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## **Executive Summary**

Our thesis focuses on the behavior of the Danish consumers when faced with CSR certified fashion. The aim is to investigate and understand the consumers in depth, creating a base for business recommendations to fashion companies who wish to utilize the concept of CSR in their marketing communication program.

Through the investigation of Postmodernism and Hypermodernism it becomes clear that with the emerging Hypermodernism a change in purchase motivations has occurred; consumption becomes about consuming for the sake of emotions and self-gratification. In contemporary society, both -isms exist and consumers can possess characteristics from both, resulting in a *Hybridmodern* consumer, however, within the fashion industry Postmodernism seem to be the major influencer, creating a challenge for CSR certified fashion.

The empirical findings indicate that the degree of influence from Postmodernism and Hypermodernism depends on especially three factors: social setting, consumption situation and product category, meaning that consumers may draw from one or both -isms depending on the purchase situation. In addition, our findings also indicate a relation between Hypermodernism and female consumers, a relation which increases in a social setting. Furthermore, our investigation reveals that CSR may not have the ability to act as a product attribute in relation to branding, as it is not a motivation factor for paying extra for a fashion product. However, the willingness to purchase CSR certified fashion seems to increase along with social consensus, meaning that consumers' social setting becomes important for the success of CSR certified fashion.

The prospects for potential business implications are found complex due to the *Hybridmodern* consumers and certain areas require further investigation, however our recommendation based on this project is to target females with the most hypermodern traits. Even though this segment may be limited within the fashion industry it is viewed as having the most long-term potential. In addition, CSR has to become a part of the whole company identity to facilitate authenticity, which is the key to legitimacy.

The thesis also recognizes that the empirical findings have limits in relation to generalization. As the focus has been on understanding the importance of the social setting in depth, only qualitative research has been employed.

# **Part I: Introduction and Methodology**

## **Chapter 1: Introduction**

### **1.1 Introduction**

The overall societal Discourse has undergone a change, placing Corporate Social Responsibility on the top of the agenda, both in politics and business as well as on a more individual level. It has gained ground in almost every industry generating an increasing demand in sustainable and environmental friendly products. The fashion industry is no exception; more fashion designers use recyclable material or organic cotton to manufacture their collections, even the large chains have become more ethically conscious of the materials and the production chain. Corporate Social Responsibility is still a point of differentiation in the fashion industry. It is merely used as a part of the branding strategy by few companies, and only on very few collections, leaving many consumers to think whether it is real or just a marketing stunt to increase sales, which questions the legitimacy. Nevertheless, consumers are becoming more and more aware of what they consume and many start to prioritize sustainable and environmental-friendly alternatives to the processed and chemically manufactured products.

However, Corporate Social Responsibility is adding to an already large palette of attributes. This gives the consumers even more to think about in their decision-making, which often creates Cognitive Dissonance in their mind.

Through our investigation of Postmodernism and Hypermodernism it becomes clear that reasons for purchasing have changed; consumption has become more about consuming for the sake of the individual's emotions and self-gratification, whereas the Postmodern consumer consumes to show social status. In contemporary society, both types exist and one individual often possesses characteristics from both, as consumers make different choices in different purchase situations. This project investigates the fashion industry, as this is an industry that serves consumers' most selfish purchase decisions. Although many fashion brands try to be sustainable, consumers still purchase it for selfish reasons. So, what happens if a fashion brand positioned itself on the social factor of Corporate Social Responsibility, i.e. doing something socially responsible that would only benefit others? Is it possible to combine selfish consumption; fashion products, with the most selfless act, namely helping others? This project is based on the hypothesis that it is plausible and through expert interviews and in-

depth consumer interviews we will investigate if the Danish consumer is ready to purchase a fashion product based and branded on conducting socially responsible actions for the people manufacturing the clothes, either through higher wages, improvements of the working conditions, establishing education centres, improving health care etc. However, media and politics also take the environmental spin on Corporate Social Responsibility, therefore we find it necessary to differentiate between the social and environmental aspect, hence, from now on, Corporate Social Responsibility means only socially responsible initiatives in relation to people (cf. 2.6 Definitions). Through the interviews and theoretical analysis, we attempt to find out exactly how such a product should be branded and communicated.

As a part of the project, we will use the case about Noko Jeans (NJ) as a benchmark of how extremely complex it becomes for the consumer when a product is branded on the social factor of CSR and the country of origin, when this is North Korea (NK). NJ was the result of three Swedes' collaboration with NK of producing 1100 pairs of black jeans, which were to be sold in the Western world. The money would be given to the NK workers, who produced the jeans in order to improve their conditions of life. The brand has been widely criticized and as a consequence it is only sold online, because no department stores wanted to be seen as supporting the NK regime.

The fusion of CSR and fashion has without a doubt created a complexity in the decision-making process although it has been on the societal agenda for a while. The fact that fashion is key in identity creation already opens up for several issues for the consumer and now, CSR is slowly becoming a part of this. Also, companies are challenged in their way of conducting business and how to communicate their particular CSR initiatives to the consumers in a way that does not increase Cognitive Dissonance. These above-mentioned factors and challenges in the area of CSR certified fashion lead us to our Research Question and Sub-Questions:

## **1.2. Research Question**

How does the Danish consumer relate to the combination of fashion and CSR and is it possible to brand successfully?

### **1.2.1 Sub-Questions**

#### 1. Fashion and CSR.

- 1 a. How are CSR and fashion becoming interrelated?
- 1 b. Why do we see this fusion of CSR and fashion?

#### 2. Decision-making.

2. a. How does legitimacy affect decision-making?

#### 3. Branding.

- 3.a. How can a company obtain legitimacy through branding?
- 3.b. Is it possible to successfully brand CSR certified fashion?

## **1.3 Corporate Social Responsibility – Before & Now**

The concept of Corporate Social Responsibility has somewhat longer history than most would think, as it dates back to the early 1950s with Howard Bowen's book "Social Responsibilities of the Businessman" (1953)(Carroll, 1999). Later on, in the 1960s, literature on the topic increased significantly, however, it was not until 1970s that the definitions of Corporate Social Responsibility became more specific. Concepts such as corporate social responsiveness and corporate social performance started gaining ground throughout the business world (ibid). Moreover, consumers and governments started questioning what to expect from companies in relation to Corporate Social Responsibility, which led to a narrowing down of the concept and an increasing amount of empirical research in the 1980s (ibid).

The 1990s brought new concepts, which spawned from Corporate Social Responsibility; Stakeholder Theory, business ethics theory, and corporate citizenship were among the most important (ibid). Throughout the 1990s, the media started focusing on Corporate Social Responsibility, leading to several scandals that echoed around the world, such as NIKE's use of Chinese prisoners and children, who produced shoes under terrible working conditions (Greenhouse, 1997), or the scandal of Brent Spar, where Greenpeace and the people stopped Shell from dumping Brent Spar in the sea (Morsing, 1995). Other NGOs were formed at that

time. Fairtrade (Fairtrade.org.uk, 2011) and Oxfam (Oxfam.org, 2011) are among the most renowned. This attention meant that consumers started to gain knowledge about Corporate Social Responsibility, posing a challenge to companies, as the media and the population followed their actions. The enhanced focus and the globalization led to an increased focus on becoming socially responsible, which in 1999 culminated in the formulation of UN Global Compact (Un.org, 1999); a global set of regulations with regard to social and environmental responsibility.

In recent years, companies have gone from using Corporate Social Responsibility as “damage control” to focus more on being proactive by contributing to sustainable economic development, communicating Corporate Social Responsibility internally, supporting the local community and society at large to improve the workers’ quality of life both in terms of what is good for business but also for development (Blowfield, 2005). In 2006, former politician Al Gore created the “Gore Effect” with his documentary “An Inconvenient Truth” (Morton, 2009), a presentation of the climate change and its serious consequences, which made both consumers and companies open their eyes towards this threat. This and a series of other events, such as COP15, put the environment on top of the Corporate Social Responsibility agenda. It however meant that the social aspect lost attention, as the environmental issues took over the Corporate Social Responsibility concept for companies, one of the reasons being that it is an easier topic to communicate (cf. Appendix 3). Besides being the topic of the media, the climate change is also easier to communicate than the social issues around the world, perhaps because it is more tangible and by purchasing e.g. organic or limiting waste etc. the consumers feel that they get something in return for their actions (*ibid*).

Today, more and more initiatives help generating focus on the social aspect of Corporate Social Responsibility. Large NGOs have gained momentum both in terms of food, but also clothing. Moreover, the documentary “Blod, Sved & T-Shirts”, which is also used in this project, has created awareness around the horrible working conditions that Indian clothing manufacturers must put up with and also the pressure of providing food to yourself and an eventual family on a day-to-day basis (Dr.dk, 2011).

One of the latest news in terms of Corporate Social Responsibility related fashion is the victory of Danish fashion company ”A Question Of”, who won DANSK Fashion Awards Etiske Pris, an award that goes to fashion companies, which have creates attention towards ethics in the fashion industry (csr.dk, 2011). Besides creating attention towards social

Corporate Social Responsibility, all the clothing is produced from GOTS certified organic cotton and manufactured under working conditions in Tanzania and India that are approved by Fairtrade (*ibid*). In extension to this, Fairtrade in Denmark has posted that clothing items made by Fairtrade cotton has increased more than 15%. This is a result of Fairtrade producing more and more fashion clothing, e.g. by Bestseller and Top Shop, as well as socially responsible clothing is becoming increasingly popular (Fairtrends.dk, 2001). In conclusion, the S is beginning to come back into Corporate Social Responsibility, however it seems that it is mainly driven by the consumers, as they must be more critical towards the companies (cf. Appendix 4). Moreover, linking the social aspect to fashion products poses some challenges, which we will address in our project.

## **Chapter 2: Methodology**

The purpose of this project is to investigate how the Danish consumers relate to a combination of CSR and fashion and how this combination affects their decision-making process in a given purchase situation. Therefore, we use the qualitative research method, as we want to uncover the consumers' specific views within this correlation. Further, the insights gained will be used to determine whether or not it is possible to brand a fashion product explicitly on CSR and if so, how this could be done. Thus, the scientific purpose of our project becomes exploratory as we try to explain how a company can brand their fashion product on emphasizing CSR.

### **2.1 Theories**

Fashion and CSR are seldom interrelated in branding, hence only few models and theories are found to facilitate these areas. We therefore find it necessary to adjust a theoretical framework to our project. Hence, our project takes on a somewhat deductive approach in the construction of a *revised* theoretical framework, based on the same line of reasoning as applied by Sestoft (2010) in her framework: The Specific State-form and Life-mode Consumption Theory (SSLCT), which takes on a cultural dialectic approach when researching consumer studies.

As our point of departure has been the SSLCT we have partly chosen theories within this frame of reference, looking to supply it with theories that cover areas that the SSLCT framework does not, hence theories within the perspectives of both socio-psychology and branding. In line with this, our *revised* theoretical framework may not be representative, as the SSLCT framework has been both our point of departure and point of reference in choosing additional theories. Alternatively, we could have chosen to take departure in McCracken's (1986) Meaning Transfer Model, as it facilitates movement of meaning in relation to products through various instruments of meaning transfer e.g. fashion systems and possession rituals. However useful, we argue that his model omits an important aspect in relation to contemporary society, namely a dialectic approach when assessing the meaning and values of a given product, so, even though we could apply a two way interaction of the meaning locations elements within his model, it would still leave us with a dualistic model.

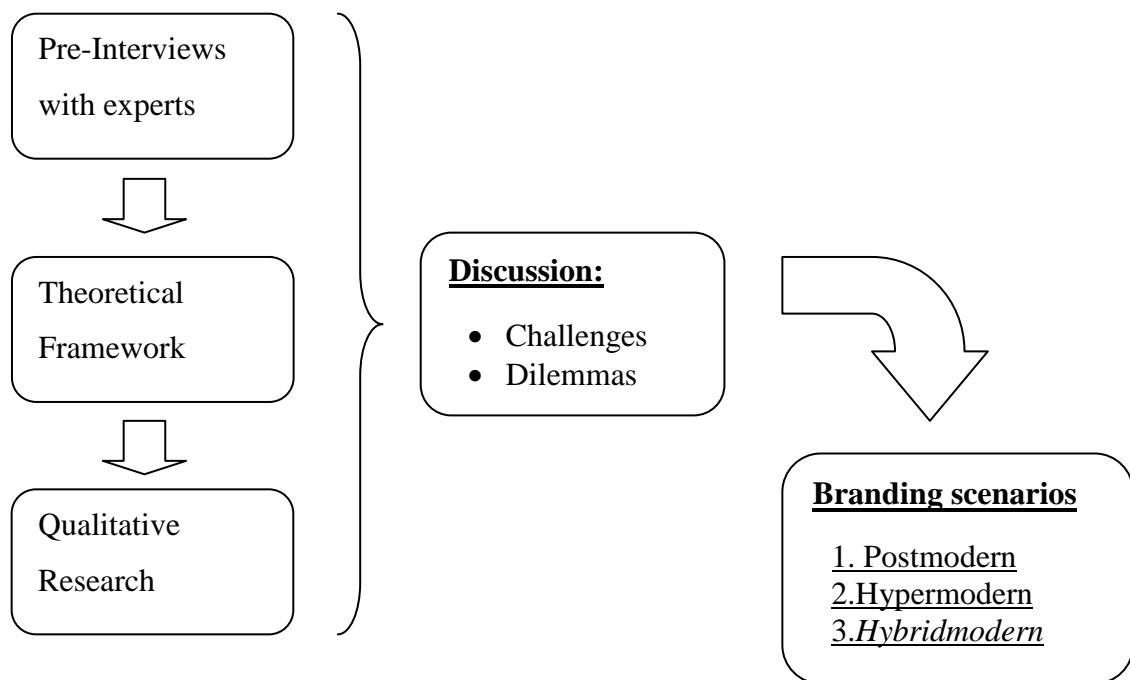
In addition, the field of study regarding CSR and fashion is found very limited, as most literature is found to be concerned with sustainability (the environment) and fashion, hence,

our field of study has not been investigated in depth, leaving us with few models and theories that have actually been constructed within our context. As a consequence, in most of the models used we are forced to have the concept of CSR equal a product attribute in traditional branding sense. This can affect our business implications as traditional product attributes are rarely as complex as the concept of CSR is assumed to be, all else being equal.

### 2.1.1 Project Composition

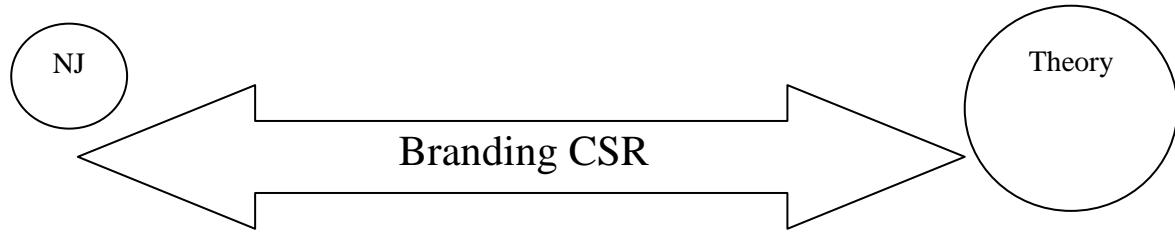
Our project will be constructed in four parts; I: Pre-Interviews with experts, II: Theoretical Framework, III: Qualitative Research and VI: Discussion on possible business implications in terms of possible branding scenarios. The Project Flow Chart below provides a visual overview of the project:

**Figure 1: Project Flow Chart**



Our field of study has not been investigated in depth, thus we apply the case of NJ as a contrast to our theory, because NJ not only brand themselves on CSR but also NK facilitating negative associations. Hence, we argue that NJ is a contrast to traditional branding theory.

**Figure 2: NJ's Position in the Project**



As another precaution to the lack of theoretical literature in this field, we have conducted pre-interviews with experts in order understand the challenges of applying CSR within the fashion industry. Our findings will help us choose a direction in relation to our theoretical framework, as it is not found sufficient enough in the area crucial to our research topic, therefore we create the *revised* theoretical framework.

Next, we present our empirical findings, which are in-depth interviews with Danish consumers. These will be analysed in relation to our *revised* theoretical framework and pre-interviews, creating a reference point for our business implications and possible branding scenarios. Hence, we mainly employ the descriptive research approach for most of the project.

The project takes on a deductive approach, because our *revised* theoretical framework involves general concepts which we will use in trying to reach a more specific conclusion within the scope of our project. Hence, this deductive method acts as a tool for reaching possible branding scenarios within the context of CSR certified fashion.

### **2.1.2 Theoretical Shortcomings**

Our *revised* theoretical framework does not offer an opportunity to locate the two consumer types Postmodern and Hypermodern in relation to our context.

## **2.2 Theory of Science**

Choosing our Theory of Science allows us to conform our empirical findings into main beliefs for explaining our research questions, however, choosing one naturally exclude others. As our point of departure is dialectic reasoning on a methodological level we are dealing with Constructivism, meaning that individual constructions are refined and evaluated in contrast to

one another to reach consensus about some of these constructions (Heldbjerg 2006). However, in relation to the scope of our project we find the social element of these constructions crucial, thus we will employ Social Constructivism as our Theory of Science, which also correlates with our qualitative research method as it puts an emphasis on qualitative evaluations criteria (*ibid*).

Alternatively, we could also have chosen Positivism as our Theory of Science, as we use hypotheses to guide our analysis, meaning that we on a methodological level try to validate or invalidate these hypotheses through our empirical findings (*ibid*). However, Positivism applies an epistemological view that is dualistic and objective (*ibid*), whereas we apply dialectical reasoning in relation to our *revised* theoretical framework. Hence, we find the hermeneutic and dialectic approach of Social Constructivism more appropriate, taking the importance on the social aspect of our Theory of Science into account.

### **2.2.1 Social Constructivism**

Social Constructivism is founded on the thought that one objective reality does not exist; hence reality is not created on the basis of reason, but on a social construction. Social constructivists argue that knowledge and truth equal social constructions and Discourses, where the first is socially created beliefs and the latter is statements using the same concepts, themes, and contexts (Fehler, 2010). These are created through discursive constructs and can be written, oral, a song, a building etc. The Discourses and social constructions strongly influence how people perceive the world and how they act. A true social constructivist would state that anything could be the truth, as long as it is articulated, meaning that the truth is very much dependent on time and place (*ibid*). However, there is always a dominating truth suppressing the others, which is called hegemony, which is what the majority believes to be true (*ibid*).

One of the challenges of applying Social Constructivism is the relativism. However, as we employ a dialectical approach in our analysis embracing the dialectic flow and constant change of the social world by evaluating conflicting viewpoints, this relativism becomes a strength as it looks to understand and interpret the social interactions and their meanings within society.

### **2.2.1.1 Ontological View**

As we apply Social Constructivism as our Theory of Science we take an ontological view that deals with how reality is a social construction. This means that our understanding of reality becomes relative, as reality mirrors many different mental constructions due to the diversity found in the population and their social interactions (Heldbjerg 2006). In continuous of this, concepts such as CSR and fashion becomes socially constructed and can therefore be understood and interpreted in many ways. It is also reflected in our definition of CSR (ibid), as we employ the concept put forward by our focus group from our previous assignment, as they defined CSR as emphasizing the social aspects and not the environmental aspects (cf. 1.1 Introduction). This is done, because consumers are the focal point of our project. Thus, we are not dealing with one reality and universal definitions of these two concepts, but different definitions both in relation to the Individual Level and Societal Level (cf. Chapter 4).

Our qualitative research is based on in-depth interviews with four members of our previous focus group, where a consequence of our ontological view is that the focus group could have constructed a reality in which our in-depth interviews are conducted. Hence, we carry out controlled in-depth interviews in order to eliminate potential bias within our qualitative research and increase its credibility by either validating or invalidating our findings (ibid).

### **2.2.1.2 Epistemological View**

In continuous of our ontological view, our epistemological approach becomes subjective, meaning that objective structures within society are viewed through subjective interpretation. Hence, research is believed to be a result of an interaction between researcher and research object, meaning that the qualitative research cannot be re-created with certainty. As a consequence of this view, concepts applied in our project are not consistent but become subjects to change, as social processes affect them. This means that the content of concepts such as CSR and fashion are subjective to change and can take on different definitions in relation to the Individual and Societal Level (cf. Chapter 4) (ibid).

### **2.2.1.3 Methodological View**

Our methodological view builds on both a hermeneutic and dialectic approach, meaning that individual constructions are elicited and refined hermeneutically, e.g. our in-depth interviews. These are compared and contrasted dialectically through our *revised* theoretical framework with the aim of generating constructions on which there is substantial consensus to make proper recommendations (*ibid*). As mentioned earlier, we find the dialectic approach important in relation to contemporary society, however, it poses some challenges as the context of analysis can become quite complex. Furthermore, applying an hermeneutic approach means that we as researchers interprets our findings through our personal views. This contributes to the constructions of a reality within which our project is both analyzed and interpreted. Therefore, we cannot approach our findings with objectivity to seek a "true reality" such as with Positivism.

## **2.3 Empirical Research**

As our empirical data is collected with the purpose of answering our research questions, the consequence might be limiting our empirical findings, as the scope of our project is both our point of departure and our setting within which we have conducted our research. However, it has been necessary in order for us to conduct targeted research. Further, our epistemological view also means that our empirical data become a product of the interaction between us as researchers and the subjects being researched. This is however an inevitable consequence of our Theory of Science.

However, as we analyse our findings in relation to our *revised* theoretical framework along with dialectic reasoning, we employ the technique of theory triangulation which is an alternative to reliability as its facilitates validation of data through cross-verification from more than two sources (Patton 1999). Hence, we hope to overcome the weakness or intrinsic bias that comes from using only qualitative research. Employing this technique also means that bias created from our epistemological view will become less significant, as we are able to relate our findings to the existing theory used throughout the project, ensuring a broader theoretical significance (Marshall; Rossman, 1999 in Saunders et al, 2007).

### **2.3.1 Company Interview**

We have tried to contact NJ by email in an attempt to get further insights into the company, thoughts about the future, and eventual activities they have done in order to promote their brand, unfortunately in vain. This has however not jeopardized the project, as we merely use the NJ case as an extreme example of branding a product on CSR and how it affects the consumer's decision-making process when a political issue is included in the communication of a brand, which in this case is the employment of the country of origin.

### **2.3.2 Expert Interviews**

Due to our initial research showing a very limited approach to CSR (cf. 2.6 Definitions), we decided to conduct our expert interviews early on in our process. The benefits from doing so were the insights we gained, which helped guide our further research as well as inspiring our theoretical approach. It is however crucial to mention that we primarily utilize the expert interviews as inspiration to create an analytical framework, as this field of study has not previously been conducted, leaving us with rather limited secondary sources. Therefore, as our own insights were quite limited, we were very dependent on the knowledge put forward by the interviewees.

The purpose of our in-depth expert interviews was to gain preliminary insights into three aspects relating to the scope of our project: CSR, fashion, and future trends in this area. Although the main advantage of this method is the richness of the data collected and the ability to ask probing questions, the main disadvantage is the lack of generalization. Thereby, the meaning and ideas put forward by our experts might not be shared by the general public, i.e. the consumers, as it is assumed that our experts are somewhat biased within their field.

With our limited insights into the abovementioned areas, we found it difficult to locate prospective respondents. Ideally, respondents that have CSR, fashion or future trends as their expert field of study, along with insight into the other areas were preferred. However, after several requests to qualified respondents such as MacKinney-Valentin, whose theory we utilize in our project, we ended up with locating three respondents who were able to give us an interview. Only one respondent have insights into both fashion and CSR, with fashion being his main field of expertise, the other two had CSR and future trends as their main subject. This creates bias in relation to the data collected, however, we find that they were the most qualified to provide us with valid insights.

Our interviewees were respectively:

1. Lector Esben Rahbek Pedersen at CBS, Institute of Intercultural Communication and Management, Center for Corporate Social Responsibility.
2. Research Assistant Troels M. Kraker at Institute of future research with field of expertise being competitive sustainability, generation Y, future branding, and innovation among others.
3. Development Manager Jonas Eder-Hansen at Danish Fashion Institute (a network organization for fashion companies), with his main focus being CSR and sustainability.

In addition, due to our limited insights we wanted the interviews to be an opportunity to engage in discussion, as we did not want to fail to benefit from valuable insights due to being oblivious. Thus, we did not create specific questions for each interview, but a structure made up by broad questions within which we wanted to conduct the interviews, hence creating a semi-structured face-to-face setting. However, the structure was tailored to each respondent and the interviews were conducted in Danish, our mother tongue, as we did not want to risk creating a language barrier.

### **2.3.2.1 Credibility and Validity of Expert Interviews**

The method of semi-structured open discussion along with our limited insights gave us a lot of unnecessary information in relation to the interviewees' field of expertise. Furthermore, it is our perception that the interviewees had limited knowledge about CSR.

We tried to guide the interviews with probing questions, however, our interpersonal communication skills were compromised due to our limited insights. Nevertheless, as we asked probing question our interpretive skills were improved and as we started all expert interviews with a short small-talk session we tried to establish a comfort zone for the interview that could outweigh our lack of interpersonal communication skills, at least to a certain degree (Hair, Bush & Ortinau 2009).

We find our respondents somewhat objective as they are working with non-commercial organizations, meaning that we assume that their statements have no hidden commercial agenda. Therefore, we assume that getting a more nuanced view on the three areas, including negative aspects, increase credibility.

### **2.3.3 In-Depth Consumer Interviews**

As our previous mini-assignment on NJ acts as a benchmark for traditional branding theories, we find it interesting to move forward with in-depth interviews of selected members of this focus group. The purpose of these in-depth interviews is to gain a deeper understanding of the consumers' thought process and basic motivations in relation to our context. Hence, we have utilized the research method Means End Chain (MEC) in trying to reach the interviewees' basic motivations on the subject at hand.

The MEC interview technique, which is a model founded on the Expectancy-Value Model (De Pelsmacker; Geuens; van den Bergh, 2007) is a technique that reveals an interviewee's goals and Sub-Goals of purchasing a particular product (Gutman, 1997). Utilizing MEC as an interview method shows the interviewee's hierarchy of goals associated with a particular product or behaviour, which makes it plausible to examine the consumer's decision-making and understand their reasons for behaviour. Therefore, we also found it to have very high usability in relation to Mental Markers, Sub-Goals, and Mental Justification, which are parts of the Supra-Complex Decision-Making Model by Hansen and Thomsen (2006). This approach increases the credibility and transferability of our focus group findings. However, as mentioned earlier our Theory of Science could equalize this advantage of using members of our focus group for in-depth interviews. Hence, we will employ control interviews to evaluate the validity of our research, as the respondents for our control interview have not heard about NJ, which can help decrease potential bias. In addition, all consumer interviews were conducted in Danish, as we did not want to create a language barrier and compromise freedom of speech.

Our context is rather complex, thus we decided to present each respondent with three scenarios in which we tried to map out their thoughts and motivations. The three situations were:

1. Imagine that you should purchase a CSR certified product. With CSR we mean a product that brand itself on being Social Responsible. What would then be important for you?
2. Imagine that you should purchase a fashion product. With a fashion product we mean a product that you can purchase on high street. What would then be important for you?
3. Imagine that you should purchase CSR certified Jeans. Again, CSR has a social emphasis. What would then be important to you?

By presenting our respondent with these three scenarios we hoped to gain insights into both CSR and fashion on a broader scale. This can be utilized in relation to consumers' decision-making process and additionally branding implications.

Our initial idea was to create less complexity in relation to our research questions; however, some of the respondents had difficulties imagining these scenarios, which resulted in a lack of specific information from the respondents. In addition, asking about three scenarios could also create bias on the second and third scenario as the respondents became more aware of their own thoughts and feelings when asked about the first scenario. However, we find it crucial to understand the concepts of both CSR and fashion more in depth, even at the risk of creating potential bias with our findings.

#### **2.3.3.1 Credibility and Validity of In-Depth Interviews**

The MEC interview technique is sufficient for investigating the reasons for the subjects' choices, as it gives insights into both the interviewees' goals and Sub-Goals behind their decision-making process. Moreover, the technique avoids respondents getting affected by any leading questions asked by the interviewer, as only "why?" is asked. However, this technique calls for the interviewers to have excellent interpersonal communication and listening skills, as only being allowed to ask "Why" can be challenging.

Although the form of interview being conducted was explained to all interviewees, some found it difficult and we had to help by coming up with examples, creating potential bias with our empirical findings, which decreases credibility. However, “practice makes perfect” and as our control interviews were conducted after our four previous members of the focus group, we had become better at explaining the research method, leaving the interviewees less confused. However, asking “why” on a continuous basis regardless of the respondent’s answer felt at times offensive, comprising our interpersonal communications skills.

As mentioned earlier, the first four respondents were a part of the focus group interview made in a previous study about NJ, thus they are biased by prior knowledge to the topic. Therefore, in order to investigate whether their opinions differ from respondents without prior knowledge and to ensure validity, four control interviews were made. Hence, our control interviews have a much higher credibility as they are not biased in relation to NJ. So, by using our control findings to evaluate our empirical findings we have attempted to enhance credibility.

## **2.4 Qualitative vs. Quantitative Methods**

The research of this project is solely qualitative, creating a lack of generalization possibilities in relation to our research topic. As the purpose of this project is to discover how the Danish consumers relate to a combination of CSR and fashion and how companies can brand themselves on CSR, we argue that qualitative research is found more sufficient in generating valuable insights into the minds of the consumers.

The complexity of our research topic is a disadvantage in relation to quantitative research, as we need to explain the concepts of CSR along with the context within which our research should be conducted. However limited, the valuable knowledge gained from qualitative research is necessary due to the novelty of the combination of CSR and fashion in a branding context. In consequence, we have chosen qualitative research with theory triangulation as an approach to avoid too many limitations as a result of omitting quantitative research. Moreover, our research shows a discrepancy between our main in-depth consumer interviews and our control in-depth consumer interviews, which could be a result from our main in-depth interviews having had the opportunity to engage in a discussion about the topic before conducting the interviews. Hence, the social context has an impact in trying to understand

how the Danish consumer relates to fashion and CSR becoming interrelated. As quantitative research would omit the social element, it is viewed as generating less desirable findings in relation to the scope of our project.

## 2.5 Secondary Data

The purpose of secondary data in our projects is to combine data from multiple sources and increase the validity of our statements and recommendations. Further, we use our mini-assignment about NJ from a previous course as a foundation for our research questions, as the purpose of our mini-assignment is different from the scope of this project, it becomes secondary data.

Furthermore, we use “Blod, Sved & T-shirts”; a TV documentary conducted by the Danish television (DR), which shows young Danish consumers working in the Indian fashion industry, giving us valuable insights into the context of our project.

In constructing our *revised* theoretical framework we have used our pre-interviews with experts and the SSLCT framework as our point of departure in choosing additional theories. However, we have chosen theories, which we find the most relevant in relation to the scope of our project with most of them being from our line of study. However, other theories are also applied in our quest to construct a *revised* theoretical framework consistent with our research subject.

As mentioned earlier, we employ the technique of theory triangulation, which is only strengthened by the use of secondary data, as our issues are viewed through multiple perspectives. We make use of the internet, blogs, books, articles and so forth in order to strengthen our theoretical approach. Equal to them all is that we try to find and apply sources with a somewhat valid substance e.g. articles published by recognized or prominent researchers and business people. However, secondary data do not have the ability to solve our research problem and are often in the need of interpretation when used for another purpose than its original scope, which opens up for bias.

### **2.5.1 Credibility and Validity of Secondary Data**

Few theories and models have been conducted within our context, thus, we use secondary data to try and understand the challenges and opportunities regarding our project in depth, along with obtaining background information and justifications for qualitative research. However, secondary data have limitations including prior data manipulation, data relevancy, and data accuracy, which affect its credibility. Therefore, we try to use several sources of secondary data in order to try and overcome intrinsic bias.

## **2.6 Definitions**

### **2.6.1 Corporate Social Responsibility**

As our focus group from the previous project about NJ did not see CSR as sustainable and environmental initiatives, but merely as a social concept. We thereby find it important to clearly define the concept of CSR and how it will be applied in our project.

In our project we will lean against definitions put forward by the Nordic Fashion Association in their industry specific code of conduct: *Code of conduct: How to be NICE* (Nice Code of Conduct and Manual, 2009). Thereby we will distinguish between responsible and sustainable business methods when facing the dilemmas of social and environmental issues within the fashion industry.

As the concept of sustainability puts more emphasis on the preservation of natural resources we thereby argue that sustainability should be seen as a separate part from CSR in relation to our project. When CSR is mentioned in our project, it is emphasized by the social aspect of business operations i.e. being concerned with working conditions, discrimination, forced labor, child labor etc., whereas sustainability comes to emphasize the environmentally issues i.e. waste, water, chemicals, air emissions etc. when mentioned throughout our project. When we talk about all the topics the actual concept contains, we address it Corporate Social Responsibility. However, we do acknowledge that the two concepts are difficult to separate with a clear cut definition, as engaging in sustainable activities could affect the social aspects in a positive manner e.g. using more environmentally friendly dye when colouring fabrics could mean better working conditions for the workers.

Regardless of the orientation: CSR or sustainability, the concepts are about companies that undertake and/or voluntarily integrate initiatives into their business operations and in their interaction with various stakeholders.

### **2.6.2 Trends, Fashion, and Style**

It can be quite difficult to define what constitutes a trend, as it is a concept people tend to misunderstand. The words "trend", "fashion", and "style" are often used as synonyms; they are also interlinked in some ways, but they are fundamentally three independent concepts. We find it crucial to distinguish between them, as they are placed differently in our theoretical framework, thus we make a clear distinction, which will be employed throughout the project. This distinction will be based on inspiration from the definitions of trends and fashion made by MacKinney-Valentin in her Ph.D "On the Nature of Trends – A study of Trend Mechanisms in Contemporary Fashion" (MacKinney-Valentin, 2010).

The main characteristic about trends is that they are very dynamic. The constant change of trends is formed by Trend Mechanisms, which are the factors that, over time, cause a trend to change. A trend relates to all material objects and is a term used widely in many different industries. Fashion is a term used to describe the contemporary trends in the clothing industry, also referred to as the fashion industry. Fashion is the physical output of/reaction to current trends that are formed by Trend Mechanisms. Style, on the other hand, takes place at the individual level, where the influence of Discourse and Interpellation is reflected in a tangible and visual way, namely through clothing.

### **2.6.3 Abbreviations**

SSLCT: The Specific State-form and Life-mode Consumption Theory

CSR: Corporate Social Responsibility with a social emphasis

Corporate Social Responsibility: All aspects of CSR

NJ: Noko Jeans

NK: North Korea/North Korean

CBBE: Customer Based Brand Equity

## **2.7 Delimitations**

Sustainability is a widely researched issue; also in relation to the fashion industry and as our former focus group saw it as a separate part from CSR we have decided not to take sustainability issues into account when constructing the scope of our project. Hence, we are dealing with the somewhat untouched area of the social part of Corporate Social Responsibility, which in recent years has been overruled by the environmental issues. This makes it plausible for us to contribute with an exploratory research study.

## **2.8 Case – Noko Jeans**

The project of NJ began with an e-mail sent by three Swedes in 2007. Their vision was to get into one of the world's most isolated countries, NK, in order to bring the idea of CSR into the country. They wanted to have 1100 pairs of jeans produced by NK workers and then ship them to Sweden and sell them to the Western world as exclusive fashion jeans (Bates, 2009). The most controversial about the project was that the jeans were branded on the country of origin; NK. As mentioned in the introduction, this case and the results of a focus group, which was held in connection with a previous assignment (cf. Appendix 1), will be used to show the extreme level of Cognitive Dissonance that NJ has created.

The Swedes had some controversies with NK about what to produce. NK wanted to produce jackets, nevertheless, the guys insisted on jeans and they got it their way. However, the pants were only manufactured in black, as the production of the jeans are subject to the law of the NK regime, which forbids production of blue jeans, because the leader Kim Jung Il sees them as a symbol of the US (*ibid*). In addition, the NK people could not buy the jeans, because they are simply forbidden to wear (*ibid*).

NJ has received much critique because of the collaboration with NK and the Swedish department store PUB, which should have sold the jeans, chose to withdraw from the project, as they did not want people to associate their stores with the regime of Kim Jung Il (*ibid*). However, some have also had a very positive attitude towards the project, because they felt that it was a step towards a better relationship with NK ([nytimes.com](http://nytimes.com), 2009). As a consequence of PUB's withdrawal, NJ only exists as an online shop (*ibid*).

It has not been possible to get in contact with NJ, hence the very limited case description, which is therefore merely based on secondary data. However, we do not see an interview with

NJ as crucial for the analysis, because our objective is to use the case as an example of CSR branding taken to the extreme and as a contrast to our theories. However, recently a video of the horrible living conditions in NK was smuggled out of the country and leaked online. Unfortunately, it has been removed due to the Radio station ABC only had 24 hours rights from the copyright owners (Willacy, 2011). However, the article about it still remains and describes the brutal struggle of the NK people (*ibid*). Nevertheless, several videos have over the years been leaked on Youtube, one of them showing the life of NK orphans (Youtube, 2004) This can either make consumers sympathize with the population and increase sales of NJ or it can jeopardize NJ's legitimacy even more, because it makes it even more dubious that the NK workers get the money from NJ. Either way, it increases the level of Cognitive Dissonance further.

## **Part II Pre-Interviews**

### **Chapter 3: Expert Interviews**

We found that more explicit information about this topic is needed in order to write this project, hence we decided to conduct three expert interviews (cf. Appendices 2, 3, 4). These mainly function as pre-interviews helping us to further knowledge, but also as subject to our analysis in relation to our theory. The three interviewees are: Esben Rahbek Pedersen, Troels M. Kranner, and Jonas Eder-Hansen (their professional details are described in 2.3.2 Expert Interviews, p. 17).

In order to easier get hold of the insights in the interviews, we decided to divide the answers into the three focal points of our project; Consumers, Branding, and CSR/Fashion. We are aware that some quotes might overlap into one or both of the other categories; however, this categorization of the answers should only be seen as guidelines to create an overview and not as three distinct categories, as they are intertwined.

#### **3.1 Main Findings**

##### **3.1.1 Consumers**

Pedersen (2011) argues that consumers expect fashion companies to offer good working conditions etc. when conducting their business, e.g. if a company communicates that they do not use child labour, then people might think that it is a matter of course. He further states that it is a point of parity to the consumers, even though it might not be so in reality.

Pedersen (2011) means that the bar will continue to be raised and acceptable behaviour for companies will constantly change. The themes in the societal Discourse will set the agenda of topics to be discussed. The international scandals are one of the main sources for this discussion and as they happen rather frequently, this discussion will always be relevant one way or the other, because it basically is about responsibility.

In addition to the above-mentioned, Pedersen (2011) finds that instead of paying more for the socially responsible products, consumers will punish the brands that are not socially responsible, because the effect of negative publicity is so much bigger than the positive.

However, in relation to NJ he states that if the consumers hear about a brand that is produced in NK, they will avoid it.

He further argues that CSR products are also about the consumer's identity and Reference Group. Also, if the price is good, more people want to purchase the product, and if it is also good quality, the group of potential buyers will increase and then the company can start communicating their CSR angle (*ibid*).

Kranker (2011) argues that the rise of the political consumer and the fact that consumers identify themselves through their purchases is a very important factor; however, price is often a problem. This will nevertheless be eliminated in time, because we are only now in the initial phase, thus CSR certified products are more expensive.

To sum up, the main points from Pedersen about consumers are that the scandals will ensure that CSR remains relevant, because good working conditions are expected. This will also help raising the bar of CSR standards, as negative publicity is taken very seriously, both by the companies as well as the consumers. Moreover, both Pedersen and Krunker argue that the consumer's identity and Reference Group(s) play a role in the decision-making, thus if price and quality are favourable, consumers will choose CSR certified products.

Eder-Hansen (2011) argues that one of the main problems with CSR is that not many people are looking for this in fashion products and may never come to a point where they will demand this. However, a TV show like "Blod, Sved & T-Shirts" can definitely help, because it will increase the possibility of the consumer taking e.g. working conditions into consideration. The fact that it is an entertainment programme makes it even easier for the viewer to digest.

Moreover, he states that it is a great challenge to inform the consumer about the working conditions, wages etc., as it is very hard to understand and because the environmental aspect of Corporate Social Responsibility is much more in focus. This results in an increase of complexity for the consumer when he/she makes a purchase decision. The environment is a more tangible topic than the social aspects and, in addition, consumers often hold a blind faith towards the companies, i.e. they believe that the firms do "the right thing" (*ibid*).

In terms of delivering information and generating knowledge, he thinks that all types of Corporate Social Responsibility are becoming a part of the curricula on universities, gymnasiums, and also in the elementary schools. It is a good opportunity to start talking about human rights and working conditions. As the children are already aware of the different fashion brands from a very young age, it could be beneficial to teach them about how the different firms act and e.g. show “Blod, Sved & T-Shirts” in school. The big players in the fashion industry (H&M, Gap Zara etc.) have to take the lead. It cannot be expected that the consumers are willing to take on the responsibility yet. However, in time, it is possible that CSR becomes a point of parity in the fashion industry (*ibid*).

Eder-Hansen states that consumers are not looking for CSR in fashion, thus the big firms must act, as it cannot be expected from the consumer. Moreover, the environmental part of Corporate Social Responsibility is much easier to communicate and it is on top of the agenda right now, thus it overshadows the social aspect of Corporate Social Responsibility, also in terms of the fashion industry. At last, he agrees with Pedersen, as he argues that consumers expect the companies to act ethically right.

### **3.1.2 CSR/Fashion**

Pedersen finds that a reason for firms to use the environment as a point of differentiation is that it has a longer history; it has been used for many years, even before companies started talking about Corporate Social Responsibility, whereas the social aspect has not (Pedersen, 2011).

As for the different levels of Corporate Social Responsibility, Kranner argues that there are 3 phases: Corporate Social Responsibility 1.0, which was the reaction on the regulations that followed several environmental scandals in the 90s. Corporate Social Responsibility 2.0 was when companies started to establish Corporate Social Responsibility departments due to bad publicity and to regain lost stock value. Corporate Social Responsibility 3.0 is the beginning change in the overall business consciousness from an “ego-consciousness” to an “eco-consciousness” where companies acknowledge that Corporate Social Responsibility must be an inherent part of the business identity and strategy and must be implemented at the top level (Kranner, 2011).

In addition, he also states that the political and societal agenda has a lot of say in what is fashionable to communicate; also within the fashion industry. The environmental issue has been a part of the societal Discourse for many years, whereas the social aspect is more complex and it is also a more difficult story to tell in a simple way. There is a thing called radical transparency, which is where the consumer actually sees that the purchase makes a difference, e.g. 2D barcodes<sup>1</sup>. It is important to make it tangible and simple to understand for the consumers, but not too simple as it then comes across as green washing (*ibid*).

As for Eder-Hansen (2011), he finds that the pressure from investors was the beginning of Corporate Social Responsibility, but soon after the consumers, NGOs and media also started asking questions about the companies' Corporate Social Responsibility initiatives. He believes that after the companies began gaining more knowledge about Corporate Social Responsibility, they realized that it actually paid off and started to seek more information. In the end, Corporate Social Responsibility is also about creativity and innovation (Eder-Hansen, 2011).

In sum, the environment has been on top of the Corporate Social Responsibility agenda for many years and the fact that this story is easier to communicate, makes it difficult for CSR to break through. Kranner advocates for the use of radical transparency, which is a tangible way of showing the consumer that his/her purchase makes an actual difference. Practically, new technology such as 2D barcodes is well suited for this purpose. An increasing number of firms are starting to engage in Corporate Social Responsibility; both as a reaction to external pressure, but also because they see that it pays off.

### **3.1.3 Branding**

Regarding image creation, Pedersen (2011) states that a brand's socially responsible actions must have an immediate and visible effect, thus they must do it in Denmark like "ECCO Walkathon" and "DHL-stafetten".

Furthermore, he states that the social angle is plausible, because it can be a differentiator if price, quality and fitting are good, but it must also be sold to the right segment (*ibid*).

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<sup>1</sup> A two dimensional barcode, which is an optical machine-readable representation of data, often showing data or pictures about the object to which it is attached.

In line with image creation, Pedersen finds that the socially responsible initiatives must be told through storytelling and have trustworthiness created around it. However, if any negative stories come up it can really damage such a brand (ibid).

Regarding NJ, Pedersen sees it as a marketing stunt and that people perhaps do not take it very seriously. He thinks it seems more like a good story that the three guys now can tell. He finds it is kind of cynical and there is definitely no legitimacy (ibid).

Kranker (2011) argues that many companies are also starting to collaborate with NGOs in order to create sustainable solutions. They need to let go of some of their control and make way for a two-way communication with consumers, instead of only a one-way marketing strategy. In addition, companies also have to admit that they are not experts and maybe start up some co-creation with other companies or NGOs.

As for NJ, Kranker thinks that their story has a great blind spot in their storytelling, because the consumers purchasing the jeans in directly support an oppressive regime, which is really confusing for the consumer. It is very controversial and also a niche brand. No story is too complex to be told, but NJ is not only complex it also lacks details. They have not really proven that the government does not own the production facilities or that the workers actually get the money.

Regarding the branding of CSR initiatives, Eder-Hansen (2011) finds that word-of-mouth is key. It will especially have a great marketing effect if you are the first mover.

