusion**

We have delineated ethical consumer among Millennials and provided a perspective on the ethical concerns and behaviors of three consumer subgroups, which remain consistent across two national cultures that represent developed and developing countries. In so doing, we have clarified that instead of being conceptualized as one niche market (Langeland, 1998), Millennials consist of submarkets that are amenable to ethical purchasing to varying degrees. This distinction is useful for theory development and for marketers, and it advances our understanding of ways to encourage positive ethical behavior.

## References

- Australian Bureau of Statistics (ABS): 2010, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/Web+Pages/Population+Clock?opendocument#from-banner=LN>.
- Al-Khatib, J.A., A.D. Stanton and M.Y.A. Rawwas: 2005, 'Ethical Segmentation of Consumers in Developing Countries: A Comparative Analysis', *International Marketing Review* **22**(2), 225-246.
- Auger, P., P. Burke, T.M. Devinney and J.J. Louviere: 2003, 'What Will Consumers Pay for Social Product Features?', *Journal of Business Ethics* **42** (3), 281-304.
- Auger, P., T.M. Devinney, J.J. Louviere, and P.F. Burke: 2008, 'Do Social Product Features Have Value to Consumers?' *International Journal of Research in Marketing*, **25**, 183-191.
- Berry, H. and M.G. McEachern: 2005, 'Informing Ethical Consumers', in *The Ethical Consumer*, ed. R. Harrison, T. Newholm, and D. Shaw (Sage Publications, London), pp. 69-87.
- Bhattacharya, C.B. and S. Sen: 2003, 'Consumer–Company Identification: A Framework for Understanding Consumers' relationships with Companies', *Journal of Marketing*, **67** (April), 76–88.
- Bird, K. and D. Hughes: 1997, 'Ethical Consumerism: The Case of Fairly-Traded Coffee', *Business Ethics: A European Review*, **6**(3), 159-167.
- Boulstridge, E. and M. Carrigan: 2000, 'Do Consumers Really Care about Corporate Responsibility? Highlighting the Attitude-Behavior Gap', *Journal of Communication Management* **4** (4), 355-368.
- Boyd, D.: 2010, 'Ethical Determinants for Generations X and Y', *Journal of Business Ethics* **93**, 465-469.
- Burnaz, S., M.G.S. Atakan, Y.I. Topcu, and A. Singhapakdi: 2009, 'An Exploratory Cross-Cultural Analysis of Marketing Ethics: The Case of Turkish, Thai, and American Businesspeople', *Journal of Business Ethics*, **90**, 371-382.
- BusinessWire*: 2004, 'Editorial: Available for Hire: Class of '04 College Grads; with an Entrepreneurial Spirit, Today's Grads Want to Make an Impact on the World', 13 May, <http://static.highbeam.com/b/businesswire/may132004/availableforhireclassof04collegegradswitnanentrepr/index.html>.
- Caminiti, S.: 1992, 'The Payoff from a Good Reputation', *Fortune* **125** (3), 74.77.

Carrigan, M. and A. Attala: 2001, 'The Myth of the Ethical Consumer—Do Ethics Matter in Purchase Behavior?', *Journal of Consumer Marketing* **18** (7), 560-578.

Carrigan, M., I. Szmigin, and J. Wright: 2004, 'Shopping for a Better World? An Interpretive Study of the Potential for Ethical Consumption within the Older Market', *Journal of Consumer Marketing* **21** (6), 401-417.

Central Intelligence Agency (CIA): 2010, The World Factbook:  
<https://www.cia.gov/library/publications/the-world-factbook/geos/as.html>.

Chapple, W. and J. Moon: 2005, 'Corporate Social Responsibility in Asia: A Seven-Country Studies of CSR Website Reporting', *Business and Society*, **44** (4), 415-41.

Cialdini, R. B. (2001). *Influence: Science and Practice*, 4th ed. (Boston: Allyn & Bacon).

de Pelsmacker, P., L. Driesen, and G. Rayp: 2005, 'Do Consumers Care About Ethics? Willingness to Pay for Fair-Trade Coffee', *Journal of Consumer Affairs* **39**(2), 363-385.

Dickinson, M.: 2001, 'Utility of No Sweat Labels for Apparel Consumers: Profiling Label Users and Predicting their Purchases', *Journal of Consumer Affairs* **35** (1), 96-120.

Dubinsky, A.J., M.A. Jolson, M. Kotabe, and C.U. Lim: 1991, 'A Cross-National Investigation of Industrial Salespeople's Ethical Perceptions', *Journal of International Business Studies* **22**(4), 651-670.

Elliot, K.A. and R.B. Freeman: 2001, 'White Hats of Don Quixotes? Human Rights Vigilantes in the Global Economy', *Working Paper 8102, National Bureau of Economic Research*, Cambridge, MA.

Folkes, V.S. and M.A. Kamins: 1999, 'Effects of Information about Firms', *Journal of Consumer Psychology* **8** (3), 243-259.

Folse, J.A.G., R.W. Niedrich, and S.L. Grau: 2010, 'Cause-Related Marketing: The Effects of Purchase Quantity and Firm Donation Amount on Consumer Inferences and Participation Intentions', *Journal of Retailing* (DOI: 10.1016/j.jretai.2010.02.005).

Francese, P.: 2003, 'Top Trends for 2003', *American Demographics* (January), 48-51.

Freestone, O.M. and P.J. McGoldrick: 2008, 'Motivations of the Ethical Consumer', *Journal of Business Ethics* **79**, 445-467.