Moreover, he states that if a fashion brand should be branded on CSR, the company must excel at seizing the opportunities in the media and turn it into entertainment so it can become a mainstream topic. He argues that it is crucial for companies to get involved in entertaining programmes or shows in order for CSR to become a part of the debate and indirectly brand the company/product. He further argues that it can become a great part of the brand's storytelling. However, it has yet to be seen in Denmark as the consumers are not ready to be very critical about what they purchase, but shows like "Blod, Sved & T-Shirts" can definitely help increasing the critical consciousness (ibid).

Eder-Hansen (2011) further states that when it comes to branding a socially related fashion brand, it is crucial to use positive storytelling and associations, like Fairtrade. It is necessary to show that there are also positive stories, so the consumers feel that they CAN actually

make a difference. The negative story must be told, but not by the brand itself, it can damage the brand if they try to give the consumers a bad consciousness.

In terms of branding, Pedersen and Eder-Hansen agree that positive storytelling is of the essence. Moreover, it is also argued that collaboration with an NGO can strengthen the brand further. In addition, dialogue with the consumers can help nurturing the brand image as well as increase the word-of-mouth effect. Eder-Hansen also argues that the brand itself must tell the positive story and let the negative stories be told by the media. He further states that companies must start to seek opportunities in the entertainment programmes in order to make CSR mainstream. This will inform the consumers in an entertaining way, generating knowledge, which, in time, might make CSR an important attribute for the consumers.

Regarding the case of NJ, Pedersen and Kraker both think that it seems like a good story, but lacks trustworthiness.

## **Part III Theoretical Framework**

### **Chapter 4: The SSLCT Framework**

In contemporary society studying consumption is rarely straightforward, as both consumer values and behaviour are very dynamic, catalyzing a new Discourse on consumption. Thus, understanding consumption comes to be about understanding the complex relationship that exists within and between society, business, and consumer culture. Therefore, culture becomes a valuable concept with the ability to understand complex relations between society, consumers, and the transformation of values (Sestoft 2010).

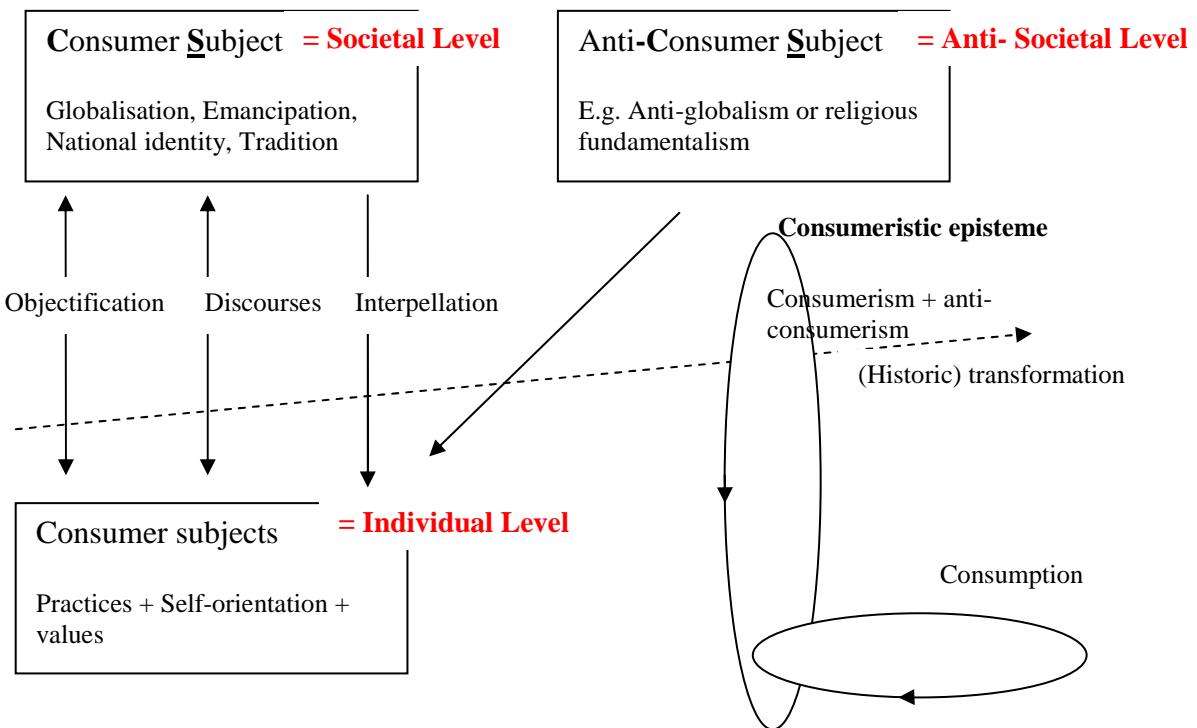
In this new consumption Discourse consumer values, which are connected to products and services, play a crucial role and are assumed to be linked to knowledge, which equals power within the contemporary society. Thus, consumption comes to equal power, meaning that consumers can alter the societal Discourse by demanding CSR certified products. This is in line with arguments put forward by Eder-Hansen, as he states that consumers have started asking questions about companies' CSR initiatives, but also the fact that companies have realized that CSR is also about creativity and innovation (Eder-Hansen 2011). This indicates that they come to have other responsibilities, because their traditional position as consumers is eliminated. Now, choosing the right product and making the right decision becomes complex in itself, because it now entails multiple dimensions such as business and society, resulting in consumers moving away from being just customers towards being citizens within a complex society where their decisions contain much higher symbolic value (*ibid*). In addition, Pedersen (2010) argues that consumers will not pay extra for CSR certified products; however, he believes that consumers will punish the companies that do not act morally and ethically correct.

#### **4.1 The Specific State-form and Life-mode Consumption Theory**

The framework “The Specific State-form and Life-mode Consumption Theory” (SSLCT), put forward by Sestoft (Figure 1) is fundamentally about the revival of the political consumer and “right” vs. “wrong” decision-making. Moreover, it is about the transformation of consumers from customers towards citizens, as consumption is assumed to entail both social and political

dimensions (Sestoft, 2010). Hence, Sestoft broadens the traditional concept of a political consumer, as the political dimension is argued to be intertwined with both business and society, meaning that political consumption can be about more than actual politics, thus making the framework appropriate in relation to the scope of our project, as companies' CSR initiatives become about politics and society.

**Figure 3: The SSLCT Framework**



Source: Sestoft 2010

The framework tries to account for both the political and cultural dimension in relation to consumption, as the theory incorporates the interdependencies that are argued to exist between society, business, and consumer behaviour, while accounting for three perspectives on consumer culture theory:

Firstly, the Bottom-Up perspective is concerned with how different types of consumers create meaning out of products and consumption; hence it is about studying concrete consumption and values on the Individual Level i.e. how consumers create meaning when consuming

specific products. Thus, this perspective focuses on consumer identity and lifestyle, as they inevitably have an effect on which products they consume.

Secondly, the Top-Down perspective is focused on the social and instrumental structures that affect how consumers determine the value of a product. This means that the external environment has an effect on how consumers come to value a specific product. The difference from the first perspective is that consumer identity results from the societal Discourse of political, economic, and ideological structures.

Thirdly, the All-Around perspective is concentrated on the paradigms of consumption where value is created from multiple sources such as Discourses, ideas, and culture, along with cultural differences etc. within the societal context. This view correlates with Pedersen's argument (2011), as he states that the themes at the Societal Level will set the agenda for which topics are being discussed at the Individual Level.

Thereby the framework becomes a dialectic cultural theory that breaks with the traditional dualism by which many consumption theories have been constructed, e.g. the Meaning Transfer Model put forward by McCracken (McCracken 1986). Thus, the SSLCT has the ability to go beyond this dualism that traditionally exists when studying consumer behaviour and takes on a multiple perspective when trying to understand consumer identity, feelings, and preferences in relation to the market dimension, the community, norms, beliefs, politics etc. This indicates that we are not forced to choose between one of the three above-mentioned perspectives on consumer culture.

In addition, Sestoft argues that the framework is built on the assumption of "self-defense", which is defined as the soft power of consumption, namely influence. Thus, comprehending consumption also becomes important from a societal perspective. Furthermore, values are presented as expressions of the leading consumption Discourse within a specific society (*ibid*). However, we argue that these expressions of values also take place in specific social contexts. As the framework is constructed on the notion of soft power, Sestoft argues that it can be used both ways; from the Individual Level (Consumer subjects<sup>2</sup>) and up or from the Societal Level (Consumer Subject<sup>3</sup>) and down. This, of course, depends on perspective, which in relation to the scope of our project is the Individual level and up, as the Danish consumers

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<sup>2</sup> Consumer subjects will throughout our project be referred to at the Individual Level.

<sup>3</sup> Consumer Subject will throughout our project be referred to as the Societal Level.

are the focal point of our project. Moreover, the framework becomes dynamic, as Societal Level, Anti-Societal Level, and Individual Level have the ability to influence and transform one another.

#### **4.1.1 Societal Level (Consumer Subject)**

As we use the SSLCT from the Individual Level and up to the Societal Level, the Societal Level functions as a subjective reference regarding experience, culture, schemes, and scripts etc. for the consumers. The Societal Level entails all thinkable consumption-related concepts in relation to the leading Discourse within a societal context, e.g. obtaining social status, creating social links, gaining self-gratification, generating value and identity along with the expression of culture etc. This means that the Societal Level becomes subject to change as new Discourses emerge. Thus, according to Sestoft, consumption takes on a broader role in relation to her framework, than argued in the traditional views; e.g. achieving and maintaining a position within society as argued by Bourdieu (1995) and a modern and democratic way of redistributing resources as argued by McCracken (1988), since consumption becomes about consumer culture at various levels within a society.

#### **4.1.2 Individual level (Consumer subjects)**

As already touched upon, consumption equals power within a Western perspective; consumption simply becomes a micro-political, social, and moral question rather than just an economic and macro-political issue at the Individual Level. Furthermore, consumers within a contemporary society are expected to create authentic selves through their consumption, because it has become a key driver in identity making. They are expected to create valid preferences and attitudes from a very complex context that includes both business and society. However, all consumers are argued to be cultural expressions of the dominating Discourse within the Societal Level, thus the creation of preferences and attitudes become context specific e.g. Danish consumers become a cultural expression of the dominating Discourse within our society (Sestoft 2010), indicating that the Individual Level and the Societal Level are interdependent.

#### **4.1.3 Objectification**

Sestoft argues that values have become virtuous expressions of the Societal Level, where they are connected to specific products or services. Objectification is when consumers relate themselves to a product or service. It becomes a process where consumers evaluate the product or service through the perspective of the dominating Discourse within our society. This process takes place before consumers determine whether or not to incorporate its value into their identity. Thus, personal identity is formed and developed within these processes, suggesting that the products or services are made meaningful to the consumers by the consumers (ibid), which affects the Societal Level, as consuming products can alter the virtuous expressions by which the products were initially valued. Hence, Objectification is a continuous circle within our society.

#### **4.1.4 Discourses**

Research and knowledge play a crucial role when it comes to consumption. They facilitate important Discourses that tend to grow in numbers and complexity, as well as consumers' awareness about their own behaviour. Therefore, the consumerist Discourse makes consumers more aware of how to consume responsibly (ibid). This awareness is reflected in the above-mentioned paragraph about Objectification, where products and services turn out to be meaningful objects that help create identity through value expressions (ibid). Moreover, new emerging Discourses have the ability to change the dynamic proportions within the framework as the perspectives of the consumers might change. However, consuming products can also influence the emerging Discourses, meaning that Discourses become an intertwined part of the framework, as they form and drive consumer attitudes, intentions, preferences, feelings, values etc. (ibid).

#### **4.1.5 Interpellation**

It is essential for the consumers to learn how to consume value in an increasing complex context, so they come to understand what is “right” and “wrong” consumption (ibid). Sestoft argues that “right” vs. “wrong” is situation-specific as well as dependent on individual preferences and Reference Groups (ibid). Thus, the basic idea of Interpellation is the production of knowledge based on both information (consumer generated) and research (professionally generated), which becomes a mean for consumers to assess whether or not a

particular consumption choice is viewed as “right” or “wrong. In short, Interpellation becomes a way for people to benchmark their abilities as consumers according to the external context. Hence, Interpellation becomes dependent on the Societal Level i.e. the dominating Discourse, showing that the Interpellation is one-way directed from the Societal Level to the Individual Level (*ibid*). Thus, Interpellation is assumed only to come into play when consumers evaluate a product or service for the first time, placing it as an either “right” or “wrong” consumption choose. However, we argue that the Anti-Societal Level within the framework also acts as Interpellation, as it will tell consumers what is viewed as anti-consumption.

#### **4.1.6 Anti–Societal Level (Anti-Consumer Subject)**

As already mentioned, the Societal Level is argued to entail all thinkable consumption-related concepts in relation to the dominating Discourse. However, consumers can be subjected to another Societal Level that basically represents the opposite Discourse or culture of the dominating Societal Level, namely the Anti-Societal Level. This could, among other things, explain concepts such as cultural confusion, existential crises, and clash of values etc. Nevertheless, according to Sestoft the dialectic perspective which the framework is based on calls for a counter reference in order for the Individual Level to reflect itself, meaning that consumers need an opposite in order to create their identity. Thus, what is considered “right” and “wrong” consumption becomes subjective, as it is up to the individual consumer to figure out how to prioritize their consumption (*ibid*). Therefore, we argue that the influence of the Anti-Societal Level will increase along with the growing number of Discourses and complexity, as it would create multiple dimensions within society, which consumers would have to evaluate.

#### **4.1.7 Consumeristic Episteme**

The transformation of a specific Discourse within the Societal Level and consumer behaviour at the Individual Level, takes place without anyone taking notice, meaning that cultural changes most often occur rather invisibly and silently. Hence, Discourses form and drive consumer attitude, intentions, preferences, values etc. However, we argue that this constant transformation is an inherent nature of the framework due to the interdependency that exists between the Levels.

In sum, consuming products and services has become a way to create and re-create value, meaning that consumption not only has the ability to create and transform value, but also to a certain extent, Objectification and Discourses. Hence, the dimensions of the framework have the ability to transform as consumption occurs, leaving us with a dynamic context, where the only constant is change.

As the scope of our project is to investigate how the Danish consumers relate to a product that contains both fashion and CSR and how such a product can be successfully branded, we argue that the SSLCT fits the faceted topic, as it allows for a more dynamic approach than the traditional dualistic models. It incorporates both the meaning and the transformation of values in relation to consumption, while taking into account the interdependency that exists between consumers and society. However, applying this framework calls for some clarification in relation to certain concepts that will be employed throughout our project, as there are some differences in relation to the Societal and Individual Level, although they are found intertwined. This will be explained in 4.2.

The theory, however, omits specific theories in relation to our research questions that would allow for further investigation while staying within the overall dialectic perspective of the framework. We thereby wish to add additional theories in relation to the scope of our project, which will be elaborated on in chapter 5-9. The result is presented in our *revised* theoretical framework at page 89.

## **4.2 Morals vs. Ethics**

Morals and ethics are often used as synonyms, however we find it crucial to define the difference between them and clarify how we use these in relation to our theoretical framework, as there is a difference between them.

The field of ethics has evolved along four different views (McGregor 2006):

Firstly, Meta-ethics deal with where the fundamental ethical principles of our society come from.

Secondly, Normative ethics are concerned with theorizing what people should believe to be “right” and “wrong”.

Thirdly, Descriptive ethics deal with determining what society actually believes to be “right” and “wrong”.

Fourthly, Applied ethics come in to play in our daily lives, as it is concerned with examining specific controversial issues.

Hence, applied ethics take place at the Individual Level in relation to our main theoretical framework, whereas the other three views are located at the Societal Level.

Looking at Applied ethics it is also where we find moral issues, where a moral problem is assumed to occur when we are presented with something that contradicts what we believe to be “right” and “wrong” e.g. morals issues occur when something contradicts the descriptive ethics of our society.

In relation to the scope of our project we will apply the notion of Descriptive ethics in relation to the Societal Level, as it is concerned with determining what society actually believes to be the moral principles at the Individual Level. Hence, Descriptive ethics create the base for which moral standards are being followed at the individual level, meaning that morals are defined as people’s actions.

Thus, ethics will be used when referring to the Societal Level whereas morals will be used in relation to the Individual Level of our framework. However, morals are also influenced by the ethics of our society, as our theoretical framework is dynamic and interdependent. Thus, we argue that morals are a consequence of our social system, thus the relationship between morals and ethics become interrelated.

## **Part IV A – Consumers**

### **Chapter 5: The Danish Consumers**

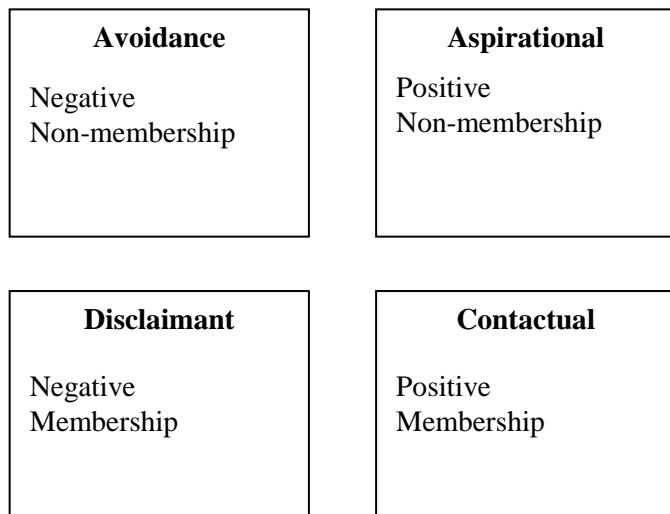
For many years, lifestyle and self-branding have been the main drivers for consumption as we are merely what we see in the reflection of a society founded on consumption (Redeker, 2010). The question is no longer “Who am I?” but “What am I?” (*ibid*). This also refers to Belk’s article about the extended self (Belk, 1988), where he argues that what we own is becoming a part of us. This chapter describes the view of Reference Groups, because they are essential in the process of identity creation and how an individual relates him-/herself to the surrounding environment e.g. a social setting. Afterwards, Lipovetsky’s three phases are presented and discussed, where the latter two; Postmodernism and Hypermodernism are the concepts we will utilize throughout the project, as we argue that both are present in the Danish contemporary society in relation to fashion and CSR. Through the study of these consumer types, it allows us to understand how they are both catalysed and influenced by the different levels in the SSLCT.

#### **5.1 Reference Groups**

All people are influenced by groups, both the one(s) they belong to and those they do not. These groups are called Reference Groups, which are the groups formed in society to which a person compares and evaluate him-/herself and from which he/she is able to determine to which they belong (Arnould; Price; Zinkhan, 2004). Basically, there are four types of Reference Groups: Avoidance, Aspirational, Disclaimant, and Contactual (see figure 4 below). An Avoidance Reference Group is a group of which you are not a member and do not wish to be; i.e. you avoid becoming a part of it (*ibid*). An example could be consumers’ resistance to purchase fur, as they do not want to be identified with violating animal rights. An Aspirational Reference Group is a group of which you are also not a member, however you aspire to be (*ibid*). This could e.g. be purchasing fashion to look more like a favourite celebrity. A Disclaimant Reference Group is a group of which you are a member, however you do not want to be, e.g. consumers who are motivated to purchase socially responsible produced clothing, however, these items are not available in stores. A Contactual Reference

Group is one of which you are a member and proud of it. This could be people, who only purchase organic clothes.

**Figure 4: Reference Groups**



Source: Arnould et al, 2004

When it comes to consumer behaviour these Reference Groups are particularly important in order to determine who/what you are. Studies have shown that almost all consumer behaviour occurs within a group setting, because groups are the primary driving force when it comes to socialization and identity clarification (*ibid*).

Seen in the perspective of our theoretical framework by Sestoft, we argue that Reference Groups are very much present in the Societal Level, as the societal Discourse influences what is determined as an Avoidance, Aspirational, Disclaimant, and Contactual Reference Group. However, they are also present in the Anti-Societal Level, but just functioning as the opposite, e.g. an Aspirational Reference Group in the Societal Level is an Avoidance Reference Group in the Anti-Societal Level and so on and so forth. However, the act of relating to the Reference Groups takes place in between, where Objectification, Discourse, and Interpellation are placed. Therefore, we also state that when relating to a product for the first time, you see it through the eyes of the Societal Level but afterwards you use the Individual Level to put value into the product, depending on which Reference Group you belong to as an individual.

This shaping of identity is what is happening in the Interpellation and Objectification; you relate products to who you are/see yourself as, but also to the societal Discourse.

In the context of CSR certified fashion, the societal Discourse for many decades was that people engaging in political, ecological, or socially conscious consumption were seen as people with an alternative lifestyle (Lee in Jaeger, 2010) i.e. the Anti-Societal Level, and in terms of Reference Groups; the Avoidance group. However, the societal Discourse has changed placing CSR as one of the main topics in the Societal Level affecting, among others, the fashion industry. Today, even though it is the case for most fashion companies, production of clothing with no regards to the workers conditions or wages is frowned upon, as it falls outside the social norm within our society. So, where does that place the individual in terms of Reference Groups? Much is about how consumers relate to products and from that define their identity, i.e. through the Interpellation and Objectification that happens between Societal Level and Individual Level. This is also referred to as Social Identity Theory, which is the psychological analysis of the self-image created from group membership and group relations (Hogg in Burke, 2006).

In terms of CSR and fashion, all four Reference Groups are present. Due to the change in the societal Discourse, many consumers might be keen on purchasing clothes manufactured by companies who pay their workers fair wages and provide good working conditions, however, availability, quality, and price play a large role in decision-making. Thus, we argue that it places these consumers in both the Aspirational and Disclaimant groups, as they on one hand aspire to become members of the group that purchase the socially responsible fashion, but on the other they are not able to, placing them in the Reference Group they do not wish to be in; namely as fast fashion consumers.

The few consumers, who are willing and able to uphold socially responsible fashion consumption, are assumed to be in the Contactual Reference Group, being proud of their identity and consumption patterns. Some consumers see this wave of politically right consumption as society trying to control their habits, thus they go in the other direction, placing socially responsible fashion consumption in the Avoidance Reference Group, making the Contactual and Avoidance group each other's Anti-Societal Level.

Studies show that the majority of Danish consumers are positive towards Corporate Social Responsibility in all product categories, however only a few per cent implement this to their consumer behaviour (Devinney; Auger; Eckhardt, 2011). Thus, we argue that most Danish consumers are placed in the Aspirational Reference Group in this context.

## **5.2 From Postmodern to Hypermodern Consumer**

Before diving into these concepts, we find it necessary to mention that we are aware that neither society, nor consumers can be seen as a giant mass changing from one paradigm to the other overnight. This is a fundamental transformation in various levels of society, which is an on-going transition that can take years, even decades. Thus, we agree with Huyssen's notion of this matter:

"What appears on one level as the latest fad, advertising pitch and hollow spectacle is part of a slowly cultural transformation in Western societies, a challenge of sensibility, of which the term "Postmodern" is actually, at least for now, wholly adequate. The nature and depth of that transformation are debatable, but transformation it is. I don't want to be misunderstood as claiming that there is a wholesale paradigm shift of the cultural, social, and economic orders; any such claim would be clearly overblown. But in an important sector of our culture there is a notable shift in sensibility, practices and Discourse formations, which distinguishes a Postmodern set of assumptions, experiences and propositions form that of a preceding period." (Huyssen, 1984, p. 8).

Many scholars have throughout the years investigated the Postmodern consumer and now literature about the emerging Hypermodern consumer has started to get foothold. We have chosen to utilize the scholar Gilles Lipovetsky's viewpoints, as he has investigated both the Postmodern and the Hypermodern consumer and distinguishes between the modern, Postmodern, and Hypermodern periods, creating a good overview. Moreover, he argues that the Hypermodern consumer is the consumer of the future (Lipovetsky, 2005). In his book "Le Bonheur Paradoxal: Essai sur la Société d'Hyperconsommation" from 2006, he divides history of modern consumption into three interconnected phases:

### **5.2.1. Phase 1 (from the 1880s to the First World War)**

Phase 1 was characterized by the beginning of mass production, which was possible due to the creation of modern infrastructure and new technologies. Moreover, this was the period, where brand names, packaging, and advertising gained significance, making people into consumers and altering consumption itself (Lipovetsky, 2006). This period is also referred to as Modernism (Harvey, 1989), which celebrated homogeneity, order, and assimilation (*ibid*).

### **5.2.2. Phase 2 (1950s – 1980s)**

Lipovetsky argues that the beginning of second phase evolves around the emergence of a new society; influenced by higher disposable incomes, higher living standards, and constant growth, thus he calls it “the affluent society” (*ibid*). Mass consumption became reality and was also democratized, giving all consumers the possibility of material comfort. Consuming products was associated with happiness and the stimulation of desires became an important factor, as all consumers now had access to luxurious products, once only available to the wealthiest people. At that time, seduction, hedonism, and spending were replacing coercion, duty, and saving, and what is more, liberation replaced repression (*ibid*). This period is known as Postmodernism.

Individualism became a human right and was also expressed through consumption. Harvey saw this as positive, as Postmodernism allowed complexity, difference, minority, and plurality, which were all neglected in many Modern practices (Harvey, 1989).

In time, the consumers got used to the fact that they could always get what they wanted, thus the material gratification was not enough, resulting in the rise of the experience economy. The arguments of functionality became obsolete, as experiential differentiation was now the key to commercial success. In addition to this, consumers started buying products in order to shape their identity, or their aspired identity, to show society who they were and where they fitted in. In other words; what was consumed were images and culturally available representations (fashion, media images, etc.) (Baudrillard in Caldwell, 2008), forming and displaying the individual. Thus, product attributes must enhance two things for the consumer: product experience and social status. Especially the social status, or maybe even generating envy, was important to consumers and was obtained through the symbolic meaning of the goods purchased and then used to communicate the owner’s identity (Lipovetsky, 2006), which is also argued by Belk, who states that products are an extended part of the self (Belk, 1988).

Studies verify that social “reality” is created through structures that are determined by the material (products), which is mediated by the symbolic (brand, image; what the product stands for) (Harvey, 1989). Therefore, the Postmodern consumer culture was based on attaining a personal sovereignty through brands (Holt, 2002), e.g. to show that they are cooler, they buy Nike shoes, to show they are socially better connected they visit the trendiest nightclub, purchasing single-malt whiskey shows they are better informed, owning CSR certified fashion make them morally superior, buying a BMW shows that they are rich etc. Much consumption is done to show superiority.

### **5.2.3 Phase 3 (1990s - 2006)**

By the 1990s, consumption replaced antagonistic culture and became an omnipresent part of social behaviour, even when it comes to family, religion, politics etc. (Lipovetsky, 2006). The goals of consumption had also changed; where the Postmodern consumer was chasing high social status and identity through consumption, the new type of consumption is even more about experience and a new way of consuming saw the daylight, namely emotional consumption. This is what Lipovetsky, Charles, and Brown call Hypermodernism (Lipovetsky et al, 2005). In this new phase, consumers purchase in order to live better lives, enjoy pleasures, and to feel good about themselves, which was done by consuming for the sake of oneself (Lipovetsky, 2006). As Lipovetsky argues:

“We want objects to live with, not to display them; we do not buy commodities because they enable us to show off and establish our social status, but because they gratify us emotionally, physically, sensually, and because they entertain us. We expect the commodities we buy to enable us to be more independent, more mobile, to have new sensuous experiences, to improve our quality of life, to keep us young and healthy.” (ibid, p. 38).

It is however necessary to mention that although consumption is done for the individual’s own sake, there are still Reference Groups, who are taken into account before consuming. However, these groups have changed; the Reference Groups are now founded on consumption opposed to a more feudal society where heritage and profession played a large role in forming identity (Lipovetsky, 2005). This is also in line with what scholars Østergaard

and Jantzen argue in “Shifting Perspectives in Consumer Research: From Buyer Behaviour to Consumption Studies” (2000). Through the study of the evolvement of last decades’ consumer, they find that today’s consumer is a tribe member, meaning that the individual has different Reference Groups such as family, friends etc. They are believed to be of great importance in the decision-making process of consumption, i.e. consumers have become less interested in the products and brands and more interested in the social links and identity creation (Østergaard et al, 2000).

The consumer has become spoiled due to technological advances and an ever-increasing service level; they can have whatever they want at any time of the day, as both media and companies work very hard to give it to them. Moreover, the market has been flooded with items enabling them to instantly gratifying their needs and desires, e.g. iPods, microwaves, smart phones, Internet access everywhere etc., also help them structure their life in a more individual way. According to Aubert, who has also written about Hypermodernism, the emergence of urgency, intensity, instantaneity, and particularly excess are some of the negative effects of today’s Hypermodern society (Aubert in Gottschalk, 2009). By excess, he does not only mean excess in consumption, but also information, communication, crises, risks, individualism, acceleration etc., which have resulted in a decreasing trust in authorities and experts, leading people to depression, because they are constantly reminded that their ultimate freedom give them the sole responsibility if they make the “wrong” choice (*ibid*), which is also in line with Sestoft’s argument for Interpellation (cf. 4.1.5 Interpellation).

Lipovetsky also argues that Hypermodernism has a negative side to it: that these ever-expanding, accelerating advances created by humans have generated a homogeneous world society where the difference between classes and groups increase (Lipovetsky et al, 2005). However, he argues that it in turn has created a positive revitalization of values e.g. in some cases, excessive consumption has been replaced with recycling or downsizing, as the individual has begun to think about the future. We argue that this somewhat new awareness of human-caused climate problems, which are now addressed on the global agenda, force consumers to think about the future by creating a “memento mori”<sup>4</sup> in their mindset. Thus, morals, sociability, and humanism are in focus. This value-revitalization is only possible due to globalization, higher standards of living, expanding wealth, medical, and technological advances etc., resulting in individuals’ ability to feel that the possibilities of life no longer

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<sup>2</sup> Memento Mori is a Latin phrase translated as ”Remember your mortality”.

have any boundaries (*ibid*), giving them the opportunity to actualize themselves through consumption.

### **5.3 Hyperconsumption – Post Recession**

The global financial crisis has also influenced consumer behaviour. During a recession there are both internal and external influences that affect consumer spending. People tend to be more cautious regarding their spending, as they are not willing to take any risks, however the internal influence is psychological, as the individual is imposed to reconsider his/her beliefs and attitudes towards consumption (Perriman; Ramsaran-Fowler; Baguant, 2010). This psychological change in the mindset is seen as a wish for simplicity and where consumers in the past celebrated economic recovery, this time the trend for a simpler life will continue into the long-term (*ibid*). Moreover, research has shown that also affluent consumers have shown discontent with excessive consumption and are also beginning to economize and simplify their consumption (Flatters; Willmott, 2009).

In recent years, both patterns and reasons of consumption have changed. As Sestoft argues:

“The ideologies of consumption seem to have overruled the ideologies of production and its powerful instruments of the traditional world. This transition, of course, has consequences for the economy and business and has created new challenges and problems for businesses to deal with.” (Sestoft, 2010, p.1).

The combination of the above-mentioned trends in Hypermodern consumption and the recession; namely simplicity, climate change awareness, and self-actualization via consumption, indicates that modern businesses have been challenged in terms of both their products as well as their strategies, as it seems that availability and accelerating advances are no longer enough; consumers want more. For the past couple of years, there has been a general shift in consumer values and behaviours. Organic food and clothing as well as recycling have gained high priority, because mindful consumption has gained ground throughout the Western world. This is due to the intertwining of consumption and citizenship, resulting in consumption being a new resource of political identification and mobilization

(Trentmann, 2007), (Sestoft, 2010). Inside the box of mindful consumption buzzwords like “down-sizing” and “right-sizing” have become popular; even a trend. Nevertheless, it is argued that it is a trend that is here to stay (Poulsen, 2011). Poulsen also argues that a new consumer has emerged; namely the consumer activist, who exists in all segments and consumes on the basis of his/her individual values; values that are characterized by the individual’s values and attitudes, not by society (*ibid*). Moreover, topics like voluntary work, recycling etc. have also obtained high value for consumers, as they are thinking more about the future (*ibid*) (Lipovetsky et al, 2005).

From the investigation of Lipovetsky’s three phases, we argue that today’s society is not as simple to explain as he tries to make it.

Regarding fashion, using brands as the social status marker are still of high importance and it might be the most essential tool in the shaping of an individual’s identity, thus we argue that Postmodernism still holds great significance when it comes to fashion. However, CSR has also come to play a role in terms of fashion, as well as it has become more and more popular and mainstream. An example of this could be the Danish fashion company Noir, who sold organic clothes and was later followed by high street brands like H&M and Zara (Dalby, 2010). This development could indicate that the values of fashion have started to change and have trickled down to the mainstream consumer.

At the same time, consumers might make both individualistic and self-actualizing choices, however they do it with regard to their social environment, especially when it comes to fashion; perhaps a consumer purchases organic clothes to feel good about him-/herself, however, it is only done because it has become socially acceptable by his/her Reference Group, and in society as a whole.

#### **5.4 Critique of Lipovetsky’s Three Phases**

The Danish professor Michael Øe has in an article about the Danish society presented some important viewpoints of different scholars, who argue that we are not living in a Hypermodern, or even Postmodern society, but instead we are in a period called late Modernism (Øe, 2010).

According to Giddens, we are in a late Modern society, where the changes have been a radicalization of the Modern society's development, led by four main alterations: the independence of time and space due to modern technology, outsourcing of social functions (kindergartens, retirement homes etc.) and thereby eliminating dependence on family, increasing dependence on money and experts, since much is controlled by these two and not ourselves, and the free choice of religion, opinions, career etc., which has increased focus on the self and self-actualization (Giddens in Øe, 2010).

Beck argues that the radicalization of modern society has led to production of risks, not products, leading to his term “Risk Society”, meaning that production comes with many side-effects, such as pollution, weapons of mass-destruction etc. This is not necessarily a bad thing, as today’s consumer has become aware of these risks, generating five challenges for the future: how to create democratic global institutions, how to create shared values in a society consisting of individualists, how to stop pollution and together fight the climate change, equality of the genders, and the third industrial revolution, which is how technology eliminates the need for unskilled workers and how economic inequality can be fought (Beck in Øe, 2010).

Another approach to society’s development can be found in the book “Civilisation 2.0 - Miljø, Fællesskab og Verdensbillede i Linkenes Tidsalder” by Tor Nørrestrand, who argues that we are entering the Link Age, where the main foundation of society is no longer the discovery of new technology, science, and consumption that is the main foundation of our society, but the links and relationships between them (Nørrestrand, 2007). Further, he states that a change is taking place in three aspects; the environmental, the social, and the personal aspect of life. The first is influenced by the current awareness of climate change and the creation of innovations that enable us to utilize recyclable materials (*ibid*). The second aspect is about how networks are starting to generate a new type of human society, where relationships play a larger role (*ibid*). The third evolves around people’s perception of reality, that is, what we see as reality and what we see as an illusion (*ibid*). Through the analysis of these aspects, Nørrestrand ends up with a positive conclusion about how we are beginning to fight the challenges mentioned above and how we integrate the three aspects in the Link Age. Thereby he also answers the questions put forward by Beck in a tone filled with hope and arguments that state that the transition is dynamic and an ongoing thing. Thus, we argue that the approach to societal changes must also be dynamic and not divided into periods like

Lipovetsky and many other scholars do it, which concurs with Sestofts arguments, leading us to our first hypothesis:

H1: As we see indicators from both the Postmodern and Hypermodern society, can it be argued that we live in a Hybridmodern society?

## **Chapter 6: Decision-Making**

Finding the variables and attributes that influence consumers in their information-process is crucial in order to understand their decision-making (Arnould et al. 2004). In relation to our main theoretical framework, understanding consumers' decision-making process becomes complex in itself as the framework takes both Societal Level and Anti-Societal Level into account when assessing the Individual Level. However, in our quest to understand the Danish consumers their decision-making process it becomes important to comprehend.

The model of Supra-Complex Decision-Making was originally developed as a framework for understanding consumers' choice behaviour in modern food. However, we argue that the framework can be used for all kinds of purchases, because Supra-Complex Decision-Making occurs when the perceived difficulty of transforming product information into knowledge, exceeds the expected benefits of doing so for the consumers (Hansen; Thomsen, 2006). This is prevalent in all product categories. As consumers today get different outcomes from products i.e. Postmodern vs. Hypermodern consumers, the transformation from product information to knowledge gets more complicated (*ibid*). In addition, CSR certified fashion products only adds to this complexity, as consumers need to assess yet another dimension. Therefore, we argue that the moral stage and Moral Intensity of the consumers will have an effect on the perceived complexity of a CSR certified fashion product. As an attempt to further investigate this issue in relation to our research questions, we integrate the model of Moral Development by Kohlberg (in McGregor 2006), the theory of Moral Intensity by Jones (1991), and to a further extend than already done, the theory of Cognitive Dissonance developed by Festinger (1957).

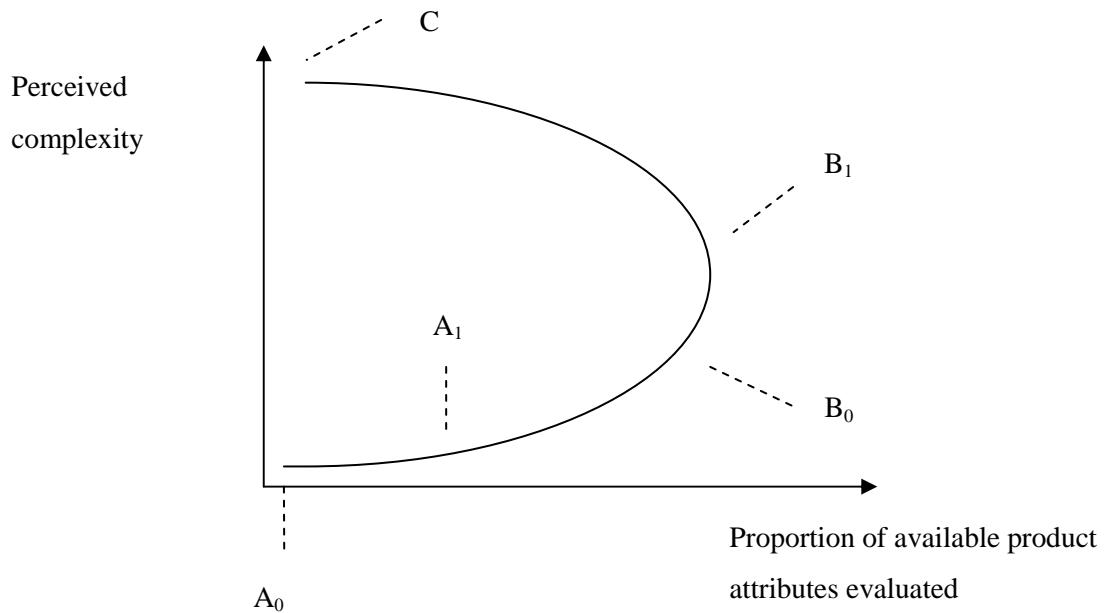
### **6.1 Supra-Complex Decision-Making**

Hansen and Thomsen (2006) suggest that consumers by nature will seek to fulfil their self-interest and in doing so, the perceived complexity of a given choice situation becomes an important aspect in understanding consumers' behaviour under complex conditions. Furthermore, choice complexity arises due to consumers' limited processing capacity, thus decision-making complexity increases. This is also in line with statements put forward Eder-Hansen (2011), as he states that it is a big challenge to inform consumers about CSR, because it is very difficult to understand and also due to the fact that the environment is in focus. Further, the authors remind us that consumers are not equal, hence some may be able to

process more information about a given choice, making perceived complexity of a given situation subjective (Hansen et al, 2006). We thereby argue that the consumers' contextual surroundings will have an effect on the cognitive information being processed, thus the ethical development of our society will influence the decision-making process. Therefore, our surroundings act as a benchmark for evaluating the possible outcome of a particular fashion product (cf. Chapter 4). Additionally, Eder-Hansen states that CSR is becoming a part of the curriculums at schools, universities etc., meaning that children are becoming aware of CSR certified issue early on.

As already touched upon, this theory assumes that consumers seek to fulfil their self-interest, therefore they will first seek information about the attributes believed to be most important for a successful outcome of a given choice. However, as the number of attributes increases, so does the perceived complexity, making it more difficult for consumers to assess the value of a product (See figure 5).

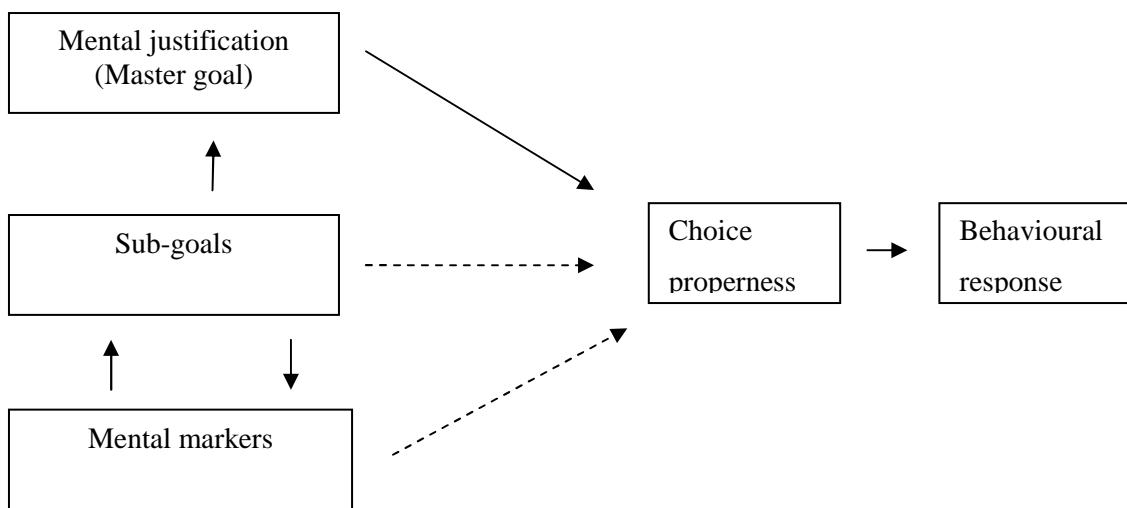
**Figure 5: Consumer Choice under Different Forms of Perceived Complexity**



Source: Hansen et al, 2006

The authors argue that consumers in Supra-Complex Decision-Making will refrain from evaluating products based on attributes, as these are not viewed as sophisticated enough to provide the consumers with sufficient information in order to make a proper decision. The theory therefore suggests that consumers are more likely to use Mental Markers (see Figure 6 below), meaning any mental construct e.g. price, label, brands, self-perceptions etc. in order to gain Mental Justification e.g. getting social or self approval.

**Figure 6: Supra-Complex Decision-Making**



Source: Hansen et al, 2006

In addition, this theory argues that Mental Justification, Sub-Goals, and Mental Markers are interrelated and somewhat dynamic, as Mental Markers influence the construction of Sub-Goals and vice versa. The Sub-Goals e.g. conducting CSR orientated behaviour, are assumed to be formed in a goal hierarchy, thus higher level goals become the achievement of Mental Justification, which is the basic consumer motivation according to the authors (ibid). In continuous, Mental Justification arises from the consumers trying to reach balance between their Mental Markers and Sub-Goals, where Mental Justification can be positive, negative, or neutral as well as mental- or reality-based. Mental-based justifications do not mirror reality outside the consumers mind. However, consumers are assumed only to justify decisions they are motivated to make (ibid), thus, we argue that their motivations become subjective and thereby differ according to different decision-making.

H2: If a CSR certified fashion product is perceived as too complex for the consumers to assess its possible benefit, then they will use CSR as a Mental Marker.

However, according to Eder-Hansen (2011) the main problem with CSR in fashion, is that not many consumers are looking for this combination and he believes that it is questionable whether or not consumers will come to demand this. So, does CSR have the ability to become a Mental Marker?

### **6.1.1 Cognitive Dissonance**

As the above mention states, Mental Markers come to act as justification under the perceived complexity of a particular choice, hence consumers justify their choices in order to avoid Cognitive Dissonance, as they seek balance between Mental Markers and Sub-Goals (ibid).

The theory of Cognitive Dissonance by Festinger (1957) proposes that consumers will have a motivational drive to reduce dissonance, as it creates an uncomfortable feeling caused by conflicting elements or thoughts. Festinger argues that dissonance can arise due to new events or information. This means that only few situations occur where Cognitive Dissonance is not present, although it may only be momentarily.

The theory further suggests that dissonance can arise from various reasons such as logical inconsistency, cultural customs, one's specific opinion, and past experience. All reasons indicate that Cognitive Dissonance is subjective. In addition, the pressure that consumers experience to reduce their dissonance is determined by its magnitude, where the magnitude will increase with the importance put on the inconsistent elements by the consumers (ibid). Thus we argue that as the magnitude of dissonance increase so does the perceived complexity of the decision-making process.