Geraci, J.C.: 2004, 'What Do Youth Marketers Think about Selling to Kids?', *International Journal of Advertising and Marketing to Children*, **5**(3), 11-17.

Golding, K. and K. Peattie: 2005, 'In Search of a Golden Blend: Perspectives on the Marketing of Fair Trade Coffee', *Sustainable Development* **13**(3), 154-165.

Gorman, P., T. Nelson, and A. Glassman: 2004, 'The Millennial Generation: A Strategic Opportunity', *Organizational Analysis* **12**(3), 255-270.

Greenfield, P. M.: 1998, 'The Cultural Evolution of IQ', in *The Rising Curve: Long-Term Gains in IQ and Other Measures*, ed. U. Neisser (Washington, DC: American Psychological Association), pp. 81-123.

Greenwald, A.G. and M.R. Banaji: 1995, 'Implicit Social Cognition Research: Attitudes, Self Esteem and Stereotypes', *Psychological Review* **102**(1), 4-27.

Hair, J., R. Anderson, R. Tatham and W. Black: 1998, *Multivariate Data Analysis*, 5<sup>th</sup> ed., (Prentice-Hall, Upper Saddle River, NJ).

Hall, H.: 2009, 'Corporate and Individual Giving: What to Expect in Coming Months', **21**(9), 3.

Hall, K.L. and J.S. Rossi: 2008, 'Meta-Analytic Examination of the Strong and Weak Principles across 48 Health Behaviors', *Preventive Medicine*, **46**, 266-274.

Hansen, U. and U. Schrader: 1997, 'A Modern Model of Consumption for a Sustainable Society', *Journal of Consumer Policy* **20**(4), 443-468.

Henrie, K.M. and D.C. Taylor: 2009, 'Use of Persuasion Knowledge by the Millennial Generation', *Young Consumers: Insight and Ideas for Responsible Marketers*, **10**(1), 71-81.

Hira, N.A., 2007, 'Attracting the Twentysomething Worker', *Fortune* **May**(15).

Howe, N. and W. Strauss: 2000, *Millennials Rising: The Next Great Generation* (Vintage Books, New York).

*Jakarta Post*: 2008, RI's growing climate change challenges, 20 December, <http://www.thejakartapost.com/news/2010/12/20/ri%E2%80%99s-growing-climate-change-challenges.html>.

Janis, I.L. and L. Mann: 1977, *Decision Making: A Psychological Analysis of Conflict, Choice and Commitment* (The Free Press, New York).

Jonas-Dwyer, D. and R. Pospisil: 2004, *The Millennial Effect: Implications for Academic Development*, Report for HERDSA, Australia.

Jones, T.M.: 1991, 'Ethical Decision-Making by Individuals in Organizations: An Issue-Contingent Model', *Academy of Management Review*, **16**, 366-395.

- Kahle, L.R.: 1995b, 'Observations: Role-relaxed Consumers: Empirical Evidence', *Journal of Advertising Research*, **35**(May/June), 59-62.
- Kallgren, C.A., R.R. Reno, and R. Cialdini: 2000, 'A Focus Theory of Normative Conduct: When Norms Do and Do Not Affect Behavior,' *Personality and Social Psychology Bulletin*, **26** (8), 1002-12.
- Kotler, P. and N. Lee.: 2005, *Corporate Social Responsibility. Doing the Most Good for Your Company and Your Cause* (Wiley, Hoboken, NJ).
- Kozinets, R.V. and J.M. Handelman: 1998, 'Ensouling Consumption: A Netnographic Exploration of the Meaning of Boycotting Behavior', in *Advances in Consumer Research*, Vol. 25, ed. A. Joseph and H. Wesley (Association for Consumer Research: Provo, UT), pp. 475-480.
- Krebs, D. L., S.C. Vermeulen, and K. Denton: 1991, 'Competence and Performance in Moral Judgment: From the Ideal to the Real', *Moral Education Forum* **16**, 7-22.
- Lancaster, L., and D. Stillman: 2002, *When Generations Collide: Who They Are, Why They Clash. How to Solve the Generational Puzzle at Work* (Collins Business: New York).
- Langeland, L.: 1998, 'On Communicating the Complexity of a Green Message', *Greener Management International* **25**, 81-91.
- Low, W. and E. Davenport: 2005, 'Has the Medium (Roast) Become the Message? The Ethics of Marketing Fair Trade in the Mainstream', *International Marketing Research* **22**(5), 494-511.
- Newholm, T.: 2005, 'Case Studying Ethical Consumers', in *The Ethical Consumer*, eds. R. Harrison, T. Newholm, and D. Shaw (Sage: London), pp. 107-124.
- Newholm, T. and D. Shaw: 2007, 'Studying the Ethical Consumer: A Review of Research', *Journal of Consumer Behavior* **6**, 253-270.
- Noble, S.M., D.L. Haytko and J. Phillips: 2009, 'What Drives College-Age Generation Y Consumers?', *Journal of Business Research* **62**, 617 - 628.
- Nowak, L., L. Thach and J.E. Olsen: 2006, 'Wowing the Millennials: Creating Brand Equity in the Wine Industry', *Journal of Product and Brand Management* **15**(5), 316-323.
- Oumlil, A. and J. Balloun: 2009, 'Ethical Decision-Making Differences Between American and Moroccan Managers', *Journal of Business Ethics* **8**(4), 457-478.
- Ozcaglar-Toulouse, N., D. Shaw, and E. Shiu: 2006, 'In Search of Fair Trade: Ethical Consumer Decision Making in France', *International Journal of Consumer Studies* **30** (5), 502-514.

- Pendergast, D.: 2007, 'The MilGen and Society', in *Being a Millennial Adolescent: What Do Teachers Need to Know?*, eds. N. Bahr and D. Pendergast (Camberwell: Australian Council for Educational Research), <http://shop.acer.edu.au/acershops/product/0864316933>.
- Phillips, C.: 2007, *The Millennial Handbook: A Snapshot Guide to Everything Gen Y* (Brand Amplitude: South Bend, IN).
- Prochaska, J. and C. DiClemente: 1984, *The Transtheoretical Approach: Crossing Traditional Boundaries of Therapy* (Homewood, IL: Dow Jones-Irwin).
- Ramsey, R.P., G.W. Marshall, M.W. Johnston, and D.R. Deeter-Schmelz: 2007, 'Ethical Ideologies and Older Consumer Perceptions of Unethical Sales Tactics', *Journal of Business Ethics* **70**, 191-207.
- Rawwas, M.: 2001, 'Culture, Personality and Morality: A Typology of International Consumers' Ethical Beliefs', *International Marketing Review* **18**(2), 188-211.
- Roberts, J.A.: 1996, 'Green Consumers in the 1990s: Profile and Implications for Advertising', *Journal of Business Research* **36**, 217-231.
- Scholtens, B. and L. Dams: 2007, 'Cultural Values and International Differences in Business Ethics', *Journal of Business Ethics* **75**(3), 273-284.
- Schultz, P.W.: 1999, 'Changing Behavior with Normative Feedback Interventions: A Field Experiment of Curbside Recycling', *Basic and Applied Social Psychology*, **21**, 25-36.
- Sen, S., C.B. Bhattacharya, and D. Korschun: 2006, 'The Role of Corporate Social Responsibility in Strengthening Multiple Stakeholder Relationships: A Field Experiment', *Academy of Marketing Science Journal* **34**, 158.
- Singhapakdi, A., S.J. Vitell, and K.L. Kraft, 1996, 'Moral Intensity and Ethical Decision-Making of Marketing Professionals', *Journal of Business Research* **36**(3), 245-255.
- Smith, B.: 2011, 'Who Shall Lead Us? How Cultural Values and Ethical Ideologies Guide Young Marketers' Evaluations of the Transformational Manager-Leader', *Journal of Business Ethics*, (DOI: 10.1007/s10551-010-0701-0).
- Srnka, K. J.: 2004, 'Culture's Role in Marketers' Ethical Decision Making: An Integrated Theoretical Framework', *Academy of Marketing Science Review*, **2004**(1), 1.
- Sujansky, J. G. and J. Ferri-Reed: 2009. *Keeping the Millennials: Why Companies Are Losing Billions in Turnover to this Generation—and What to Do About It* (John Wiley & Sons: Hoboken, NJ).
- Thøgersen, J.: 2007, 'Social Norms and Cooperation in Real-Life Social Dilemmas', *Journal of Economic Psychology* **29**, 458-472.

Tuomela, S. : 2010, 'Marketing to Millennials in Virtual Community–SME Perspective Applied', unpublished Master's Thesis, Aalto University, [http://hsepubl.lib.hse.fi/EN/ethesis/pdf/12326/hse\\_ethesis\\_12326.pdf](http://hsepubl.lib.hse.fi/EN/ethesis/pdf/12326/hse_ethesis_12326.pdf).

United Nations Department of Economic and Social Affairs, Programme on Youth: 2005, *World Youth Report 2005. Young People Today, and in 2015* (United Nations: New York).

Varadarajan, P.R. and A. Menon: 1988, 'Cause-Related Marketing: A Coalignment of Marketing Strategy and Corporate Philanthropy', *Journal of Marketing* **52**(January), 58-74.

Vitell, S.J.: 2003, 'Consumer Ethics Research: Review, Synthesis and Suggestions for the Future', *Journal of Business Ethics* **43**(1/2), 33-47.

Vitell, S.J., A. Singhapakdi, and J. Thomas: 2001, 'Consumer Ethics: An Application and Empirical Testing of the Hunt-Vitell Theory of Ethics,' *Journal of Consumer Marketing* **18**(2), 153-178.

Walsh, G., L.M. Hassan, E. Shiu, J.C. Andrews, and G. Hastings: 2010, 'Segmentation in Social Marketing', *European Journal of Marketing* **44**(7/8), 1140-1164.

Webb, D.J., C.L. Green, and T.G. Brashear: 2000, 'Development and Validation of Scales to Measure Attitudes Influencing Monetary Donations to Charitable Organizations', *Journal of the Academy of Marketing Science* **28**(2), 299-309.

Zemke, R., C. Raines, and B. Filipczak: 2000, *Generations at Work: Managing the Clash of Veterans, Boomers, Xers, and Nexters in Your Workplace* (New York: AMACOM American Management Association).