Reducing Cognitive Dissonance can, according to Festinger, be accomplished through various ways; either the consumers can change a behavioural, an environmental, or add a new cognitive element (ibid). As new information comes to the attention of the consumers they will often modify their behaviour and/or feelings. Thus, changing a behavioural cognitive

element takes place rather frequently. On the other hand, changing an environmental cognitive element is somewhat more difficult than changing behaviour, as it is necessary to have a high degree of control over your environment, which is a rare occurrence. However, it becomes more feasible to obtain sufficient control with the social environment than the physical environment, as gaining the agreement and support from other people most likely results in a cognitive change. In addition, Festinger further argues that it is not always possible to change a cognitive element; instead consumers can try to reduce the magnitude of their dissonance by adding a new cognitive element. This is done by either seeking or avoiding information. In relation to the Supra-Complex Decision-Making theory, adding a new cognitive element becomes a way to obtain mental- or reality based justification. We therefore argue that the difference between mental and reality based justification can affect the intended and actual behaviour of consumers. This is backed by research done by Devinney, Anger, and Eckhardt (2011), which shows that consumers respond positively to the idea of purchasing Corporate Social Responsibility certified products but do not actually purchase these products, thus they leave a discrepancy between indented and actual behaviour.

In continuous, Cognitive Dissonance would only exist momentarily if cognitive elements had no resistance to change, making resistance an important source of reducing possible dissonance. The magnitude of resistance to change can be related to the fact that consumers might see the change as painful or otherwise unsatisfying (Festinger 1957). As it could also involve loss, or change might not be possible (*ibid*). However, consumers might try to avoid the occurrence of dissonance altogether. As Hansen et al argue: consumers are only trying to justify the decisions that they are motivated to make, thus trying to avoid the possibility of dissonance would affect the consumers' motivations altogether (Hansen et al, 2006).

In relation to his theory, Festinger does not take moral or ethics into account, which we see as crucial elements in relation to the scope of our project, as moral and ethics to some degree would determine which elements are viewed as important in relation to the decision-making process.

### **6.1.2 Moral Development**

In order for moral to affect consumers' decision-making process they must recognize the presence of a moral issue. However, consumers can be placed at different levels within the model of Moral Development presented by Kohlberg (in McGregor 2006). In his model he states that people (consumers) throughout their lives will move through 3 levels consisting of 2 stages each. However, he also argues that only 25 % will move beyond level 2 and into stage 5 and 6.

#### **Level 1:**

Although Kohlberg argues that the levels are not static in relation to age, he found that most consumers at level 1 are between the age of 1 and 9. At this level, consumers will be concerned with seeking pleasure and avoiding pain.

Stage One: At stage one; consumers would be concerned with doing what they are told, as they do not wish to get punished, thus making their motivation to act in order to achieve pleasure.

Stage Two: At stage two; consumers are acting in their best interest, thereby they will only give if they know that they are getting something in return.

#### **Level 2:**

At level 2 most people between the age of 9 and 20 are found.

Stage Three: At stage three; the orientation shifts from pleasing oneself to pleasing others, although the underlying motivation is being approved by others. Now, the Moral Development contains a two-person relationship. At this stage, what is considered morally right is anything that conforms to what is expected by one's peers. Hence, Reference Groups become an important benchmark for right behaviour.

Stage Four: At stage four; what constitutes moral behaviour shifts from peers to a more formal construct of laws and authority. Here, consumers are concerned with what is necessary behaviour to keep order in society, thus making society as a whole the focus of the consumers in relation to their moral stage (*ibid*).

### **Level 3:**

At the final level people beyond the age of 20 are most often found and as already mentioned, Kohlberg argues that only 25 % of the population reach this level.

Stage Five: At stage five; consumers begin to question what would constitute a good society and how society should be constructed in order for all to be equal, thus consumers begin to question authority.

Stage Six: At the last stage, consumers have developed a moral that goes to have respect for all, want justice for all, and freedom for all etc., hence their orientation goes beyond their own society (*ibid*).

In addition, Kohlberg argues that there are no moral leaps, meaning that consumers cannot skip stages. They will, however, not forget the moral insights they have gained, although they are not capable of understanding moral reasoning beyond their own moral stage. Furthermore, he argues that consumers will not grow morally if they do not encounter moral dilemmas. As consumers gain more knowledge about the world along with CSR becoming a more integrated part our society, consumers will increasingly encounter new dilemmas, and hence develop morally. Keeping in mind that Kohlberg developed this model in the late 1950s, some of the underlying moral reasoning at each stage of his model might have changed, as consumers have gained more insights and knowledge about the world. We thereby argue that consumers go through Kohlberg's moral stages even faster than before. As the Societal Level and the Individual Level are interrelated in our main theoretical framework (Sestoft, 2010), the development of our morals is also affect by ethics of our society.

Kohlberg has been widely criticized for using only males when conducting his research. However, Gilligan re-conceptualized the Moral Development theory from a gender perspective, as her research shows that women are more focused on care and responsibility whereas men are focused on justice and rights (cf. Figure 7). Thus, according to Gilligan's research, the motivation for considering CSR certified fashion products would be different for women and men. As Gilligan was a former student of Kohlberg, her research was conducted using the same levels as Kohlberg, making Gilligan's study useable in continuation of Kohlberg's model of Moral Development (McGregor, 2006).

**Figure 7: Moral Development on Women and Men**

	<b>Women</b>	<b>Men</b>
<b>Focus</b>	<ul style="list-style-type: none"> <li>- Morality in terms of care.</li> <li>- Care dilemmas.</li> <li>- Responsibilities.</li> </ul>	<ul style="list-style-type: none"> <li>- Morality in terms of justice.</li> <li>- Justice dilemmas.</li> <li>- Rights.</li> </ul>
<b>Moral imperative</b>	<ul style="list-style-type: none"> <li>- To care and to discern and alleviate the real troubles of the world.</li> <li>- Caring about everyone and about oneself.</li> </ul>	<ul style="list-style-type: none"> <li>- To respect the rights of others and to protect, from interference the right to life and self-fulfillment.</li> <li>- To treat everyone fairly, following the rules.</li> </ul>
<b>Logic</b>	<ul style="list-style-type: none"> <li>- Of relationships.</li> </ul>	<ul style="list-style-type: none"> <li>- Of consequences of choices.</li> </ul>
<b>Nature of problems</b>	<ul style="list-style-type: none"> <li>- Problems are moral when they involve people suffering.</li> </ul>	<ul style="list-style-type: none"> <li>- Problems are moral when they involve competing claims of rights.</li> </ul>
<b>Making decisions</b>	<ul style="list-style-type: none"> <li>- Make decision by preserving emotional connectedness of everyone.</li> <li>- Moral decisions were correct if relationships have been preserved and whether people have been hurt.</li> </ul>	<ul style="list-style-type: none"> <li>- Make moral decisions by applying rules fairly and impartially.</li> <li>- Moral decisions were correct if all the rules were applied properly.</li> </ul>
<b>Responsibility</b>	<ul style="list-style-type: none"> <li>- Taking care of other person and their feelings.</li> </ul>	<ul style="list-style-type: none"> <li>- Being answerable for actions (accountable)</li> </ul>
<b>Overarching concern</b>	<ul style="list-style-type: none"> <li>- Whether a “particular” person suffered rather than “anyone”.</li> </ul>	<ul style="list-style-type: none"> <li>- Abstract codes of conduct: did “anyone” get treated unjustly.</li> </ul>

Source: McGregor, 2006

Moral Development does not include traits of Moral Intensity, which we argue is a vital part in order to understand the complexity of moral issues related to the Supra-Complex Decision-Making process. We therefore employ the 6 dimensions influencing Moral Intensity.

### **6.1.3 Moral Intensity**

Collins (1989) and Jones (1991) conceptualized 6 dimensions, which influence the construction of Moral Intensity. However, they only differ in small areas and since Jones elaborated more thoroughly, we will employ his dimensions. Although these dimensions were originally developed as a base for understanding ethical decision-making in organizations, we argue that the dimensions with benefit can be applied in relation to the Supra-Complex Decision-Making theory, as consumers are dealing with the construction of Moral Intensity before engaging in actual decision-making. In addition, consumers have to recognize the presence of a moral issue, as Moral Intensity influences the decision-making process.

According to Jones, Moral Intensity is assumed to be multidimensional, as it is made up of Magnitude of Consequences, Social Consensus, Probability of Effect, Temporal Immediacy, Proximity, and Concentration of Effect (Jones 1991). In addition, we argue that these dimensions are interrelated, as they can have the ability to discount one another.

#### **Magnitude of Consequences:**

Firstly, the Magnitude of Consequences amounts from the sum of harm or benefit put upon other people when consumers decide to purchase or not to purchase a product. The decision depends on how the consumers chose to view the moral issue of purchasing the product, i.e. what is the perceived complexity? If it is viewed as beneficial to purchase the product the consumers must believe that their purchase will do no harm and thereby purchasing the product will have a beneficial effect according to Jones (*ibid*). The opposite can however also be seen as true; the purchase is viewed as doing more harm than benefit. How consumers choose to view this issue could be driven by, among other things, their level of scepticism (*ibid*), e.g. is it really CSR? In addition, the Magnitude of Consequences will also be affected by the consumers' ability to assess the consequences of a purchase choice, which is their ability to transform product information into knowledge. According to Hansen et al (2006), this drives the perceived complexity of a given purchase choice.

### **Social Consensus:**

Secondly, the Social Consensus also has an impact on the Moral Intensity. In order for the consumers to reduce possible moral ambiguity there must exist an agreement within the social context, whether or not to purchase the product, and which of these is more appropriate. Hence, the Social Consensus can act as a catalyst for consumers' motivation to take a product into consideration. Furthermore, the Social Consensus can also act as a benchmark for which elements are seen as most important, as well as which are seen as inconsistent, creating possible Cognitive Dissonance. Thereby, we are dealing with elements of cultural principles, values, ideals, norms, and beliefs when assessing the Social Consensus. In addition, the Social Consensus has the ability to change the view or at least the focus of the consumers and possibly discount the Moral Intensity altogether, if the view or focus is not the moral issue. This means that the moral issue comes to be complex in itself, as it is not only about having moral obligations as a consumer, but also how this affects your self-image in relation to your social context. However, the social context can also drive the moral behaviour, meaning that Social Consensus becomes about doing what is right, thus its focus comes to be the moral issue (Jones 1991).

### **Probability of Effect:**

Thirdly, the Probability of Effect refers to the expected consequences of a moral act. What is the probability that consumers will act or not and next, that this action or inaction will have harmful or beneficial effects and for whom? If the Probability of Effect is viewed as low, all else being equal, a purchase would most likely be the outcome (*ibid*). Further, as already mentioned, Hansen et al argue that consumers only try to justify decisions that they are motivated to make (Hansen et al 2006).

### **Temporal Immediacy:**

Fourthly, Temporal Immediacy refers to the amount of time it takes for an ethical purchase to come into effect. Consumers can discount the magnitude of intensity if the consequences of their action come into effect after some time (Jones 1991). Also, both Pedersen (2011) and Kranker (2011) argue that consumers need to see an immediate and visible effect of their action in order for a company to obtain a positive image regarding CSR.

### **Proximity:**

Fifthly, the Proximity is dealing with the issue of nearness as people intuitively care more about people close to them, either by culture or distance. This is also seen in line with the Social Consensus being subject to change, as achieving Social Consensus might be more important than the possible harmful outcome of a decision. Furthermore, Proximity can also have the ability to discount the Temporal Immediacy (*ibid*).

### **Concentration of Effect:**

Last but not least, the Concentration of Effect is the number of people affected by the action or inaction. Consumers dislike immoral actions that result in a high Concentration of Effect (*ibid*). However, we argue that this could be discounted by the Proximity, as the Concentration of Effect would decrease as Proximity increases.

In sum, consumers' decision-making involves both social and moral dimensions, where the social awareness of consumers will have an overall effect on how Moral Intensity is constructed, this of course accompanied by consumers' moral stage (McGregor, 2006) and their perceived complexity of decision-making (Hansen et al, 2006).

## **6.2 Ethical Development of our Society**

As mentioned earlier, we argue that ethics and morals are a crucial part of reducing Cognitive Dissonance as moral and ethics to some degree determine which elements that are seen as important. Further, we argue that the two concepts are interrelated (cf. Chapter 4), which means that ethics come to determine more than just which elements that are viewed as inconsistent, correlating with the argument put forward by Pedersen (2011); the themes at the Societal Level will determine which discussions are current at the Individual Level.

Due to the fact that the ethical development of our society is seen as an outcome of the social system (cf. Chapter 3), the individuals' development at the moral stages inevitably have an effect on the overall ethical development of society, as these two levels are seen as interrelated. Thus, we argue that looking at morals without taking ethics into account is not consistent with our overall theoretical framework.

Although Kohlberg's model of Moral Development was originally developed as a tool for understanding consumer behaviour and how people develop moral conscience, we argue that his model can be used indirectly to the Societal Level in our main theoretical framework, as a way to determine how society's ethics affect the construction of consumers' morals. Hence, we argue that the ethics of our society come to determine the moral perspective at the Individual Level and vice versa.

As research shows, many ethical products still only exist within niche markets, which create a doubt about the existence of the ethical consumer (Devinney et al, 2011). Therefore, we also take into account that consumers might not act according to their thinking, thus the moral stages of our population may not match the ethical mindset of society. Although Kohlberg argues that moral behaviour might be more consistent at higher levels of his model, he also argues that the majority of individuals will never evolve beyond stage four, which is being concerned with society as a whole (McGregor, 2006). Hence, the ethics of our society might be more developed than the moral principles that people actually follow, or are capable of following.

As our point of departure is the SSCLT (Sestoft, 2010), the dynamic propositions between the Individual Level and the Societal Level come to play an important role for the development of the overall ethics of our society. It is of course accompanied by the omnipresent globalization that makes way for a continuous flow of information about the conditions of the world. This acts as a catalyst for concepts such as CSR to be put on the political agenda, which results in knowledge creation that affects the way consumers reason for their morals, making the underlying reasoning for moral behaviour in Kohlberg's model somewhat dynamic, as it will be affected by the social context.

While ethics and morals are seen as interrelated, the behaviour of individuals might not be a direct response to the acknowledgment of the descriptive ethics of our society. We argue that this inconsistency, to some degree, affects the construction of the moral principles being followed at the Individual Level, meaning that the ethical stage of our society is beyond the moral principles of our behaviour.

## **Chapter 7 Trends and Fashion**

As described in the Definitions, the reason that trends are so dynamic is that they are created through the piecing together of different building blocks, which are changing over time; namely Trend Mechanisms. These mechanisms are influenced by many external factors, which will be elaborated on below.

### **7.1 The Theoretical Toolbox of Trend Mechanisms**

In order to get an overview of the aspects that form trends, the Toolbox of Trend Mechanisms created by MacKinney-Valentin will be explained and, later on, applied to our findings. This Toolbox is a gathering of two centuries of theories regarding Trend Mechanisms, boiled down to five key Trend Mechanisms, which provide an overview of the factors in play when trends change (McKinney-Valentin, 2010). Moreover, they can help decode contemporary consumer behaviour. The five Trend Mechanisms are:

#### **7.1.1 Social Mechanism: Process of Social Distinction and Imitation**

Style is deeply rooted in an individual's social identity, as well as it is influenced by fashion (cf. 2.6 Definitions). It is a communication instrument that allows people to see who others are before even talking to them, or at least how they want to be seen. Clothes are the human being's second skin and people get to choose it themselves. Belk (1988) argues: "Possessions can also symbolically extend self, as when a uniform or trophy allows us to convince ourselves (and perhaps others) that we can be a different person than we would be without them." This quote leads us to a hypothesis:

H3: If the uniform Belk mentions can also refer to fashion, then socially responsible clothing can enhance a feeling when wearing it.

In order to determine where fashion trends come from in society, three different trickle-theories are presented:

1. Trickle-down (top-down): Scholar Simmel presented the view that a trend starts at the top of the hierarchy in society and filters down through the classes. When the trend is then adopted by the lower classes in society, it is abolished by the upper class, as they do not wish to look like people from a lower layer in society (Simmel, 1905), which is also in line with the Fashion Pyramid put forward by Raustiala and Sprigman (2006) where they divide the fashion industry into different categories depending on the exclusivity (and price) of the clothes (*ibid*).
2. Trickle-across: As a reaction to Simmel's theory, King put forward the trickle-across theory. He argues that trends change due to a modern social process, e.g. mass-production or mass-communication, and generates a vertical flow through classes (King, 1963).
3. Trickle-up: Field also saw Simmel's theory as wrong, instead he states that trends come out of the youth's urge to express themselves in an extreme way through their style. Later on, some of these are adopted by the older generations (Field, 1970).

These three theories are very typical for their time and thus did fit society in that particular period. However, MacKinney-Valentin states that today, even though the concept of social hierarchies might have changed, the concepts of distinction and imitation have not. Thus, the creation of trends might be rooted in all three trickle-theories, depending on the context. This merely adds to the complexity of how trends are created and how to brand these, as it is difficult to decode where and how they occur, and even more impossible to control.

### **7.1.2 Neomania: Expression of the Postmodern Condition**

Neomania, desire for the new, is about how individuals crave novelty as a personal mission and not because of the need of social recognition (Lipovetsky, 1994). This mania occurs as a result of the individual's free personal choice, leaving people with too many options, turning the Neomania into a relief to of boredom and the constant feeling of emptiness (Svendsen, 2005). This is also in line with Varey's view on happiness in a capitalistic society, stating that economic growth can only be fuelled if people are constantly unsatisfied (Varey, 2010).

### **7.1.3 Market: Market Forces**

This Trend Mechanism is solely concerned with the more capitalistic view on trends; the relations between trade, commercial agendas, and trends. The essential part of it is called “Style Obsolescence”, also called fast fashion, as it is about the introduction of new designs and products each season in order to make the current/older appear outdated and useless. The result of this is an ever-increasing consumption and larger profits for the fashion companies operating with fast fashion.

### **7.1.4 Seduction: Sexual Allure**

Sexual allure, desire, and fashion trends are intertwined, as they are all a part of the strategy of seduction. Different textiles send different signals, as well as different designs and how these are worn. They make up a system of sexual signals that communicate intentions and preferences.

### **7.1.5 Zeitgeist: Reflection of Current Spirit of the Times**

The Zeitgeist mechanism is about how the current Discourse is expressed materially in fashion. In other words, it reflects the culture of society, which correlates with the argument by Pedersen (2011) as he states that the themes in our societal Discourse will set the agenda for which topics are being discussed. There are five factors that determine a Zeitgeist: Dominating events, Dominating Ideals, dominating groups, dominating attitudes, and dominating technology.

Dominating events can be everything from crucial historical moments that change the way we see things, such as 9/11, the financial crisis, to less crucial events like the annual Oscar show. The only thing these events are required to share is that they are able to alter the trends.

Dominating Ideals refer to how we want to picture ourselves and which group we aspire to belong to, hence our Reference Groups. Examples are many and span from the green wave in fashion to the multi-cultural ideals of hip-hop culture.

Dominating groups concern the groups/beliefs that help shape society. In the past, religion, class, and origin were some of the things that determined an individual's place in society. Much has changed since and now different sub-cultures determine who you are and where you belong in society. With regard to fashion, style is more an act of constructing yourself and then choosing the group.

Dominating attitude distinguishes between two poles: "fitting in" or "standing out", being inspired by collectivism or individualism, both as a part of the creation of social status. However, the two poles can also refer to Societal Level and Anti-Societal Level (Sestoft, 2010), where the first is about fitting in and the latter about standing out.

Dominating technology is, of course, about the rise of the Internet, which has decentralized and democratized the fashion system. Also, dominating technology has made it possible to efficiently outsource production of clothes.

A Zeitgeist is dynamic and it helps people understand themselves, society, and their place in the world.

This toolbox mentions the largest influencers in fashion trendsetting. However, there are some shortcomings; first of all, even though this toolbox has a gathering of two centuries' Trend Mechanism theories, it is only seen through the glasses of Postmodernism and fails to mention Hypermodernism, which has gained ground in recent years (Lipovetsky, 2005) Another limitation is that the media are not mentioned in any of the five mechanisms or as a Trend Mechanism of its own. It might be implicit in the fifth mechanism, however it should be clarified, as the media play a big role both in the creation of new trends and the general Discourse development. We argue that the media play a role in all of the Trend Mechanisms, as they are the main communicator of these, thus it functions as an umbrella necessary for the Trend Mechanisms to be communicated.

## **Part IV B – Branding**

### **Chapter 8: Societal and Anti-Societal Level in a Branding Context**

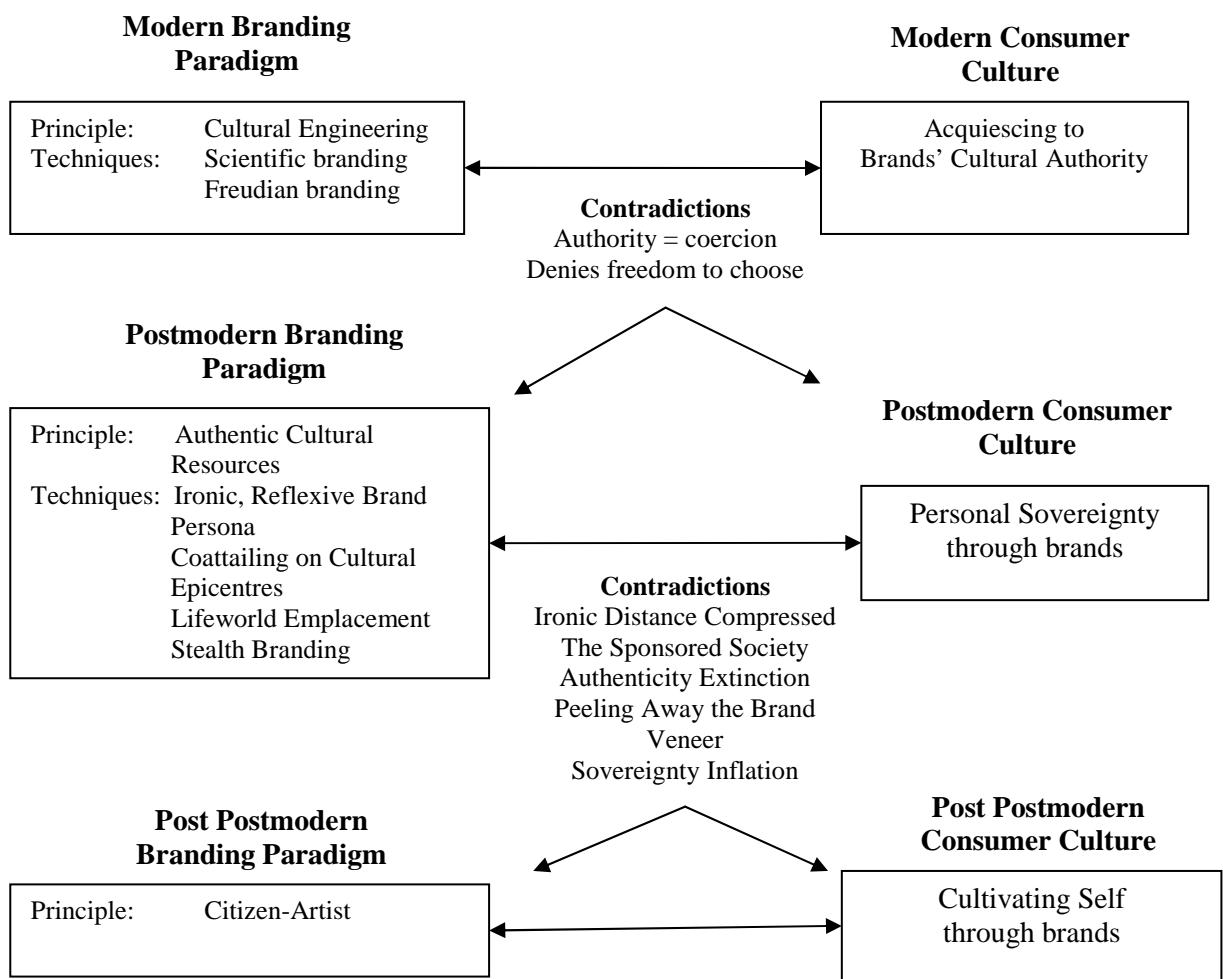
Consumer culture has been a highly discussed theme in the last century, receiving much attention and generating several theoretical frameworks. However, only a few have described the existence of anti-consumerism. As mentioned our overall theoretical framework by Sestoft distinguishes between Societal Level, Individual Level, and Anti-Societal Level (Sestoft, 2010). These will be elaborated on below together with utilizing Holt's arguments of how consumer culture has developed and how anti-consumers (or anti-branding movements, as he calls them) help rejuvenating the old Branding Paradigms. Moreover, his Dialectical Model of Branding and Consumer Culture, describing Branding Paradigms and how these have developed in consumer culture in the modern, Postmodern, and Hypermodern society (Holt, 2002), will also be investigated in detail. Holt's viewpoints can be used to explain how both consumer culture and Branding Paradigms are formed, applied, rejected and rejuvenated in society. In the end of this chapter, the consumer characteristics of Tor and Maja from DR's TV show "Blod, Sved & T-Shirts" will be presented, as the two characters offer an opportunity to compare the Anti-Societal Level and Societal Level within a CSR certified fashion context. By using this tangible example they will help clarifying the branding complexity that comes to exist within our theoretical framework.

#### **8.1 The Development of Consumer Culture**

A large part of Sestoft's model revolves around the Societal Level, Individual Level, and Anti-Societal Level and the dynamics between them and how they affect each other. The Societal Level symbolizes the societal Discourse, the "we", to which consumers relate. The consumers acting right according the Societal Level are called consumer-citizens. The Anti-Societal Level is also present at the macro-level, functioning as a "we" that goes against the values at the Societal Level. This is however also a part of the societal Discourse and is important in order for consumers to relate to society. Sestoft writes about the revival of the political consumer and "right" vs. "wrong" consumption, however, we argue that the Societal Level and Anti-Societal Level are not only present when it comes to the political consumer but in many spheres of society, because different Discourses exist in different industries, e.g.

organic foods vs. fashion. As CSR and branding hold a main position in this project, we will include both the Postmodern and Hypermodern consumer, as well as the importance of Branding Paradigms and how they change over time; sometimes as a result of the consumers gaining more knowledge. In order to properly examine the alteration of consumer culture and Branding Paradigms as an interdependent relation, Holt's Dialectical Model of Branding and Consumer Culture is presented below to give an overview of the evolvement of Branding Paradigms parallel to the development of consumer culture.

**Figure 8: The Dialectical Model of Branding and Consumer Culture**



Source: Holt, 2002

From looking at Figure 8, it becomes clear that branding has been guided by different principles throughout the evolution of branding and consumer culture. The main principles of the Modern Branding Paradigm were cultural engineering, meaning that the consumers saw companies as cultural authorities, seeking their advice. In addition, people sought to look alike, being collective and not standing out (*ibid*). At that time, consumers exchanged money for goods and the producer determined product value (Vargo; Lusch, 2004). Moreover, firms determined wealth as a surplus of tangible resources and goods (*ibid*). However, the advertising industry was also beginning to put social and emotional meaning into the brands, giving products psychological and social value (Heller, 2000 in Holt, 2002).

With the emergence of Postmodernism, both Branding Paradigms and consumer culture experienced a transformation. The consumer culture was highly influenced by the existential revolution that many people underwent in the 1960s, putting the individual in the centre and rejecting companies and advertisers as cultural engineers (Holt, 2002). However, brands still held significance to consumers, as they still added social value to the individual. However, they were now offered as cultural resources; tangibles that through appliance of cultural meaning helped shape the individual's identity (McCracken, 1986), whereas they before were utilized as cultural blueprints (Holt, 2002). The Branding Paradigm also shifted; the consumer became co-producer by adding value to the product through usage and the companies started to determine their wealth through intangibles such as sharing of knowledge and skills (Vargo et al, 2004). As individualism gained ground, brands must hold authenticity, i.e. it had to seem as if they were invented by people, who were motivated by their fundamental inherent value and not by an economic incentive (Holt, 2002). In order to comply with the Postmodern values of the consumers, new branding methods were developed; ironic campaigns, subculture membership, endorsement, and product placement were some of the new strategies created in order to brand a product as a value resource used to build the consumer's identity (*ibid*).

Entering the Hypermodern society, which Holt calls the Post Postmodern society, the contradictions from the Branding Paradigms of the Postmodern era become obvious. When the first ironic campaigns were mass copied, it became clear that the ironic distance also had a commercial goal. When consumers found out that endorsers were paid to have the right opinion and product placement was a billion dollar business, they lost faith in their idols and experts. People have acknowledged that branding is business and do not attempt to assess

them on how well they hide commercial objectives, but instead consumers judge their ability to create differentiated cultural material, which can be utilized in their Interpellation (*ibid*). However, some parts of the Postmodern Branding Paradigm are still valid: the consumer serves as co-producer of the product or service, and relationship with consumers is also still important to obtain. New concepts in the emerging Branding Paradigm are communities, corporate branding, and storytelling, because consumers no longer judge a brand from the specific product, but instead on the whole company and its leverage, requiring a more holistic branding (Morsing, 2003). The ever-increasing importance of CSR has also generated a need for a more holistic and proactive branding, as consumers tend to focus more and more on if a brand or a product performs its civic duties and does not harm, calling for the companies to act beyond what is expected from their stakeholders (Ottman, 2011) (Holt, 2002).

Along with the emergence of the Internet, which, among other things, led to globalization, consumers slowly began gaining more power, as they gained more knowledge because their information sources were unlimited. Today, individualization and globalization of society have spawned a politicization of consumption, which in turn has generated consumers, who are shaping future cultures and politics. By using consumer values through the freedom of consumption they are showing why consumption is called a soft power (Sestoft, 2010), as it holds important influence on society, which is also argued in her article:

“In Western capitalist civilization, we live in consumerist societies where people are categorized according to their competences as consumers.” (Bauman 1997; Bourdieu, 1995 in Sestoft 2010, p. 3).

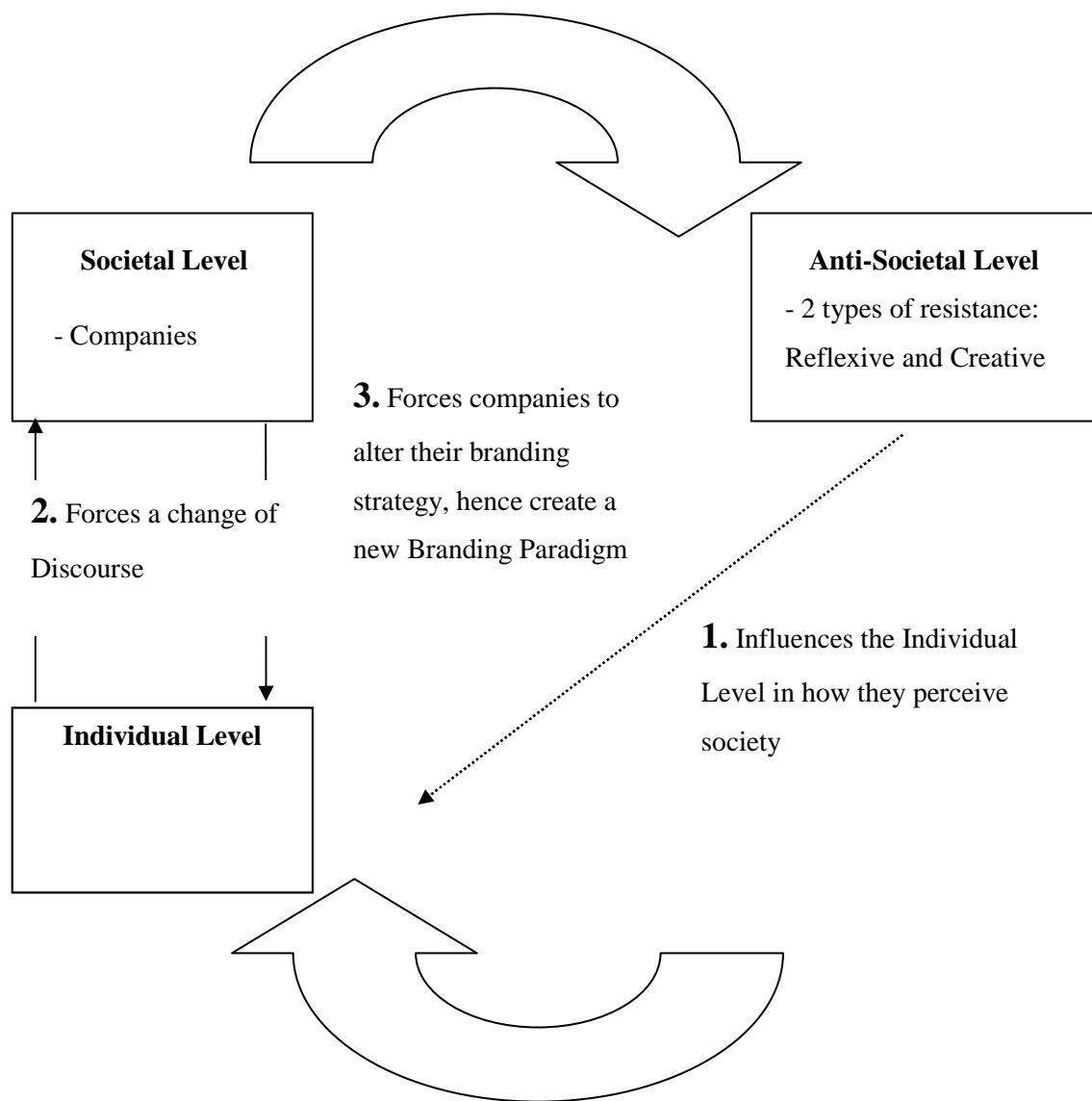
Holt mentions two types of resistance towards marketing techniques; reflexive resistance and creative resistance. Reflexive resistance is only done by consumers, who are able to reflect on how marketing works and use it to create a distance to it. Creative resistance is people, who view companies as the big bad capitalist, which form people to become passive consumers. These people wish for a heterogeneous market driven by social spaces that consumers generate themselves, where they can form their identity and not let it be dictated by the market (Holt, 2002). However, we argue that globalization has made the global market more

homogenous in many ways, but the ability for dialogue and interaction via the Internet has fostered an increasing acceptance of heterogeneity.

We further argue that what Holt names as resistance is that same as what Sestoft describes as Anti-Society Level. They both include the alteration of their sign values in order to indicate hostility towards the establishment (Societal Level) values (Ozanne; Murray, 1995 in Holt, 2002). In terms of branding, Holt describes the Anti-Societal Level's alteration of values as an ongoing thing, because marketers utilize this consumer resistance to rejuvenate the brands. In time, these values become mainstream and a part of the Discourse of the establishment (Societal Level), which forces the Anti-Societal Level to come up with new values and types of resistance (*ibid*). This is also in line with Kohlberg, as he states that consumers need to encounter dilemmas in order to grow morally (Kohlberg in McGregor, 2006). Therefore, consumers' resistance is not dangerous to companies that understand the new emerging opportunity of value alteration. They merely see Anti-Societal Level as assistant to tear down old Branding Paradigms and help the market revitalize itself (Holt, 2002). These viewpoints are in line with what Lee (2010) argues, as he also states that anti-consumption phenomena in the future will become mainstream consumer behaviour. Moreover, knowledge of anti-consumption can create opportunities to competitive firms, in terms of knowing what consumers avoid in current competitive mainstream products. In short, companies need to understand that today's anti-consumption might be tomorrow's consumption choice (Lee in Jaeger, 2010).

Figure 9 shows the dynamic flow of how Anti-Societal Level affects the Individual Level, who takes on this value alteration and thereby change the Discourse between the Individual Level and Societal Level, which forces companies to change their branding strategy.

**Figure 9:**



Source: Holt, 2002; Sestoft, 2010

## **8.2 Critique of Holt**

Fundamentally, Lee agrees with Holt's statements, however, his Dialectical Model is from 2002, meaning that the financial crisis and the emergence of CSR are omitted. Therefore, Lee has pointed out four reasons behind anti-consumption, i.e. resistance (Lee in Jaeger 2010):

- Innovation resistance, which is resistance against the changes that new innovations bring, i.e. not the innovations in themselves, but the changes.
- Risk aversion, which is done due to an individual's preference for the guaranteed outcome. To avoid risks, consumers may practice anti-consumption of options with uncertainties.
- Undesired self, which is a symbol of what a person wants to avoid being or hope never to become. It acts as an avoidance goal. Products and services that people decide not to consume still contribute to their self-concepts and define their social Reference Groups just as the products and services they choose to consume.
- Voluntary simplification is when consumers use their free will to minimize their consumption in order to focus on non-materialistic channels in order to get satisfaction and meaning in their lives, also known as down-sizing or right-sizing. Motivations for this can be personal concerns and concerns for national problems such as environmental effects of consumption and production. Whereas meaningful and mindful consumption were issues of hippies, religious fanatics, or people with an alternative lifestyle in the past, it is now a giant industry.

These four reasons for anti-consumption can be linked with the Reference Groups mentioned in chapter 5, because both risk aversion and undesired self can be placed in the avoidance Reference Group, as they are resistances that keep consumers from a membership of a Reference Group of which they do not wish to be a member. In addition, voluntary simplification fits with the Contactual Reference Group, where consumers are members and are proud of it. Moreover, we argue that the voluntary simplification can also be placed in the Aspirational Reference Group, as many aspire to lower their consumption and environmental damage, but that it is hard because people have come to depend on the products and find it hard to give them up.

### **8.3 Blod, Sved & T-Shirts**

This spring, a rather controversial TV programme aired in Denmark: “Blod, Sved & T-Shirts”. It is a program about five young Danish consumers, who were sent to India to work in the garment industry and survive on the salary of an Indian worker (dr.dk, 2011). The program was made to make the Danish consumers aware of the inhumane working conditions for the Indian garment workers and to make them think about how the clothes they wear every day are produced under these conditions.

From the five young consumers, Tor and Maja are especially interesting for investigation, because they are each other's opposites and where one represents the Postmodern consumer, the other represents the Hypermodern. Tor is an ultra liberal, whose consumer values are in sync with those of the Postmodern consumer. As his attitude reflects Postmodernism, he cares much about looks, status, and consumption (dr.dk, 2011). Maja is a fair-trade activist, who lives in cohabitation, wears second-hand clothes and prioritizes organic foods (*ibid*). She cares about her surroundings and it gives her a good feeling about herself to help people in developing countries and also the environmental issues are on her agenda. This characterizes a Hypermodern consumer, as the good deeds are done both for self-actualization and because it has become socially acceptable (cf. Chapter 5).

When examining our theoretical framework together with Holt and other scholars we argue that Tor is an example of a consumer-citizen representing Postmodernism. He holds the same consumer culture as the Postmodern Societal Level, where facilitation of economic growth through consumption helps maintain the Postmodern capitalist society. Today, many consumer-citizens have changed as a result of an alteration of the societal Discourse towards Hypermodernism, where consumption still forms identity, but the reasons for consuming are different and so are the products that are being consumed. They are not about showing status, instead consumption is about self-actualization, often by enhancing the feel-good state of mind through consumption, thus we state that Maja represents the values of Hypermodern consumer culture, which is the future consumer-citizen, as the Discourse and values are changing in the Societal Level.

As the values of Maja and Tor contradict each other, we argue that they are each other's Anti-Societal Level, whereas Maja represents the Anti-Societal Level of Postmodernism, Tor represents the same for Hypermodernism. However, they are both very extreme, thus they do

not represent the average Danish consumer, but merely the two poles between which society Discourse is currently placed. Moreover, the Postmodern Discourse is on retreat and the Hypermodern is starting to flourish, meaning that Maja's values, once the Anti-Societal Level has affected the Individual Level so much that it has altered the Discourse and Objectification towards the Societal Level, which again mirrors back at Interpellation for the Individual Level. This change is also, as argued by Holt, indicating that the resistance towards Postmodern values is starting to gain ground, which has initiated a change in the current Branding Paradigm.

Tor and Maja are used as current examples of the Postmodern and Hypermodern consumer in the context of CSR in the garment/fashion industry, which is very relevant for companies' future branding strategy in terms of who to address and how to address them.

## **Chapter 9: Challenges and Opportunities in a Branding Context**

As fashion historically has been about status and not morals, engaging in CSR poses some challenges. CSR initiatives add a conflicting dimension to a fashion brand as it can drive negatively correlated benefits for the brand. We argue that fashion drives benefits such as social status and CSR drives benefits such as good feelings for doing good for others. So, how do firms successfully link fashion and CSR in their branding?

As already mentioned, consumers are argued only to make decisions they are motivated to make. Thus, CSR must become a Mental Marker in relation to the Supra-Complex Decision-Making process in order for the consumers to consider purchasing a CSR certified fashion brand. Hence, in order to become a Mental Marker, we argue that CSR needs to become the focus of consumers and something that adds value to the brand.

In this chapter, the Customer Based Brand Equity (CBBE) model (Keller, 2008), the Brand Value Delivery Model (Jones, 2009), and the Inside-Out Approach (Morsing; Schultz; Nielsen, 2008) will be described and investigated in the context of CSR certified fashion. However, it must be mentioned that only the Inside-Out Approach departs in a CSR context, meaning that CSR comes to represent a traditional brand attribute, in relation to the other two theories, which may be too simple in relation to the dimensions of the concept. In relation to our theoretical framework these branding theories should be seen as an extension and not an inherent part of our later *revised* theoretical framework, as our *revised* framework acts as a tool for investigating potential challenges and opportunities which can then be utilized in branding theories.

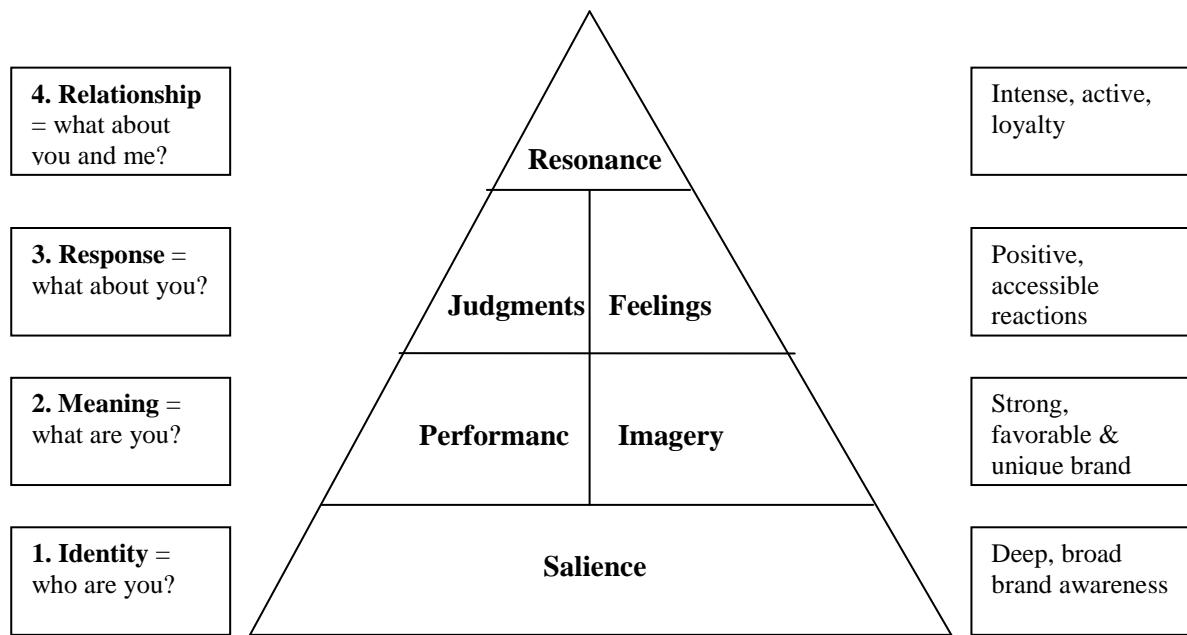
### **9.1 Branding**

Creating the right brand identity, brand meaning, brand response, and brand relationships with consumers is rarely straight forward, as the value of a brand often exists in the mind of the consumers. Thus, building a brand can be a complicated process in itself and building a brand on negatively correlated benefits makes it even more complicated (Keller 2008). However Pedersen (2011) argues that it is plausible because it can be a differentiator if price, quality, and fit are equal to other products within the same category. Moreover, he argues that approaching the right segment is crucial.

### **9.1.1. The CBBE Model**

The CBBE model (see figure 10) by Keller (2008) provides an approach to create customer based brand equity, where customers have a high level of awareness and holds strong favourable associations with the brand. This should be achieved through a sequence of steps: 1. Identity, 2. Meaning, 3. Response, and 4. Relationship (*ibid*). However, Keller neglects to integrate the organisation into to the value creating process, which is why we also look at the Brand Value Delivery Model put forward by Jones (2009). He argues that customer value is created in the services that are associated with the brand, thus delivering brand value is something that requires the whole organisation to work together (*ibid*), which is also argued by Morsing et al. In addition, Keller does not account for the societal influence in his model, however in relation to our main theoretical framework it would both be influenced by the Societal Level and the Anti- Societal Level, as dynamic interdependency exists within the framework. We do acknowledge that a theory is not able to take everything into account, but we argue that this is crucial, as influence from the societal context will have an effect on brand value creation, as Discourses alter the meaning of elements such as attributes, feelings, imagery, and the needs and wants of the consumers. In contrast, Jones argues that understanding the different processes of creating customer value should be done in relation to the market, thus accounting for the societal context in his framework. We will thereby seek to integrate these models into our theoretical framework as they complement one another on crucial elements. Our point of departure will however be the CBBE model, as it breaks down vital components in relation to building brand value as opposed to the Brand Value Delivery Model that offers a more overall framework.

**Figure 10: The CBBE Model**



Source: Keller 2008

The CBBE model consists of several sub-dimensions of different brand building blocks, where the left side of the model represents a more rational route of brand building and the right side the more emotional route. According to Keller, Resonance should be the goal for all branding, because it means that the customer-brand relationship is so strong that the consumer feels “in-sync” with the brand. The result is a strong competitive advantage that is not easily copied. However, it would require equal attention to both sides of the model, and it takes time to build (Keller 2008).

## 1. Identity

### Salience

Brand Salience is the first step in the model and important for any brand in order to succeed. It determines the brand's category, but also measures brand knowledge and top-of-mind awareness; both necessary for consumers to know which needs and wants this brand can fulfil (ibid).

## **2. Meaning**

### Performance

A brand must satisfy customers' needs in order to succeed. Performance is about the functional needs of the brand, i.e. how well the features of the brand differentiate it from others. According to Keller five types of attributes usually underpin Brand Performance:

- Primary ingredients and supplementary features.
- Product reliability, durability, and serviceability.
- Service effectiveness, efficiency, and empathy:
- Style and design
- Price

He further argues that if brands do not performance on these attributes, it becomes difficult to move up and closer at creating Resonance (ibid).

### Imagery

Brand Imagery is an emotional building block utilizing perceptions and associations depending on the needs of the consumer, such as psychological or social needs. Consumers can form Imagery associations based on their own experience with the brand, or indirectly through branding or other information sources, e.g. word-of-mouth, NGOs etc. (ibid). Imagery is about creating brand personality in order to make people get the right associations when seeing or hearing about the brand. This is also argued by Eder-Hansen (2011), as he states that it is crucial to use positive storytelling and associations so the consumers can see that they can actually make a difference, hence decreasing Proximity (Jones 1991).

Imagery and brand personality are however not always consistent. Many brands have experienced being associated with the wrong attributes. This could be due to the fact mentioned above, namely that consumers are able to form Imagery associations based on their own experiences with the brand. It is also in line with Jones, as he states that brand Touch Points e.g. retail stores, employees, co-branding, sponsorships etc. are where the brand value is created (Jones 2009).

Further, Performance and Imagery correlate with the Mental Markers in relation to the Supra-Complex Decision-Making process, as the Mental Markers are any mental construct, i.e. price, label, brands, self-perceptions etc. In short, it is anything that the consumers use in order to gain Mental Justification. (Hansen et al. 2006).

### **3. Response**

#### Judgements

Judgements are placed at the rational side of the model and amounts to the sum of the consumers' perception after putting together their associations created from both Performance and Imagery. Generally, consumers make all kinds of Judgements about a brand, but Keller argues that there are four types of Judgements that are particularly important:

1. Brand Quality: How consumers perceive the quality of a brand is crucial. This is often based on appearance, familiarity, expectations, and distinctiveness; all with price in mind (Keller 2008). Kranker (2011) concurs with this argument, as he states that consumers' identity creation through consumption is a very important factor, however, price is often a problem regarding CSR certified products. Additionally, he argues that we are only in the initial face of CSR certified products, hence the issue of cost will be eliminated in time.
2. Brand Credibility: How credible do consumers see your brand? Perceived expertise, trustworthiness, and likeability are of the essence (*ibid*). This dimension is crucial if a company wants to be perceived as socially responsible in the minds of the consumers. As argued by Kranker (2011) many companies admit that they are not experts, hence they engage in collaboration with NGOs or other experts, driving credibility in the minds of the consumers.
3. Brand Consideration: If consumers do not consider purchasing your brand, then quality and credibility are considered unimportant in the minds of the consumer, all else being equal. Therefore, it is important to make the brand relevant for the target group to make them consider it (*ibid*).

4. Brand Superiority: To what extent do consumers think that this brand is better than its competitors? Brand superiority is about creating unique positive brand associations in the minds of the customers (ibid).

In relation to the Supra-Complex Decision-Making process judging the brand will only happen when consumers are motivated for doing so (Hansen et al. 2006), hence Judgments become subjective as the perceived complexity in the Supra-Complex Decision-Making process depends on the individual.

### Feelings

The next building block towards brand Resonance is Feelings, which is far less detailed than imagery. These are argued to be the emotional responses to the brand evoked by marketing communications and can be either positive or negative (Keller 2008).

According to Keller there are six important types of brand-building Feelings that have the consumers associate certain feelings with the brand (Keller 2008):

- Warmth – peacefulness or sense of calm.
- Fun – joyous and amused.
- Excitement – cool and sexy, or experiencing something very special.
- Security – safety and self-assurance and sometimes worries and concerns can be removed.
- Social Approval – favourable appearance, direct acknowledgment.
- Self-respect – pride or a sense of fulfilment.

## **4. Relationship**

### Resonance

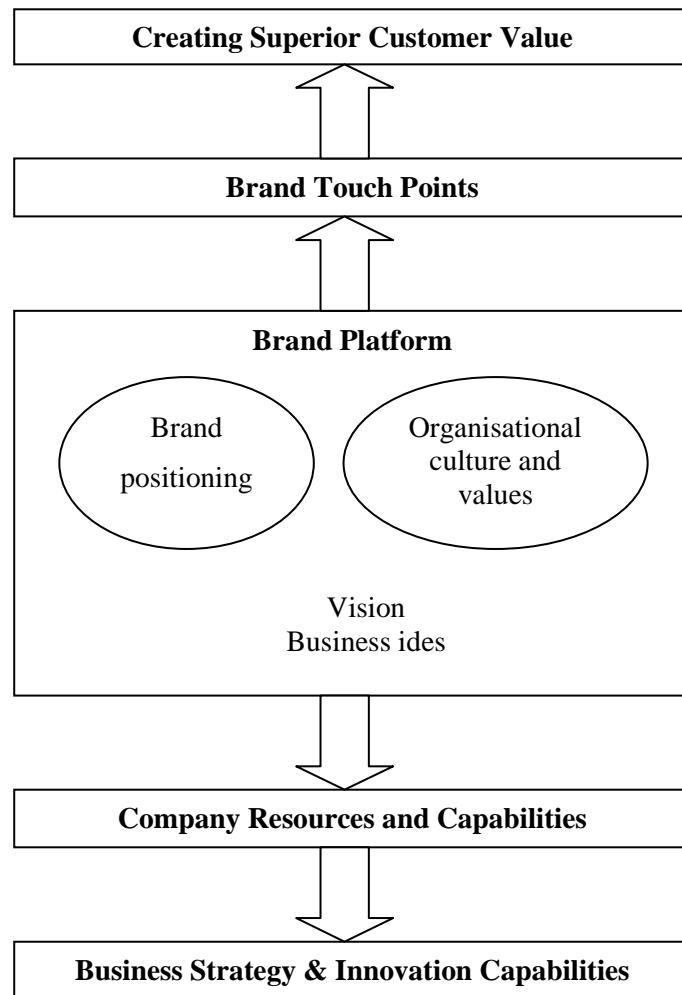
The final step on Keller's model is Resonance, which describes the level of relationship the customer has with the brand. It is characterized by the intensity of the psychological bond that exists between the customer and the brand. Strong Resonance will only exist if a company successfully has built both sides of the model (ibid).

However, keeping in mind that some of the brand building blocks are subjective, brand resonance might be difficult to achieve, thus integrating other dimensions such as the organisation, customers, and societal context, could ensure a more consistent brand value delivery in the minds of the consumers.

### **9.1.2 The Brand Value Delivery Model**

As already touched upon, Brand Value Delivery Model, (Jones, 2009) is based on the assumption that value is created less through the exchange of a product and more in relation to the services associated with them. Thereby, Jones argues that brands become more focused on relational values rather than functional and symbolic values, which is in line with Nørrestrand, who states that we are entering the Link Age, where the links and relationships between new technology, science, and consumption are the main foundation of our society (cf. 5.4 Critique of Lipovetsky's Three Phases). Furthermore he argues that brands are created and managed through Touch Points, meaning that retailers, employees, co-branding, sponsorships etc. facilitate the creation of superior customer value (Jones 2009). This is also somewhat argued by Eder-Hansen (2011), as he states companies must excel at seizing opportunities in media and the entertainment business for CSR to become a mainstream topic driving discussion both at the Societal Level and the Individual Level. This will indirectly brand the company.

**Figure 11: The Brand Value Delivery Model**



Source: Jones (2009)

Although the Brand Value Delivery Model differs from the CBVE on crucial elements in relation to our main theoretical framework, the two models also share similarities. To a certain degree, the CBVE model is comparable to the Brand Platform of the Brand Value Delivery Model; as Brand Platforms facilitate both brand identity and brand promise through brand positioning. This facilitation allows the customers to clearly identify and differentiate the brand and perceive its added value; looking to create superior customer value. Thus, the Brand Platform also comes to be about identity and meaning as with the first two levels of the CBVE model.

However, the Brand Platform also entails the culture and values of the organization along with its vision and business idea. Thus, the Brand Platform incorporates organizational dimensions and brand identity.

Further, Jones argues that in order to increase customer value organizations should strive to achieve alignments in the framework, i.e. the organizational capabilities should depart from the Brand Platform. This would result in the whole organization working together on the same goals, thus, the framework seeks to link the brand explicitly to the organization (*ibid*). Nevertheless, Jones does not apply a dynamic two-way interaction between the elements of his framework, which would allow for a more dynamic approach that creates superior customer value, not only through the internal process, but also through the integration of the customers into some of these processes. Thus, built on the same reasoning as Keller; creating customer relationships ultimately create superior customer value or brand equity.

In sum, creating customer value or brand equity dependents on the customers, as brand value exists in their minds. Moreover, the evaluation of brand building blocks are mostly found subjective, as the Societal Level in our theoretical framework will often be used as a reference point for the evaluation. In addition, according to Jones, relational value outperforms both functional and symbolic brand value. However, regarding the Postmodern consumers the symbolic value is the most important in relation to CSR certified fashion products. As both Lipovetsky (2006) and Belk (1988) argue, social status is important and products are important means for obtaining this, as they are used for communicating identity. This also correlates with Pedersen (2011), who argues that CSR is also about consumers' identity and their Reference Groups. Moreover, as brand value is influenced by the Societal Level, the creation of it is a result of an interaction between consumer and brand. Due to its dynamic nature, this relationship can transform the brand meaning.

## **9.2 Branding & CSR**

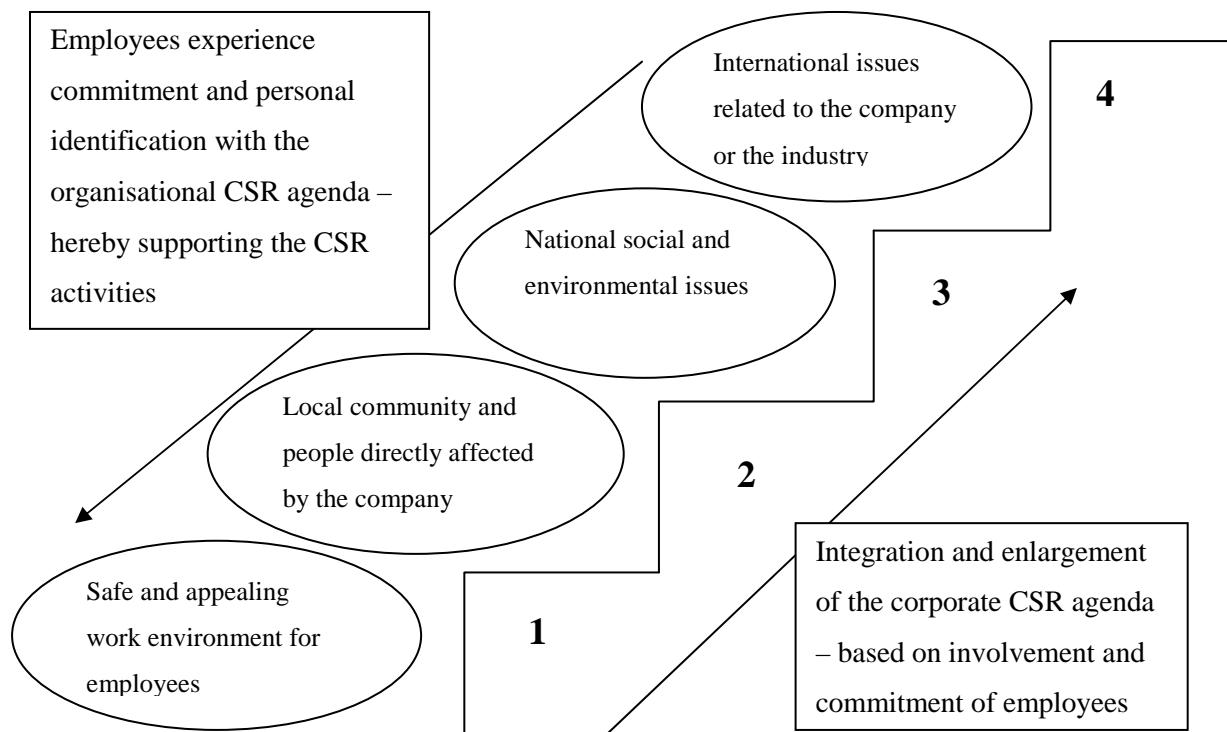
As already mentioned, linking a fashion brand to a CSR agenda might be difficult, as it most often draws on negatively correlated benefits, and as argued by Eder-Hansen (2011) few consumers are currently looking for CSR in fashion products. In addition, according to the CBBE model, being perceived as a CSR minded brand will depend on which brand benefits

that are seen as important and how these are judged by the consumers, which refers to the second and third step of the model: 2. Meaning, and 3. Response. In contrast, from the Brand Value Delivery Model, it depends on the Touch Points and how these are managed in order to create value from a CSR minded Brand Platform, thus CSR should a part of the organizations identity (Jones, 2009). This is also in line with Kraker (2011), as he argues that we are now entering Corporate Social Responsibility 3.0 where companies need to acknowledge that Corporate Social Responsibility must be an inherent part of business, identity, and strategy.

Research by Morsing et al (2008) shows that although companies are “encouraged” to engage in CSR activities, they are often discouraged to communicate these activities. Company stakeholders are often compelled to investigate the validity of a company’s CSR claims, thus the companies that are engaging in CSR are often more criticized than companies, which either do not engage in CSR activities or simply choose not communicate them. However, in a Danish context CSR activities are among the most important drivers when looking to create a good corporate reputation. As research shows, 96 % of the Danish population believes that companies should take on social responsibility (*ibid*). However, the consumers are found reluctant to CSR messages in companies’ communication, creating a paradox; how should companies communicate their CSR initiatives? This correlates with Petersen (2011) as he argues that consumers expect companies to behave morally and ethically correct.

In continuous of their research, Morsing et al presented a normative descriptive model: The Inside-Out Approach (see figure 12), which should guide managers in their CSR communications. They find that companies firstly need to get the commitment of their employees before communicating to their external stakeholders, such as consumers, experts etc.

**Figure 12: The Inside-Out Approach**



Source: Morsing et al. 2008

The basic assumption of the model is that employees are the companies' most important stakeholders and by getting their commitment it will give them a sense of ownership in relation to the overall CSR agenda. This is in line with the Brand value Delivery Model as the whole organization should work together on delivering a coherent brand value (Jones 2009).

Further, Morsing et al argue that the companies' communication should be done in stages, as they first need to communicate internally before communicating externally. The external communication should be directed at the most important stakeholders before communicating to the broad general public, thus it comes to create a funnel approach.

The underlying argument for this approach is that most consumers do not have the ability to assess company CSR activities properly. Instead, having experts assess the CSR programme creates legitimacy, as there would be no conflict of interest (Morsing et al. 2008). Although the communication is divided into stages they should be seen as interdependent, hence one should not exclude the other. However, we argue that the approach is subjective, as the nature of the company and the character of the communication message could alter the approach.

The method of communicating CSR is also industry- and company dependent. Further, the approach will also be context dependent, as Kohlberg argues that people will not grow morally if they do not encounter dilemmas and once insights have been gained they cannot be lost. This relates the approach to the ethical development of our society, meaning that communicating a company's CSR agenda changes over time as stakeholders gain more knowledge and the CSR concept broadens. Therefore, stakeholders are an essential part of getting CSR to become a brand benefit.

### **9.2.1 Stakeholders**

Stakeholder management is traditionally built on the assumption that all persons and/or groups with legitimate stakes in a company are equally prioritized, or at least should be (Cornelissen 2008). As the abovementioned theory suggests, stakeholders should be communicated with in steps when the message contains a CSR agenda. This refers to the idea that stakeholder management must be subjective and can differ in relation to the situation at hand. However, regardless of the situation, "non-market" stakeholders, who are stakeholders that are not having financial transactions with the company, are also taken into account (ibid). These stakeholders could in some situation be the most important, as companies become increasingly dependent on the societal context (ibid).

The relationships with these stakeholders are not linear; thereby the theory recognizes the mutual dependencies between the company and its stakeholders, creating a more complex and dynamic context to which companies must relate. In continuous, the theory suggests that the companies need to be perceived as legitimate by its stakeholders. Today, legitimacy as a concept goes beyond financial accountability to include both performances in social and ecological issues (ibid), i.e. CSR in relation to the scope of our project.

By conceptualizing accountability through legitimacy, the theory suggests that the companies' engagements with its stakeholders are not just for instrumental reasons but also for normative reasons, meaning that the engagement goes beyond the connection between stakeholder management and company performance (instrumental reasons) to include concepts such as human rights, social contracts, and ethics etc. (normative reasons). However in practice, these motives are often converged.

The theory thereby argues that companies would have to engage in some form of CSR activities in order to obtain legitimacy with its stakeholders. Thus, having a CSR profile in the mind of the consumers seems to depend on this legitimacy.

Nevertheless, some theorists such as Friedman (2000) argue that the business of business is business and the focus of companies should be on creating profits for their shareholders. Therefore, engaging in CSR is according to Friedman, spending shareholders' money. In contrast, Porter and Kramer (2006) argue that business and society are no longer separate areas, but have indeed become interdependent, which is in line with our theoretical framework (Sestoft 2010). We therefore argue that stakeholder management becomes even more important as these two concepts become converged, increasing the number of stakeholders, who should be taken into account. Thus, applying the Inside-Out Approach could come to entail several steps in relation to the external communication, as it will depend on the numbers and characters of the stakeholders.

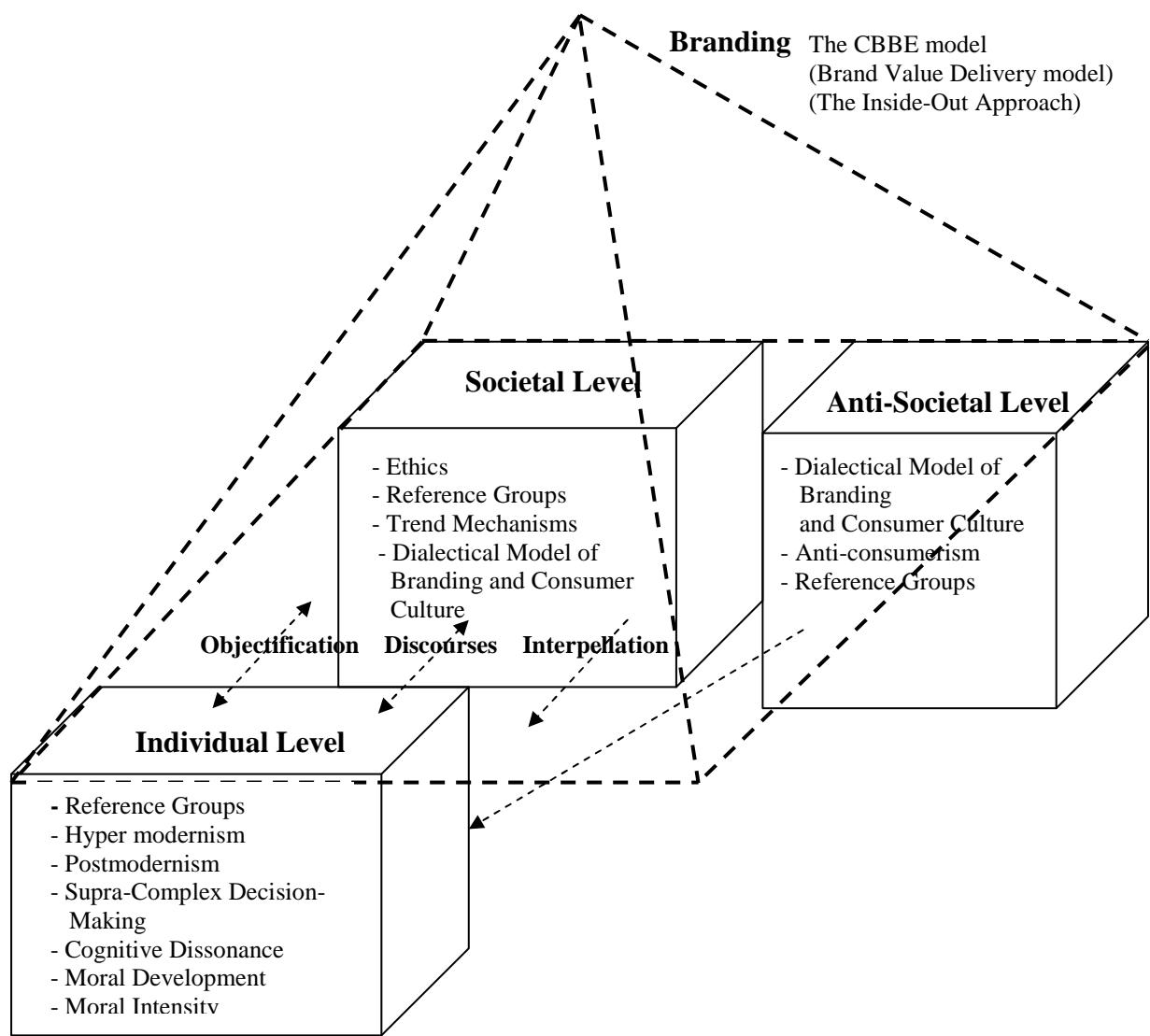
H4: If CSR becomes the focus of important stakeholders within the fashion industry, it will gain foothold.

In sum, creating a CSR brand value appeal seems to be dependent on a company's communication with stakeholders, as put forward by Morsing et al. (2008). However, there are different views on the integration of CSR, as the CBBE model would have CSR be a benefit that ultimately should drive brand equity, but the Brand Value Delivery Model would have CSR as part of the organization's identity. As the CBBE model is viewed as insufficient in relation to our theoretical framework along with research showing that companies' communication their CSR agenda are often more criticized (Morsing et al. 2008), we argue that having CSR as an essential part of the company's identity would be the most beneficial.

## **Part IV: Conclusion - Revised Theoretical Framework**

As mentioned in Chapter 4, the SSLCT framework is more dynamic than traditional theories build on dualism; however, we have found it necessary to supply this framework with other theories in order to go into depth with the different aspects of the model in relation to the scope of our project. Below, the revised framework is presented, showing the additional theories presented and where they fit into the main theoretical framework. As already touched upon, we have divided our theoretical approach into two sections: one about consumers and the other about branding. This is done, because we see the branding theories as theories that should be based on how the Societal, Anti-Societal, and Individual Levels, are evaluated and prioritized in a branding context, hence the branding theories are represented by the pyramid. However, it should be noted that the pyramid is mainly represented by the CBBE model, as it contains important elements to consider in external branding. Nevertheless, the other two theories are also seen as important, but as they also contain a certain amount of internal communication, we decided to keep our revised theoretical framework simple and externally directed, hence the other two theories are in brackets.

**Figure 13: The Revised Theoretical Framework**



## **Part V: Empirical Findings**

### **Chapter 10: Consumer Interviews**

In relation to our theoretical approach it is interesting to investigate how the Postmodern and Hypermodern consumers differ in their decision-making when it comes to CSR and fashion. However, we found it quite difficult to determine how these consumer types should be located in relation to our context and which questions to ask in order to distinguish one consumer type from the other. Hence, developing a method for locating these specific consumer types in relation to CSR and fashion is a master thesis in itself. Thus, we have chosen to move forward with locating four control respondents that are similar to our main respondents in age, occupations, and gender. However, as stated by Lee (in Jaeger, 2010), companies need to understand that today's anti-consumption might be tomorrow's consumption choice, hence it is important to take both consumer types into account when addressing potential business implications.

As already mentioned (cf. 2.3.3 In-Depth Consumer Interviews), we decided to divide our interview topics into 3 situations: 1. CSR certified product, 2. Fashion product, and 3. CSR certified jeans. This was done to reduce the complexity of our interviews, as the respondents would not have to take too many elements into account when imagining a specific purchase situation. Further, we include the CSR certified jeans, because our main respondents have been exposed to this situation within a social setting, as opposed to our control respondents. This situation allowed us to gain insight into a specific purchase situation and helped us determine to which degree a social setting affects consumers' decision-making process.

#### **10.1 Main Findings – Main Interviews**

Our main findings (Appendix 5) show a gender difference in responds, which correlates with Gilligan's research (in McGregor, 2006), as it shows that females are more concerned with care dilemmas and make decisions based on emotions, whereas males are concerned with justice dilemmas and make their decisions based on rules of fairness (cf. 6.1.2 Moral Development). This gender difference can also be related to the theory of Moral Intensity (Jones, 1991), as it states that the Moral Intensity will only have an effect on consumers'

decision-making, if they recognize the presence of a moral issue (cf. 6.1.3 Moral Intensity). According to Gilligan's research, females have a higher tendency to recognize a moral issue if it involves people suffering, which is the basic assumption of CSR. In addition, our female respondents argue further for their reasons than the males, giving the impression of females being more in touch with their emotions and reasons for behaviour. Thus, an emphasis will be placed on genders where a discrepancy is found.

### **10.1.1 CSR Certified Product**

In relation to a CSR certified product our respondents emphasize quality and price as important. Quality draws from personal motivations of feeling good about yourself and reflecting personality. This matches the argument put forward by Bauman (1997 in Sestoft 2010); that people are categorized according to their competences as consumers (cf. 8.1 The Development of Consumer Culture), meaning that purchasing good quality tells the surroundings something about your identity and skills as a consumer. This also draws from the Interpellation in our theoretical framework which helps defining what is "right" and "wrong" consumption (cf. 4.1.5 Interpellation).

Further, price draws from both a motivation of CSR not being a reason for paying extra for a particular product and not having the financial resources to pay extra for CSR. However, this seems to depend on the respondents' financial resources, as the students tend to be demotivated because they do not have the money to pay extra for a CSR certified product. According to Keller (2008), price can be linked to quality, as consumers judge brand quality with the price in mind (cf. 9.1.1 CBBE Model), thus it is crucial that a CSR certified product is of superior quality.

Gender Difference: Females show a tendency to feel guilty about the CSR elements, indicating that females may have a higher price threshold than males when it comes to CSR, which can be linked to their recognition of a moral issue, inevitably affecting their decision-making process.

Moreover, females also show a tendency to use the CSR parameter as a part of their identity, making way for the idea that females may put more emphasis on personal image created with these products. Hence, females may reflect their self-image in the eyes of others, e.g. their Reference Groups, as groups are seen as the primary driving force for identity clarification

(cf. 5.1 Reference Groups). This also draws a parallel to one of Lee's reasons behind anti-consumption; namely the Undesired self, where he states that the products consumers decide not to consume still contribute to their self-concepts and define their social Reference Groups just as the products and services they choose to consume. Hence, a CSR certified product would come to affect identity. In addition, females may feel a subconscious need to conform to societal values and beliefs, which in some ways correlates with the Dominating Ideals under the Zeitgeist Trend Mechanism in MacKinney-Valentin's Trend Toolbox (cf. 7.1.5 Zeigeist). This refers to how we wish to picture ourselves and which groups we aspire to belong to, also correlating with Reference Groups.

### **10.1.2 Fashion Product**

When discussing a fashion product our respondents put an emphasis on quality, design, and price. Quality is motivated by feeling better about spending money on the product as well as helping portray a personal image. However, price and quality are seen as closely linked, showing a willingness to pay a higher price for good quality. These elements can again be related to the CBBE model (Keller 2008) as design, price, and style underpin Brand Performance.

Design also seems to be linked to both price and quality, but also a matter of what is currently fashionable, which according to the Toolbox of Trend Mechanisms (MacKinney-Valentin, 2010) is affected by five key Mechanisms constantly altering the concepts of fashion, trends, and style (cf. 7.1 The Theoretical Toolbox of Trend Mechanisms). Therefore, what is determined as fashionable is subjective, hence our respondents have, more likely than not, different views on what is currently fashionable, thus they create their own individual style (cf.2.6.2 Trends, Fashion, and Style).

Gender Difference: Females show a tendency to use the fashion product more in relation to their identity than males, which can be linked to the first Mechanism of MacKinney-Valentin's Toolbox; the Social Mechanism. According to this, style is deeply rooted in a individual's social identity, as it becomes a communication instrument of how a person wishes to be seen by others.

### **10.1.3 CSR Certified Jeans**

Regarding CSR certified jeans, the respondents again put emphasis on quality, price and design – only one male respondent emphasized the CSR aspect of the product: What is promised should be met:

“The aspect of CSR is important as it is what they brand themselves on, so I need to be sure that what they promise they uphold.” (Appendix 5 p. 201)

Regarding the other emphasized elements their motivation comes from the same sources as the other two situations.

Gender Difference: Females show a tendency to have a guilty consciousness about the CSR aspect, and they therefore seem more likely to purchase CSR certified jeans than males, which again can be linked to the research by Gilligan (in McGregor, 2006). Moreover, the females show a higher tendency to use the aspect in the personal image and have it function as an extension of themselves every time they wear the product, which is in line with Belk (1988), as he argues that our possessions can also symbolically extend ourselves (cf. 7.1.1 Social Mechanism).

### **10.1.4 Main Findings – Summarized**

Price and quality seem to be two very important elements in relation to product purchase consideration, which correlates with Keller (2008) as he argues that a brand will not move closer to creating resonance if it does not perform on these attributes (cf. 9.1.1 CBBE Model). The two elements are important for various reasons; some are motivated by a natural price threshold and others have limited financial resources. Some respondents, mostly females, have the products function in relation to their personal image and it seems that the female respondents are more prone to take the aspect of CSR into account, not only in the purchase situation, but also as they wear/use the product.

## **10.2 Main Findings – Control Interviews**

As mentioned earlier, our main respondents could have created a reality in which our in-depth interviews have been conducted, thus we conduct control interviews (Appendix 6) with four respondents similar to our main respondents in age, occupations, and gender. This is done in order to improve the quality of our main findings.

### **10.2.1 CSR Certified Product**

In relation to a CSR certified product, our control respondents bring a new element to what is viewed as important: they emphasize that a need for the product is also viewed as important, motivated by feelings that it would otherwise be a waste of money. However, according to Keller (2008) this element also draws on Brand Performance as with, quality, price, style, and design, meaning that although it is a new element it is closely linked to the others.

Further, price and the fact that the company upholds the CSR promise are also viewed as important. However, CSR is not viewed as an element for which to purchase an unnecessary product. In addition, their motivation seems to stem from values that are important to themselves and if it is good for them to purchase more responsible products. This notion alludes to the Hypermodern consumers as self-gratification seems to be the motivation rather than social status.

Gender Difference: There does not seem to be a difference that can be related to gender, other than the fact that the female seems to argue more for their reasons, giving the impression that they are more tuned in with their feelings and reasons for behaviour, which is also the case with females in the Main Interviews.

### **10.2.2 Fashion Product**

When it comes to a fashion product, our control respondents see the same elements as important, but their motivations for these seem to differ from our main respondents. Important elements are again price, quality, and design but as opposed to our main respondents the motivations are less about personal image and more about avoiding spending money on unnecessary products. Further, our control respondents see the fashion element as less important than their own personal opinion, which is motivated by avoidance of purchasing

items they do not like or have no need for. This correlates with the placement of style in relation to our theoretical framework (cf.2.6.2 Trends, Fashion, and Style) as it influences the Individual Level, meaning that if our control respondents have had the chance to engage in a social setting their personal views would be influenced, as the view of the Societal Level or Anti-Societal Level would come into play.

Gender Difference: There seems to be no significant difference in relation to gender.

### **10.2.3 CSR certified Jeans**

The control respondents view the same elements as important as our main respondents when asked to consider CSR certified jeans; namely, price, quality, and design with one respondent viewing the CSR promise important to be fulfilled. However, one control respondent questions the concept of CSR all together, due to beliefs that market forces ultimately will eliminate poor conditions and CSR cannot function as a shortcut for doing so.

“Well, there is a reason why jeans are sown in Vietnam and not Denmark. It has to do with development, and regardless of how you look at it, social development comes after economic development, and I do not think that there is a shortcut for that. Maybe it’s cynical but I only see it happening in that order, it is however the way the world functions. So I believe that it would take a lot in order for CSR to become a parameter for me, which may make me a horrible person...” (Appendix 6 p. 226)

Further, one respondent admits that CSR is not normally a parameter in decision-making, which can be due to the fact that CSR and fashion together are not widely promoted. In addition, their motivations are not coming from enhancing their personal image as with our main respondents, but merely from them purchasing a good quality product that they have the need for.

Gender Difference: There does not seem to be a significant difference between the genders.

#### **10.2.4 Control Findings – Summarized**

As with our main respondents price and quality seem to be two very important elements in relation to product consideration, regardless of a CSR emphasis. However, there does not seem to be a difference in gender as with our main respondents, hence, the motivation for our control respondents does not include personal image to the extent it did with our main respondents, which could be a result of them not having been exposed to the issues within a social setting.

### **10.3 Empirical Findings - Summarized**

The discrepancy found between our main respondents and our control respondents could allude to the fact that the social context within which our main respondent first discussed the issues of CSR certified fashion has had an impact on their later views. This could be a result of our respondents having their Cognitive Dissonance affected by the social environment. As stated by Festinger (1957) consumers can reduce their Cognitive Dissonance by getting sufficient control with their social environment i.e. getting the agreement from others. This means that our main respondents might unconsciously have reached an agreement in how to value and approach a CSR certified product, leaving them with less Cognitive Dissonance.

Furthermore, our female main respondents show a difference in motivations for purchasing a CSR certified product and are found more prone to use it in relation to their identity than our control female control respondents, which both can be related to the abovementioned on Cognitive Dissonance and recognizing the presence of a moral issue. We argue that this discrepancy is lead by females feeling a subconscious need to conform to society's values and beliefs about females being more concerned with care dilemmas; hence purchasing a CSR certified product would communicate these values to their social surroundings. Either way, this discrepancy makes way for arguing that the social setting has an impact on how a CSR certified product is viewed, affecting consumers' decision-making process. This is backed by Arnould et al (2004), who argue that almost all consumer behaviour occurs within a group setting, because groups are the primary driving force when it comes to socialization and identity clarification (Arnould et al, 2004).

However, this discrepancy is somewhat expected as the merge of CSR and fashion is fairly new, at least in branding, which is in line with consumers gaining knowledge through discussion, seem to change their motivations for purchasing a CSR certified product. This could also be linked to the theory of Moral Development (Kohlberg in McGregor, 2006), that states that in order for people to grow morally they have to encounter dilemmas, which comes from engaging in a social setting.

#### **10.4 Main Takeaways from Empirical Findings**

1. Price, quality and design: A CSR certified product should not differ from products within the same category by price, quality or design, unless it is of superior quality, better design and less expensive.
2. Price: CSR is not a reason for paying extra for a product, indicating that consumers does not see CSR as a potential for driving brand superiority, meaning that other attributes should drive superior customer value (Jones 2009).
3. Gender: Females show a higher tendency to use CSR as an extension of their personality as well as a higher willingness to purchase a CSR certified fashion product.
4. Social Setting: Engaging in discussion or a social setting seems to have the ability to change the motivations for purchasing a CSR certified fashion product, which can be related to Cognitive Dissonance being reduced by getting social approval.
5. Social Consensus: The reason for 4. Social Setting could be the fact that CSR certified fashion is not something consumers encounter on a regular basis, e.g. having a product become fashionable is assumed to be catalyzed by social consensus, meaning that there is less risk involved for consumer when purchasing a fashion product.

6. Attention: The reason for both 4. Social Setting and 5. Social Consensus is the fact that CSR is not a widely discussed subject as opposed to the environment. This means that CSR is not yet a factor by which consumers evaluate a product. Further, this can be a reason for the discrepancy, as our main respondents have had the chance to engage in discussion they have gained more knowledge of the topic leaving our control respondents behind in determining potential values of such a product.

## **Part V: Conclusion**

The social setting seems to play a significant role in relation to the scope of our project which is in line with several of the chosen theories: Firstly, Kohlberg states that people encountering dilemmas and engaging in discussion will grow morally. Secondly, Arnould et al's Reference Groups show that almost all consumer behaviour occurs within a group setting, driving, among others, identity clarification which could be a reason for our main female respondents feeling a subconscious need to conform to society norms of how to behave as a female. Thirdly, Gilligan's research shows a difference in gender behaviour when assessing a moral dilemma, which could also be a reason for the significant role of the social setting.

In addition, the CSR parameter does not seem to have the ability to become a Mental Marker in relation to the Supra-Complex Decision-Making process (Hansen et al, 2006), meaning that our hypothesis H2 becomes invalid (cf. p. 52: "If a CSR certified fashion product is perceived as too complex for the consumers to assess its possible benefit, then they will use CSR as a Mental Marker.").

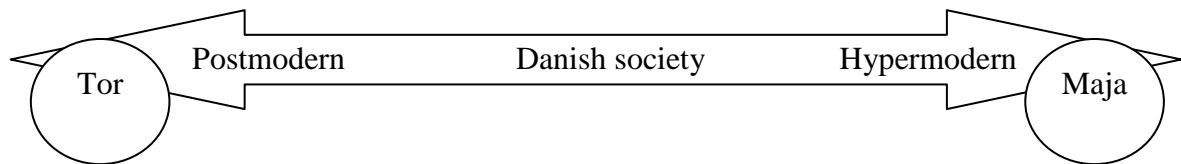
This also concurs with Eder-Hansen's (2011) argument, as he states that one of the main problems with CSR in fashion is that only very few consumers are looking for this combination.

Nevertheless, the discrepancy indicates that giving more attention to CSR by both society and companies will have consumers change their line of thinking and quite possibly also their decision-making process, which validates our hypothesis H4 (cf. p. 87: "If CSR becomes the focus of important stakeholders within the fashion industry, then it will gain foothold.").

Further, our findings validate our hypothesis H3, however only in relation to females (cf. p. 62 “If the uniform Belk mentions can also refer to fashion, then socially responsible clothing can enhance a feeling when wearing it.”).

H1 (cf. p. 49 “As we see indicators from both the Postmodern society and Hypermodern society, can it be argued that we live in a *Hybridmodern* society?”) is validated by our secondary data the TV documentary “Blod, Sved og T-shirts”, as Maja and Tor respectively represent the Hypermodern and the Postmodern consumers, however we argue that they do not represent the average Danish consumer, but merely the two poles between which our society Discourse is currently placed, at least in regards to the fashion industry.

**Figure 14: The Placement of Tor and Maja in relation to the Danish Society**



## **Part VI: Potential Business Implications**

### **Chapter 11 Challenges and Dilemmas**

In this chapter we will look at the challenges and dilemmas posed by our theoretical and empirical findings, in order to obtain sufficient insights and further present potential business implications.

#### **11.1 The Danish Consumers**

It is crucial to notice that the Danish consumers have developed into a *hybrid* of the Postmodern and Hypermodern, because they still see the shaping of identity through consumption as important and also as a status marker, i.e. an extension of the individual (cf. 10.1 Main Findings – Main Interviews), which is a Postmodern trait (cf. 5.2.2. Phase 2 (1950s-1980s)). However, in order to shape the identity, emotions and self-gratification are two important factors, therefore the consumer must feel good about the product before they decide to purchase it (cf. 10.1 Main Interviews – Main Findings). Both the identity shaping and the status marker are reflected in the eyes of the consumer's Reference Group and as the need for the individual to express him-/herself has increased along with the availability and free choice of everything (cf. 5.4 Critique of Lipovetsky's Three Phases), fashion becomes an even more important extension of the individual. For the consumers, who know of CSR certified fashion, this is placed in the Aspirational Reference Group; consumers are positive towards all Corporate Social Responsible products, however few purchase it (cf. 5.1 Reference Groups). The challenge for companies producing CSR certified fashion is to move the consumers from the Aspirational Reference Group to the Contactual Reference Group, i.e. ensure that consumers are not merely positive towards it, but actually purchase the products. This can be quite difficult, as these Reference Groups are formed at the Societal Level and the Anti-Societal Level, thus one company cannot just alter the mindset of a whole society. Moreover, with regard to fashion, some consumers, who are Hypermodern when it comes to food might not be so regarding fashion, as they do not just see it as a status marker but also as a health issue (Eder-Hansen, 2011). In addition, as our Main Interviews show, it is not only important to distinguish between the Postmodern and Hypermodern consumer, but gender may also be a factor, as it shows that females tend to think more about CSR and what it does

for their identity and conscience, but also how they are viewed by their Reference Group when they wear CSR certified fashion (cf. 10.1 Main Interviews – Main Findings).

## **11.2 Decision-Making**

One challenge in relation to decision-making is that CSR is not yet a theme of discussion at the Societal Level, meaning that it will not influence the consumers at the Individual Level as also argued by Pedersen (2011). However, CSR is beginning to gain ground at the Anti-Societal Level as we see the emerging of CSR certified product; nevertheless it is still only a niche market. Further, our empirical findings also show that the social setting plays a large role in determining the value of a CSR certified product, meaning that without engaging in a social setting consumers do not know how to value such a product due to the lack of attention drawn to the concept. Hence, as already mentioned, CSR will not come to act as a Mental Marker in relation to the Supra-Complex Decision-Making (Hansen et al 2006). This creates a dilemma as CSR may not have the ability to be a point of differentiation, questioning if CSR can and should be an explicit product attribute in relation to brand value creation.

In addition, the magnitude of Cognitive Dissonance (Festinger, 1957) that is created by having CSR as an explicit product attribute will increase along with the perceived complexity from a given purchase situation. This indicates that consumers will refrain from taking a CSR certified product into account, as they would not be motivated for doing so.

Another reason for CSR not yet being a theme at the Societal Level could be a result of consumers not yet being morally concerned about issues that go beyond their own society, which concurs with Kohlberg's Stage Six (cf. 6.1.2 Moral Development), as the Individual Level would otherwise influence the Societal Level, because the two levels are found interrelated in our *revised* theoretical framework. In addition, it could also be related to Proximity (6.1.3 – Moral Intensity) as people have difficulties relating to issues that are not close to them either by culture or distance, which is also argued by both Pedersen (2011) and Eder-Hansen (2011). They state that in order to be perceived as socially responsible, initiatives should either be done locally or the effects should be told explicitly in order for the consumers to see that they can actually make a difference. However, this creates a dilemma in relation to our theories, as Kohlberg argues that people are not capable of understanding moral issues beyond their own moral stage, hence consumers would not be able to understand

the moral issue regardless of having the effects told explicitly, as they are not yet at this moral stage. This could indicate that his theory may not be representative in relation to contemporary society, as he states that if consumers would be located at stage six, they would be concerned with issues beyond their own society regardless of Proximity. In continuous, our empirical findings also show that consumers are able to understand the issues of CSR, however, most of them recognize their own motivations as more important, which contradicts the underlying assumption of the Moral Development. However, this could indicate that the Societal Level is more ethically advanced compared to the Individual Level. As the two are interrelated, it could be the reason for consumers having the ability to understand moral issues that are beyond their own moral stage. This could also drive Cognitive Dissonance, because it creates a dilemma, as the two levels may be at different stages in relation to the Moral Development, which could explain why most consumers do not fully grasp the concept of CSR.

### **11.3 Trends and Fashion**

The Toolbox of Trend Mechanisms presented by MacKinney-Valentin (2010) mentions the largest influencers in fashion trendsetting, which also poses some challenges to CSR certified fashion. First of all, the Social Mechanism refers to the individual's urge to both imitate trends as well as trying to stand out of the crowd. This is in line with the identity creation mentioned above (cf. 11.2 The Danish Consumers), which fashion is a big part of. Moreover, the Zeitgeist is a mix of dominating events, Dominating Ideals, dominating groups, dominating attitudes, and dominating technology; all influencing each other and reflecting the current societal Discourse. These two Trend Mechanisms are especially intertwined, as they influence the Societal Level, the Anti-Societal Level, and the Individual Level. The question is which Level CSR certified fashion should target and how. If targeting the Societal Level it might be difficult to be heard due to clutter and moreover, it might become mainstream too quickly and then forgotten, as a product must stand out. However, it can be communicated and made popular rather quickly by e.g. using endorsers (Dominating Ideals), which, in time, can create dominating attitude and next dominating events, such as an equivalent to COP15, but with social issues on the agenda. This can however backfire, as the reputation of an endorser can be changed by e.g. scandals in their private life. Moreover, it will be a long process to communicate the CSR message from Dominating Ideals to Dominating Events and

it will demand an alteration in attitude regarding moving consumers from the Aspirational to the Contactual Reference Group. Another dominating ideal that could prove beneficial is an NGO. An NGO such as Fairtrade is accepted at the Societal Level as an endorser for CSR, however not too mainstream in the sense that it has lost its meaning, thus also appealing for the Anti-Societal Level seeking an alternative to ordinary fast fashion.