**Table I**  
**Factor Analysis of Motivational Statements**

	Australian Sample				Indonesian Sample			
	Personal Negative	Social Positive	Personal Positive	Social Negative	Personal Negative	Social Positive	Personal Positive	Social Negative
It would help if people bought from firms that address this issue.		.82				.81		
It would be better for everyone in the long run if people favored products that address this issue.		.85				.81		
People could make fairer choices if they were aware of which companies had high ethical principles regarding this issue.		.71				.55		
This is an issue that I like to be associated with.			.68				.52	
People who matter to me would respect me for being concerned about this issue.			.78				.78	
My friends are concerned about this issue.			.81				.79	
Having to take account of this issue would make shopping less convenient for people.	.64				.66			
It would make shopping less convenient if I had to choose only from products that support this issue.	.80				.85			
People's choices would be unreasonably restricted by the removal of products that disregard this issue.	.74				-	-	-	-
It would take the pleasure out of shopping if I had to choose only from products that support this issue.	.68				.79			
It would be too much hassle to buy only from businesses that do not violate this issue.	.63				.62			
People are too busy today to be concerned with this issue.				.83				.83
People might think it was a waste of time to try to influence big business over this issue.				.79				.72
Alpha	0.71	0.76	0.73	0.6*	0.74	0.67	0.63	0.51*
Variance explained	62%				63%			

\* Two-item factor, with correlation provided.

**Table II**  
**Factor Analysis of Conformity Motivation**

	Australia		Indonesia	
	Peer impression	Outward appearance	Peer impression	Outward appearance
How elegant and attractive a product is, is as important as how well it works.		.87		.73
It is important that others think well of how I dress and look.		.79		.77
If I were to buy something expensive, I would worry about what others would think of me.	.76		.74	
I buy brands that will make me look good in front of my friends.	.78		.53	
When I buy the same things my friends buy, I feel closer to them.	.76		.79	

**Table III**  
**Consideration of Attributes at Purchase**

Attribute Considered at Purchase	Australia		Indonesia		t-Value ( <i>p</i> )
	Mean (rank)	Standard Deviation	Mean (rank)	Standard Deviation	
Price	4.2 (1)	.87	4.0 (2)	.95	4.3 (0.000)
Quality	4.1 (2)	.87	4.4 (1)	.80	5.3 (0.000)
Convenience	4.0 (3)	.93	3.0 (6)	1.05	16.1 (0.000)
Brand	3.6 (4)	1.00	3.7 (3)	.93	2.9 (0.003)
Packaging	3.3 (5)	1.03	3.2 (5)	1.06	2.6 (0.009)
Ingredients	3.3 (6)	1.20	3.7 (4)	1.14	4.5 (0.000)
What charity it supports	2.8 (7)	1.19	2.7 (7)	1.07	0.7 (0.488)
Whether it supports a charity	2.8 (8)	1.17	2.7 (8)	1.01	1.1 (0.266)

Notes: Five-point scale, 1 = Not considered at all, 5 = Considered to a great extent.

**Table IV**  
**Comparison of Motivational statements across Issues**  
**a. Australian Sample**

	Access to clean drinking water in the third world		Health		Environmental damage		Local problems (in Australia)		F (p)	Mean across issues (Rank)	
<i>Personal Positives</i>	Mean	(Rank)	Mean	(Rank)	Mean	(Rank)	Mean	(Rank)			
This is an issue that I like to be associated with.	4.73	(5)	5.13	(4)	4.87	(4)	4.32	(9)	67.6 (0.000)	4.76	(4)
People who matter to me would respect me for being concerned about this issue.	4.59	(9)	4.81	(5)	4.64	(6)	4.31	(10)	47.7 (0.000)	4.59	(7)
My friends are concerned about this issue.	3.99	(13)	4.63	(7)	4.74	(9)	3.87	(13)	89.7 (0.000)	4.31	(10)
<i>Social Positives</i>											
It would help if people bought from firms that address this issue.	5.21	(2)	5.45	(2)	5.24	(3)	4.70	(4)	75.5 (0.000)	5.15	(2)
It would be better for everyone in the long run if people favored products that address this issue.	5.31	(1)	5.64	(1)	5.51	(1)	4.95	(2)	79.3 (0.000)	5.35	(1)
People could make fairer choices if they were aware of which companies had high ethical principles regarding this issue.	5.15	(3)	5.26	(3)	5.25	(2)	4.95	(1)	24.9 (0.000)	5.15	(2)
<i>Personal Negatives</i>											
Having to take account of this issue would make shopping less convenient for people.	4.18	(12)	4.19	(10)	4.32	(10)	4.16	(12)	5.4 (0.01)	4.21	(12)
It would make shopping less convenient if I had to choose only from products that support this issue.	4.87	(4)	4.68	(6)	4.74	(5)	4.75	(3)	6.6 (0.000)	4.76	(4)
People's choices would be unreasonably restricted by the removal of products that disregard this issue.	4.65	(6)	4.61	(8)	4.57	(7)	4.56	(6)	2.08 (0.102)	4.60	(6)
It would take the pleasure out of shopping if I had to choose only from products that support this issue.	4.22	(11)	4.17	(11)	4.16	(12)	4.19	(11)	0.81 (0.484)	4.19	(12)

It would be too much hassle to buy only from businesses that do not violate this issue.	4.60	(8)	4.46	(9)	4.520	(8)	4.61	(5)	6.53 ( <b>0.000</b> )	4.33	(9)
<b>Social Negatives</b>											
People are too busy today to be concerned with this issue.	4.63	(7)	4.10	(12)	4.30	(11)	4.47	(7)	44.1 ( <b>0.000</b> )	4.54	(8)
People might think it was a waste of time to try to influence big business over this issue.	4.54	(10)	4.06	(13)	4.10	(13)	4.37	(8)	46.7 ( <b>0.000</b> )	4.27	(11)

### b. Indonesian Sample

	Access to clean drinking water in the third world		Health		Environmental damage		Local problems (in Indonesia)		F (p)	Mean across issues (Rank)	
<i>Personal Positives</i>	Mean	(Rank)	Mean	(Rank)	Mean	(Rank)	Mean	(Rank)			
This is an issue that I like to be associated with.	4.63	(5)	5.25	(3)	5.24	(3)	4.82	(4)	27.1 ( <b>0.000</b> )	4.99	(4)
People who matter to me would respect me for being concerned about this issue.	4.44	(7)	4.84	(6)	4.76	(6)	4.56	(7)	11.6 ( <b>0.000</b> )	4.65	(7)
My friends are concerned about this issue.	4.47	(6)	4.87	(5)	4.77	(5)	4.65	(6)	10.6 ( <b>0.000</b> )	4.69	(6)
<b>Social Positives</b>											
It would help if people bought from firms that address this issue.	5.39	(2)	5.49	(2)	5.33	(2)	5.25	(2)	1.7 (0.169)	5.37	(2)
It would be better for everyone in the long run if people favored products that address this issue.	5.41	(1)	5.68	(1)	5.62	(1)	5.32	(1)	6.6 ( <b>0.000</b> )	5.51	(1)
People could make fairer choices if they were aware of which companies had high ethical principles regarding this issue.	4.80	(3)	5.22	(4)	5.12	(4)	5.05	(3)	11.2 ( <b>0.000</b> )	5.05	(3)
<b>Personal Negatives</b>											
Having to take account of this issue would make shopping less convenient for people.	3.19	(12)	3.38	(12)	3.33	(12)	3.37	(12)	2.7 (0.48)	3.36	(12)
It would make shopping less convenient if I had to choose only from products that support this issue.	3.60	(11)	3.68	(11)	3.63	(11)	3.63	(11)	0.46 (0.688)	3.64	(11)

It would take the pleasure out of shopping if I had to choose only from products that support this issue.	3.88	(10)	4.02	(10)	4.04	(10)	3.96	(10)	2.1 (0.106)	3.98	(10)
It would be too much hassle to buy only from businesses that do not violate this issue.	4.29	(8)	4.38	(8)	4.30	(8)	4.37	(8)	0.77 (0.504)	4.33	(8)
<b><i>Social Negatives</i></b>											
People are too busy today to be concerned with this issue.	4.71	(4)	4.76	(7)	4.71	(7)	4.70	(5)	0.34 (0.775)	4.72	(5)
People might think it was a waste of time to try to influence big business over this issue.	4.16	(9)	4.07	(9)	4.11	(9)	4.02	(9)	1.24 (0.293)	4.09	(9)

**Table V**  
**Correlation of Motivational Statement Ranks Across Issues**

	Australia			Indonesia		
	Clean Water	Health	Environmental Damage	Clean Water	Health	Environmental Damage
Health	.73			.94		
Environmental damage	.84	.97		.94	1.0	
Local problem	.89	.51	.67	.99	.97	.97

Notes: All correlations are Spearman rank correlations and are significant at the .001 level.

**Table VI****Difference in Awareness and Concern Between Countries**

<b>Awareness and Concern</b>	<b>Australia</b>		<b>Indonesia</b>		<b>t-Value (p)</b>
	<b>Mean (rank)</b>	<b>Std. Deviation</b>	<b>Mean (rank)</b>	<b>Std. Deviation</b>	
Health	4.07 (1)	1.08	3.91 (1)	.955	2.44 (0.015)
Climate change	3.48 (3)	1.14	3.86 (2)	1.010	-5.5 (0.000)
Environmental damage	3.77 (2)	1.13	3.80 (3)	.996	-0.44 (0.66)
Local problems	3.29 (5)	1.17	3.33 (4)	.913	-0.58 (0.56)
Problems in third world	3.69 (4)	1.21	2.80 (5)	.943	12.53 (0.000)

**Table VII**

**Description of Clusters**

		Australian Clusters			Indonesian Clusters		
		Reserved Social Conscience	Indifferents	Committed	Reserved Social Conscience	Indifferents	Committed
Motivation*	Social, positive motivation	5.7	4.3	5.5	5.6	4.4	5.7
	Personal, positive motivation	5.0	3.7	4.9	5.1	3.7	5.3
	Social, negative motivation	5.1	4.5	3.2	5.6	3.8	3.2
	Personal, negative motivation	5.0	4.6	3.6	4.9	3.9	3.9
Attitude to helping others*	Attitude to helping others	6	5	6	5.9	5.0	6.0
Conformity	Peer conformity	3.4	3.4	2.96			
	Awareness and concern						
Attributes considered	Health	4.3	3.8	4.2	4.0	3.6	4.0
	Environmental damage	4	3.3	4	4.0	3.6	3.8
	Climate change	3.6	3.1	3.7	4.0	3.6	3.9
	Problems in third world	4	3.1	4	2.9	2.6	2.8
	Local problems	3.6	2.95	3.3	-	-	-
	Ingredients	3.4	3.2	3.4	-	-	-
	Price	4.3	4.1	4.2	-	-	-
	Convenience	4.1	3.95	3.9	-	-	-
	If supports charity	3	2.3	3	2.8	2.3	2.9
	What charity supported	3	2.45	2.9	2.9	2.3	2.9
Behavior and Demographics	Male/female %	47/53	60/40	41/59	50.3/49.7	71.4/28.6	57.1/42.9
	Not buy/buy %	8/92	19/81	6/94	6/94 <sup>#</sup>	11/89 <sup>#</sup>	5/95 <sup>#</sup>
	% Buy monthly or more	35	27	45	20.4 <sup>#</sup>	22.3 <sup>#</sup>	14.2 <sup>#</sup>
	% Buy only when feel like it	37	52	36	28.9 <sup>#</sup>	37.2 <sup>#</sup>	34.9 <sup>#</sup>
	<b>n</b>	<b>301</b>	<b>263</b>	<b>230</b>	<b>161</b>	<b>105</b>	<b>112</b>