As we mention in the critique of the Toolbox of Trend Mechanisms, the media are not mentioned, which is a shortcoming that is not to be neglected. As we argue that the media play a role in all of the Trend Mechanisms, this also poses a challenge for CSR certified fashion. The media are the main valve of the Societal Level, thus it is crucial for CSR certified fashion companies to start utilizing this valve, in order to become a part of the Discourse (Eder-Hansen, 2011) and trickle down to the Individual Level. Companies must seize the opportunity to tell their story in a simple and positive way (*ibid*), because if they fail to do so, the media will only focus on the scandals, leaving the public to think that CSR is merely a marketing stunt. Nevertheless, the media must also function as a watchdog that reveals the scandals, as they are the only organized body with the ability to do so. The media, however, create a dilemma for the companies, because if a company is able to tell its CSR story in the media it might face a thorough investigation later on, as they want to ensure that the company is telling the truth.

#### **11.4 Societal Level and Anti-Societal Level in a Branding Context**

One of the main challenges regarding the consumers and anti-consumers is that from our Expert Interviews and empirical data it seems like there is a big gap between the Hypermodern Branding Paradigm (cf. 8.1 The Development of Consumer Culture) and the contemporary Consumer Culture when it comes to CSR. The Hypermodern Branding Paradigm states that consumers have learned to accept that the business of business is business, i.e. that it is acceptable that the main reason for companies' existence is to earn profit. However, companies producing CSR certified products and environmental friendly products must brand themselves through storytelling and claim authenticity, as consumers do not accept the fact that these companies also exist to maximize profit (Kranker, 2011). This indicates that, in terms of Consumer Culture, CSR certified products are a Branding Paradigm behind, i.e. consumers demand authenticity and a brand with a reflexive persona, which characterizes the Postmodern Branding Paradigm (cf. Figure 8).

The reasons for this gap can be found in our argument that the Danish consumer holds both traits from the Postmodernism and Hypermodernism, which creates the above-mentioned *Hybridmodern* Consumer Culture when it comes to CSR certified fashion. Authenticity and reflection, which belong to the Postmodern Branding Paradigm, are needed in the branding, because CSR is an attribute or “Mental Marker” that evokes emotions. However, these emotions are co-creators of the consumers’ identity through self-gratification, which characterizes Hypermodernism (10.1 Main Interviews – Main Findings) (Lipovetsky, 2006). As Figure 9 p.73 states, CSR certified fashion companies, which are currently placed in the Anti-Societal Level alter the Discourse through their branding, because they automatically force the companies at the Societal Level to alter their branding strategy. This can be done either by utilizing the authenticity and reflexivity from the Postmodern Branding Paradigm, or by acknowledging that the Consumer Culture is a *hybrid* of both Postmodernism and Hyper Modernism or through that, define a new Branding Paradigm.

### **11.5 Challenges and Opportunities in a Branding Context**

As also mentioned in Decision-Making (cf. 11.2), CSR may not be a point of differentiation in fashion due to the lack of attention given to the matter. Therefore, this combination is yet to have its own product category, as such a product most likely will be evaluated in a currently existing product category, which will make CSR a less significant product attribute. Further, having CSR act as a product attribute may pose a dilemma with Imagery, because the whole concept of CSR often has negative associations, thus, driving positive Imagery may be difficult, which according to Eder-Hansen (2011) is crucial in order for consumers to see that it actually makes a difference to purchase CSR certified fashion. In continuous, this challenge may pose a dilemma, as it becomes difficult to create Brand Superiority, as Keller argues that creating Brand Superiority is about creating unique positive brand association (Keller 2008).

Furthermore, communicating CSR also poses a challenge, as most consumers are found reluctant to CSR messages in a company’s communications (Morsing et al 2008), which correlates with Pedersen (2011) as he argues that consumers expect companies to behave morally and ethical correct, thus making CSR communication unnecessary. This notion also becomes a fact against having CSR become a Mental Marker. However, the Stakeholder Theory (Cornelissen 2008) states that companies need to be perceived as legitimate by its stakeholders, which derives from companies also engaging with its stakeholders for normative

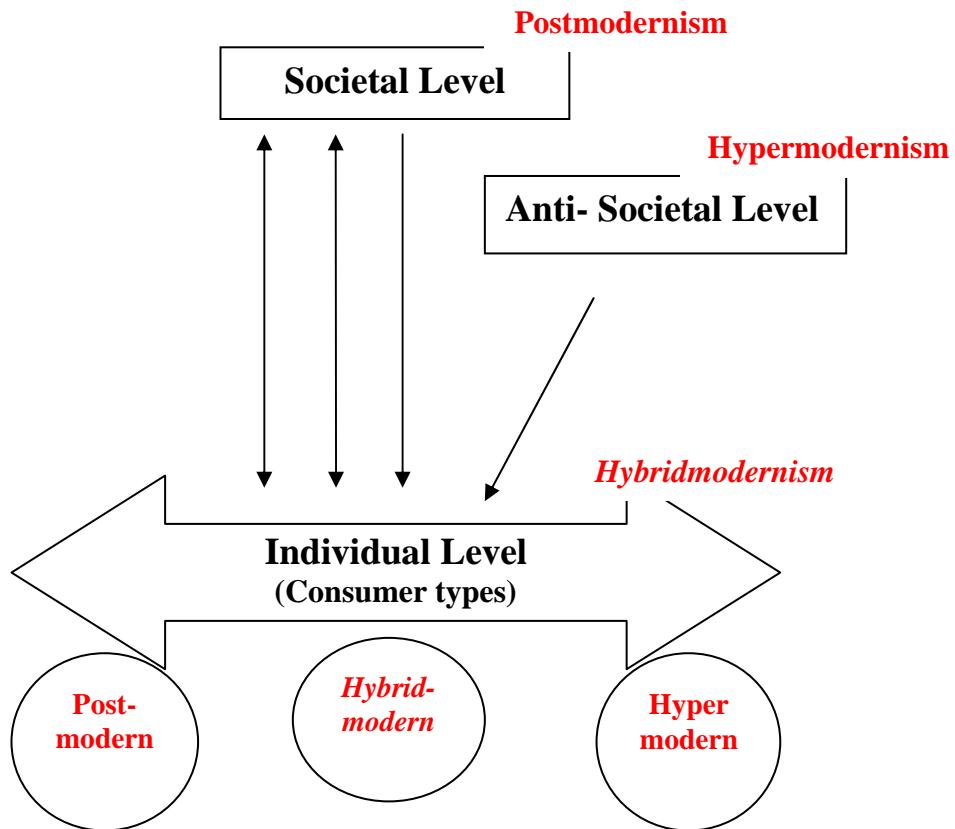
reasons; meaning being concerned with rights, social contracts, and ethics etc., i.e. CSR initiatives.

In addition, theories such as the Brand Value Delivery Model (Jones 2009) and the Inside-Out Approach (Morsing et al 2008) suggest that CSR should be a part of the company, hence not an explicit part of the product. This is in line with Kranner (2011), as he states that Corporate Social Responsibility 3.0 is beginning to emerge, which is when Corporate Social Responsibility becomes an inherent part of the business identity and strategy. In sum, how to communicate CSR seems like a great challenge; there are many different views on how it should be done.

## **Chapter 12 Branding Scenarios**

As a result of the validation of our H1; that we live in a *Hybridmodern* society, as we see both indicators of Postmodernism and Hypermodernism at the Individual Level, we argue that Societal Level comes to represent Postmodernism, Anti-Societal Level represents Hypermodernism, and the Individual Level becomes this *Hybridmodern* society, hence *Hybridmodernism* (see figure 15). This must, of course, be seen in the light of contemporary society in relation to CSR certified fashion. Consequently, this leaves us with three different branding scenarios that would, all else being equal, require different business implications depending on which of the three consumer types that would be the target group. We will elaborate on these three consumer types with branding scenarios; however the third scenario, *Hybridmodern* consumers, will be discussed in depth, as we argue that within contemporary society we see indications of consumers possessing traits from both Postmodernism and Hypermodernism, making the *Hybridmodern* consumers the most interesting in relation to our scope.

**Figure 15: Placement of Consumer Types**



Looking at our theoretical approach to branding, both Jones (2009) and Morsing et al (2008) argue that CSR should be an integrated part of the company's identity, where communication should start with the internal stakeholders. Therefore, our branding scenarios will be investigated under the assumption that companies engaging in CSR will have it become an integrated part of the company along with having its internal stakeholders taking ownership before communication to external stakeholders. In addition, as the Stakeholder Theory (Cornelissen 2008) states, companies need to be perceived as legitimate by their stakeholders, meaning that our branding scenarios will evolve around how a company can create this legitimacy by targeting the different consumer types.

## **12.1 Scenario 1) Postmodern Consumers**

When targeting the Postmodern consumer we are primarily dealing with influence from the current Societal Level within our *revised* theoretical framework as we claim that our Societal Level is represented by Postmodernism. This indicates that we are mainly dealing with traits from the Postmodern Branding Paradigm (Holt 2002), hence, consumers are not fully embracing the idea that companies turn a revenue on their CSR activities. Moreover, Postmodern consumers are more focused on social status rather than social links when consuming, making it even harder to target them.

As CSR is not yet a widely discussed theme at the Societal Level (Pedersen 2011), the lack of attention and consumer knowledge about these topics, result in CSR not acting as a possible source for identity creation for the Postmodern consumer. This could be a reason for moral discrepancy to occur between the Societal Level and the Individual Level. As our empirical findings indicate consumers have the ability to understand moral issues beyond their own moral state, contradicting the underlying assumption of Kohlberg's Moral Development (Kohlberg in McGregor 2006). Hence, getting CSR on the agenda at the Societal Level can be one way to influence the Postmodern consumers and give them more knowledge about the issues of CSR. This can also help CSR to create social status as we have seen it with organic food. Thus, tapping into the Dominating Ideals (cf. 7.1.5 *Zeitgeist: Reflection of Current Spirit of the Times*) could be a possible strategy for altering the Societal Discourse within our framework. The Dominating Ideals could be collaborations with an NGO e.g. Danish Fashion Institute, Fairtrade etc. and / or utilizing the media. Remembering arguments put forward by Eder-Hansen (2011) that the negative stories must be told, however not by the brand or company themselves, along with Morsing (2003) who states that consumers to a further extend buy into companies rather than just their brands. Therefore, engaging in strategy partnerships / collaborations with an NGO to promote the CSR issues can facilitate the legitimacy which seems to be important, along with utilizing the media. Furthermore, influencing important stakeholders, e.g. politicians, to put CSR on the agenda can also be a way to drive attention to these complex issues. In addition, using Dominating Ideals also includes using celebrities associated with social status as endorsers, because they function as a source of value creation in the mind of the Postmodern consumer. However, the companies should be aware of potential negative effects using celebrities, e.g. their private life influencing the brand.

Furthermore, the fast fashion industry is assumed to appeal more to the Postmodern consumer than the Hypermodern consumer, due to another of the Trend Mechanisms: Neomania, which is about consumers' desire for the new. Even though it is not assumed to be from a need for social recognition (McKinney-Valentine 2010), it is part of consumers identity creation, as a means for standing out which for the contemporary Postmodern consumer is a way of fitting in.

In addition, remembering that Danish consumers are positive towards Corporate Social Responsible products, however not purchasing them, place them in the Aspirational Reference Group. This means that when targeting the Postmodern consumers CSR should be communicated within the peripheral of the product attributes, thus having other product attributes drive the consumers into the Contactual Reference Group.

In sum, branding a CSR certified fashion product to Postmodern consumers can prove to be quite difficult. However, appealing to their desire for the new and providing them with a source for social status could be a strategy. Hence, an exclusive high end fashion event e.g. drawing inspiration from the music event Sensation<sup>5</sup>, which has become a European phenomenon and have all attendance dressed in white (sensation.com, 2011) with the attendance of celebrities raising money for a specific CSR cause, may be a way to get the attention of the Postmodern consumers, as high end fashion takes centre stage leaving CSR at the peripheral of the brand.

## **12.2 Scenario 2) Hypermodern Consumers**

The Hypermodern consumer is consuming to improve the quality of life, hence for the sake of him-/herself and not to show off. Emotional consumption and self-gratification are main reasons for consuming (cf. 5.2.3 Phase 3 (1980s-2006)). Reference Groups and social links are founded via consumption and values, whereas our Expert Interviews also deem up for the fact that CSR is also about identity and Reference Groups (Pedersen, 2011) (Kranker, 2011). Moreover, a value-revitalization is taking place focusing on simplicity and purchasing only what you need (10.3 Main Findings – Control Interviews) (Lipovetsky et al, 2005), possibly

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<sup>5</sup> The founder of Sensation started it as a tribute to his brother who died in a car accident, people was asked to dress in white as they did for his funeral - the dress code has remained. Today Sensation takes place in 22 countries, playing cutting edge music and attracting people from across the world.

as a result of the ever-increasing acceleration of advances and services, and the global financial crisis.

In terms of morals and ethics, Hypermodern consumers and Postmodern consumers have the first three stages of Kohlberg's Moral Development in common (cf. 6.1.2 Moral Development), however, we argue that the Hypermodern consumer has surpassed the Postmodern consumer. Whereas the pure Postmodern consumer is at the third moral stage, the Hypermodern consumer is placed at the fifth moral stage; they are still concerned with Reference Groups, however, as they are placed at the Anti-Societal Level it is natural that they question society and authorities. Some Hypermodern consumers have even reached stage six where they want justice and freedom for all, hence they are able to think beyond their own society, minimizing Proximity. An example of such a consumer is Maja from "Blod, Sved & T-Shirts", who is very concerned about others, even though they are not a part of her social setting (Dr.dk, 2011).

Our Main Interviews show a relationship between females and Hypermodernism; females have a tendency to utilize CSR certified fashion products as an identity creator, as they find that CSR will have a positive effect on the values shared by their Contractual or Aspirational Reference Groups, which can be utilized in relation to social links and social settings. In addition, an interviewee was very concerned with the fact that companies engaging in CSR must uphold what they promise. Another expressed that she would not pretend to wear "fake" CSR certified fashion if that was the case (Appendix 5); it must be authentic, indicating both that they naturally want to support the real CSR certified fashion, but also that they function as ambassadors for the CSR certified brand. Thus, if it is fake or merely not trustworthy their identity is suddenly not trustworthy to their Reference Group and perhaps even to themselves, hence authenticity seems to be able to drive legitimacy. This also correlates with our previous argument; that the Hypermodern consumer culture is mainly related to the Postmodern Branding Paradigm and not the Post Postmodern Branding Paradigm.

In order to successfully brand a CSR certified fashion product to Danish Hypermodern consumers, the consumers with the most Hypermodern traits must be targeted. From our empirical data we can conclude that females are the main target group, as they tend to think more about CSR and also utilize it in their identity creation. This is also in line with Gilligan's statement, namely that women have a stronger tendency towards acknowledging moral issues (cf. 6.1.2 Moral Development). Moreover, they are more in touch with their emotions; at least

they are better at expressing them, which they see as an important factor in their decision-making.

As Hypermodernism is placed at the Anti-Societal Level, the influence of the media is not as vast as at the Societal Level. As soon as the brand is starting to become a part of the agenda in the media, it has become mainstream, hence the risk of becoming uninteresting for the Hypermodern consumer increases. Therefore, companies have to be aware that communicating the brand must be done through subcultural media such as blogs and magazines that speak to the Hypermodern consumer segment, at least while Hypermodernism is placed at the Anti-Societal Level. In addition, we argue that consumers, who identify themselves with the Anti-Societal Level are more inclined to seek information themselves, as the product is not found in the media nor on the agenda on the Societal Level, hence media coverage is not a problem.

### **12.3 Scenario 3) *Hybridmodern* consumers**

Through our analysis of the theory and the investigation of our empirical findings, we see indications that contemporary consumers possess characteristics from both Postmodern and Hypermodern consumer culture, hence we argue that the consumer culture is currently in between these two –isms, demanding new ways of communicating and branding. One of the great challenges is the degree to which they are influenced by either Postmodernism or Hypermodernism. This especially depends on three factors: the social setting, consumption situation and/or product category. Some consumers are Hypermodern when it comes to food products, but Postmodern when it comes to fashion. Some are mostly Postmodern in one social setting, but Hypermodern in others. Some are Hypermodern when the consumption situation is public, but Postmodern, when they consume alone etc. Nevertheless, all consumers have one thing in common; regardless of purchase intentions or lack thereof, they must consider CSR certified products, as they will gain even more shelf space in the future. In order to push this change, we will come up with specific suggestions to brand CSR certified fashion to the *Hybridmodern* consumer.

The *Hybridmodern* consumer might be at a relatively high moral stage, acknowledging that freedom and justice for all are very important factors to consider; also in terms of which products to consume. However, as stated earlier, even though they have a high level of moral awareness, consumers might act differently in a given purchase situation due to interference from other factors, e.g. Reference Groups and identity, but also tangible factors such as price, availability, and quality.

The *Hybridmodern* consumer is very complex, as the consumer culture is affected by both Postmodernism and Hypermodernism. Regarding Postmodernism, the consumer is still consuming in order to express their identity and individuality; acting as co-producer through adding value to the product, to experience through consumption, and to enhance their social status. Moreover, as previously stated, Postmodern consumer culture still holds great significance when it comes to fashion. Hypermodern consumption is not used just to create social status, but as a part of the social links between consumers and/or their Reference Groups. Two main factors of Hypermodern consumption are emotional consumption and self-gratification, as consumers want to live with the objects they consume, not display them (c.f 5.2.3 - Phase 3). In addition, they have started thinking about the future and through mindful consumption they get a feeling that they make a difference. This mixture of Postmodernism and Hypermodernism makes it difficult for companies to navigate in this jungle of values and different consumption patterns. However, through our research, we discovered that the *Hybridmodern* consumer is not ready for CSR certified products to be communicated using the Hypermodern (what Holt calls post Postmodern) Branding Paradigm, as they are in need of authenticity and lack of economic incentive from the company in order to see the brand as trustworthy. This authenticity can speak to both the individualism (Postmodern trait) and the emotional consumption (Hypermodern trait). Thus, the consumer is not ready for companies admitting that they have to earn money on their CSR initiatives; it must be branded entirely as “the good deed” to humanity. However, this contradicts Kranner as he states that we are entering what he calls Corporate Social Responsibility 3.0 where turning a profit on CSR activities is okay.

When discussing how to brand and communicate CSR certified products to *Hybridmodern* consumers, the CBBE model, must be kept in mind (cf. Figure 10). First of all, the company must ensure Salience, which can be done by explicit communication in the media and guarantee availability of the product. Communicating CSR must be positive and captivating,

which can be done by using positive storytelling (cf. 3.1.3 Branding), as it affects Imagery and, later on, Feelings and Judgement. It must however be kept in mind that the company's key stakeholders; the employees, must be on board for message to seem more trustworthy. If it is only seen as a part of a marketing strategy it will come across as deceitful. This also concurs with the Inside-Out Approach by Morsing et al (cf. 9.2 Branding & CSR).

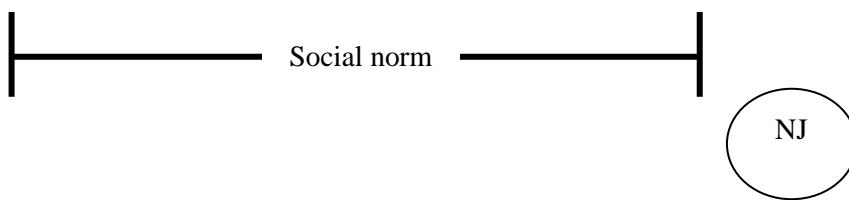
The message must be delivered in a simple and tangible way to ensure a minimum of Cognitive Dissonance due to Proximity. In addition, the CSR initiatives must have an immediate and visible effect so the consumers feel that they actually make a difference (Pedersen, 2011) (Eder-Hansen, 2011). By using Radical Transparency, the company shows that the purchase makes a difference (Kranker, 2011), e.g. by using 2D barcodes on the brand- or price tag. This can minimize or eliminate the Cognitive Dissonance created due to high Proximity and Temporal Immediacy and increase awareness and positive associations. Moreover, this type of explicit branding is also helpful for the Hybridmodern consumer when using the product as an identity creator and an extension of their self in relation to Reference Group(s), as it increases the possibility of linking CSR to the clothes and thereby to the person wearing it.

Returning to the CBBE model, Performance and Judgement are also important to address, as the empirical data found that consumers avoid purchasing products they do not need or that are of inferior quality, regardless of CSR initiatives. Therefore, a CSR certified fashion product must also excel in Performance in order to create purchase intention. Both Imagery and Performance also influence Feelings and Judgements, so in order to generate Resonance in the long run, branding for both the right and left side of the CBBE model must be included.

In order to speak to the consumers' individuality within a social setting some of the methods from the Postmodern Branding Paradigm can be used with benefit when promoting CSR certified fashion; subculture membership, which speaks to the Hypermodern side of the consumer, and endorsement, which is more Postmodern. These can be employed in order to brand a product as a value resource used to build the consumer's identity (cf. 8.1 The Development of Consumer Culture), which can also lead to self-gratification; a Hypermodern value.

However, companies must be aware of the danger associated with taking the subculture to the extreme, like NJ did by branding their jeans on the country of origin. This is a branding strategy, which companies must be careful using, because it can add yet another factor to be considered in the decision-making process, which can increase Cognitive Dissonance, or it can directly elicit harmful associations. In the case of NJ, neither consumers nor department stores wish to be linked to the regime of NK, thus bringing in political statements can become too extreme for the consumer when purchasing clothes. A reason for this unfortunate reaction towards NJ is that their whole project was lying outside the social norm of what is acceptable, thus their idea failed (see Figure 16 below).

**Figure 16: NJ's Placement in Relation to the Social Norm**



As for endorsement, it can go both ways; if the company finds an endorser, who speaks to the *Hybridmodern* consumer segment it can be a good strategy to implement, however, using an endorser/spokesperson also generates the Avoidance group, as there might be consumers, who do not want to be associated with a specific person.

In sum, the empirical data show that traits of the interviewees correlate with both the definition of the Postmodern and Hypermodern consumer. In addition, the importance of social setting, Reference Groups, and consumption situations are very important in relation to branding, as social links and identity hold great significance. Hence, the company must firstly find a segment, as aiming at all *Hybridmodern* consumers will target none.

## **Part VI: Conclusion**

We argue that it is beneficial to target the consumers with the most Hypermodern traits, because it might be comparatively inexpensive as it can be done mainly through subculture media and word-of-mouth effect, meaning that the target group most likely will be influenced by the Anti-Societal Level. As our revised theoretical framework shows, Interpellation (the one-way arrow) goes from the Anti-Societal Level to the Individual Level and through the Discourse and Objectification, up to the Societal Level. This indicates a longer lifetime for the brand, if the company start by targeting the consumers, who are mostly influenced by the Anti-Societal Level. In addition, Anti-Societal products, values etc. often become mainstream (cf. 8.1 The Development of Consumer Culture). Moreover, a small brand initiating competition with the large mainstream fashion brands can easily result in failure, as a new CSR certified fashion brand cannot compete on neither price nor marketing budget. Therefore, we argue that positioning the brand with the Anti-Societal Level in mind ensures that the consumers feel that they get a new and even more authentic type of value for their money. Nevertheless, the large fashion chains could decide to create a CSR certified sub-brand, which would be able to compete on price and availability. However, this might cannibalize the brand's other collections, as they might seem socially irresponsible to the consumers, as they are not CSR certified, which is also argued by Kraker (2011).

Secondly, the brand must ensure availability. Today, it is difficult to find clothes that have CSR on the agenda, leaving the consumers with no choice but to buy the alternative. Moreover, the lack of information also omits this type of fashion in the decision-making process, as the consumer does not know it exists. Availability can become a problem, as the large department stores or fashion chains might find that it devalues their "regular" fashion as products produced in dubious factories. If they decide to promote a CSR certified brand, there must exist some degree of assurance regarding awareness to ensure revenue, i.e. it must pay off.

Thirdly, the company must tell their brand story using a positive angle. In the past, brands and NGOs have attempted to generate attention by implementing campaigns telling about the horrible conditions in the third world. Our Expert Interviews (cf. Appendix 2, 3, 4) and empirical data (cf. Part IV Empirical Findings) show that consumers do not want to feel bad when shopping, as well does Festinger's theory, as it only adds to Cognitive Dissonance and speaks against the experiential and emotional consumption; both crucial factors in today's

consumption. Moreover, using negatively associated stories as communication might place the brand in the Avoidance Reference Group. Therefore, we recommend that the company use positive storytelling to enhance Imagery and Feelings, which are the keys to emotional consumption.

The positive storytelling can be executed by utilizing different strategic tools; including NGOs as stakeholders by initiating collaboration with e.g. Fairtrade, who always tells the story from a positive angle, which generates a spill-over effect to the brand in hand. This positive storytelling must also be followed by honesty towards the consumers (3.1.3 - Branding). The word "dialogue" has been a buzz word in the marketing world for quite some time, however, companies still fail to see the importance of it; utilizing e.g. social media as a platform where dialogue is of the essence and also the place for admitting mistakes, it can create legitimacy, as the company does not try to cover up its errors. Then these mistakes lose novelty to the media, hence we argue that through honesty and consumer dialogue, companies can to a certain degree avoid scandals. Another communication strategy is to also include the media as stakeholders to get CSR on the agenda, e.g. by creating programs such as "Blod, Sved & T-Shirts", which informs the consumers (ibid). Also, companies could use TV-shows such as "Go' Aften Danmark" to tell about their brand in a more loose and entertaining way, which could generate positive associations in especially Salience and Imagery.

In extension of the media discussion, we argue that it is a media task to tell the negative stories about e.g. working conditions in the third world, not the companies (ibid), because the consumers must know how bad the situation is before they believe that they actually make a difference by purchasing CSR certified fashion. Moreover, if the brands tell the negative story they risk being associated with it.

However, utilizing the media as a communication platform will inevitably pose some challenges. When a CSR certified brand starts to use the media extensively and as a result get on agenda the brand will become more vulnerable to negative stories (ibid). It will most likely get in the spotlight for further investigation, as the media will question the legitimacy by thoroughly examining their actions. The transparency achieved through social media and the attention from other media platforms demands total control of all suppliers, which can be very difficult, especially regarding CSR. This can jeopardize brand image and legitimacy in such a way that it can destroy the brand.

Moreover, the empirical findings show that price also plays a large role for the consumers (cf.3.1.1 Consumers) (cf. 10.6 Main Takeaways from Empirical Findings), therefore CSR certified fashion must be flawless regarding quality and design in order to be able to charge a slightly higher price. Another alternative could be that the Danish government or EU could support the brands producing CSR certified fashion in their initial phase in order to keep the price at the same level as the non-CSR certified fashion brands, like they support the farmers, until the companies can break even or earn profit. This might seem as merely wishful thinking, but we argue that it can be beneficial both for the companies and the government/EU. First of all, it is positive nation branding if the Danish government decides to financially help CSR certified brands. Denmark will then become a first-mover in this area, which could generate positive publicity both for the government, but also for the nation as a whole. In order to make this possible, the government could allocate a part of the foreign aid for this specific purpose, as an improvement of working conditions will increase the standard of living in the third developing countries, which is the actual purpose of foreign aid.

## Conclusion

Together with the Pre-Interviews, we have now investigated the different theories and come up with a *revised* theoretical framework, from which we have analyzed our empirical findings, providing us with sufficient knowledge to answers our Research Questions. We will start by answering our Sub-Questions as they will lead us to an understanding of the overall Research Question:

**How does the Danish consumer relate to the combination of Fashion and CSR, and is it possible to brand successfully?**

As the Sub-Questions will however be answered in chronological order, please note that our sub-question 3.b. is the latter question of our main research question, hence answering our overall research question begins in 3.b.

### **1. Fashion and CSR.**

#### **1 a. How are CSR and fashion becoming interrelated?**

In contemporary society we are seeing fashion and CSR becoming interrelated at the Anti-Societal Level. Currently, the fusion is mainly seen in new brands, as they brand themselves on being ethical, containing both the social and environmental aspect of Corporate Social Responsibility. These are companies such as, A Question Of, Noir, and Noko Jeans.

#### **1 b. Why do we see this fusion of CSR and fashion?**

In relation to our *revised* theoretical framework the fusion could be explain by the emerging Hypermodernism, which presents other motivation drivers for consuming fashion products e.g. social links and self-gratification. Hence, consumers are moving away from egocentric consumption. The emerging Hypermodernism could be a reaction to both the Postmodernism, which has dominated the Societal Level for some time, and the recent financial crisis, which has made consumers see consumption from a new perspective, leaving them in a search for meaningful consumption.

## **2. Decision-Making.**

### **2. a. How does legitimacy affect decision-making?**

Studies show that Danish consumers are positive towards CSR certified products, however they lack the ability to properly assess companies' CSR activities. Creating legitimacy will provide consumers with the proper knowledge in relation to their decision-making process, which will possibly lower Cognitive Dissonance. Further, our *revised* theoretical framework indicates that when dealing with CSR certified products consumers are one branding paradigm behind, hence authenticity is needed to create legitimacy.

## **3. Branding.**

### **3.a. How can a company obtain legitimacy through branding?**

According to our *revised* theoretical framework obtaining legitimacy should start with getting the acceptance of important internal stakeholders i.e. employees. Hence, employing CSR governance would be beneficial. Further, consumers need assistance in assessing companies' CSR activities, meaning that collaborations with an NGO can be beneficial in relation to a company's corporate identity, as the NGO can tell all the negative stories of the situation in the developing countries, so that the company can tell positive stories about their CSR initiatives either through their corporate brand or product brand. Moreover, social media can function as a valve from the company to the consumers, creating a more open and honest dialogue.

### **3.b. Is it possible to successfully brand CSR certified fashion?**

In theory the answer is yes, it is possible to successfully brand CSR certified fashion. However, the reality is more complex than simply yes or no. Looking at our *revised* theoretical framework success is more likely to occur if a company targets Hypermodern female consumers. Yet, branding must still take a positive imagery so the brand is not associated with negative aspects of CSR. Nevertheless, in contemporary society success is also limited to a niche market, meaning that gaining a large market share within the mainstream society seems difficult for the time being. However, keeping in mind that

Hypermodernism could become the dominating –ism at our Societal Level, gaining a larger market share in the future can be plausible. Hence, the success will be determined by companies' long-term objectives.

In sum, branding CSR certified fashion seems plausible if we targeted the hypermodern consumers. However, remembering that we currently live in a *Hybridmodern* society, it becomes a challenge to locate consumers with the most hypermodern traits in relation to fashion, which is only complicated further by our empirical findings showing a significant importance of social setting. Consumers engaged in a social setting seem to put larger emphasis on the value of CSR, creating a challenge for traditional branding communications programmes.

## **Chapter 13 Future Studies**

Firstly, developing a method for identifying Postmodern and/or Hypermodern traits in consumers would allow for further research into the different consumers types and help answering questions such as:

- Do Postmodern and Hypermodern consumers differ in their decision-making process?
- Do they develop moral differently?
- How do they recognise a moral issue?
- Do we see an overrepresentation of females with Hypermodern traits?
- How do they experience cognitive dissonance?
- Which elements are influencing their decision-making?
- How do they understand the concept of CSR?
- How do they value CSR certified fashion?

Understanding these questions would allow companies to tailor their branding programme and increase their chance for successfully branding CSR certified fashion.

Employing quantitative research for some of the abovementioned questions could be constructive if a proper method for identifying Postmodern and Hypermodern traits is developed. Using quantitative research to understand how the consumer types develop moral, recognize a moral issue etc. would make generalization more valid.

Secondly, we have found indications that the theory of Moral Development put forward by Kohlberg may not be representative in contemporary society, as the two consumer types may develop moral differently. Thus, researching contemporary consumers' moral development patterns may lead to interesting insights, which may affect other theories such as Festinger's theory on Cognitive Dissonance, as consumers' ability to understand moral issues beyond their own moral stage most likely would result in cognitive dissonance.

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### Appendix 2:

Expert interview with Lector Esben Rahbek Pedersen at CBS, Institute of Intercultural Communication and Management, Center for Corporate Social Responsibility, 10.02.11

### Appendix 3:

Expert interview with Research Assistant Troels M. Kraker at Institute of future research, with field of expertise being competitive sustainability, generation Y, future branding, and innovation among others, 18.10.11

Appendix 4:

Expert interview with Development Manager Jonas Eder-Hansen at Danish Fashion Institute (a network organization for fashion companies), with his main focus being CSR and sustainability, 25.02.11

Appendix 5:

Main Interviews: Casper, 33 y.o.; Kasper, 28 y.o.; Sara, 25 y.o.; Rebecca, 25 y.o.

Appendix 6:

Control Interviews: Nicolai, 30 y.o.; Trine, 29 y.o.; Claes, 32 y.o.; Lene, 32 y.o.

## **Appendices:**

### **Appendix 1 The Case of Noko Jeans**

**The case of Noko Jeans (previous assignment)**

# **Perception of social responsibility: the case of NOKO jeans**



CM J40: Social Responsible Consumer Marketing

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## **Introduction**

The omnipresent globalisation today makes it possible to trade goods and services overseas at a relatively fast pace, as well as the Western world's use of outsourcing is a great opportunity for the development countries to get their slice of the cake. However, the production facilities are often dubious and the workers might not have a minimum wage, they might even be children. The problems are many, as it is difficult to Kontrol every day and it is a continuously debated topic around the globe. This puts the consumers in a challenging position, as they are expected to navigate in the jungle of foreign produced goods, and make the morally right choice. Most often, the country of origin is written in small letters hidden somewhere on the product. This is done on purpose, so the customer associates the product with the brand and not with the country of origin (Nes et al, 2010). However, three Swedish guys changed that approach.

## **The Case**

The project of Noko Jeans (NJ) began with an e-mail sent by three Swedish guys in 2007. Their vision was to get into one of the world's most isolated countries; North Korea (NK), in order to bring new ideas to the country e.g. code of conduct. They wanted to have 1100 pairs of jeans produced by North Koreans and then ship them to Sweden and sell them to the Western world as exclusive fashion jeans (aolnews.com, 2009). The most controversial about the whole project was that the jeans were only branded on the country of origin, i.e. on the collaboration with NK.

The Swedish guys had some controversies with NK about what to produce. NK wanted to produce jackets, nevertheless, the guys insisted on jeans, thus they got it their way. However, the pants were only manufactured in black, as the production of the jeans are subject to the law of NK's regime, which forbids production of blue jeans, because the leader Kim Jung Il sees them as a symbol of the US (aolnews.com, 2009). In addition, the jeans could never be bought by the North Korean people because these kinds of clothes simply are forbidden to wear (ibid).

The Swedish company has received much critique because of the collaboration with NK and the Swedish department store PUB, which was supposed to have sold the jeans, chose to withdraw from the project, as they did not want people to associate their stores with the regime of Kim Jung Il (ibid). However, some have also had a very positive attitude towards

the project, because they felt that it was a step towards a better relationship with NK (nytimes.com, 2009). As a consequence of PUB's withdrawal, NJ only exists as an online shop (*ibid*).

## **Why NJ?**

This case is an example of what can happen when you brand yourself on the country of origin. In relation to the main topics of the course (consumer culture and society, complexity and consumer ethics) we wanted to find a case study that contained both positive and negative aspects of socially responsible consumer marketing. The CSR in the case of NJ is ambiguous, because it can be argued both ways, but no matter which way, the consumer has to take it up for thorough consideration. The cultural clash between NK and the Western world will come into play regarding the decision-making in relation to NJ. The difference in views of ethics and values cannot be ignored in this case, as it can facilitate an altering in the perception of the brand in the mind of the consumer, making the decision-making process more complex, as the purchase situation demands more reflection from the consumer, than when he/she normally buys a pair of jeans. These consumer issues are the focus of this project as it is interesting to investigate how consumer culture and society form values and ethics that affect the decision-making.

## **Research questions**

### **Main research question:**

#### **Is NJ perceived as socially responsible?**

Q1: What are the consequences of the cultural clash between Western world and NK in relation to the consumption of NJ in the Western world?

Q2: Which moral issues arise in the mind of the consumers when they are faced with NJ as being socially responsible?

Q3: Which elements influence the decision making process of buying NJ?

## **Case delimitation**

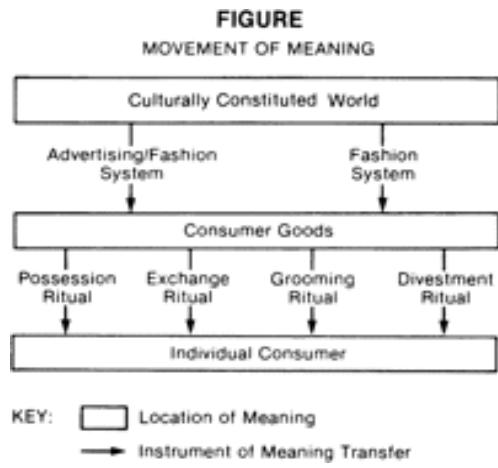
Firstly, data concerning NK will be mainly primary data as the participants of the focus groups represent the target group of NJ and it is their *perceptions* that influence whether or not they will purchase the brand, not objective data on NK. As we need a proper basis of comparison, we will not include secondary data on these perceptions as they are not conducted within the same context, rendering secondary data incomparable. However, there will be some secondary data from NJ's website which will be used as background knowledge, mostly reg. the brand's collaboration with NK. Secondly, we will approach the case from the consumer's point of view because the focus of the project is the perception of NJ and because the brand presents the consumer with a rather complex choice when considering how to consume in a socially responsible manner. Thirdly, we define the consumer as the Western consumer as the Western world has access to the NJ online shop and is considered the target group of the brand, but also because the cultural and ethical issues related to NJ are not specific to a particular national culture but to the general Western culture.

## **Theoretical framework and delimitations**

As the country of origin of NJ is explicit in the brand, the consumer is faced with the issue of NK as a production country almost immediately when considering the brand. Due to the fact that the Western consumer normally does not have access to products produced in NK and the country is considered a dictator regime by Western standards, the issue of culture becomes relevant as the differences in culture are significant, but, more importantly, because NJ has made North Korean culture a variable the consumer must relate to when considering NJ. As none of the models and theories discussed in SRCM consider culture a factor in determining meaning of products, we find it necessary to employ McCracken's Meaning Transfer model (McCracken, 1986). It should be noted that we will not use the entire model, as we do not consider all the components relevant to the case. The three rituals of exchange, grooming, and divestment will not be included as the focus of the project is on the decision making process regarding the purchase of jeans, making the possession ritual the only relevant ritual.

McCracken argues that the culturally constituted world transfers meaning to consumer goods. These consumer goods then take on meaning through the rituals performed with them, transferring meaning of the object to the individual consumer. Thus, the location of meaning can be found in the culturally constituted world, consumer goods, and the individual

consumer, while there are instruments of meaning transfer between the locations; systems (such as advertising- and fashion) and the four rituals of possession, exchange, grooming, and divestment.



### Meaning transfer model

The interesting part of the model in relation to NJ is the Culturally Constituted World and how the Western culture perceives the North Korean culture in relation to transferring the meaning of the jeans to Western consumers.

### Definition of moral and ethics and the difference between them

As moral and ethics are often used as synonyms, we find it crucial to explain the difference between moral and ethics and clarify how we use these terms in the project. This difference might seem invisible to many; nevertheless it is evident.

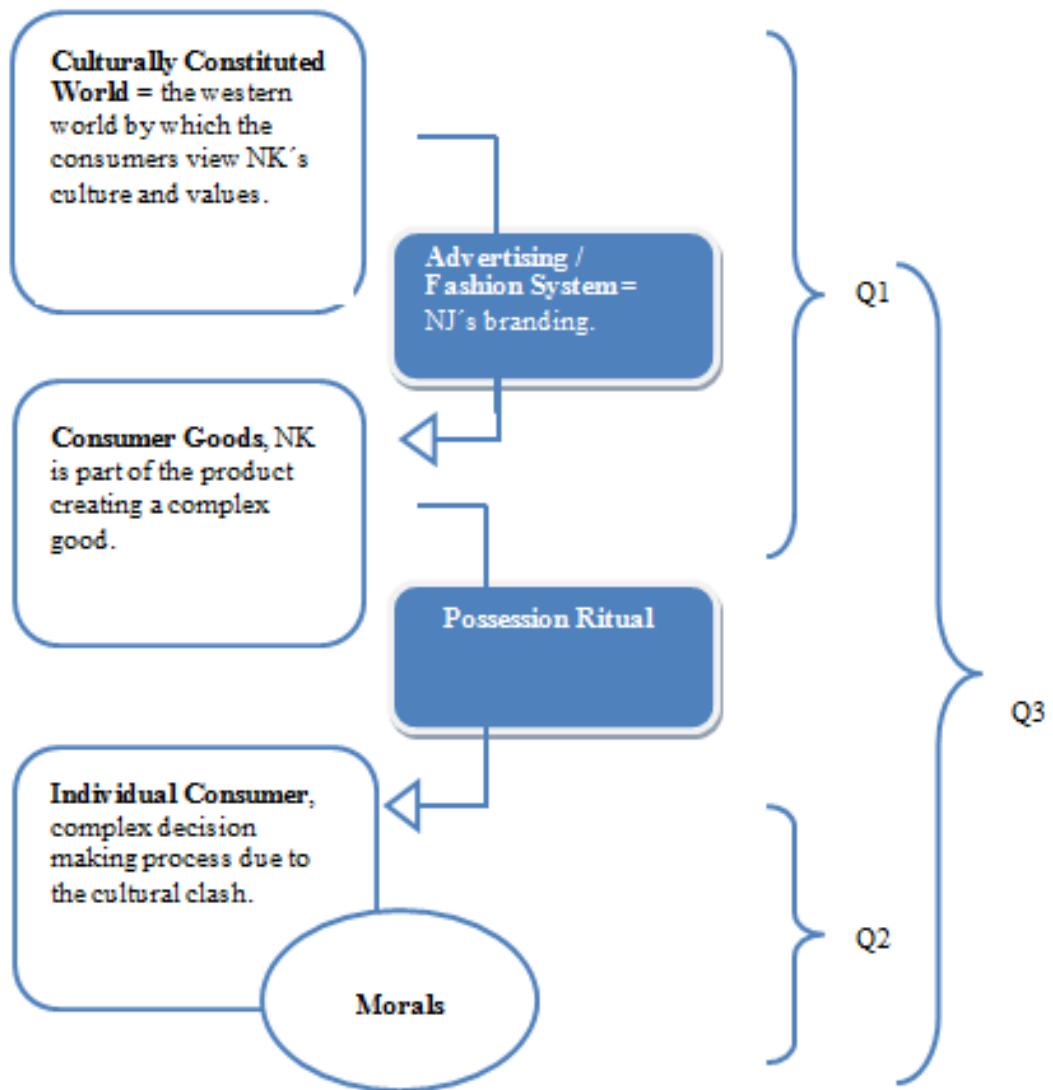
Morals are what define an individual's personal character, whereas ethics are an outcome of the social system in which the individual is present. However, morals are influenced by ethics, which are the code of behaviour expected by the environment to which the individual belongs. (Borade, 2010). We find this definition useful in relation to our project because the definition of moral is consistent with Kohlberg's and the term ethics is consistent with the focus group's definition.

## **Methodology**

In trying to answer our research questions, the structure of our project has taken inspiration from McCracken's Meaning Transfer Model (McCracken, 1986) to structure the three subjects of the course; consumer culture and society, consumer ethics and complexity. Our empirical data will be used as an indicator to determine to which degree the consumers perceive NJ as being socially responsible.

In relation to research Q1 we will use empirical data from our focus group interview to try to determine how the Western culture perceives NK. In continuation of this we will analyze NJ's Advertising System as an instrument of meaning transfer to the consumer good (*ibid*). To answer research Q3 we find it necessary to determine which moral aspects the consumers are faced with when assessing the brand (Q2). In Q2 we also look at the element of 'The Stages of Moral Development' (Kohlberg in McGregor, 2006). To understand the complexity of this moral issue related to the decision making process we look closer at the six components of moral intensity by Jones as we think they have an influence on how the consumers relate to the moral surrounding NJ. Finally, to determine which elements that influence the decision making process we use our findings from question one and two to investigate the possible cognitive dissonance (Festinger, 1957) that could arise in this context.

# The structure of the project



## **Primary data**

Whether or not NJ is socially responsible also depends on the consumers' individual mindset. Thus we find it necessary to conduct anthropological research. We have chosen to make use of qualitative research because of its thick-descriptive approach (Ronald et al., 2007). A focus group interview, consisting of six persons who represent the target group, was conducted. The research subjects were of both genders, in the age of 24 and 32 år old and with various occupations. This method contributes to insight into the mind of the consumers and offers an opportunity to incorporate a dialogue, which cannot be obtained by use of quantitative research (*ibid*). However due to limited resources it has only been possible to carry out one focus group interview, which means that the sample size is very small. Even though in-depth interviews could contribute to a more detailed insight into the individual consumer's mind, compared with focus group interviews, we have chosen not to use this method because it – due to the limited resources – would decrease the sample further to one or two research subjects. This would not be sufficient because it is essential for us to investigate potential differences in the consumers' mindset. The consequence of the small research study is that the data is not valid for generalization. However the insight into different consumers' minds is prioritized.

The focus group interview is conducted in our native language; Danish. This is due to the possibility of limited freedom for the research subjects to fully express themselves if the interview was conducted in English.