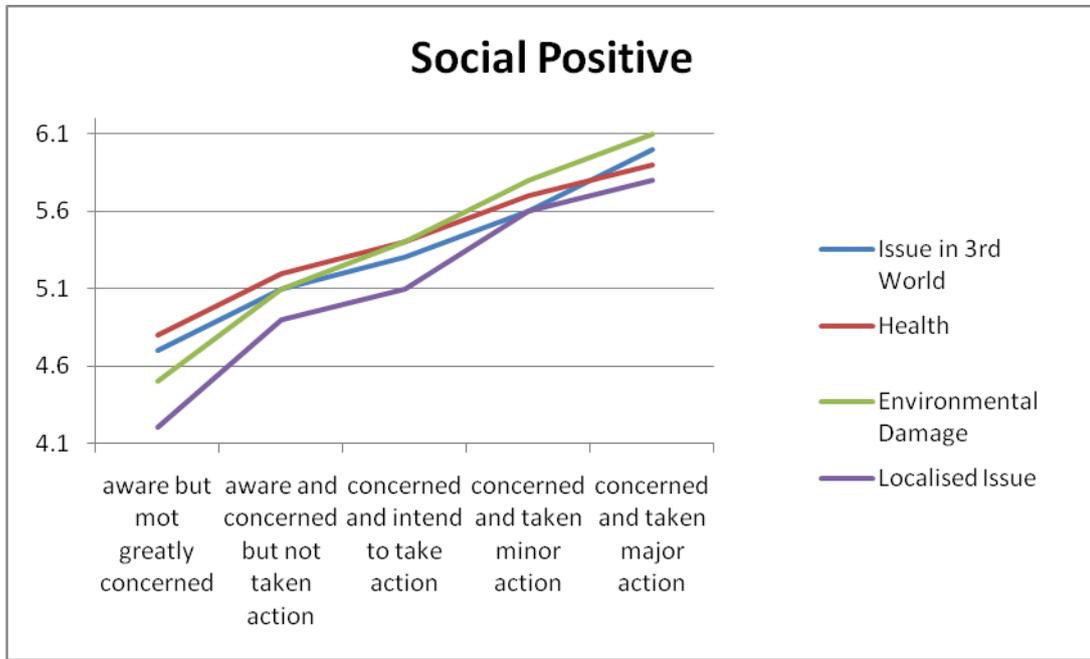
Notes: For Australia, differences are significant at .001 level; for Indonesia, differences are significant at .05 level, except for those marked with a #.

\*Used as bases for the clustering.

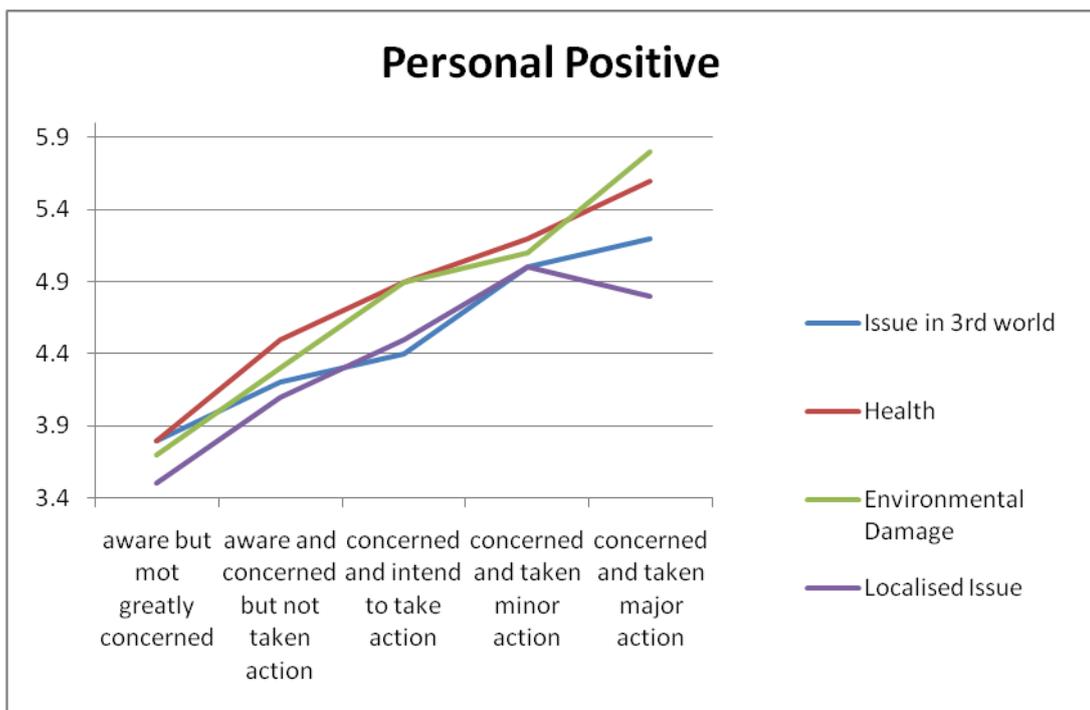
**Figures 1–4**

**Motivation by Stage of Awareness: Australian Sample**

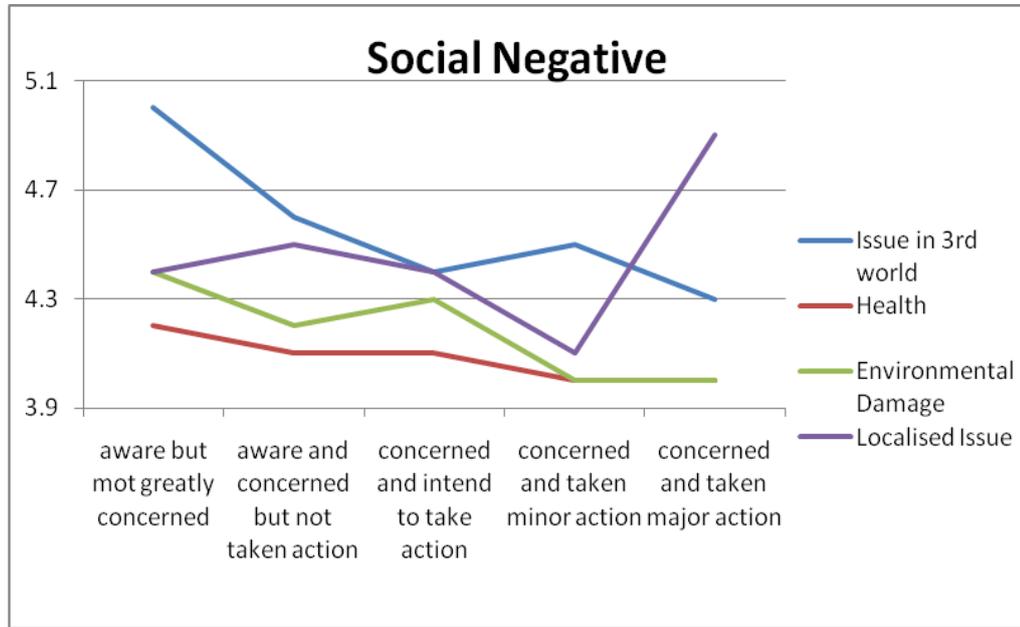
**Figure 1**



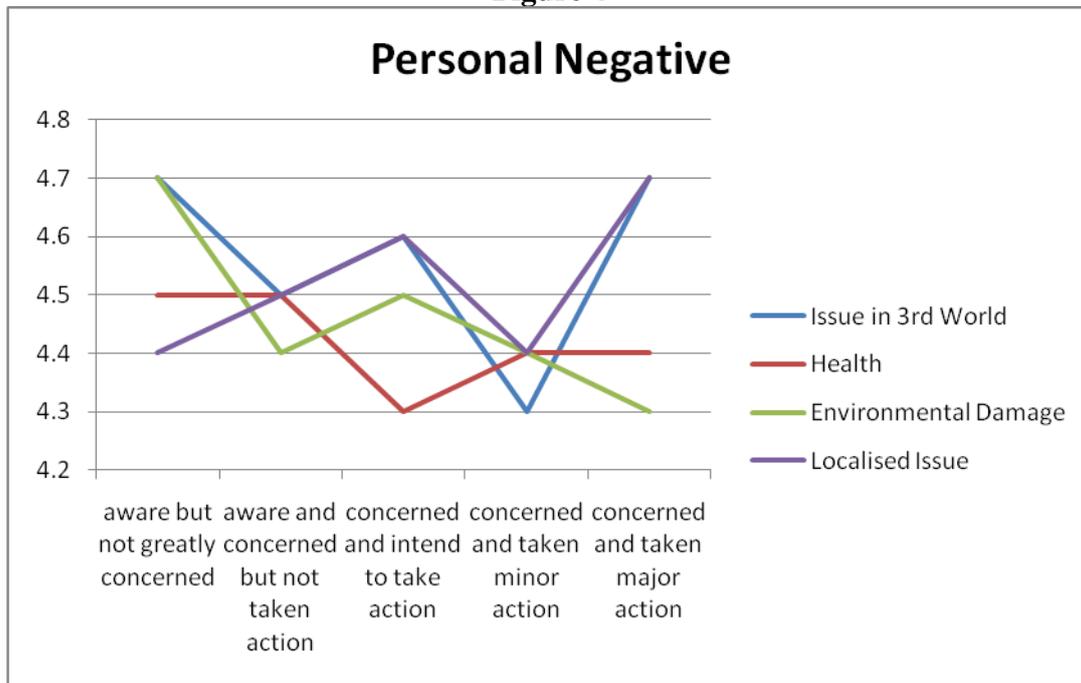
**Figure 2**



**Figure 3**



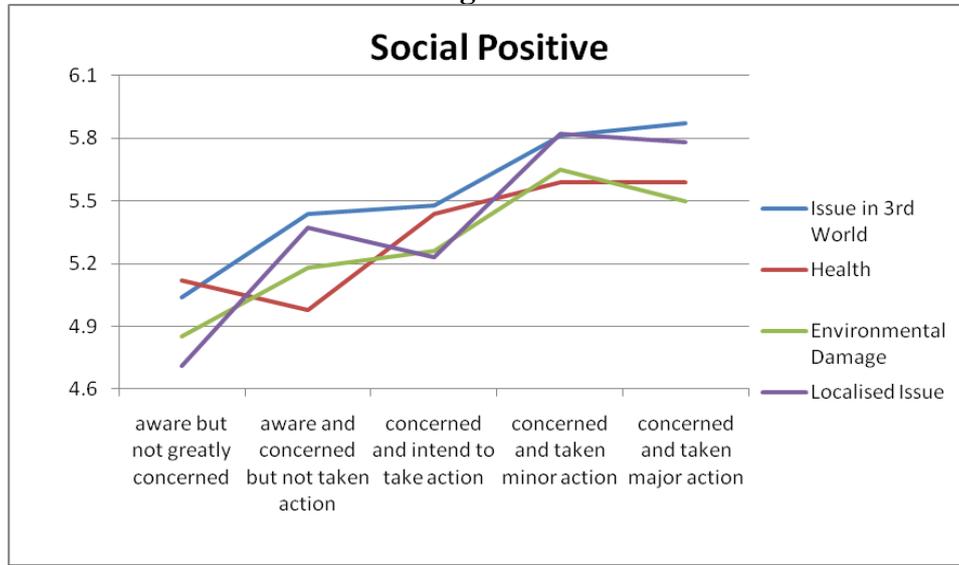