### Critique of primary data

When conducting the focus group interview we made some important observations. Firstly the research subjects seemed to have difficulties with getting started. After asking the first question there was a long period of silence. Secondly when the conversation started flowing it was at first dominated by the three research subjects who knew each other and the moderator. However as we proceeded with the questions the other parties also contributed and the conversation became dynamic. Yet the conversation was not at its optimum until after the end of interview when the dictaphone was switched off.

From these observations we have learned the importance of the settings of the interview. In retrospect it would have been beneficial for us, by way of introduction, to give the research subjects a few minutes to get to know each other before the interview started. This would be

done in order to create a safe atmosphere and by that reducing their hesitation. Furthermore the recorder could have had an influence on the research subjects in relation to performance anxiety. In order to reduce this factor we should have opened the interview with an other and simpler question in order to get the conversation started with ease.

The above could have contributed to a dynamic conversation from the beginning and perhaps more difference of opinion. Despite the critique we find the findings in the research valid in relation to our project.

Q1

**What are the consequences of the cultural clash between the Western world and NK in relation to the consumption of NJ in the Western world?**

As it is essential to know and understand how NJ's target group perceive NK and which consequences it can have for NJ, we see it as necessary to use the focus group's opinions in answering this question, as they fit the target group both geographically and demographically ([www.nokojeans.com](http://www.nokojeans.com)). Their viewpoints will shed light on which cultural issues NJ must deal with.

The Western culture is defined by the research subjects in the focus group as a liberal democracy with freedom of political expression and primarily perceived as consisting of welfare states. Furthermore the Western culture is associated with legal rights initiated to secure a certain standard of living. Thereby the Culturally Constituted World is defined by these Western values. This means that this definition will be the reference point when defining the North Korean culture. The outcome is a view on NK as an isolated dictatorship with no freedom of speech and where everything is owned and controlled by the state. In relation to the scope of the project NK is further associated with having no ethical or moral concerns in relation to their working conditions, as well as not being socially responsible, nor being concerned with the individual. This illustrates some strong cultural differences between the two cultures.

NJ has deliberately chosen to use NK in their branding and advertising and has thereby created a strong link between the brand - and thereby the product – and NK. As mentioned in the introduction, the intention of NJ has been to promote the brand in a positive manner e.g.

as being socially responsible. The abovementioned associations with NK will inevitably be linked to the product thereby creating a cultural clash.

NJ's target group holds negative associations with NK, which can prove to be a much larger challenge for NJ, than firstly anticipated. In these times, where social responsibility plays a large role in branding, the consumers misunderstand the message of NJ and NK's reputation as a country overshadows the socially responsible aspect of the brand and hence creates a complex product in relation to the decoding for the consumers.

## Q2

### **Which moral issues arise in the mind of the consumers when they are faced with NJ as being socially responsible?**

In line with the answer to Q1, moral issues naturally arise when having the abovementioned negative associations with NK. The focus group has mainly seen NJ in a negative light, thus they also have several moral concerns when asked to reflect on whether or not to purchase NJ.

McGregor argues that immoral consumption is reflected in a collection of consumer actions (McGregor, 2006), however, in this case it is very individual as it depends on whether people have confidence in that NK is fulfilling their promise; the workers have good conditions and get a fair salary. The majority of the focus group did not believe that the promise was fulfilled, instead they argued that purchasing NJ was to support a regime that exploit their people. Thus, we argue that the assumptions made by the focus group about NK is a part of the ethics and discourse of the Western world, seeing NK as a totalitarian regime, which oppresses its people and can pose a serious threat to the rest of the world. These assumptions fit with the fifth and sixth level of Kohlberg's six moral stages (McGregor, 2006), where people begin to think about what constitutes a good society and they develop a principled conscience, which in this case indicate that they do not buy NJ because they feel that it harms the people being exploited and that NK is not a society they wish to support. This belief is supported by critical questions such as '*if the Swedish guys really wanted to do something good such as improve the workers' conditions then why did they not just make an agreement about producing lots of jackets or a larger number of jeans?*' (Focus group, 2010). The research subjects are convinced that 1100 pairs of jeans do not make a difference for the workers and that the consequence of purchasing a pair of NJ is sending a signal that you

support their regime, which is wrong in their eyes. This indicates that the focus group does not see NJ as socially responsible.

The focus group, however, also provided us with information that contradicts the abovementioned allegations. The initial negative attitude towards NJ changed when they were asked if they would purchase NJ if it became a trend. The majority of the group acknowledges that they would buy a pair of NJ if it became a new trend. This indicates that it is possible for people to change their moral priorities in order to follow the rules of their peers and to get approval from others, which is level three in Kohlberg's six stages of development (*Ibid*). Thus they reject the latter three levels, as they prioritize their peers' view on them higher than the production source of a particular good.

In order to justify the purchase of NJ one could argue that the Swedish guys try to make a difference. The concept of NJ is innovative, so it takes time to get accustomed to NK as a production country for Western goods. Furthermore if you take into consideration the limited resources available for the Swedish guys they were very dedicated in the project. There is no proof for the improvement of the workers condition. Thus, buying a pair of NK might help the workers conditions and/or be a step in the right direction in relation to opening up for trade with NK, which would make NJ socially responsible.

Obviously, trends play a crucial role in the decision-making process, as the majority of the focus group downgrade their meanings about NK and let fashion Kontrol what they choose. It all depends on whether they have a positive or negative view on the case, i.e. if they believe NJ or not.

Q3

### **Which elements influence the decision making process of buying NJ?**

The answer to this question is combined with Q1 and Q2, as they both concern how the focus group look at NK and NJ, and how they choose to link these two together. This section will use the factors that have an impact on the moral intensity, put forward by Jones (1991) and investigate the concept of cognitive dissonance (Festinger, 1957), both in relation to the NJ case.

## The moral intensity

Firstly the Magnitude of Consequences amounts from the sum of harm or benefit put upon the workers of NK when deciding to purchase/not purchase the product. This decision depends on how the consumers view the moral issue of purchasing NJ. If seen as beneficial to purchase the product, the consumers must believe that the money will be transferred to the rightful owners (the workers), hence purchasing the product will have a beneficial effect. The opposite could also be true; the money will go to the state of NK and not the workers, then the assumption is that the purchasing NJ is more harmful than beneficial for the workers of NK (Focus group 2010). Consumers' view on this issue is driven by their level of skepticism (Mads Kjær - MyC4 lecture). As there is a consensus within the Western world of very limited trade with the regime of NK, based on UN Resolution 1718 (UN,2006), the level of skepticism is fairly high among the Western consumers, meaning that there exists a high Magnitude of Consequences in relation to NJ; if purchasing the product who will it benefit? This creates a twofold dilemma; the consumers do not have the knowledge to assess the consequences of the purchase/non-purchase and if the state was to rip the benefits from the workers - what would happen to the citizens of NK?

Secondly the Social Consensus also has an impact on the moral intensity; in order for the consumers to reduce possible moral ambiguity, there must exist an agreement within the social context regarding whether or not to purchase the product, and which of these are more appropriate e.g. is it socially responsible? Thereby we are dealing with values, ideals, norms, and beliefs. So far, there is no clear-cut view on whether or not the purchase is perceived as a good act within the social context. Furthermore the Social Consensus also seems to be subject to change. As mentioned in Q2, our research subjects all agreed that if the product were to become fashionable they would consider purchasing the product, hence trends seem to have the ability to reduce the possibility of moral ambiguity, lowering moral intensity.

Thirdly the Probability of Effect, refers to the expected consequences of this moral act. What is the probability that consumers will act or not react and next that this action or inaction will have harmful or beneficial effects and for whom? Our research subjects would not consider purchasing the jeans at the moment due to the moral issues arising when considering the brand. This means that the action of a purchase is found more harmful than the actions of a non-purchase, all else being equal, showing a low probability of a purchase being the outcome.

Fourthly the Temporal Immediacy will also have an impact on the moral intensity, as the consumers will discount the Magnitude of Consequence when and if the consequences of their purchase or non-purchase will come into effect. In the case of NJ we focus on two main effects; monetary and emotional values. Firstly, the monetary value; if the money went directly to the state of NK, we are only dealing with 1100 pairs of jeans. Thereby the Magnitude of Consequence of selling all jeans, must be assumed to have minimal negative consequences, proving that selling the jeans will have no effect now or in the future. However, as the monetary value of 1 pair of jeans is the equivalent of a 2 year income for a NK worker (aolnews.com, 2009) the purchase could have a high level of Magnitude of Consequence if the money were to go directly to the NK workers. Secondly, the emotional values within this context are dealing with the consumer's point of view; if he/she purchases NJ he/she gives his/her consensus to the state of NK and NJ. Thus the outcome from the emotional values comes into effect immediately with a purchase, regardless of your point of view.

Thereby the monetary effect (if the money was to be transferred to the state of NK) discount the Magnitude of Consequence as the effect is not within a fairly short timeframe. Hence the emotional effect has the most impact on the moral intensity, only adding to the Magnitude of Consequence.

Fifthly the Proximity is dealing with the issue of nearness, as people intuitively care more about people close to them, either by culture or distance. As we are dealing with both a great cultural and geographical distance, the Proximity can be argued to have little influence. This is also seen in line with the Social Consensus being able to change if the product was to become fashionable, then more consumers seem willing to purchase the product although the underlying context has not changed. Furthermore the Proximity can also have the ability to discount the Temporal Immediacy of the monetary effect: the workers receive the money.

Last but not least the Concentration of Effect is dealing with the number of people affected by the action. If the effect of a purchase were positive, the workers would receive the money directly, the Concentration of Effect would still be low due to the number of jeans, although as mentioned earlier 1 pair of jeans is the equivalent of a 2 year income for an NK worker. But as the estimated population amount to 23 mill people in NK, 1100 pairs of jeans would still not have general significance.

Looking at these components of moral intensity it is clear that the Social Consensus has the ability to change the view or at least the focus of the consumers, as they are more willing to purchase the product if it came to be trendy, thus discounting the Magnitude of Consequences altogether. This means that the moral issue comes to be complex in itself, as it is not only about having moral obligations as a consumer, but also how this affects your self-image.

### **Cognitive dissonance**

Consumers may experience an internal conflict when considering the NJ brand, because he/she wants to contribute to an improvement of working standards for NK through the purchase of NJ, but, on the other hand, the consumer does not want to support a dictator regime through the purchase of jeans produced in that country. This dilemma exemplifies cognitive dissonance, as these two cognitions are not consistent with one another (Festinger, 1957), which creates discomfort in the consumer in the decision-making process of buying NJ.

The magnitude of the cognitive dissonance is relevant in this case because the element of reluctance to support a dictator regime is seen as rather important, according to the focus group. The majority of the research subjects use this as their argument for not buying the jeans (Focus group, 2010), indicating that this element is valued highly by the research subjects, thus the dissonance between the two elements may not be considered great as one element is clearly more important than the other.

The cognitive dissonance is reduced by not buying the product as the consumer removes himself/herself from having to make a decision. The dissonance makes people refrains from buying the product, due to the company's promotion of NK as the product's country of origin. Interestingly, adding a new cognitive element of the NJ brand being perceived as highly fashionable alters the dissonance in the focus group, as they view this element as highly important when purchasing jeans (*Ibid*). This means that the magnitude of the cognitive dissonance would increase, as there would be two important but conflicting elements; fashion and the unwillingness to support a dictator regime. This is in line with number three of Festinger's four sources of cognitive dissonance, where a person's opinion is challenged because of another variable, which appeals to him/her, that outweighs the person's general point of view (*ibid*). Related to this case the point is that if NJ were able to establish a perception of the brand as very fashionable, more consumers would want to buy the brand,

because they would compromise their unwillingness to support the NK regime, but it would also increase the complexity of decision-making for the consumer.

Examining the case of NJ together with the focus group interview, it becomes clear that it is possible to change the situation to which an environmental element corresponds, namely if it becomes a trend to buy NJ. If that would be the case, then the alteration of the social environmental situation would result in a change of the environmental cognitive element. But we find that Festinger omits two important variables; ethics and moral that influence the cognitive dissonance in this case.

Festinger does not mention ethics in this theory, which is a crucial factor in relation to the environmental element as ethics are always a part of the social environment. Furthermore, he does not include moral. Regarding the example put forward by the focus group that NJ would be bought if it became a trend, it can be argued that even though the cognitive dissonance is minimized by altering behavior in order to fit the social environment (ethics), a new cognitive dissonance arises, because the alteration of behavior is in conflict with one's moral.

Many factors are in play when considering the purchase of NJ. The six elements affecting the moral intensity are important when looking at consequences of an eventual NJ purchase, as they are all relevant to this brand. Moreover, a cognitive dissonance arises in the mind of the consumer, as two elements would conflict with each other; fashion and the unwillingness to support a dictator regime, resulting in an increase of the magnitude of cognitive dissonance. This indicates that the choice of purchasing NJ is somewhat complex than firstly anticipated.

## Conclusion

NJ has chosen to create a direct link to a country that is associated with not behaving morally or ethically responsible in the minds of the Western consumers. This cultural clash seems to overshadow the underlying purpose of NJ; namely acting socially responsible, thereby the consequences are that NJ raises a rather complex issue where the aspect of being socially responsible is questioned.

Currently there seems to be a shared attitude among our research subjects that NJ is not really that socially responsible. This can be explained by: a) the negative perception of NK, and b) the moral intensity mainly being influenced by the Social Consensus; how will the consumers be perceived by others if they were to purchase the product?, along with c) the product not yet being fashionable., and finally d) the small concentration of the effect of selling 1100 jeans.

These only add to the complexity and cognitive dissonance, thus creating moral ambiguity leaving us with the outcome being, more likely than not, a non-purchase.

Further, according to our empirical findings, whether or not the product is fashionable, is found to be of great importance. Our research subjects' initial response was not to purchase the product as it is not found to be socially responsible. However this initial attitude seems to change if the product is to become fashionable, thereby altering the social consensus within the cultural context, as many of our research subjects were willing to purchase the product if it became fashionable – although they admitted that the underlying complexity, regarding who benefits from the purchase, has not changed. This change in attitude makes way for the notion that self image is viewed as having greater importance, rather than making sense of the complex issue raised by NJ, as fashion trumps complexity, although fashion does not seem to eliminate the cognitive dissonance.

Is NJ perceived as socially responsible? Our research indicates that the consumers do not perceive NJ as socially responsible. However this cannot be generalized, thus there is no clear answer to the question because the perception of NJ depends on one's self-perception, moral and social context. Moreover our findings illustrate that NJ becoming fashionable is able to change the perception of the brand, thereby demonstrating that the perception of NJ is easily changeable.

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## **Appendix 2 Expert interview with Lector Esben Rahbek Pedersen**

### **Expert interview with Lector Esben Rahbek Pedersen at CBS, Institute of Intercultural Communication and Management, Center for Corporate Social Responsibility.**

Efter at have fortalt Esben Rahbek om NokoJeans og problematikken omkring det, starter Tina diskussionen:

Tina: ”Ja, det er jo ret interessant, at de har brugt det så explicit i deres branding; de trækker jo de negative associationer med ind og gør det jo meget mere komplekst for forbrugerne at tage stilling til om det er noget de vil købe eller ej. Vi lavede jo en lille case i et andet fag...der lavede vi jo en fokusgruppe og der var dem vi snakkede med, de var sådan meget ”det vil vi slet ikke købe”, indtil hvad hvis det blev trendy og fashionable....så var de sådan lidt...jamen så kunne det egentlig godt være at de ville købe det. De var alle sammen enige om at underlying objectives, de havde ikke ændret sig, men at fordi det blev trendy og fashionable, det spilledede sådan en ret...en ret vigtig rolle, øhm, for dem, så derfor synes vi det er ret interessant at køre videre i den der – jamen hvad så med CSR og fashion på..på sådan et større niveau, hvordan kan det sådan....sættes sammen”

Esben: ”Okay...ja”

Tina: ”Så det var sådan egentlig udgangspunktet for, hvorfor vi valgte det som speciale”

Esben: ”Hvad er det egentlig I læser?”

Tina: ”Vi læser Marketing Communication Management, så det skal sådan munde ud i noget branding og noget marketing implications for, hvordan det...man sådan....selvfølgelig tager vi Nord...øh..Noko Jeans som sådan et study...et case study og sådan mere overordnet med det her sociale aspekt med CSR og fashion...altså kan de på sigt blive integreret og kan man bruge det i brandingen, eller er folk slet ikke klar til det endnu....fordi der har været meget fokus på sustainability og økologi og at det er organic materialer og sådan noget man bruger.”

Esben: ”Nå, okay...jeg havde også lige en snak med en kollega her i frokosten, som også skriver om...øh...ph.d..om...øh..sustainable consumption. Nå, øh..man kan også linke det til sundhed og øhh...og sundhed er efter sigende noget, der kan give en del...det der med, at økologiske varer, at det slet ikke er specielt dokumenteret, det opfattes som sundere...øh..eh...mere sundhedsrigtigt at gøre det, måske, nemmere at flytte nogle varer...det er faktisk noget, som man diskuterer indenfor fashion også; det med at kunne lave

det der link mellem tøj og sundhed..øhm..organiske eller økologiske...brug eller sundhed, eller hvad det nu er. Nogen vælger bevidst at lade forbrugerne lave...den sidste vask af tekstilerne ik..ehh., så hvis amn er i stand til at lave et link mellem sundhed og så...grønne tekstiler, så..."

Line: "Det tror jeg også de gør rigtig meget ved børnetøj...øh...det skal være økologisk bomuld og økologiske ting, så børnene ikke udvikler en eller anden form for allergi."

Esben: "Man prøver at køre det der...jeg siger sådan generelt at, jo tættere det er på kroppen, især når det har noget med børn at gøre...så ligger forbrugerne traditionelt mere vægt på sådan nogle ting..øhhh.....så er der også nogen, der siger netop at..øhh...der er forbindelse. Hvis du kan lave en logisk kobling mellem for eksempel træ og møbler...øhh..øhh, det er nemmere, end hvis det er én eller anden køkkenmaskine, altså hvad er egentlig de der CSR issues i en køkkenmaskine? Så har vi også sådan nogleflammables, så der ikke går ild i den, men det kan man jo ikke se, så det ved forbrugerne måske ikke....så altså, der er mange faktorer, der spiller ind, når man skal forstå hvad forbrugerne føler er bæredygtigt".

Tina: "Men det handler vel også om de kan forstå det og hvor tæt på det er, fordi det der med s....hvis vi nu tager NokoJeans og det sociale aspekt, hvordan arbejderne har det...det er så langt væk og i en anden kultur, i forhold til det tøj du har på altså, det er jo lige her – og hvordan det så er produceret, om det er godt for din hud og om det er sundt og sådan noget, du får en helt anden relation til det."

Line: "Det er jo også det der med at det kan godt være, at H&M for eksempel...de laver én eller anden kollektion over økologisk bomuld – det er stadig syet i Bangladesh...altså der er sådan en eller anden..."

Esben: "Ja, det skal jo stadig transportereres. Og det der med en lokal produktion...så nogle gange er det jo lidt en trade-off."

Line: "Men altså efter vi ligesom har undersøgt sagen nærmere, så er det 98% af alle cases, der handler om sustainability, det handler ikke om sociale issues. Hvorfor tror du det er sådan?"

Esben: "Altså sustainability, hvordan...miljø? Hvad mener du?"

Line: "Miljø, økologi – alle de der ting, frem for..."

Esben: "Det kommer an på....der er også lavet undersøgelser, der viser at der netop..nogle af de der store skandaler, der har været med IKEA, og, hvad skal man sige...Mattel indenfor legetøj, altså alle sammen er sociale snarere end end miljømæssige issues..øøøøhh...der er én, der hedder Prakhaseti, som har lavet en masse studier om, hvad medierne taler om...øhh..de taler om sådan nogle skandaler indenfor human rights, det er de der sociale issues, som

arbejdstider, børnearbejde, alt det der. Og det er alt sammen de der store, højtprofilede virksomheder, ik, som netop NIKE, Mattel, Disney..øhh...alle de der store der. Også Brent Spar – ikoniske cases om CSR. Så jeg tror ikke nødvendigvis kun det er noget med bæredygtighed, altså..ehh..”

Line: ”Nej, men jeg mener bare, at de brander sig....altså, de brander sig jo ikke på det, det er jo først når det bliver opdaget.”

Esben: ”Nå ja.”

Line: ”Altså, jeg mener mere sådan at, der er mange der brander sig på, at de er økologiske og grønne og sådan, men der er ikke så mange, der ligesom kører det sociale aspekt med ind i branding...det er mere det.”

Esben: ”Det er måske mere fordi, at det kan være, at det måske ligesom er mere forventeligt...øhhm...jeg ved det faktisk ikke, jeg har ikke undersøgt det. Men man kan jo også sige, at miljø har en længere tradition i virksomheder. Det er jo mange år siden du havde det der ”Blomsten” og...øhh...”Svanen” og ”Miljømærkning” og generelt; miljøsystemet kom jo længere før CSR, sådan den sociale del. Og så bæredygtighed og sustainability har jo fået en voldsom revival her indenfor de sidste par år i hvert fald, ik.”

Tina: ”Man kunne godt forestille sig at det var samfundsdiskursen, at det var det, der var trendy at fokusere på. At det var økologisk og miljørigtigt, miljøet er meget mere trendy lige nu, også efter COP15...”

Esben: ”Jeg ved det faktisk ikke, der er mange forklaringer. Det kunne også være fordi det er lidt mere negativt, hvis vi siger ”Vi bruger ikke børnearbejde” – så er det sådan lidt, vi regner jo heller ikke med at de bruger børn, ik, hvad nu det hedder, det er måske også den kommunikation man laver.”

Tina: ”At det skal være mere et feel good produkt for forbrugerne.”

Esben: ”Ja, eller lidt mere positivt, man forstår hvis du taler miljørigtigt og fortæller at du ikke sviner så meget, eller sådan noget. Der er sådan to måder at fortælle historien på, ik.”

Line: ”Men altså brands som for eksempel Body Shop, de har jo virkelig profileret sig på, at de ikke tester på dyr, selvom det ikke er mennesker, så er der jo stadig det der...det er jo ikke miljøet, det er sådan den der sociale igen og det er de jo kommet rimeligt godt fra.”

Esben: ”Ja, det er jo så...ihvertfald i den brede offentlighed, der har de jo så den der, men det forholder sig jo sådan at det de bruger i produkterne er der så andre, der har testet på dyr, så det er jo sådan lidt en...hehe...så det er jo fordi de bruger gængse produkter, det er jo ikke fordi de selv, øhh....og nu har de jo solgt det til L’Oreal det hele, ik, som så rent faktisk bruger

dyreforsøg. Så nogle gange er det jo sådan lidt...øhh..de har jo været succesfulde i brandingsammenhæng, men de laver også mere sådan sociale ting. Der var faktisk en journalist, der ringede i går og spurgte om jeg ville udtales mig om et eller andet med at Body Shop havde lavet en eller anden indsamling for kvinder...eller mod handlede kvinder...haha...ikke for! Altså imod kvindehyandel og hvad det betød i en brandingsammenhæng, og det havde jeg så ikke nogen mening om, så han måtte sende den videre til en anden. Det gør jo meget, for de ved jo at det også er kvinder, der kommer ind i forretningerne. Det er jo lidt ligesom om, at de der virksomheder også nogle gange finder deres niches...øøhm, men der er jo også mange som har ...øhh..sådan en social...H&M snakker veldig meget om for eksempel alle de der audits de laver for leverandørerne...øhm..jeg tror det afhænger lidt af virksomhederne, de...hvordan de prøver at finde deres egen unikke position, ikke...indenfor deres felt.”

Tina: ”For det handler stadig rigtig meget om at differentiere sig og om at bruge det i forhold til sit brand?”

Esben: ”Ja, problemet er jo at mange ikke rigtig gør det og så bliver det det der standard ”vi er 14.000 – vi har Svanen og Blomstermærket”, det kan du jo ikke rigtig differentiere dig på, ik, men altså dem, der tænker sådan lidt mere strategisk i det, de prøver ligesom at finde det...det er jo nemt at lave koblingen mellem Body Shop og så med kvinder og..øhh..et eller andet. Hvor du, hvis du for eksempel er Grundfos, så er det åbenlyst at lave et eller andet med vand, eller hvis du laver kildevand, så er vand også meget tæt på..ehm, så der er jo nogen, der ligesom prøver at lave de der koblinger til, altså hvis det er...hvis du er medicinalvirksomhed så med adgang til medicin og alt sådan noget ik...og så er der også mange nu, der tager hele denne her...øhh..bunden af pyramiden-tanke, hvor man ligesom øhhh viser dem fra Indien og Afrika. Så der er mange, der ligesom prøver at få deres eget...øh...få deres egen profil på det.”

Tina: ”Tror du det vil blive større i fremtiden, CSR; at folk vil bruge det mere eksplisit, altså der er stor forskel på, hvordan virksomheder i Europa bruger det, frem for i USA. I Europa bruger man det mere implicit og ikke så eksplisit omkring sin kommunikation og måske heller ikke....man aktiverer det måske heller ikke så meget, man siger måske at man har code of conduct og man er medlem af UN Global Compact og sådan noget, men, men , dertil at aktivere det og mere gå op i hvordan produktionen er, hvis man har produktionslande er måske ikke så udbredt endnu i Europa. Er det sådan, om det vil udvikle....ændre sig på sigt – at folk vil være mere...”

Esben: "Jeg tror allerede det har udviklet sig med virksomheder der er meget mere eksplisit omkring deres CSR...øhh...og det er også lidt hvordan man helt præcis definerer det, fordi der er nogle europæiske virksomheder, der er langt fremme med det her....ehm..denne her. Altså, jeg tror det bliver mere i fremtiden, det der kan være svært at vurdere, det er hvad for nogle issues, der ligesom kommer til at bestemme ikke? Lige nu har vi den her finanskrisse, det betyder, at der er rigtig mange, der er begyndt ligesom og...og tale om sådan noget, hvad skal man sige, hele den der måde man strukturerer...det er klart at skandaler det tiltrækker en masse opmærksomhed...det er ligesom da man havde denne her Enron skandale for nogle år siden, ik, der ændrede man jo i virkeligheden hele...ehh..altså, så begyndte alle at tale om sådan noget som corporate governance, man skal vide ikke, og det er jo i virkeligheden også det man får nu...og så har vi i øvrigt lige haft klimatopmødet, det har jo sat sustainability på dagsorden...hvad det er for nogle issues, der ligesom kommer til at betyde noget..øhhh....i fremtiden, det er svært at sige, men jeg tror hele tiden, at overlæggeren vil blive hævet, for hvad der er acceptabelt."

Line: "Så det er ikke bare midlertidigt, det er noget, der er kommet for at blive?"

Esben: "Ja, det kan man jo også se ved at det faktisk er noget man har snakket om altid, i én eller anden form. Jeg tror bare det lidt nogle gange er...øhh...hvad det er for nogen temaer, der dukker op, det vil ændre sig, altså det der ligesom definerer det, vil ændre sig. I 80erne talte man jo også meget om bæredygtighed, hele det der Agenda 21 og sådan noget der ikke, så der er jo hele tiden masser af fokus på det, på de her ting....og sådan, og så er der de der skandaler...med IKEA og sådan nogle, som var i 90erne, eller taler om arbejdsforhold i Kina og sådan noget, Brent Spar, og så var det Enron...så du får hele tiden de der, som gør, at det bliver aktualiseret hele tiden....fordi det er jo sådan lidt grundlæggende om ansvarlighed ik..? Se Amagerbanken, der ku du godt begynde at skitsere hvorvidt det er ansvarligt, sådan som de har opført sig nu, hvis man læser om, hvem de har givet lån til...øhh..så altså jeg tror hele tiden at det kommer op, altså det er svært at vide hvad det er for nogle issues...jeg tror hele den der miljødel får endnu mere vægt her de næste år...kunne jeg gætte på, også fordi der bliver mere og mere ressourceknaphed."

Line: "Hvad tror du så med det sociale, fordi det er jo...det vil vi jo snakke rigtig meget om i vores opgave, altså sådan hvordan man...det der med at brande sustainability, det er det, der sker nu, det er det rigtig mange gør nu. Hvordan tror du man sådan kunne brande social issues bedre, altså...?"

Esben: "Jamen, det vil jo være at tage nogle emner op, altså hvor man løser nogle lokale problemer. Nu nævnte jeg Grundfos, de har jo haft sådan nogle specielle afdelinger..øhm...hvor de ligesom prøver at hjælpe folk i gang igen, hvad enten de er af etnisk minoritet, kriminelle, eller er kommet til skade på skiferien, eller hvad det nu kan være, ik...og som de egentlig har gjort i rigtig rigtig mange år og ligesom hele tiden bruger det til at brande sig som en socialt ansvarlig virksomhed, der ligger tæt på dem. Hvis man kommer derhen kan man se på hvilke afdelinger de har de folk her og bygger sådan nogle relationer mellem...mellem staten, eller hvad skal man sige, kommunerne i det her tilfælde og virksomheden...og jeg tror at man vil se mange af de der, hvor virksomheder tager ansvar ved at løse nogle lokale problemstillinger. Der er også mange, der snakker om sådan noget corporate volunteering, som jeg egentlig ikke troede, ville komme til Danmark, men det er der flere, der åbenbart gør nu, hvor virksomhedsansatte går ud og gør et eller andet godt for de gamle, eller...øhh...maler et hospital eller hvad fanden eller indsamler penge til et velgørende formål, eller sådan noget....øhm....og så går de ligesom ud og viser, at de laver noget med social ansvarlighed."

Line: "Men altså, hvis det...for eksempel; nu handler det her meget om hvordan det relaterer til mode, altså tøj og tøjproduktion og sådan noget. Tror du nogensinde det kommer på agendaen?"

Esben: "Du kan jo sige at du har sådan et sted som...øhm...de der American Apparel ik, som netop har det der, at det skal være lavet i USA. De ligesom har en problemstilling, social problemstilling og ligesom bruger det til at brande sig på."

Line: "Men, i USA er der jo også sindssygt mange sweatshops, der underbetaler arbejdere og de har kummerlige forhold."

Esben: "Men det er jo ligesom at finde ud af, hvad er det for noget...øhhh...hvad man laver løsning for. Der er også mange, der tænker i nye materialer, for eksempel. Altså hvis vi nu ved at bomuld....for eksempel NIKE har gjort det...så kan man bruge nogle andre materialer. Så er det en ny måde de kan brande sig på...alle ved at de brugte de der flasker til at lave t-shirts af...øhh...og sådan nogle forskellige ting...så man lidt jo...det er nogle gange at vælge sit område; om der nu er én eller anden....hvis man nu for eksempel havde en virksomhed, der prøver at ramme et bestemt segment, for eksempel leverer til tekstilsektoren...så man kan tænke ældrepleje, hospitals-et eller andet CSR, som ikke vil være miljø, men noget socialt. Så det er jo ligesom hvad det...hvad er det for et marked man henvender sig til...øhm...og så vil det være noget forskelligt, såeh..."

Line: "Men er man ikke bare skideligeglæd, når man står og skal købe tøj, altså, det ved jeg ikke om du gør, men jeg gør i hvert fald ikke; kigger i nakken for at se om det er made in China eller...og det er det jo højest sandsynligt, det er jo mange få ting, der er made in Denmark, i hvert fald tøj."

Esben: "Jamen, det er jo så...altså hvad er det...hvis vi regner med at overlæggeren, hvad skal man sige, hæves hele tiden, altså så vil det minimum acceptable ændre sig, og det vil det måske også gøre i Kina, kan man forestille sig...ikke altså, hvis man sætter standarder, så vil der være nogen der bliver betragtet som unacceptable. Nu kan man sige at tekstilindustrien har jo udmarket sig ved hele tiden at flytte sig derhen, hvor arbejdskostningerne er lavest ik?"

Line: "Ja, for det er det ikke i Kina mere..."

Tina: "Det begynder i hvert fald at ændre sig i Kina."

Esben: "Nu flytter det fra kysten og ind i landet, efter sigende, ik...ehm...så selvfølgelig er der nogen...nogen problemer, men altså hvis en virksomhed for eksempel laver nogle positive ting i Kina, ik, som de så ligesom kan bruge til at kommunikere...få børn i skole eller løser et eller andet lokalt, socialt problem; det er også en del af den der branding af sig selv som en social ansvarlig aktør."

Line: "Men tror du ikke at det...altså, der er mange folk, der gerne betaler lidt ekstra for noget økologisk, fordi de føler at det er noget de selv får noget ud af og ikke kun noget de gør for miljøet....tror du de ville være villige, sådan, på længere sigt, til at betale lidt ekstra for at...at der er nogle arbejder i for eksempel Sydøstasien, der får nogle bedre vilkår, eller er det for langt væk?"

Esben: "Jeg tror snarere de vil straffe dem, som ikke gør, altså jeg tror nogle af de sociale ting vil være negativt, hvor kunderne vil gå ind at sige at hvis de hører om at en producent netop opererer i nogle lande, hvor....for eksempel ligesom Nord Korea, så vil de undgå det mærke. Jeg tror effekten af negativ omtale, er større end, hvad skal man sige, den positive effekt af at opføre sig ordentligt. Det er jo bare noget man forventer at folk gør, så derfor....det er jo svært at sige, at for eksempel du kan brande dig på at du ikke vil stjæle fra andre mennesker, for det er sådan en underlig ting, for det regner vi jo med, at du ikke gør....øhm...så det er også nogle gange så lidt "hvad fanden er det egentlig folk kommunikerer" – ik? Øhm...at de skal opføre sig ordentligt, det regner vi måske med, så jeg tror den der...der vil være nogle negative historier, sådan "hvornår vil branchen igen blive ramt af en stor historie?" – ikke?"

Tina: "Det er vel også dem, der er med til at flytte branchen? Det er vel de negative historier og skandalerne og sådan noget indenfor en industri, før med tekstilindustrien med NIKE og

sådan noget, så de vel også med til at booste, altså ”hvor rykker vi hen?” og forbrugerne og deres viden omkring, hvordan produkter bliver produceret og hvad det betyder.”

Esben: ”Du kan jo sige at nogle af de rigtig store spillere, der har været virkelig hårdt ramt blandt andet på den forskel mellem hvad de sagde og hvad de gjorde, nu har vi jo det her eksempel med IKEA ik, som jo nærmest kun var for velgørenhed, så finde man ud af, at de har 100 mia. gemt i en eller anden schweizisk konto, eller hvad det nu var ik – nå, men forestil jer nu....de har jo også ekstremt mange tekstilprodukter, så hvis man lige pludselig fandt ud af, at det de gjorde med CSR var det rene vås, produktionen var helt forfærdelig og sådan noget ikke, altså så vil du jo have en dårlig sag i den del af branchen i hvert fald.”

Tina: Men hvad er det, der er med til at gøre det enormt svært og specielt ved Danmark, tænker jeg, ved CSR, når man får de der skandaler.....at det for forbrugeren kan være enormt svært at finde ud af...jamen det de siger, er det rigtigt eller....altså folk har sådan en naturlig skepsis omkring det, måske fordi det tidligere har været lidt brugt som et ”ah, vi skriver at vi er CSR mindede og har code of conduct, men vi gør måske ikke rigtig noget”. Det kan være enormt svært at profilere sig positivt på det, hvis folk har den skepsis omkring det, når der kommer de der skandaler.”

Esben: ”Altså mange er jo lidt skeptiske overfor hvad virksomheder selv siger....øhhm....så derfor er det jo tit nogle anbefalinger fra andre som ligesom sælger historien. Hvis man ligesom skulle skabe sådan et positivt socialt image i Danmark, så skulle man måske gøre noget i Danmark, altså...lave nogle sociale aktiviteter, hvis man er Ecco så har man det der Walkathon og sådan nogle forskellige ting...det tror jeg egentlig er bedre.”

Tina: ”Altså det er noget man kan forholde sig til?”

Esben: ”Ja, hvor effekten er umiddelbar og hvor man får de der positive associationer. Hvis du har det der DHL løb....DHL stafetten – og alle forbinder det med DHL..øhh...og egentlig står de jo for logistikken og sådan noget; det er jo positive ting du gør lokalt, jeg ved ikke hvor meget det har at gøre med deres forretning, men det er det at skabe noget positiv branding omkring det. Så jeg tror der er mange muligheder for rent faktisk at lave noget, men altså stadigvæk så skal du jo....lave et produkt, hvor kvaliteten er i orden og så skal materialerne selvfølgelig netop være i orden...og det vil sige fordelen ved det nu, det er for eksempel mængden af økologisk bomuld eksploderer, ås man kan nemmere få fat i mange af de her bæredygtige alternativer...øhhmmm.....og så vil du måske også opleve at det er knap så dyrt, det er jo også et kritisk punkt for de her forskellige produkter...jeg ved ikke præcis hvordan det er for tekstiler...øhm...hvor man kan sige at teknologien bliver moden, i stedet for

man har et sted, hvor det er meget meget dyrt, har kun få maskiner og de er ikke særlig effektive. Så når markedet stiger, så når det til et vis punkt, hvor teknologien og investeringerne i forskning og sådan noget gør, at den der pris på det konventionelle og det bæredygtige bliver meget mindre. Det kunne man jo også forestille sig – at det bliver nemmere for en virksomhed at være socialt ansvarlig. Tag for eksempel ISO26000 og du har de der forskellige....SA8000, at hvis man, hvis virksomheder bare vil køre den sikre, de kan bare sige ”okay, vi vælger kun SA8000 certificerede leverandører og det vil ikke koste os særlig meget mere”. Så altså, jeg tror også vi vil se sådan en gradvis vækst i de her standarder, som gør netop at overlæggeren vil blive hævet og virksomheder ikke skal betale specielt meget mere. Og så er der alle de der, hvordan kan man diskutere det bagved...”

Tina: ”Er det for stort et område af CSR for forbrugerne at forstå i og med at vi snakker om at man både kan være sustainable og være socialt ansvarlig, man kan lave noget i landet i Danmark og man kan også finde på noget nede i produktionslandet og man kan gøre noget for sine medarbejdere. Altså der er enormt mange aspekter...at det at være socialt ansvarlig...om...om virksomheden og forbrugerne måske ikke helt er på samme side omkring ”hvad gør vi, når vi er CSR orienteret – hvad betyder det så?”

Esben: ”Der er jo ikke sådan et fælles fodslag, det har også været diskussionen, det her med at du har det og hvad betyder det egentlig og bliver forbrugerne bevidst og sådan....altså jeg tror egentlig at virksomhederne...at så er det sådan at man skal prøve at skabe sin egen fortælling indenfor ansvarlighed, hvis man gerne vil differentiere sig fra det...øhm...men ellers er det vel sådan klassisk miljø og arbejdsterrettigheder, så jeg synes nu nok at selve feltet bliver mere og mere, hvad skal man sige, institutionaliseret....om forbrugerne har fattet det, det kan man så sige, at det er en anden problematik....øhhh....og det er måske et spørgsmål om at få nogle fælles mærker, hvad ved jeg....”

Tina: ”Nu kommer der jo et til her næste år, eller sådan noget, der kommer jo et økotekstil mærke, label, indeks eller sådan noget.”

Esben: ”Ja det er rigtigt, det har jeg også hørt...”

Tina: ”For bare at spørge ind til mængden, så er der jo mange...”

Esben: ”Det er jo blandt andet det, der er problemet, ik, og troværdigheden af dem er også nogle gange til at....de ligger på et lille sted, fordi at forbrugerne, selvom de genkender mærket, så har det jo ikke så meget betydning.”

Tina: ”Nej, nu har vi jo også...vi har også haft nogle CSR fag og vi er stadigvæk forvirrede, selvom at vi har gennemgået mange af de der mærker, så er det stadig ”åh, hvad var det nu

lige de betød?”, så for sådan en forbruger, der ikke har gennemgået en uddannelse i CSR er det måske endnu mere komplekst.”

Esben: ”Men igen, altså netop hvis det er sådan noget branding, altså hvis man skal bevare en positiv association til sådan noget, som jo så er en kombination af mange ting; en kombination af kvalitet og branding generelt og virksomhedens ledelse og CSR ikke, altså det er jo en hel pakke – altså det er jo svært at sælge sig som socialt ansvarlig, hvis man har set direktøren i fjernsynet opføre sig som en idiot, ik altså? S kunderne og sådan noget ikke...så får du det der....det der mismatch og så begynder det at lyde hult for forbrugeren, så jeg tror det er meget intuitivt, altså hvis man ligesom har alle de her parametre, der hænger sammen...øhhh...så tror jeg altså at det kan gøre en positiv forskel.”

Tina: ”Så man skal måske være mere transparent og autentisk som virksomhed, hvis man skal være CSR minded?”

Esben: ”Altså, man kan jo ikke altid undgå en vis form for kritik. Ham der Niels Bronson...jeg har bogen her et eller andet sted...nå, men altså hykleri...stort hykleri, det er jo det folk reagerer på – ja altså folk reagerer jo på Amagerbankens ledelse har kørt banken i sæk. Hvis de ikke havde givet sig selv løn og bonusser, så havde vi nok haft nemmere ved at acceptere det, ik? Eller, hvad er det nu det hedder, efterløn, hvis regeringen vil have os til at gå senere på pension, men i øvrigt vil de selv bevare deres tidlige pension; alle de her sager, hvor der er det her mismatch, hvad skal man sige, den personlige moral og virksomhedens moral....det man gør og det man siger, ik..det er jo det folk tit reagerer negativt på. Og det samme med at virksomheder er socialt ansvarlige....hvis dem, der virkelig har promoveret sig med CSR, det er jo dem som alle medier gerne vil kunne vise har nogle problemer....det er jo det der er sjovest, ikke?”

Tina: ”Jo, et er der historien er, jo.”

Esben: ”Ja, så det der mismatch, som man hele tiden leder efter, ik....hvis det der hykleri det er for stort, såå....så reagerer folk negativt. Så derfor er det jo netop at...jeg tror ikke der er nogen eksempler på at man har et eller andet crappy produkt under et eller andet CSR mærke, det er jo aldrig blevet stort, altså det kan man jo ikke rigtig forestille sig. Ingen kvalitet og pris. Der blev faktisk lavet en undersøgelse, der hedder corporative bank eller et eller andet...omkring consumer, der netop siger at selv de der hardcore etiske forbrugere, altså dem der kigger efter de her ting, de vil ikke gå på kompromis med kvaliteten for eksempel, det gider de ikke, altså...”

Line: ”Nej, de vil have noget for det..”

Esben: "Ja, det er jo også den der.....der er lige kommet sådan en case om de der, der hedder Café Direct eller...øhhh...der laver sådan en kaffevirksomhed i...øhh...i Storbrittanien, hvor de ligesom beskriver udviklingen i trinnene fra 70erne og helt til i dag, hvor de ligesom går fra at være det her meget etiske produkt til vi rammer...øhhh...hvad skal man sige...de der hardcore etiske forbrugere, der handler i sådan noget Sudan Mission eller sådan noget Støt Afrika, eller et eller andet ik, og der brander man sig så på en helt anden måde end når man går videre og lige pludselig kommer ind i de der store samhandelsforretninger eller tankstationer og sådan noget....du siger det er sådan noget med kvalitet og produkterne er autentiske og så på et tidspunkt, ifølge den der historie, så kommer man så til endnu et stadie, hvor de store multinationale selskaber selv begynder at lege med og ser deres egne bæredygtige brands og så bliver der lige pludselig den der...det er sådan noget corporate branding de går over til i stedet for ik...altså går fra at fortælle om , hvor synd det er for afrikanerne til ligesom at fortælle, hvor fantastisk produktet er og fortæller hvor fantastisk virksomhederne er, det er jo ligesom....historien ændrer sig i deres branding."

Line: "Det er vel også fordi diskursen har ændret sig, fordi...nu sagde du 70erne, der var det vel sådan mere...der blev man vel set mere som lidt hippieagtig, hvis man gik op i biodynamik og økologi, der var det jo mere undtagelsen end det var reglen, hvor diskursen ligesom ændrer sig...i dag er det mere, hvad skal man sige, reglen end undtagelsen, så derfor så er der også det marked der, som gør at man kan lave en kæmpevirksomhed og ligesom brande sig selv på det...fordi der er nogle forbrugere til det..."

Esben: "Men jeg tror også du skal...det er jo lidt nogen gange hønen eller ægget, altså hvis du skal nå et større marked, så skal du brande dig på den måde, altså så nyttet det ikke noget kun at fortælle, hvor synd det er for andre. Sååeh....men det kunne jo være meget sjovt at lave over udviklingen i de virksomheder, som måske er startet som meget frelseste...også det der, hvad er det det hedder...det der kollektiv på Sjælland..Svanholm eller sådan noget ikke...de startede...det var også et eller andet hippiekollektiv...øhhh...som nu er stor økologisk producent, som kører meget professionelt...eller Ben & Jerry's er jo også sådan et eller andet...har jeg indtrykket af...filantropisk foretagende. Det startede jo også...men nu er det jo kæmpestort ikke. Så solgte de det så...de solgte det så til nogle andre, sådan lidt ligesom Body Shop og sådan noget ikke...øhm..."

Tina: "Tror du ikke det vil, nu er det selvfølgelig ikke så meget fashion...men hvis forbrugeren rent faktisk fandt ud af...jeg ved ikke...jeg har ikke indtryk af, at der er så mange, der ved at Body Shop er opkøbt af L'oreal, men det kunne måske godt skade deres brand?"

Esben: "Det blev diskuteret meget dengang det skete, man syntes jo at hende der Roddick var total sell-out...altså der er jo nogle meget sjove historier omkring...altså Body Shop...i branchen, altså CSR branchen, der er det da sådan ligt ugeset, fordi det er da rent sludder, det der med tests og så har vi også dem, der prøvede at, ligesom, kommunikere det ud, de er faktisk blevet truet med retssager og...der er faktisk en...øhh...har jeg den...nej, der er en eller anden bog, som handler om sådan nogle historier, der er blevet stoppet af redaktøren...det handler blandt andet om Body Shop, det er en der hedder Intine eller sådan noget, der har skrevet det, som...som har skrevet sådan en kritisk artikel om Body Shop...jeg kan ikke huske fra hvilken avis...han fik trusler om retsagsanlæg. Så siden har han skrevet 1000 bitre artikler om, hvorfor fanden Body Shop er...hahaha...så det er blevt hans...øhhh..."

Tina: "Ja, der er mange måder at gå til det på."

Esben: "Ja, jeg...det er der virkelig."

Tina: "Men det jeg tænkte på, måske, til sidst her, det er det her med at kombinere CSR og branding, hvor at CSR jo er sådan meget mere uselvsk og noget måske mere..."

Line: "Mode?"

Tina: "Nej, mode er mere selvsk, ikke?"

Line: "Men du sagde branding..."

Tina: "Nå, mode og CSR – sorry. Altså måske hvordan kan man, kan man overhovedet kombinere de der to, sådan lidt modstridende ...med CSR er det mere uselvsk og med mode er det måske mere egocentrisk, eller er det tiden nu, fori vi efter finanskrisen er lidt mere back to basics og lidt mere mindful consumption og ikke bare sådan...bare forbruge for forbrugets skyld?"

Esben: "Altså, det kommer helt an på segmentet og hvad det er...alle skal jo have tøj på kroppen, det er jo ikke nødvendigvis selvsk, det er jo så praktisk kan man sige ikke...øhm...og så nævnte du noget med børnetøj som er den åbenlyse mulighed..."

Line: "Hvis man tænker på den sådan almindelige middelklasses forbrug og at det er til sig selv."

Esben: "Der tror jeg egentlig sagtens det kunne lade sig gøre, ikke, fordi jeg tror folk vil lægge vægt på pris og kvalitet og hvordan det ser ud og sidder det ordentligt på kroppen og sådan noget, selvfølgelig før de her ting, ikke. Men derudover kan det jo godt være noget, der kan differentiere ikke. Så er der de der undtagelser...jeg havde nogle studerende, der snakkede om pelsindustrien...Copenhagen Fur, som...som nogen, der ikke gør specielt meget, men som har strålende resultater lige for tiden, blandt andet fordi de sælger til forbrugere som er

pisseligeglade, ikke...øhm...og et er måske en anden cirkel, et andet segment...øhhh...så jeg tror det afhænger lidt af hvis man altså...den klassiske disponant...ehhh...køberen er jo en kvinde, en midaldrende kvinde, som har et enkelt eller to børn, ikke, hvorfor skulle man ikke kunne ramme dem..."

Line: "Ja, de er jo også kendt for at betale lidt mere for noget lidt bedre."

Esben: "Altså, du har...det er jo igen segmentering, nogle vil have Netto mens nogle andre handler i Irma; nogle er parate til at betale, andre er ikke...det er også lidt afhængig af, hvor gode tiderne er og sådan...det tror jeg ikke at øhhh..."

Tina: "Det er måske også hvordan man ser sig selv, altså hvordan, hvad man føler det gør for ens identitet...om man går meget op i, hvordan ens medmennesker ser sig; altså om det er CSR, der er vigtigt for ens referencegruppe, for så er man måske mere tilbøjelig til at købe økologisk og købe tøj, der er lavet på den rigtige måde for ligesom at danne et image..."

Esben: "Ja, nemlig også hvor mange parametre kan man ligesom spille på...hvis man for eksempel fik lavet det der link til sundhed, så fremmer du jo en større gruppe, og laver du linket til kvalitet, så fremmer det igen en større, ikke, og på samme tid, når prisforskellen bliver mindre, så kan du ligesom spille med på alle de andre parametre også, og så kan du nå et større og større marked, det er der ingen tvivl om..øhh...så der er en masse faktorer, der ligesom spiller ind."

Line: "Men altså sådan for eksempel...hvis nu man for eksempel tager sådan noget som Fair Trade, de..øhh...der er utrolig meget med storytelling...tror du det ville kunne få forbrugerne til at blive mere åbne overfor det social aspect?"

Esben: "Det tror jeg."

Line: "Fordi det er meget sådan noget med "den gode historie"...det er ikke sådan en lille sulsten u-lands...whatever, der sidder og har det dårligt. Det er meget billeder af folk, der smiler og sådan...altså, det er et meget positivt image og det er positiv storytelling."

Esben: "Jamen, det tror jeg helt sikkert...jeg tror ikke man skal undervurdere det dér, men altså, det virker jo kun så længe at der er troværdighed omkring det...for ligeså snart...at det ikke, altså lige nu betyder Fair Trade jo ikke en skid, fordi at priserne på råvarerne er så høje på grund af den der minimumspris, ikke, så set sådan rent prismæssigt, gør den jo ikke den store forskel."

Tina: "Så det tror du ikke?"

Esben: "Jeg ved det ikke, altså...hvis man nu lytter...der var noget snak om at theplantagerne rent faktisk betale pengene til farmerne...ehh...altså, hvis der kommer mange negative

historier, så krakelerer deres image, men jeg tror sagtens at man kan fortælle positive historier og specielt netop, hvis man ved at der er et problem...øhhh...og virksomheden kunne prøve at håndtere det problem med noget socialt, altså bruge storytelling til at fortælle det.”

Tina: ”Jamen, vi snakkede også om, at NokoJeans måske var for negativt ladet, fordi at...at forbrugerne i vesten, eller i hvert fald i Danmark har for mange negative associationer med Nord Korea, at det bliver for komplekst...at de måske kunne have gået sammen med sådan en NGO som Fair Trade...jeg ved ikke om Fair Trade ville turde at gøre det, fordi det er Nord Korea, men hvis de havde gået ind og givet dem den legitimitet de havde brug for overfor forbrugerne; at det er et ok produkt at købe, at, at man ikke risikerer for meget af sig selv...”

Esben: ”Det er vel også...det handler vel også om at det bliver...folk opfatter det lidt som et marketingstunt mere end et oprigtigt forsøg på at forbedre forholdene i Nord Korea.”

Line: ”Det sad vi også og snakkede om, at det virker meget sådan...det virker som om de har gjort det af egoistiske årsager...de ville kun...de ville se om de kunne få fabrikeret nogle jeans og jeans er forbudt i Nord Korea, så det er sådan lidt ”bare for at se om man kan”. Det var kun 1100 par jeans og hvis de virkelig ville hjælpe de der arbejdere, hvorfor fik de så ikke lavet 120.000 jakker?”

Esben: ”Ja, men også hvorfor i Nord Korea,...det har de jo kun gjort, fordi de har fået sådan en speciel indgang der...ikke...”

Tina: ”Vi har også prøvet på at komme i kontakt med dem, man det er ikke rigtig lykkedes endnu.”

Esben: ”Men altså, historien er sjov.”

Line: ”Ja, men de har så ikke kunnet finde ud af, at brande sig, for der er ikke nogen der kender dem. Men man kan...”

Tina: ”Også på sigt, kan det jo få en symbolsk værdi overfor Nord Korea, hvis nu en 20-30 år frem i tiden at Nord Korea bliver åbnet op og måske også bliver produktionsland...så kunne det måske godt have én eller anden symbolsk værdi, hvis det startede med de der jeans dengang i...”

Esben: ”Så kan det være de har...altså, det virker kynisk hvis man ligesom læser historien, det er mere legitimeten af det signal man sender...den er der ikke rigtig.”

Tina: ”Det var også det vores fokusgruppe gav udtryk for...at de ikke rigtig syntes, at det var socialt ansvarligt.”

Esben: ”Nej, det er...”

Line: "Det virker mere som sådan et væddemål i en brandert..." lad os se, om vi kan det her", det virker ikke som noget, hvor de har haft de store tanker bag."

Esben: "Nej, men som sagt, det er en god historie, men strengt taget også bryder noget FN konventioner af en slags."

Tina: "Nej, Sverige er det eneste land, der må handle med Nord Korea, så de må godt. De repræsenterer også...er det USA de også repræsenterer i Nord Korea..? Der er et eller andet, du må ikke lige hænge mig op på det."

Esben: "Det var sgu da egentlig mærkeligt..."

Tina: "Men Sverige virker også til at være meget mere...sådan...fremme på CSR end...selvom Danmark og Sverige ligger så tæt opad hinanden, så virker de bare til at være meget mere omstillingssparate forbrugere til at..."

Esben: "Ja, jeg ved egentlig ikke, hvordan markedsandelen er hos de forskellige. Jeg tror generelt man siger at i norden er der høje levestandarer og udbygget velfærdssamfund og øh...og fri presse og alt det der ikke, som der ligesom skal være...så generelt ligger de nordiske virksomheder højt på CSR skalaen, viser de statistikker, der viser CSR i virksomheder. Nå, men jeg er nødt til at smutte, så..."

### **Appendix 3 Expert interview with Research Assistant Troels M. Kranner**

#### **Expert interview with Research Assistant Troels M. Kranner at Institute of future research with field of expertise being competitive sustainability, generation Y, future branding, and innovation among others.**

Troels: "Jeg starter med at tage det oppefra det store hele af og så bevæge mig videre ned til jeres emne...det er jo nok en god ting, så det vi arbejder med herinde og det som fremtidsforskning egentlig er, det er...øhm...studiet af megatrends, dominerende strømninger og tendenser i samfundet, som har indflydelse på stort set alle mennesker i deres hverdag på en eller anden måde, altså både makroøkonomisk og mikroøkonomisk. Så det har indflydelse...betydning politisk plan, på virksomhedsmæssigt plan og på individuelt plan. Og...og så tager vi normalt de megatrends, som...det kan være individualisering, det kan være digitalisering, det kan være accelerationen; at tingene går stærkere, det kan være økonomisk vækst, for eksempel. Generelt ser vi at verdens økonomiske tilstand bliver bedre, altså, selvom der er kriser, så vokser den stadigvæk; velstanden. Så tager man de her megatrends og så tager man dem ned på virksomhedsniveau...hvilke har betydning for TDC's strategi de næste fem, ti, tyve år og på hvilken måde, for deres stakeholders, for deres kunder for deres produkter...hvordan kan man tilpasse deres strategi ud fra det, så udvikler man strategi...øhm...og det gør man ved, at man identificerer hvilke usikkerheder er der indenfor de her megatrends og så stiller man dem op i nogle matrix'er og så udvikler man og beskriver nogle mulige scenarier: "Hvad sker der, hvis denne her lov bliver vedtaget? Hvordan kommer det hele så til at se ud?", "Hvad sker der, hvis...øhm...efterspørgslen den bevæger sig herover?". Øhm...som I kan se, så de her undersøgelser de indikerer simpelthen, hvordan ser TDC's verden så ud...det er sådan man arbejder herinde. Man stiller de her scenarier op og så arbejder man hen imod det mest ønskelige og tilpasser sin strategier ud fra. Og der er miljø bestemt én af de megatrends vi arbejder med. Derfra, mere konkret, at klimakrisen, selvfølgelig ikke, har en masse betydning på politisk plan og der kommer masser af reguleringer for virksomheder, specielt i den vestlige verden om emissions og...øhh...omkring waste og omkring arbejdsforhold også, for eksempel jeg tænkte på, hvor lovligt det egentlig er, at have sådan nogle plasticdampe herinde...hahaha...nå, jeg har skrevet sådan tre faser af CSR ned, hvordan vi kommer fra klimakrisen og ned til CSR i 2011. Man kan sige den første: CSR 1.0 det var mest en reaktion på de reguleringer, der kom og på de skandaler, der

kom...øhm...der er to betydningsfulde skandaler, som var med til at udvikle CSR. Dengang prøvede man mest bare at tilpasse sig de reguleringer der var begyndt at komme i...jeg tror faktisk det var...sådan i 90erne det begyndte at tage mest fart. Altså, der har jo selvfølgelig været en miljøbevidsthed siden 60erne, der startede det sådan rigtigt. Men før virksomheder kom med og før der kom nogle ordentlige reguleringer og så videre, før det blev hot for pressen og op på ledelsesniveau, det var først i...i 90erne det startede. Og der var to begivenheder der var specielt vigtige...og den ene, det var da Greenpeace de brød ind hos verdens største forurener i 1990; Duponts hovedkvarter i USA og plantede et flag oppe på toppen, hvor der stod "The World's number 1 polluter". Det gjorde simpelthen, at hele top management i Dupont, som er en kemikalievirksomhed...øhm...de begyndte at tænke "okay, hvad sker der egentlig her, hvad er det egentlig vi render og laver og hvor ligger vores fremtid?" De var et petrokemisk-baseret firma på det tidspunkt, så altså de forurenede, de wastede og de fyrede en masse kemikalier ud i havet, de dumpede i havet og i landfields også, og de havde en masse emissions, så altså, de forurenede på alle de måder de overhovedet kunne. Og så valgte de simpelthen at, på grund af alt den dårlige medieomtale de fik på grund af Greenpeace's aktion, at blive en biokemisk virksomhed. Og det er altså verdens største forurener, der vælger at ændre hele sin strategi, hele sin identitet, sin bevidsthed, som jeg også kommer ind på senere, på grund af det. Så det var sådan en modreaktion på...på den tendens. Og den anden, det var at...øhhh...Shell, sænkningen af...den potentielle sænkning af Shell's Brent Spar, boreplatformen ud for den engelske kyst, hvor den engelske regering havde givet lov til at de bare sank den i havet, simpelthen, for det er jo lidt nemmere og lidt billigere end at skille hele skidtet af og sejle det ind og så øhh...fyre det videre til noget genbrug, eller bare brænde det op inde på land, ikke? Det er nemmere at eksplodere de nederste der, hvor boreplatformen står på og så bare lade det...og det gik greenpeace igen fuldstændig amok over og fik så meget medieomtale...fik lagt så meget pres på Shell, at de faktisk sejlede den ind. På grund af de her to ting, så man, okay, hvor meget det her kan gøre for aktiekurserne at få dårlig medieomtale og så begyndte man at oprette CSR afdelinger, som så er CSR 2.0, hvor man begyndte at systematisere det lidt mere og ikke kun lavede det til noget kommunikativt, hvor man sagde "vi har skiftet vores elpærer" i 1.0, her oprettede man afdelinger og ansatte fuldtidsfolk til at lave det her, du lavede strategier for det og du lavede regnskaber, CSR regnskaber også; det er CSR 2.0. Men alligevel, når du sætter det over i en afdeling, så...hele problemet med CSR er, at det kaldes CSR; at vi kalder det sustainable business, for så adskiller du det fra "normal" business, så det er faktisk en måde at adskille sig på, men man

kan sige i bund og grund, så burde virksomhederne være sustainable som udgangspunkt, man burde tage det for givet, det burde være en taken for granted assumption, at, hvis du ikke er sustainable, jamen så er det ulovlig business, eller så burde det være umuligt at kunne overleve i sidste ende som virksomhed. Så nu ser vi CSR 3.0, som ligeså stille pibler frem...en bevidsthedsændring fra en ego-bevidsthed til en øko-bevidsthed og flere og flere virksomheder anerkender at det skal være inherent i deres dybeste, psykologiske sammensætning af virksomheden, altså i deres strategi, i deres identitet og det skal gøre på topniveau.”

Line: ”Kan man sige, at det skal være point of parity og ikke point of differentiation?”

Troels: ”Ja...”

Line: ”Altså, det er noget, der er der, ikke for at differentiere sig, men det er reglen, ikke undtagelsen...giver det mening?”

Troels: ”Ja, det gør det bestemt. At det skal være noget, som er naturligt...men for at du skal være sustainable business, så skal du netop også inkorporere det hele, altså både bottom-up og top-down.”

Tina: ”Det er det der, hvor det netop er i hele virksomheden og ikke bare kun en afdeling i marketing.”

Troels: ”Præcis, det skal tænkes ind, ligesom med innovation, hvis man kan drage en parallel dertil; du skal ikke bare have innovation i en afdeling, hvor du sidder og udvikler, du skal tænke innovativt hele tiden, også en måde du fører dine regnskaber på og den måde du fører dine investeringer på som virksomhed, som så...det skal være meget det man tænker med, for der kommer i højere grad fokus på bevidstheden i virksomhederne simpelthen og der kan man så se ud fra, hvordan de nye virksomheder som prøver at implementere denne her strategi og gør det. En ny form for bevidsthed, der pibler frem og en ny økonomisk æra, som jeg kalder eco-nomics, fordi, at igangsat af denne her megatrend, der hedder klimakrisen, fordi at naturressourcer, de bliver dyrere og dyrere, fordi der bliver færre og færre af dem, så derfor bliver det også dyrere at bruge dem og så bliver man presset til at tænke i mere sustainable løsninger...og...øhh...forske i renewable energies, det er jo et mirakel at man ikke har fundet ud af, hvordan man kan benytte verdens største energikilde; Solen i batterier, det er lidt sjovt, men det er jo fordi der er så store interesser i det. Altså, vi får sådan en kæmpe mængde solenergi og vi har kun brug for så lidt her, for at feede hele jorden med energi. Det må kunne lade sig gøre, at finde måder, hvorpå vi kan gøre det, men det er selvfølgelig en lang proces.”

Tina: "Ja og økonomisk også, hvor man ligesom kan sige "hvem skal forske i det?", og "hvordan sustainable og socialt ansvarlige skal vi være i forhold til at vi også skal tjene nogle penge til shareholders," for som virksomhed handler det vel også om at man i samfundet får en ændring af, hvad er en virksomhed og man som forbruger måske også får en indsigt i "hvad kræves der af mig selv som forbruger af virksomhederne?" fordi det er meget...det er virksomhedernes ansvar, men de skal også tjene penge. Man har jo et syn på at CSR, det skal man bare være som virksomhed og det at tjene penge måske er en skandale i forhold til CSR."

Troels: "Ja, og det er den helt store fejl ved CSR; at man har argumenteret moralsk og ansvarsmæssigt og etisk for at det er det...det er virksomhederne, der skal go green, eller som jeg kalder det "go good...why go green when you can go good?" alt skal være godt, du skal ikke kun være god ved miljøet, det skal også være socialt og sådan noget, ikke. Men det er den store fejl og det er også det vi ser i den danske litteratur, den debat der har været omkring CSR, at lige sådan noget skal gøres, fordi det er det ansvarlige at gøre, men det kan du ikke når du har en økonomisk virkelighed, en kapitalistisk struktur, der hedder at vi har nogle pressure points, som er som du siger...øhm...nogle aktionærer, der gerne vil have dividende, der gerne vil have afkast. Vi har en konstant og skiftende, følsom aktiekurs, som simpelthen render op og ned hvert sekund. Vi har et board of directors, der hele tiden lægger pres på dig som leder og...øhhh...du har det næste kvartalregnskab du skal tænke på. Det er sådan det, og det er hele problemet med kapitalismen versus klimaet, fordi at kapitalismens struktur, den har givet udtryk for den egobevidsthed, som har drevet virksomheder siden industrialiseringen, hvor man har tænkt kortsigtet, man har tænkt egoistisk, man har tænkt grådigt og snæversynet, man har kun tænkt på sin egen virksomhed og det de så skal ændre sig til, faktisk for at tjene penge i fremtiden, det er netop det jeg gør i denne her artikel; argumenterer økonomisk for, hvorfor virksomheder skal go green eller go good, ikke moralsk. De skal så ændre denne her bevidsthed for at tjene penge i fremtiden til en mere holistisk tænkende, systemtænkende, langsigtet og åben bevidsthed. De er nødt til at anerkende at de berører mere end bare hvad der er i deres værdikæde...de berører, altså, alt hvad de overhovedet kan komme i nærheden af. De er nødt til at tænke enhver aktivitet ind i en større helhed, fordi ellers kan de netop ende i sådan nogle skandaler, hvis ikke de gør det til at starte med. Men grunden til at Dupont ikke gjorde det, det var på grund at egobevidsthed. Det er fordi de bare har tænkt "vi skal performe, vi skal leve nogle afkast så hurtigt som muligt for ellers så mister jeg jo også mit job, fordi så siger bestyrelsen til mig at der er røde tal nu"...så man har været styret af...af den egobevidsthed."

Tina: "Men kan det ikke også skabe nogle konflikter i dag også, for hvis du skal være sustainable-minded, så handler det vel også om at du er meget mere langsigtet og i dag som virksomhed handler det jo i høj grad om at man er dynamisk og omstillingsparat og man er sådan lidt mere kortsigtet, fordi verden ændrer sig så hurtigt at, så står vi igen med sådan to perspektiver, som måske ikke helt er forenelige for virksomhederne."

Troels: "Nej, det...det er svært...det...er blandt andet megatrend-acceleration, som vi arbejder med herinde; alting går stærkere, men, man kan sige...hvad er pointen med at lave en virksomhed...jamen, der er nogle, der vil sige, og det er meget sødt, det er at opfylde et behov...og så er der nogen, der vil sige at det kun er for at skabe profit, men hvis nu fremtidens profit den ligger i at go green, for eksempel, det jeg argumenterer heri det er, at fremtidens profit den ligger i at tænke langsigtet, for eksempel hvis du er en produktionsvirksomhed og tænker holistisk, jamen så kan du implementere den design teori, der hedder cradle-to-cradle, som I måske har hørt om....hvor de der arktieker...øhhh...og ham der...og det gør jo at man kan forbedre produktiviteten, fordi du prøver at eliminere begrebet waste ved at break down hvilke ingredienser eller materialer du bruger i dit produkt og så se hvilke, som...ehh...kan være, kan blive biodegradeable eller technical recyclable, så det vil sige at du faktisk kan sælge noget af dit waste væk. Det er der mange store virksomheder, der er begyndt at gøre...produktionsvirksomheder...så sælger de deres waste til...foder til grise for eksempel og tjener penge på det nu, i stedet for at bruge penge på at dumpe det."

Tina: "Men det der cradle-to-cradle, det handler vel også i høj grad om at informere forbrugeren. Hvis man nu kigger på fashion, så er der jo stort set alt det der med miljøskade og sådan noget...det starter jo først, når man køber produktet, at når man vasker tøjet, specielt jeans og når de afskaffer tøjet...der er de slet ikke sustainable eller CSR mindede som i produktionen..."

Troels: "Nej, det er rigtigt, og der har Daniel Goman skrevet denne her fantastiske bog, der hedder "Ecological Intelligence", som I måske allerede er faldet over, så han fremstiller en teori, som han kalder "Radical Transparency", han tror på at forbrugerne...han tror på at vi er gode som udgangspunkt, så hvis vi bare vidste hvor meget miljømæssig impact det her produkt det har haft fra det er blevet concieved til jeg har fået det i hånden og til jeg smider det ud, så vil vi radikalt ændre vores forbrugsadfærd."

Line: "Det handler vel også i høj grad om convenience; at det skal være nemt at genbruge, altså fordi, hvis man for eksempel ikke gider at genbruge glas fordi man skal gå en halv kilometer til den nærmeste flaskecontainer, så kyler man det bare ud, men hvis der er en

dernede, hvor du alligevel går ud med skraldet, så tror jeg også at man er mere tilbøjelig til at gøre det rigtige. Så det handler vel også om, hvordan man skaber den der convenience for forbrugerne, så de gør det, i stedet for bare at sige ”ej, jeg kyler det bare ud, det er bare mig og det betyder ikke noget i det store regnskab.” ”

Troels: ”Præcis. Det er helt rigtigt at der er et kæmpe infrastrukturelt problem og det er også derfor, at der er et stort blind spot i cradle-to-cradle teorien, eller i hvert fald hvor der er et stort potentiale, lad os sige det sådan, for at se positivt på det...øhm...og det er take-back delen af det, men hvis man nu laver, eller prøver i hvert fald kun at inkludere biodegradeable eller technical recyclable ting, eller i hvert fald så mange biodegradeable ingredienser som muligt, som man nu kan, i stedet for at bruge kemiske eller plastik...whatever, så er der en mulighed for det. Jeg ved at NIKE, de er begyndt at producere sådan nogle biodegradeable sko, sådan at man kan smide dem i naturen, hvis du har lyst, så bliver de optaget i naturen i løbet af et år, eller sådan et eller andet. De kalder det ”considerate design” og med det prøver de selvfølgelig at være pioneers på det område. Altså, de er lige så solide som alt det andet, men de er bare ikke miljøsvinende på samme måde og det kan jo være interessant at se, hvordan man kan bruge denne erfaring og apply det på alle mulige andre produkter, netop ved hele tiden at tænke, at alt det du laver, det er en del af en større helhed. Det åbner op for en masse innovationsmuligheder, for eksempel for Statoil...øhh...hvad laver de egentlig, hvad...er de en olieproducerende virksomhed eller er de en energileverende virksomhed og hvis man er systemtænkende, så er det selvfølgelig det sidste, der er det rigtige svar og det åbner jo op for, at Statoil kan identificere og finde nogle helt nye forretningsområder.”

Tina: ”Men tror du ikke der går lang tid før, altså det handler vel om at man sådan helt overordnet som samfund får et helt andet mindset så forbrugerne også ligesom begynder at adoptere...for det handler jo også om, at man skal tænke helt anderledes også som forbruger, hvis vi skal have sustainable fashion og fashion jo er fashion, der hele tiden ændrer sig fra sæson til sæson...så går de to jo imod hinanden, så er der jo ikke noget sustainable omkring det. Vi kan godt producere det miljørigtigt og være opmærksomme på, hvordan arbejderne har det, men hvis forbrugerne bare siger ”jamen vi skal have fashion, for nu er det vinter og forår og sådan noget”, så er det jo en forbrugskultur med hvor man bare køber og smider væk.”

Troels: ”Helt bestemt, men vi har jo the rise of the political consumer, som vi har haft siden 80erne, hvor man køber mere politisk korrekt og meget mere for at signalere...man identificerer sig selv i høj grad, øhh, generation Y, ud fra hvad man køber og hvad man har på

og ud fra dine interesser...du identificerer dig individuelt ud fra de kollektive fællesskaber du tilhører, den musik du hører, den...de film du ser, og specielt det tøj du køber og går med selvfølgelig, det er klart. Og der er jeg kommet en kæmpetrends, og også en skiftende bevidsthed hos forbrugerne, som indikerer at det er sejt at vise at du er miljørigtig, men så er der altid det her problem, der hedder pris; man vil jo rigtig gerne købe økologiske varer, selvfølgelig vil vi det, men det er bare tonserdyrt at give 10 kroner for en...øhh...en mælk i supermarkedet og indtil at, hvad kan man sige, produktionsforholdene for økologi eller miljøvenlige produkter de er dyrere, så har de et problem, men jeg tror også at hvis man investerer mere i det her, i at producere miljøvenligt, så bliver det også billigere...det er fordi at vi er i opgangsfasen af denne her transistion til ecological business og det er derfor det vil være dyrere til at starte med.”

Tina: ”Tror du virksomhederne vil investere i det, hvis ikke der ligesom er et marked for det?”

Troels: ”Nope.”

Tina: ”Så det er sådan lidt hønen eller ægget, hvem skal gå forrest; er det forbrugerne, som gerne vil have det billigt, eller er det virksomhederne som er nødt til at investere flere penge i, at...”

Troels: ”Eller regeringen. Der er top-down og bottom-up incentives for at go green som virksomhed, som produktionsvirksomhed, som en modevirksomhed jo er...øhm...og det er...top-down det er reguleringerne, der kom og det er primært i den vestlige verden og så er spørgsmålet jo om de på den korte bane gør sig ringere konkurrencedygtigt i forhold til Kina, som dog også er begyndt at regulere lidt på det, men én ting er, at de skriver det ned, noget andet er om fabrikkerne følger det, for så mister de deres konkurrenceevne på det, fordi de producerer billigt, men forurener helt vildt meget...og...øhm...det er top-down...top-down incentives og bottom-up, det er jo så at der faktisk er en stigende efterspørgsel på grønne produkter...National Geographic, de laver hvert år en undersøgelse omkring grøn forbrugeradfærd i de 17 største lande, hvor de interviewer 17.000 mennesker og der har de faktisk fundet ud af, for 2010, at den er steget under finanskrisen, sjovt nok, jeg tror det er 4% efterspørgslen på det, er steget, men det mest interessante det er, at det sker i BRIC landene, i de nye vækstmarkeder. I BRIC landene og i next level landene, der har vi 75% af de næste ti års vækst...det er rimelig meget. Så det er jo meget interessant, igen, det åbner op for en masse innovationsmuligheder for...øhm...den vestlige verdens virksomheder, som jo netop har masser af erfaring og pioneers indenfor produktion, så her kan vi måske få en

konkurrencefordel. Og grunden til, at efterspørgslen efter grønne produkter er steget i BRIC landene, det er denne her revival of the global middle-class; der er som sagt flere og flere der får masser af penge i....i Brasilien og Indien og Kina specielt, Rusland er lidt mere shaky derovere, jeg tror snart den ryger ud af BRIC landene...BIC landene. Og det er bestemt også sådan noget, som modevirksomheder bør være opmærksomme på. Vi har jo for eksempel også H&M, som noget af deres tøj...nogle items hænger der sådan et lille mærke på, at det er produceret organic. Det kan der være en fordel og en ulempe ved, fordi i og med at du hænger det på nogen af dem, og ikke efterlever det gennem hele din virksomhed, så siger du også at alt det andet tøj det forurener. Jeg tror ikke, at der er så mange forbrugere, der tænker over det endnu, men det skal nok komme op i pressen på et tidspunkt, jo mere at H&M begynder at gøre det, faktisk.”

Tina: ”Hvis vi nu, for nemheds skyld, siger at efter finanskrisen, der er mere kommet sådan en trend omkring at være mere sustainable end de bare køber alt fashion, hvordan kan man så undgå, at det ikke bare er en trend, at når finanskrisen engang er ovre, at man så ikke går tilbage til bare at consume for consumets skyld?”

Troels: ”Altså, så forudsætter man også at man skal undgå det, at det ikke bare er en trend. Men jeg tror, at fordi klimakrisen er så alvorlig og den kommer til at få så meget betydning...øhhh...så meget alvorlig betydning, så kan man ikke komme udenom det i sidste enden, selvom at fashion måske vil prøve det der på de gamle og de store modehuse, men...øhhh...fordi de vil hellere satse på en billig kollektion og en høj pris og det er stadigvæk lidt dyrere at producere grønt, men der skal nok komme nogle pioneers indenfor det også og hvis de kan få hul igennem til forbrugermarkedet ved at positionere sig på denne her måde, jamen så er der jo et kæmpe potentiale i det.”

Tina: ”Så man kan sige at det i høj grad også kommer til at følge den politiske orientering, hvad der sådan er på dagsordenen i samfundet, så at fashion vil være et udtryk for det; hvad der sådan er oppe...er det miljøet der er oppe lige nu, er det poverty, er det sulten eller sådan at det bliver et udtryk den vej igennem også?”

Troels: ”Ja, det tror jeg bestemt det vil være, altså, man har jo altid diskuteret om fashion, det er nogen modehusene skaber eller tilpasser sig og det er jo nok egentlig en hybrid mellem de to, det skal jo også være en fin balance, for de kan jo heller ikke skabe en eller anden trend, som folk ikke synes er fed. Der må også være noget derude først, men selvfølgelig kan det være meget innovativt, men de er også nødt til at tilpasse det de her trends og én af de brancher, der har været ringest til det, synes jeg, til at turde positionere sig på det, i hvert fald,

når man snakker de store modehuse, fordi...på en eller anden måde associerer man luksus...eller associerer man ikke luksus med bæredygtighed og...med at go green og sådan nogle ting. Det er fordi der er mange folk, der har fordomme omkring den bevægelse stadigvæk, at det er langhårede hippier, som går ind for det og ”jaja, så er der nogle virksomheder, der gør det, men det er bare de gamle 68ere, som er blevet corporate, og så prøver at realisere sig selv lidt samtidig”.”

Line: ”Har det noget at gøre med, at ved at go green, så tror man at man går på kompromis med selve kvaliteten?”

Troels: ”Altså, det skulle man jo ikke gøre...”

Line: ”Nej, men jeg mener, tror du det er det de er bange for, de store modehuse?”

Troels: ”Ja, det kan det godt være, og så...ja, det med kvaliteten...de går i hvert fald meget op i det; kvalitet er jo hele deres ry. Nu ved jeg ikke hvad det er I fokuserer på, om det er de store modehuse eller kæder som H&M og Zara?”

Tina: ”Det er egentlig mere bare fashion som koncept; altså det er noget imageskabende overfor forbrugerne, nu skal vi lige have nogle forskellige koncepter omkring forbrugerne for eksempel postmoderne, så ligesom bruger det mere udadtil, hvordan andre ser én i referencegrupper og så den mere hypermoderne forbruger, som begynder at komme nu, hvor de forbruger ud fra hvad for nogle værdier de selv står for og ikke hvad samfundet tænker om én. Ikke, at det ikke stadigvæk kan være de store mærker og sådan noget, og køber det fordi de føler at det har noget med deres identitet at gøre. Så det er mere fashion som koncept og ikke specifikke mærker.”

Troels: ”Nej, okay – det er mere dynamikken som fashion bruger.”

Tina: ”Ja og hvordan...om man kan bruge det, om det er en modreaktion på finanskrisen, at man nu kommer til at se en meget større integration mellem CSR og fashion, fordi forbrugerne er måske mere klar til det nu, fordi det er mere back to basics og det ikke handler om at overforbruge og bare køb og smid væk kultur, men det er denne her hyperconsumption, der begynder at komme, med de indre værdier og back to basics og...gamle værdier, tilbage til 50erne og 60erne og sådan noget, der begynder at vise sig i marketingverden.”

Troels: ”Jamen, det er jo det man håber, at vi også ændrer vores bevidsthed, men altså jeg har læst nogle undersøgelser om, at netop fordi der er finanskrisen så tør man ikke købe de dyre produkter, så det er altså vigtigt at prisen kommer ned på de her green products og også på grøn mode, men jeg tror altså kun at det kan blive mere og mere populært.”

Tina: "Fordi barren bliver rejst nu betyder det ikke at den bliver sænket, bare fordi finanskrisen er ovre?"

Troels: "Jeg tror aldrig den bliver ovre, desværre, men jeg tror vi kan aligne business via de her top-down og bottom-up incentives og blive meget mere green, så det ikke vil fylde så meget i den offentlige debat, som det gør nu, og heller ikke på politisk plan, hvis vi kan få reguleret på en måde, hvor det er prosperous, som man siger."

Tina: "Så man kan sige at medierne og regeringen og NGOer kommer til at spille en rigtig stor rolle i at kunne forbinde det her mindset hos forbrugerne, som hedder at, jo mere presse, o mere opmærksomhed, der kommer på, at vi skal være, ikke så meget CSR mindede, men vi skal tage hele virksomheden og det skal være ligesom mere rent mentalt..."

Troels: "Lige præcis og man kan også se, at NGOer arbejder sammen med virksomheder om at skabe sustainable løsninger. For eksempel så har Coca Cola og WWF iværksat en kæmpe restrukturering af Coca Colas tappehaller i næsten hele verden om at lave dem til closed loop production apparater, hvor de simpelthen renser deres eget vand. Coca Cola har oplevet meget pres i de lokale communities i for eksempel Indien, hvor de bare møgforbruger en masse vand, imens deres naboer, altså borgerne, de tørster løs og de er næsten...de skal gå jeg ved ikke hvor mange kilometer, for at få rent vand. Så i stedet for, så er Coca Cola så begyndt at rense deres eget vand og genbruge det, i stedet for bare at spilde det hele. Det sender et dårligt signal. Og det har de fået hjælp af...af WWF og det gør jo så også at de sparer en masse penge, men igen, igangsat af et pres udefra. De er jo så stadig navigeret af egobevistheden, men nu begynder det så at åbne sindet op, som er en af delene af økobevistheden, på grund af det pres de har oplevet fra de lokale communities og NGOer. Det er jo egentlig ret interessant, at de så godt kan se, at der er et incentive i det, altså et intern incentive. Man kan lave sådan en trekant, hvor man kan sige – der er top-down, bottom-up og interne perspektiver, fordi en anden måde...en anden idé at go green eller go good, jamen det er, at du tiltrækker de bedste mennesker, det er det man kalder talent capital. Der er lavet nogle store undersøgelser, der viser at de højtuddannede vil arbejde med formål, med mening...fordi de er ikke motiverede af blot at profitmaksimere, de vil arbejde med noget, som gør en eller anden form for forskel, eller i hvert fald noget, hvor de kan realisere sig selv på, fordi de alligevel arbejder ti-tolv timer nogle gange, så kan man ikke holde ud bare at arbejde for en...øhh...ond, olieproducerende virksomhed som Exxon Mobile, som desværre er verdens største virksomhed og det smadrer jo hele mit argument i det her, ikke, om at going green is going black on the bottom-line, men lad os se, hvor lang tid det nu er det, for verdens anden største

virksomhed Walmart, de er begyndt at omlægge deres ruter med lastbiler og det er jo også sådan noget som...”

Tina: ”De har været meget mere fokuserede på det i hvert fald.”

Troels: ”Ja, præcis og det er også sådan noget som de her modehuse kunne fokusere noget mere på; deres supply chain. Man hører jo aldrig noget om modehuse og supply chain, det er der ikke så meget fokus på, det er mest på genierne inde i designafdelingerne...og så lige børnearbejdere hos NIKE, som...”

Tina: ”Der har da været denne her tendens til...altså hvis vi nu deler CSR op i sustainable og social overfor fashion...at det er mere skandaler, når der har været fokuseret meget på det sociale aspekt og børnearbejdere og sweatshops, så er det mere det sustainable som er blevet brandet og måske overbrandet, fordi hvis det skal være sustainable, så skal forbrugerne jo også ligesom være med til at sige ”okay, hvordan er det jeg behandler tøjet, når jeg har købt det og hvordan skiller jeg mig af med det, når jeg engang smider det ud”. Det handler meget om, hvordan virksomhederne rent faktisk producerer det og så bliver det der sustainability sådan lidt sat i gáseøjne, så det som om det er blevet overbrandet i forhold til det sociale aspekt; det fylder meget i skandalerne, men ikke så meget i branding, det synes vi var sådan lidt interessant...om det er fordi det er for komplekst for forbrugerne at forholde sig til...at der har vi med mennesker at gøre, det er sådan lidt ”jeg vil gerne handle billigt, men jeg ved heller ikke, hvordan jeg skal forholde mig til det”, hvor miljøet er meget mere simpelt; det er sådan lige til...”

Troels: ”Ja, og det er en del af den offentlige diskurs og har været det i mange år, hvorimod det er nemlig komplekst med de andre ting, men det er også sværere historie at fortælle på en simpel måde, det tager længere tid...”

Line: ”Måske også på en positiv måde, fordi man får tit smidt billeder i hovedet af folk, der har det dårligt...det er svært at fortælle den gode historie, det er ligesom om at det er nemmere indenfor sustainability at brande sig på det og fortælle den positive historie omkring det...”

Troels: ”Nemlig, også uden at det bliver for halleluja-agtigt...jeg har faktisk en kammerat, som har et skotøjsfirma, som hedder Rubberduck, som I måske kender...de laver de der snowjoggers, som alle gik rundt med for fem år siden eller sådan noget...og han har faktisk lige fra starten støttet den fabrik...eller arbejderne på den fabrik, hvor han fik produceret sine sko i Kina, han har været i gang med at bygge en skole lige ved siden af, til fabriksarbejdernes børn. Han har fokuseret meget på et der lokale aspekt og så har han taget derover en del gange, hvor...så har han alle de her billeder, hvor han sidder med de her unger, eller hvor han

render rundt og spiller fodbold med dem eller driller dem, eller et eller andet og det bruger han rigtig rigtig meget i sin kommunikation og sin brandingopbygning og storytelling. Det er sådan en del af det...grunden til, at det hedder Rubberduck, det er fordi han spredt glæde til verden med sin sko, det er derfor de er så farverige og glinsende og småvilde i det...og de har det slogan, som hedder ”smile”, som vi fandt samme til det.”

Tina: ”Men det er vel også...i bund og grund handler det vel også om forbrugeren bare gerne vil feel good med nogle produkter, altså det der med rædsel og negative ting, altså det er måske også derfor NokoJeans har haft, altså nu har vi haft svært ved at komme i kontakt med dem, at det måske ikke var blevet så udbredt og så kendt, fordi det er Nord Korea og man har det sådan lidt ”det ved jeg ikke, hvordan jeg skal forholde mig til, andet end jeg har en masse negative tanker omkring dem” og så skal man måske investere for meget af sig selv, hvis man skal købe sig et produkt, at det bliver for negativt og for kompleks for én...så køber man nogle andre produkter som man får det bedre af.”

Troels: ”Ja, for det der er med NokoJeans helt konkret, det er jo at man støtter det undertrykkende regime indirekte ved at købe de her...det kan godt ske at, at de der arbejdere, der arbejder på denne her fabrik og som har produceret de her 1100 par jeans de har det en mikro-smule bedre end på de andre fabrikker i Pyoung Yang, eller hvor de nu ligger...øhm...men i og med at du køber dem, så støtter du jo ikke de medarbejdere, du støtter jo et undertrykkende regime, så der er sådan lidt et blind spot i den historie her, i den storytelling, og den tror jeg har været lidt svær at forklare, men også at forstå og forholde sig til som forbruger, men de har fået en masse omtale på det i det mindste.”

Line: ”Vi har også snakket om...vi har afholdt en fokusgruppe, da vi skrev den anden opgave, hvor de siger ”jamen, hvis de virkelig gerne vil hjælpe dem, hvorfor så kun 1100 par?”, og jeans er forbudt i Nord Korea og de var sådan liiidt omkring det at skulle producere jeans, de ville gerne producere jakker...hvorfor sagde de så ikke bare ja til jakkerne, hvorfor skulle de tvinge dem til, at det skulle være jeans – det virker sådan lidt...altså det virker ikke som om at de har tænkt det her projekt som ”nu skal vi gøre noget godt for nogle fattige mennesker i et undertrykt regime” – det virker som om at ”nu skal vi gøre noget, hvor vi kan brande os selv og det er fedt at have på cv’et og går den så går den”. Altså det virker som om det er med en lidt anden agenda end man lige først tænker.”

Troels: ”Ja, motivationen har måske ikke været i den bevidsthed.”

Line: ”Nej, det er heller ikke den opfattelse jeg har af det...”

Tina: ”Det virker mistroisk.”

Troels: ”Ja, og hvis man læser inde på deres hjemmeside, altså den historie de bruger til at forklare, hvorfor de gjorde det her, den virker altså stadig ikke helt klar, synes jeg. Men vi har jo eksempler på virksomheder, som er born ecological, som man kalder det...der er jo The Body Shop...og Whole Foods, hvis I kender dem; en amerikansk supermarkedskæde, som kun sælger økologiske og sunde ting; alt er sundt og økologisk og prøver så vidt muligt med indpakningen og så videre, at lægge pres på hele supply chain, som Walmart jo også gør. Det er sådan nogle, der er behov for. Body Shop havde jo faktisk et take-back system, eller har det stadigvæk, med deres æsker.”

Line: ”Matas gør det vist også med deres stribede produkter, altså man kan aflevere de tomme hos Matas og så bliver de genbrugt...det mener jeg...”

Troels: ”Det kan godt være, at de har prøvet at...lige så stille gå i gang med det. Men de (NokoJeans) er et eksempel på nogen, der ikke er born ecological, tror jeg, fordi det virker nemlig ikke gennemtænkt, det virker som en fiks idé – Nord Korea, det er kontroversielt, det giver PR omtale, og så sælge det på en eller anden sjov måde.”

Tina: ”Det virker i hvert fald komplekst, men det der var lidt skægt med den fokusgruppe vi holdt, det var, at de var alle sammen sådan lidt ”det vil jeg slet ikke købe overhovedet, det er alt for komplekst” men hvis det blev trendy og de her jeans rent faktisk kom på mode, så var de sådan mere ”jamen, så vil vi gerne”.”

Troels: ”Altså hvis designet gjorde?”

Line: ”Nej, altså hvis brandet blev trendy, så var det pludselig ikke så slemt, syntes de.”

Tina: ”Altså de ved godt at underlying objectives ikke har ændret sig, men så ville de alligevel godt have sådan et par jeans.”

Line: ”Det er skægt, at de begynder med at sige ”nej, vi vil ikke støtte Nord Korea; det er frygteligt og de får jo aldrig pengene” og så begynder man ”ej, jamen det kunne jo goså godt være, at de fik pengene...det er jo også at støtte en god sag, hvis de får pengene”, altså de begynder at overbevise sig selv om, at det er en god ting, fordi nu er det trendy og når andre har det, så vil man også gerne selv have det.”

Troels: ”Men er det ikke trendy?”

Line: ”Det tror jeg ikke...altså, man kan stadig købe dem i hvert fald.”

Tina: ”Vi har også prøvet at skrive til dem, fordi vi gerne ville vide, hvordan det gik med dem og hvor mange de egentlig havde solgt og sådan noget, og om de så havde andre...altså, om de havde tænkt sig at lave nogle jackets eller nogle bags, eller om det skulle udvides, konceptet. Men vi har ikke fået svar fra dem.”