**Figure 4**



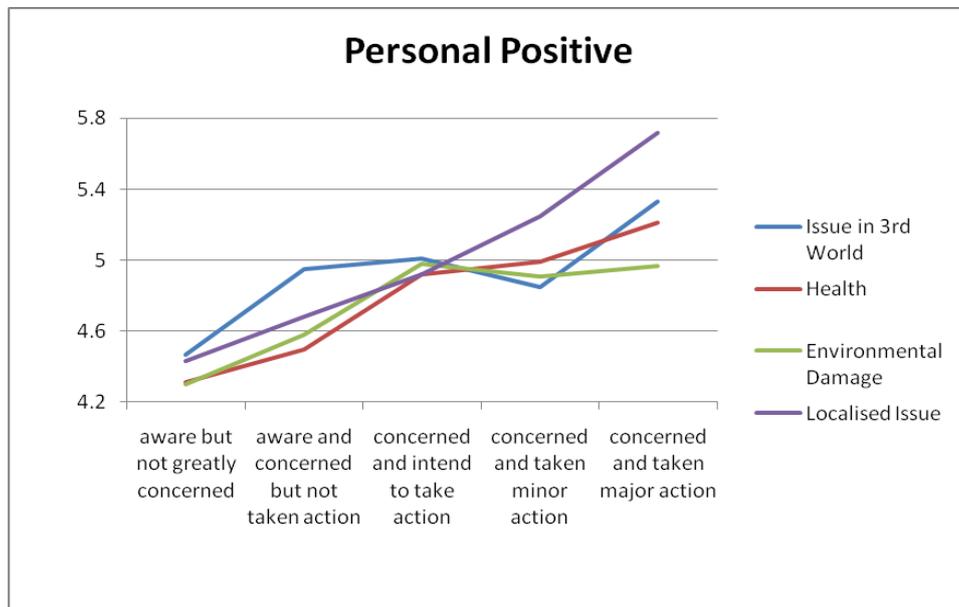
**Figures 5–8**

**Motivation by Stage of Awareness: Indonesian Sample**

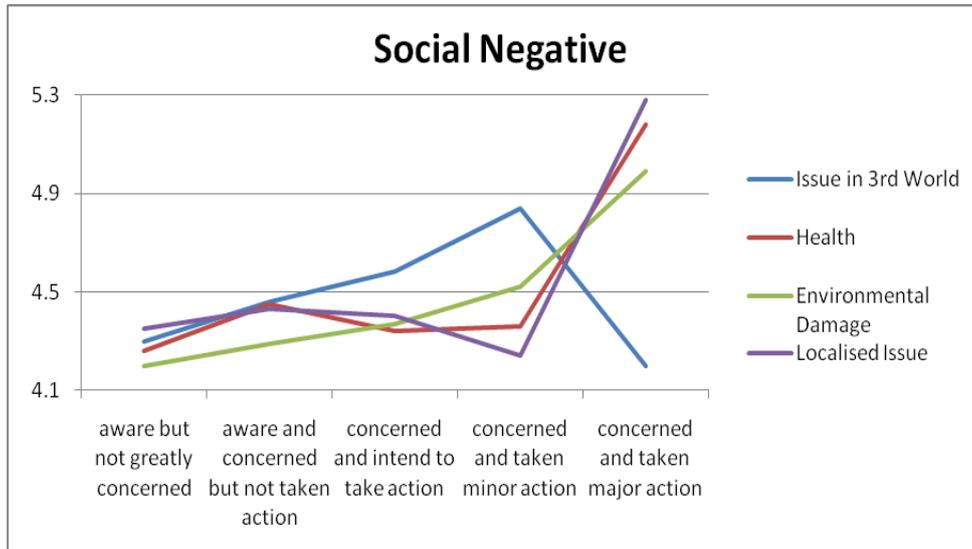
**Figure 5**



**Figure 6**



**Figure 7**



**Figure 8**