Troels: "Nej, jamen, det tyder da ikke på at det er nogen moderne virksomhed...det virker ikke så seriøst."

Line: "Jeg tror også bare at det der trick med, at så har de gjort det og det lykkedes sgu og så...videre. Det virker ikke som om at det her det er en forretning, det er "vores lille baby", som vi skal have til at vokse og...det virker bare som om..."nå, det gik sgu, fint, videre – næste projekt"."

Troels: "Det er lidt et tilfældighedsprincip de har med at gøre, så I vil prøve at udstille dem lidt i jeres opgave?"

Tina: "Hahaha, nej, vi synes bare det er sjovt det der med at forbrugerne hele tiden ændrer mening og vende helt rundt, bare ved at det kom på mode og så ville vi prøve at kigge på meningen – altså handler det om at på en eller anden måde, så skal det legetimeres i samfundet, at de måske mangler en NGO eller sådan noget helt fra start af, der går ind og siger at det er et o.k. projekt, altså at det måske er for useriøst nu og hvis det kommer på mode, så kunne det få den der sociale konsensus, der gør at man så godt tør købe det. Så risikerer man ikke for meget at sin identitet ved at gå rundt med det her produkt."

Troels: "Jamen, jeg tror sagtens det kunne lade sig gøre, jeg kender ikke lige nogle eksempler på born ecological på fashion companies, men de må dælendusme komme på et tidspunkt."

Line: "Det her er jo heller ikke ecological, det er jo bare social."

Troels: "Ja, det er også det jeg mener med ecological...økologi betyder jo bare at det omkringliggende miljø, og det er også menneskerne i det."

Line: "Nej, det er ikke på den måde, altså det vi ville finde ud af, var måske mere hvis man skulle have sådan et brand, hvordan brander man det så, hvordan brander man det så det ikke bliver så komplekst for forbrugerne at tage stilling til at købe, fordi at når du er ude at købe for eksempel modetøj, så vil du ikke have klasket alt muligt i hovedet, så vil du bare se godt ud og købe noget du har det godt i og måske også et brand som du godt kan lide. Så måske at få det vendt til en positiv ting, men det kan også være, at det er for meget at det er fra Nord Korea...at det ikke kan lade sig gøre, fordi folk bare ikke kan tage stilling til det."

Troels: "Det er meget kontroversielt at tage det fra verdens mest undertrykkende regime, men det er også en nicheting...jeg har været i Korea i 6 måneder og studere i Seoul og købte noget Nord Koreansk sou jiu, som er ligesom japansk sake, risvin og rissnaps og synes jo at det er en skideskæg historie at rende og fortælle folk: "prøv lige og smag, der står her på koreansk at Kim Jong Il han har pisset i den – én dråbe i hver flaske" hehehe...eller sådan et eller andet. Så det er en sjov, god historie at fortælle, men når du så kommer lidt dybere ind i den; hvis

man graver lidt dybere i NokoJeans' historie, så er der lige pludselig huller og så er den ikke så sjov alligevel længere. Men at tage fat i det der I siger med, ”hvordan fortæller man en social fashion historie?”.”

Line: ”Ja, så det ikke...altså, nu er der bare rigtig meget fokus på det grønne, øko og materialer og sådan noget, men hvordan fortæller man historien om de folk, der producerer det, fordi selvom du køber en organic t-shirt i H&M, så er den stadig produceret i Bangladesh eller lignende af en fattig arbejder til hvad....7 ører...det er bare sådan lidt paradoksal. Men altså, hvordan man så får fokuseret mere på det sociale aspekt i det, fordi det er jo også supervigtigt.”

Troels: ”Selvfølgelig...”

Tina: ”Det kan jo godt være, at vi kommer frem til, at det ikke rigtig kan lade sig gøre...men altså NGOer...Fair Trade er jo blevet sådan meget mere ”glade” og deres hjemmeside er meget mere farvestrålende end for eksempel Amnesty Internationals, som bare signalerer autonom, så snart man går ind på den, så det er jo to vidt forskellige images de afspejler, hvor vi havde tænke os at stikke en finger i jorden hos Fair Trade og så sige ”jamen ville I turde at samarbejde med NokoJeans?”, eller om de ville føle at de ville risikere noget af deres positive, farvestrålende image ved at arbejde sammen med et produkt som er så negativt associeret hos forbrugeren. Der kan jo også være nogle ting der, hvor det mere ville være Amnesty International, som ville turde det, men om det så ville være det rette image som blev kådet på.”

Line: ”Men jeg tror også at det med NokoJeans, det med at skulle tage stilling til at købe det er en ting, men når du så har købt det, så skal du også gå med det og så bliver det en del af din identitet på en eller anden måde, det kan jo også være problematisk at skulle tage stilling til at tage de bukser på om morgenen.”

Troels: ”Men jeg vil sige, at der er ikke nogen historie, der er for kompleks til at blive fortalt. Men det der er problemet med NokoJeans, det er at historien er ikke god hele vejen igennem, det er nok det, der er problematisk, for de skal gå ind og bevise, at de ikke støtter regimet og at regimet ikke ejer denne her fabrik, at det er en privat en, der er ejet af nogle få. Hvis de kan gå ind og modbevise det...”

Tina: ”Det er svært, for alt i Nord Korea ejes af staten.”

Troels: ”Lige præcis og det er jo det, som folk ved, både i lige præcis denne her historie, men jeg tror andre historier sagtens kunne fortælles, som min ven han gør, som I måske også gerne skal snakke med, I er velkomne til at referere til mig i hvert fald, og det funker jo ganske fint

egentlig. Han får masser af presseomtale både i Danmark og i udlandet og har fået Paris Hilton, Jessica Alba, Hillary Duff, Katie Holmes, Pamela Anderson til at gå rundt i dem ved at sende dem til dem.”

Tina: ”Men det er måske også ved at være tendensen nu, hvor det tidligere har været CSR – ”nå, de har code of conduct, men de gør egentlig ikke så meget”, hvor nu er forbrugerne begyndt at være mere ”hvis nu jeg køber det her, hvad så?”, at de så gerne vil se noget for det; altså når de køber et par jeans, så vil de gerne se, at der er nogle, der får det godt af det, eller se nogle billeder dernede fra, eller, nu støtter jeg WSPA og så får jeg nogle gange en nyhedsmail, hvor der for eksempel står at de har bygget et bjørnereservat nede på...et eller andet ikke, så man tænker ”okay, det gik mine penge så til i 2010” og så får man billeder dernedefra af, hvordan det ser ud.”

Troels: ”Det er det som man kan kalde radikal transparens, som ham der skriver om i ”Ecological Intelligence” og det har været et kæmpe blind spot for NGOer i mange mange år, altså dem har du bare støttet blindt...du har ikke set lille Mgala har fået ni nye blyanter, men hvis du ser det, så bliver det mere motiverende at støtte, hvis du rent faktisk kan se og mærke denne her forskel, du får. Der giver teknologien nogle rigtig fede muligheder for at kunne gøre det. Noget der hedder augmented reality, som er meget stort indenfor marketingverden...”

Line: ”Ja, det kender jeg godt. Jeg har skrevet noget om det inde på mit arbejde.”

Troels: ”Så ved du jo allerede, hvordan det fungerer, altså, det giver jo ligesom mulighed for, at hvis du scanner de her jeans, som er produceret i Etiopien, hørbusker eller et eller andet, så kan du se en lille video med dem, der faktisk har produceret dem...øhm...du kan se, hvad de har fået ud af det og sådan.”

Line: ”Det er også det man bruger 2D barcodes til. Så kan man scanne dem og så få en masse oplysninger.”

Troels: ”Nemlig, ekstra informationer, ekstra storytelling og uddannelse, men også ekstra branding og experience economy. På en convenient måde...så får du nogle helt konkrete beviser og det skulle gerne kunne styrke folk i deres beslutningstagen og hele det her med at tage stilling til at købe.”

Tina: ”Det stiller jo også nogle meget større krav til marketing at få inkorporeret de her på en simpel og convenient måde i forhold til at fortælle forbrugeren...”

Troels: ”Og en ærlig måde. Jeg kalder det ”honest branding”, det kan være fremtiden, det må være fremtiden, for nu har vi alle de her...”

Tina: ”Børnefonden, de er joude...de samarbejder jo med en eller anden amerikansk organisation, der hedder ”the children’s fund” eller sådan noget...de har så fundet ud at, at de børn nede i Afrika, der rent faktisk skulle gå på en skole, de ikke gør det. Der er nogle danskere, der har været dernet for at se sine sponsorbørn og været med på skolen og har set at det er der han/hun går, og så derefter har fået at vide, at de slet ikke går på denne her skole. Det er jo en hel løgn, der har været stillet op. Det er i hvert fald med til virkelig at skabe...”

Troels: ”Fordomme omkring det, så gider folk jo ikke støtte det eller købe de produkter, og det er derfor...altså be honest, go good hele vejen igennem – de betaler sig i sidste ende, specielt når vi har de her sociale medier, hvor rygterne bare løber så hurtigt og du kan ikke kontrollere dit budskab længere som virksomhed. Og så har vi også fået den hjemmeside, som hedder greenleaks.org, som danske gutter og gutinder har startet som er lavet for at udstille green washing companies, det har vi slet ikke snakket om endnu, eller jo det har vi, vi har bare ikke kaldt det green washing. Og hvis bare greenleaks får en brøkdel af den succes som wikileaks har fået, så skal de store virksomheder altså virkelig til at tage sig sammen og passe på, og go green. Det er noget der lægger pres på og man kan jo godt kalde det her for en NGO, men jeg ved ikke helt...det kommer til at afhænge af en masse...om man anonymt kan lække ting derinde, det er nemlig ret krævende, men idéen er, og der er nok nogle der skal knække koden...så det lægger et ekstra pres.”

Tina: ”Det ville måske være meget sundt for sådan et samfund som vores, som er meget skeptisk omkring sådan noget, generelt er man jo skeptisk omkring CSR og...men det handler måske om, at virksomhederne skal tjene sine penge...”

Line: ”Jeg tror også, at det har rigtig meget at gøre med at CSR for mange mennesker er totalt fluffy; det er svært at konkretisere det, sådan ligesom det der med, hvis nu man køber et par NokoJeans og der er augmented reality eller 2D barcode du lige kører henover, og så kan du se ”nå, ham der, han hedder det og det, han producerer” så kommer det bare ned på det der meget lavpraktiske, konkrete niveau, frem for at du giver penge til et eller andet, hvor du ikke ved hvor de ender og jeg tror også at det er derfor at Børnefonden har haft rigtig stor succes med de der faddere og også det der ”Giv en ged”; det bliver bare så konkret, at så skal man ikke sidde og tage stilling til det. Fordi det er jo ikke fordi man ikke har pengene til det, det er bare det der med at man gider sgu ikke sidde og betale, så der er en eller anden CEO, der kan få en fed hyre inde i Røde Kors eller noget...”

Troels: ”Præcis, Jørgen Poulsen, hvad får han...en million for at sige op? Ja, altså er godt ord og et vigtigt ord i den sammenhæng, det er at demystificere CSR-begrebet, så man gør det

håndgribeligt, det er sindssygt vigtigt, for det er bare meget diffust og abstrakt og der er jo stadigvæk ikke nogen konkret definition på det endnu, sådan en som alle er blevet enige om officielt.”

Tina: ”Nej, der er mange forskellige i hvert fald. Bare det, at det er frivilligt, så længe du følger nogle regulativer og lovgivninger.”

Line: ”Men der er også det her med, som vi læste i en artikel, at der er to slags firmer; der er dem, der begynder på CSR, fordi de bliver tvunget ud i det, de bliver presset til det ligesom Coca Cola og så er der dem, der gør det af egen fri vilje, fordi de er lidt mere resource-based.”

Troels: ”Ja, altså du kan jo både vælge at gøre det for at forbedre din produktivitet og innovation, men så er der også bare nogen der gør det af rent brandingmæssige årsager. Det forbedrer jo også værdien af brand reputation, altså goodwill aktivitet, som jo er en af de største aktiver i de største virksomheder efterhånden og...det er fandme så lokkende at gå ud og lyve...eller, ikke lyve men man maler det bare lidt mere grønt end det er.”

Line: ”Men jeg tror også at det er derfor man bliver nødt til at konkretisere det endnu mere for forbrugeren, så de tror på, at den vare reelt er, som man siger den er.”

Troels: ”Konkretisere og simplificere, men ikke for meget, for så bliver det nemlig greenwashing i sidste ende. Men gøre det lidt mere forståeligt.”

Tina: ”Men det er måske også svært ikke, altså for virksomhederne, fordi hvis danske forbrugere...hvis det er marketing og branding, så ved de godt at så smører man måske lidt tykkere på og prøver på at påføre forbrugerne et bestemt syn, så hvis CSR er der, så er det sådan lidt ”ah, det er bare de der marketinggutter der og de kan noget med ord og noget med billeder og så ser det godt ud”.”

Troels: ”Det er også derfor at det ikke kun skal være marketing, det er derfor det skal være i virksomheden og så kan man derefter fortælle mere objektivt om det, end man hidtil har set og så bliver det til markedsføring, men i stedet for at det skal ud i en masse smarte annoncer og tv reklamer, så er det i høj grad noget, der skal skabes i et community, netop fordi det er så komplekst også, så kan man bedre via interaktion og dialog, forklare hvad man egentlig laver og så kan folk få lov til, at stille spørgsmål til forholdene dernede og man kan vise det med video og interviews...eller måske kan de ligefrem komme i dialog med nogle af dem...af medarbejderne. Det tror jeg vil demystificere en hel del og ved at åbne op for feedback, nogle der kommer med nogle kritiske synspunkter til det, så kan man tilpasse sig det, så det handler også om, at virksomheder tør slippe kontrollen fra den klassiske one-way communication, en

Kontrolled communication til en two-way dialogue, unKontrolled, informal...øhm feedback kommunikationsmodel.”

Line: ”Også hele det der med de sociale medier, der er også nogle, der går ind og kritiserer at der er for lang ventetid ved for eksempel TDCs servicetelefon, eller sådan noget. Så i stedet for at bare slette det eller glatte ud, så sige ”ja, men vi gør alt hvad vi kan for at lave om på det”, altså erkende sine fejl og så gøre noget ved det i stedet for. Det er gået lidt fra at være virksomhederne, der bestemmer til at nu er det forbrugerne, der bestemmer lidt mere, for de kan bare gå ind på Facebook og sige at deres brand er noget lort og så er du på den, fordi alle læser det og så deler man det og så skal man aldrig derind mere...”

Troels: ”Ja, word of mouth, det er det man skal være opmærksom på, både de negative konsekvenser, men også den virale positive effekt, det lynhurtigt kan have. For eksempel, her er en modevirksomhed, der laver fedt design på en ordentlig måde. Vi har jo også det danske Noir, de har prøvet i høj grad, også at producere grønt, så vidt jeg ved. Og de er også for velgørenhed. Men det er vigtigt at virksomheder forstår at CSR ikke er lig med velgørenhed, det duer altså ikke, at du står her og hælder alle de kemikalier herved og så giver du lige en tier til børnearbjedere...det er ikke balance, det er slet ikke balance. Det er bare selvmodsigelse og det er det, som jeg tror at de sociale medier kommer til at fokusere meget mere på at eksponere.”

Line: ”Det er næsten endnu værre, end ”bare” ikke at være grøn. Det er værre, hvis du siger at du er grøn eller gør en masse velgørende...”

Troels: ”Nej, det er nemlig ikke sustainable, det holder ikke og det er ikke vedvarende på nogen måde.”

Tina: ”Det handler vel også om, at man erkender, at sammen med globaliseringen, jamen så er business og society bare mere interrelated, de er ikke hver for sig mere, så nu handler det som virksomhed om at tage del i society og bruge det som en konkurrencefordel at se på, hvad ligger der, hvad kan der investeres i for at få bedre arbejdere eller bedre infrastruktur, så vi kan komme rundt med vores varer. Tænk på det på en anden måde og ikke se det som dig og mig, mere at nu er vi sammen om det.”

Troels: ”Netop erkende at vi ved måske ikke alt omkring hvordan producerer folk, er der nogen der kan hjælpe, lave co-creation, åbne op, erkende, erkende, erkende – at turde gøre det og alle være på samme niveau som forbrugerne. Michael Porter har heldigvis lavet denne her fantastiske artikel, han udtaler sig i øvrigt også om denne her teori, som han kalder the next big transformation in management thinking, til det her foredrag han gav og der sagde han til

mig ”hold lige øje med Harvard Business Review i de næste par måneder” og så her i januar i år kom hans ”The big Idea” artikel, som hedder ”how to fix capitalism and unleash a new way of growth” som er skrevet sammen med Kramer, og den handler i bund og grund om at business skal til at aligne sig med society, fordi der er flere penge i det i sidste ende. De skal lære at de hænger sammen og er en del af hinanden og er interrelated, intertwined, fordi hvis det omkringliggende miljø ikke har det godt, så kan de jo heller ikke købe en virksomheds produkter, så der er interesser i det...i at folk også har et arbejde, så de kan give pengene igen i virksomheden. Han kalder det creating shared value og jeg kalder det competitive sustainability. Alle ved, at når Porter kommer med noget nyt, specielt HBR, så er der folk der lytter, men han har jo også baseret det på en masse forskellige cases, og han nævner blandt andet Walmart og Starbucks og de arbejder der er; kaffebønder...”

Tina: ”Men han ser jo også meget mere strategisk på det, som et værktøj; at CSR det er ikke noget man bare poster penge i, det skal integreres i en virksomhed og hvordan det kan bruges som konkurrencefordel, eller ham og Kramer er det jo.”

Troels: ”Ja, jeg kalder Porter verdens hårdeste mand, i 1990 hvor han kom med ”The competitive advantage of nations” han ville være den nye Keynes, men hans hjertesager er nu healthcare og miljøet. Det er jo også interessant at han er gået fra ego til øko, han har også taget den der proces. Det sker jo over hele verden.”

Tina: ”En jeg ikke lige kan huske hvad hedder, har også skrevet en bog, hvor han siger ”the future of business is sharing”, hvor man ikke er ekspert, men man skal dele der hvor man nu er som virksomhed. I forhold til virksomheder, hvis man nu er i samme branche og samme industri; om man så tør dele og man tør stole på at man sammen kan benefitte og at der ikke bliver taget.”

Troels: ”Nemlig, at arbejde sammen med dine konkurrenter, co-competition, en viderebyggelse af co-creation, i nogle sammenhænge så er det meget mere relevant end ikke at gøre det, men der er ikke nogen virksomheder der er 100% åbne. Procter & Gamble er et godt eksempel på co-creation, men de er ikke 100% åbne. De skriver at de lægger alle deres IPRs ud på nettet, men sidst jeg kiggede var der kun 25 innovation assets, som de kalder det, som man kan bruge til at innovere videre på. Men jo...Shell...det der med at erkende at du er en del af helheden, at tænke holistisk og invitere folk ind, også så man får en mere mangfoldig innovationspool...det er noget, som der kun er positive ting i, men det stiller igen nogle store krav til lederen, fordi han skal kunne navigere i denne her hyperkomplekse verden, som i øvrigt også er en megatrend, som vi arbejder med og det er dælendusme

svært...du skal være...selv være mangfoldig, du skal selv være alsidig, du skal vide lidt om alt for at kunne lede folk fra mange forskellige baggrunde, men det er bestemt fremtiden, fordi der ligger mange fordele i det."

Tina: "Jamen, man kan også sige...hvis man nu kigger på supply chain, sweatshops og sådan noget...i stedet for at man er en sweatshop der har tyve virksomheder med tyve code of conducts, at man så ligesom gik sammen og fandt ét regelsæt, som man arbejder videre udfra og prøver så på at comply'e efter, i stedet for "ildslukkeren skal hænge her, de andre siger den skal hænge der.." det er komplettest nok...de har måske ikke ressourcerne, hverken organisatorisk eller finansielt til at kunne klare alt det her med de der code of conducts. Så var det bedre at de gik sammen, i forhold til hvordan de kunne hjælpe de her sweatshops og suppliers til at tjene de her code of conducts og blive mere ansvarlige."

Troels: "Jeg tror bare at...man kan jo prøve at lægge pres på dem, det er det samme med de andre....Walmart eksemplet; fordi de er så store, fordi de har så meget magt...jamen så når Walmart siger noget, så gør folk det bare, fordi det er deres største kunde. De har...der kan man næsten tale om et ansvar, de har faktisk et ansvar som virker hele vejen ned i supply chain. Hvis H&M og Zara de gjorde det samme, så skulle alle de her fabrikker i Bangladesh og så videre, tilpasse sig, men der skal nogle penge i det i sidste ende, hvis H&M de skal turde indse...de skal turde tænke langsigtet...kortsigtet er meget det spektrum, som gør at de ikke tør investere så meget i det, så er det at de af dårlig samvittighed laver noget charity, noget corporate volunteering, hvor de kommer ud og arbejder frivilligt for en eller anden organisation betalt i arbejdstiden. Det er også lidt en ny supertrend og jeg kan godt forestille mig, at det er sådan noget man gør i forurenende virksomheder...i Exxon Mobile eller et eller andet. Så kan man realisere sig selv lidt på sit arbejde."

Tina: "Ja, det er jo interessant. Der er nogle meget gode pointer, tror vi er ved at være færdige..."

Troels: "Ja...ellers læs artiklen, der er sikkert også eksempler, som I kan bruge måske som et framework...også i...øhhh....præsentationen. Den pisser altid folk af, så der er masser at diskutere der..."

## **Appendix 4 Expert interview with Development Manager Jonas Eder-Hansen**

### **Expert interview with Development Manager Jonas Eder-Hansen at Danish Fashion Institute (a network organization for fashion companies) with his main focus being CSR and sustainability.**

Jonas: "Er det de samme spørgsmål I har stillet til Esben?"

Tina: "Nej, det var mere overordnet med, hvordan diskursen i samfundet, hvor det her er sådan lidt mere fashion orienteret. Men du er også meget CSR mand, du kommer inde fra..."

Jonas: "Ja, men, jeg har jo været tre måneder i modeindustrien og har da nået at opsnappe lidt, selvfølgelig...hvad der foregår. Jeg synes overordnet...jeg kan godt se, hvor jeres spørgsmål peger hen ad og overordnet er det måske vigtigst at starte med, hvad der er for nogle elementer, som ud af CSR dagsordenen, som så er de vigtigste indenfor mode. Der er sådan 5 overordnede emner, som vi i hvert fald har arbejdet med herinde hos os....øhhh...og de er nemlig meget miljøorienterede...og det handler om vand...vandforbrug, som jo er en enorm ressource i hele produktionsprocessen, der er vand, der er den optimale ressource og som alle ved, at vand bliver en knap ressource, man snakker om det blå guld og én ting er drikkevand, noget andet er grundvand og det er en forholdsvis knap ressource og vi ved endnu ikke hvordan vi kan bruge alt det her havvand, som ligger derude. Så det er en enorm vigtig faktor i produktionen af tøj. Så er der sådan noget som transport af tøj, som jo bliver produceret i Kina og Indien og det skal transporteret....selvfølgelig bliver der også produceret...men det bliver også transporteret langvejs fra, så der er en masse CO2 udladning i forhold til transporten, men selvfølgelig også i forhold til selve produktionen...det er en meget intensiv produktionsproces, så der er meget fokus på...eller ikke meget fokus på...men der bliver brugt meget høje temperaturer og de her høje temperaturer gør, at der skal bruges en del energi til det. Så er der sådan noget som waste...affald er også et kæmpe issue...hvor kommer alt det tøj hen, som vi har brugt og bruger vi tøjet nok, burger vi det kun til der er en lille plet eller hvad ved jeg...så der er enormt meget tøj, der går til spilde, der er selvfølgelig meget genbrug, men der er også rigtig meget, der ender op på lossepladsen, kunne man forestille sig. Der er også et paradoks i forhold til det her med at virksomheder som H&M, Gap og Marks and Spencer, jamen de har nye kollektioner stort set hver sjette uge. Der er jo et paradoks i forhold til bæredygtighed."

Tina: "Der var i Fashion Forum, hvor man kiggede lidt nærmere på sustainability, hvor det der cradle-to-cradle koncept, kan man bruge det eller skal man ligesom også tage forbrugerne med ind i det, eller skal man bare som virksomhed kigge på det og kan man på en eller anden måde få det til at blive til noget slow fashion, fordi at vi bare forbruger hele tiden og fast fashion og...eller om det simpelthen bliver for kompletst for modeindustrien...man er lidt vant til at det skal gå så hurtigt."

Line: "Der er også et problem i, at modeindustrien kan jo gøre nok så meget for at forebygge de her ting og være sustainable, men alt det waste, det er jo først når det når ud til forbrugerne og så kan man ligesom ikke rigtig gøre mere, eller det kan i hvert fald være svært at kommunikere og få forbrugerne til det."

Jonas: "Det er helt rigtigt, det er en kæmpe opgave man står overfor, en kæmpe udfordring, men det man måske kunne tænke sig, som der er nogen der har snakket om i branchen, det er det her med...ligesom indenfor elektronikindustrien, at der kommer...rent politisk bliver der vedtaget, at de her komponenter, de bliver nødt til at blive lavet på en måde, så de kan tages tilbage; take-back guarantees. Når man snakker om computere for eksempel, jamen så er der RAM, som kan bruges igen og jeg ved ikke om man kunne tænke det samme, eller der er nogen der snakker om at tænke det samme med tøj, at det sted, hvor man køber det, eller producenten har også et ansvar i forhold til at skulle tage det her tilbage."

Line: "Kunne man forestille sig, at man kunne lave en slags pantsystem?"

Jonas: "Lige præcis, det er sådan noget dér...."

Line: "Fordi så er der også noget i det for forbrugerne."

Jonas: "Det er sådan nogle tanker, der er oppe, fordi én ting er....øhm....når vi har en computer, for eksempel, og den er gammel, så sætter vi den jo bare ned til elskrot, hvis det er på arbejde, eller der er sådan en kommunal ordning, hvor de kommer og henter det der og så kommer det et sted hen og bliver skilt ad og sat sammen igen. Men der er det jo slet ikke på samme måde i forhold til tøj, der havner det jo i skraldespanden og så er der selvfølgelig også noget, der havner hos Dansk Røde Kors, men producenten, eller forretningen, hvor det er købt, er jo slet ikke med inde over den proces. Det er de sådan set heller ikke i forhold til elektronik, hvor, ikke forretningen, men producenten har...bidrager til de omkostninger, der er ved at få det elskrot bragt et eller andet sted hen. Men det kunne sagtens være i forbindelse med pant. Så i forhold til affald, det er jo et...øhhh...pænt stort område. Så det handler om...øhhh...hvad har vi nævnt...vand, transport, CO2, affald og så er der jo det her sociale element omkring arbejdstagerrettigheder og omkring menneskerettigheder osv og det er altså

bare....det er der selvfølgelig, men vi har de andre elementer...jeg har taget denne her med, jeg ved ikke om I har set den. Det er...øhm...det kunne være vi skulle prøve at snakke lidt om det i forhold til hvad det egentlig er vi laver her på Danish Fashion Institute, hvor vi jo har rigtig meget fokus på CSR og har haft det i rigtig lang tid, fordi vi føler at, altså vi er jo en medlemsorganisation, vi har 110 medlemmer...Bruuns Bazaar, Mads Nørgaard osv, en lang række af de største og mest kendte danske brands og vi er en netværksorganisation, som arbejder for vores medlemmer og vi arbejder hele tiden på, at kunne skabe yderligere viden og kvalificering og øge kompetenceniveauet indenfor branchen og der så vi så for de her to-tre-fire år siden, at der lå et fantastisk potentiale i forhold til CSR. Der var rigtig mange af vores medlemmer, som også syntes det var et svært koncept at arbejde med og manglede noget inspiration.”

Tina: ”Hvorfor tror du det? Altså i forhold til de synes det er svært, fordi fashion er jo sådan meget identitet og imagepræget og CSR er mere noget uselvsk...det er to forskellige koncepter, der er svære at integrere.”

Jonas: ”Jeg tror, og det kan der være noget om, men jeg tror de startede med at begynde at blive opmærksomme på det fordi der var nogle investorer, som begyndte at spørge ind til ”hvad gør I i forhold til Global Compact?” eller det var nogle af de store stakeholders, der ikke så meget stillede krav til det, men stillet spørgsmål til det og de har simpelthen ikke kunnet svare på de spørgsmål de har fået og hvis man skal ind og sælge i nogle af de store kæder så er det jo også et krav efterhånden nu, at man har styr på sine underleverandører. Men der er jo også mere fokus på leverandørerne, hvor kommer tøjet fra og hvordan bliver det produceret og hvad for nogle elementer omkring de her fire-fem issues...det sidste element handler om kemikalier og hele den der proces...har I set ”Blod, Sved & T-Shirts”?”

Tina: ”Ja, det er også med i vores projekt og der sad vi netop også og snakkede om, at netop med sådan et program med de her overforbrugere...at der kommer endnu mere fokus på det sociale aspekt med produktionen af tøj, fordi det kommer frem i lyset på en helt anden måde, fordi Line og jeg var godt klar over at det ikke var alle virksomheder, der har rent mel i posen, men at se det...så ved man ikke rigtig om man skal grine eller græde, fordi det er sådan lidt...hvor er det bare tragisk.”.

Line: ”Vi sad faktisk også og snakkede om...nu nævner du de fem elementer...om de måske også kan påvirke hinanden, fordi...lad os nu sige, at der var nogle kemikalier, der blev forbudt at bruge, jamen så hjælper det også det sociale, i og med, at arbejderne ikke skal trampe rundt i for eksempel saltsyre, så de kan jo også påvirke hinanden positivt.”

Jonas: "Absolut, det er helt klart. Men det er også bare for at skære nogle emner ud sådan overordnet, men du har helt ret..."

Line: "Der er en eller anden synergি."

Jonas: "Det er der slet ingen tvivl om, men herinde fra DAFIs side (Danish Fashion Institute), der så vi det der hul i vidensniveauet og der var brug for en eller anden form for opkvalificering blandt vores medlemmer, så vi tænkte at der måtte kunne gøres noget, så vi kunne hjælpe vores medlemmer på vej og så var det at vi lavede et projekt, som skulle sætte fokus på det her, ikke bare i den danske modebranche, men i hele den nordiske modebranche. Vi gik simpelthen sammen med vores pender i Sverige, Norge, Finland og Island og kiggede på hvad det er for nogle behov, der ligger og lavede så en kæmpestor konference, hvor vi havde 650 deltagere i Operaen, under COP15 og producerede så en code of conduct, som var et bidrag til modevirksomhederne, som...der kunne vi i hvert fald starte, baseret på Global Compact og så yderligere tre elementer...øh...fokusområder indenfor modeindustrien, sådan noget som pels og dyrevelfærd og sådan noget. Og så lavede vi en tiårsplan i forhold til hvordan kan/bør/skal industrien gebænde sig omkring de her forskellige udfordringer de næste ti år. Så det kunne være interessante for jer at kigge på...jeg har ikke så mange af dem, så I bliver nødt til at gå ind og kigge på nordicfashionassociation.com og nicefashion.org. Der er tiårsplanen inde og I kan se de andre elementer af projektet, som også omfatter et uddannelsesprojekt, det omfatter også et forskningsprojekt, et forbrugerprojekt og en masse forskellige elementer, som I vil kunne gå ind og kigge på.".

Tina: "Følger jeres medlemmer de der codes of conduct...det er meget interessant at man går frem og siger at det her er sådan lidt mere passende på vores industri i stedet for Global Compact, som jo er meget generel."

Jonas: "Ja, absolut, der er mange af vores medlemmer og mange af vores nordiske medlemmer, der har hjulpet os på de her 65 virksomheder, nordiske brands, så det ikke bare er danske, men det også er sådan noget som Acne og Moods of Norway og hvad de ellers hedder rundt omkring i Norden...Marimekko osv, som har taget det til sig og som har arbejdet med det. Der er mange af dem, hvor det også har ledt til at de så igennem de her, er blevet klædt på i forhold til at signe up til Global Compact. Så det har ligesom været et skridt på vejen for dem, at mere systematisk kunne beskæftige sig med CSR. Så det synes jeg helt klart, at I lige skal gå ind og tjekke."

Tina: "Men handler det så mere for virksomhederne om at der er et pres, eller oplever du også at der er en vilje, altså at de vil gerne gøre en forskel, at det ikke kun handler om at der er et øget pres fra omverden."

Jonas: "Det er begge dele...at presset var måske opstarten og det kom nærmere og nærmere i forhold til at der blev stillet flere og flere spørgsmål fra investorer eller nære stakeholders, men måske også forbrugerne eller medierne, NGOerne, som begynder ligesom at...og de politiske bevidste forbrugere. Der begyndte ligesom at komme en form for spørgsmålsstilen ved deres ageren og det er jo så med til, at virksomhederne begynder at gøre noget på områderne og så tror jeg helt klart at de begynder at finde mere og mere ud af, "jamen hey – det her kan jo rent faktisk godt betale sig" og så er det jo så at vi ofte ser virksomheder få blod på tanden og som så begynder at orientere sig yderligere og det der er spændende, det er hvis de går ind og ser at det her rent faktisk har en kobling til innovation, at det har en eller anden kobling til, hvordan de tænker nye forretningsmodeller eller nye markedsføringstiltag eller nye produkter, eller hvad det nu måtte være. Det kunne også være nye måder at organisere sig på, altså det har vi jo set i flere...ikke specifikt i modebranchen, men der er forskellige eksempler på, hvordan det at begynde at tænke på en anden måde, altså lige pludselig så skal man rapportere til FN omkring hvordan produktionsprocessen er, og måske kunne man lave den bedre og samtidig spare noget vand og samtidig have nogle bedre forhold for arbejderne...lige pludselig så begynder man ligesom at se et helt nyt mindset, hvor de her virksomheder skaber en helt ny måde at tænke på. Det er i hvert fald noget vi begynder at se blandt nogle modevirksomheder...at det kan sgu nok bruges på en eller anden måde i forhold til hvad det er for nogle materialer, for eksempel, man benytter sig af. Vi er ligenu i dialog med Novozymes omkring hele deres...det er ikke så forbrugerspecifikt...men hele deres tiltag, de har jo en masse omkring enzymer og de har indført hele det her med at vaske på 30 grader. De fokuserer meget på vaskemiddel og de fokuserer meget på biofuel, men noget som de kan se et kæmpe potentiale i, det er tekstilindustrien og hele tøjproduktionen, hvor de kan gå ind i en proces, som de kalder biowashing eller biopolishing, hvor man via deres enzymer kan gøre produktionsprocessen meget mindre vandintensiv, så der er vi tilbage til det med vand, hvor man på den ene side kan spare på vandet og på den anden side er det en minimeret omkostning, fordi at vand selvfølgelig også koster penge og kommer til at koste flere penge."

Line: "Der var også et firma i Brasilien, der fremstillede jeans, hvor man, i stedet for at vaske dem, skulle fryse dem ned i 24 timer, for at rengøre dem og dermed sparar man på vandet, vaskemiddel og energi, fordi man alligevel har sin fryser tændt."

Jonas: "Så skal man måske til at have nogle større frysere...interessant....det er jo også sådan noget som gør, at der bliver tænkt i nye baner i forhold til hvordan man kan minimere de ressourcer, som bliver brugt i produktionen, men så sandelig også hos consumeren, hvad er det for noget ressourceforbrug, der er i forbindelse med forbrugen."

Line: "Men det er vel også sådan noget, der er med til at gøre det kreativt og innovativt og ikke bare noget, hvor man skal kigge på en masse regulativer."

Jonas: "Ja præcis, det er jo med til at præge en dagsorden og med til at skabe nogle nye forretningsområder."

Line: "Plus at det jo også er en del af brandingen, for eksempel "har du hørt om de jeans der, man kan fryse ned?" word of mouth effekt, for eksempel på Facebook eller noget..."

Jonas: "Lige præcis dét, er jo en fantastisk værdi, hvis man er dem der kommer ud først. Der har også været et samarbejde med NIKE omkring nogle af de der tiltag..."

Tina: "Der var noget med nogle disposable shoes..."

Jonas: "Ja, men det er ikke Novozymes...det har de jo så også lavet. Der er jo ingen tvivl om at det er der en kæmpe markedsføringseffekt i, dels at være firstmover, men også dels at få det ud til masserne selvfølgelig. Og der er det jo helt klart, at NIKE har været rimelig gode til det. Men det er jo stadigvæk ikke kommet dertil at det ligesom er hvermandseje, eller noget man kigger efter. Det er så også det, der er spørgsmålet og det ved jeg ikke nok om endnu, men jeg vil i hvert fald stille spørgsmålstejn ved, om vi nogensinde kommer dertil...at vi har de bevidste forbrugere, der går ud og stiller spørgsmålstejn ved det de går ud og handler, omkring om det er produceret rigtigt og hvad for nogle kemikalier er der i. Der er ingen tvivl om, at et program som "Blod, Sved & T-Shirts" det gør enormt meget i forhold til bevidstheden om...at det at forbrugerne tænker over "hvad er det for nogle syrebade arbejderne har stået i, for at producere det tøj, som jeg har på og hvad er det for nogle arbejdsforhold generelt, hvad er det for en løn de her arbejdere får, når jeg går ud og betaler 1000 kr. for en cardigan...hvor mange penge har den arbejder egentlig fået, som har produceret det her". Det tror jeg er et ret interessant skridt, at det rent faktisk bliver et underholdningsprogram."

Line: "Jeg tænker også på...nu har vi snakket om, at i 1970erne og 1980erne, der var dem, der gik meget op i økologisk mad og biodynamik, de blev set som alternative mennesker eller hippier, hvor at det jo har udviklet sig...det har taget tid, men det har udviklet sig rigtig meget siden. Nu er det mere, i hvert fald i de urbane miljøer, mere reglen end undtagelsen, i hvert fald hvad angår mad og det kan jo udvikle sig, hvis den der innovation og kreativitet indenfor

tekstilbranchen bliver ved, så tror jeg helt sikkert at det er noget folk er mere villige til at betale mere for og tage stilling til.”

Jonas: ”Helt klart, jeg kan også sagtens se det komme indenfor modebranchen.”

Line: ”Men det tager bare tid, det bliver ikke i morgen, men måske om ti år.”

Jonas: ”Det er jo nyt at vi ser økologisk tøj, eller bæredygtig bomuldsproduktion eller hvad det nu måtte være, og præcis som du siger, at økologi, jamen det har vi haft i lang tid og det er stadigvæk en forholdsvis lille del af det samlede forbrug, men vi ser jo fairtrade produkter have en vækstrate, som er helt fantastisk og det samme med økologi og den bevidsthed, som vi har set, omkring det vi putter i munden, fordi det har sådan en utrolig tæt kobling til vores krop og vores velfærd, den kunne man måske også godt se i forhold til næste lag, som så er udenpå kroppen.”

Line: ”Der er jo også rigtig mange, der går op i deres børns tøj...”

Jonas: ”Ja, indenfor børnetøj, der er der jo helt vildt...den er der bare...nu har jeg jo selv børn og det er langt ude, så meget mere man tænker over dels hvad man giver dem at spise, men så sandelig og så hvad man giver dem på.”

Line: ”Men så kan det måske også have en positiv effekt over på dig...”

Jonas: ”Det tror jeg helt klart. Men det er jo ikke specielt smart, hvis man skal til at have børn, før at man tænker over det. Så der tror jeg også at der er en udfordring med oplysningen...hvad det er for nogle produktionsforhold man har...altså, det kunne jo sagtens være at...en ting er, at man skal bruge det i den historiefortælling, som man bidrager med til forbrugerne, der tror jeg bare at det som I også kommer ind på i jeres spørgsmål i forhold til at det primært er miljøsiden, der har domineret...den er måske også lidt mere tilgængelig, den er lidt mere letforståelig....kompleksiteten i forhold til menneskerettigheder og arbejdstagerrettigheder i forhold til minimumsløn eller børnearbejde eller forced labour, eller hvad det nu er for nogle elementer, indenfor spektret af det her sociale med sikkerhed osv, jamen det er jo...der står man jo overfor en kompleksitet, der som forbruger kan være svær at overskue.”

Line: ”Det kan også være svært at tage stilling til, når man bare gerne vil have en fed kjole til på fredag...”

Jonas: ”Ja, og den skal sidde godt og have den rigtige pris og den skal have en vis kvalitet, som skal modsvare den pris.”

Line: ”Ja, og hvis man så også skal redde verden samtidig, så kan det godt blive sådan lidt...”

Jonas: "Der er jo en tiltro til, og det kan nogle gange være en blind tiltro, at producenten og den forretning man køber tøjet i, også er med til at bære en del af byrden."

Tina: "Men det er måske også bare sådan lidt for at legetimere det overfor én selv "Jeg behøver ikke tage stilling, for jeg kan ikke ene redde verden". Nu deler vi det også i vores opgave, det der med det sociale og sustainability, at vi allerede nu har en idé om, at det handler ikke så meget om at man skal dele det, det handler om, at man skal gøre det enormt simpelt for forbruger...er det næste år, der kommer et eller andet indeks, økoindeks, netop til tøj."

Jonas: "Må jeg lige stille et spørgsmål? Hvorfor ser I sustainability udelukkende som miljø og det sociale som adskilt fra sustainability?"

Tina: "Jamen, det kom lidt af en fokusgruppe vi holdt, hvor at når vi snakkede CSR, så havde de en idé om, at det handlede meget mere om miljøet og CO2, det handlede ikke så meget om menneskerettigheder og hvordan forholdene egentlig var og så begyndte vi at undersøge og fandt ud af, at det var i brandingen, om det var økologiske produkter. Så vi laver nogle dybdeinterviews omkring sustainability, hvad tænker folk egentlig omkring det, om det sociale og om vi kan integrere det...altså om folk tænker på det som to forskellige elementer, for som virksomhed, i brandingen der handler det om at man tager én ting, og jeg tror også at det er vigtigt at forbrugerne opfatter at "jamen, hvis jeg er CSR minded, så er det alle aspekter og ikke kun at jeg tænker på miljøet eller hvem der producerer det"."

Jonas: "Du har helt ret....som vi også snakkede om, det er mere håndgribeligt, når vi snakker om CSR og bæredygtighed, snakker om etik måske også, at det der har været meget fokus på, det er sådan noget som CO2 og climate change..."

Tina: "Det er også det, der har været på dagsordenen rent politisk set, også med de der events...så er det ligesom dét, der skinner igennem og kommer til udtryk i fashion."

Line: "Det er jo også det, der er nemmest at få vælgere på, i forhold til..."

Jonas. "Det er det, men her vil jeg så bare lige være forsiktig, for én ting er hvad der er opfattelsen blandt fokusgruppemedtagere og måske også forbrugerne, men selvfølgelig, de skal jo også have begreberne på plads og når man snakker bæredygtighed, så snakker man ofte den tredobbelte bundlinje; den økonomiske, den social, og den miljømæssige...så pas på med at sige sustainability og så kun mene miljø, for når man snakker sustainability og bæredygtighed, så er det sociale, det miljømæssige og den økonomiske med..."

Tina: "Men jeg tror også at grunden til, at så har det været CSR; Corporate Social Responsibility, så har det været Coporate Citizenship og så Corporate Sustainable

Responsibility...der er enormt mange begreber og det tror jeg bare er med til at forvirre forbrugerne, hvor så kalder man det social, så er det sustainability, så er det sådan lidt...hvad betyder det? Forbrugerne er jo ofte ikke akademisk og sætter sig ind i, hvad alt dette betyder.” Line: ”Det er eg enig i...for eksempel så ringede min mor og spurgte hvad det var jeg skrev om, og hun aner jo ikke hvad CSR er, så jeg siger ”Det er corporate social responsibility”...og hun kan ikke særlig godt engelsk og hun bor i Nordjylland...udkantsdanmark...hehe, men der bor sgu også mange, og hvis vi skal have alle til at forstå det, så hvis vi også skal have fat i dem, så nytter det ikke noget, at vi bare kyler CSR i hovedet af dem, altså så skal man virkelig ned i øjenhøjde.”

Jonas: ”Ja, så skal man ned på et andet niveau og det synes jeg jo....der er spørgsmålet jo det med, at hvis vi nu skulle brande et tøjmærke på den sociale side, hvordan ville du så kommunikere det og hvorfor. Jeg tror virkelig det der med, at kunne skabe en kritisk bevidsthed blandt forbrugerne...der skal det så meget kobles til underholdning, før det overhovedet giver mening. Det er ikke nok, at der bliver sendt en dokumentar eller at der kommer et kritisk indlæg i Politiken, det skal op på det der populærniveau...lidt ligesom I måske så...og det er jo et tema som altid kommer op, altså under modeugen, der var meget fokus på tynde modeller...den kommer jo altid op. Men altså, at det kommer ud i vælten og lige pludselig så der det på....dels i TV-Avisen og i TV2 Nyhederne, men det skal også nævnes i Go' Morgen Danmark og Go' Aften Danmark og der kommer nærmest det her realityshow...okay, de kan ikke stemme hinanden hjem, men det er jo lige før....man sidder og følger deres følelser.”

Line: ”Men der hvor nyhederne godt kan være sådan lidt hardcore, så glider Go'Aften Danmark nemt ned, så hvis der kommer fokus på det dér og bliver gjort til en form for underholdning...det tror jeg du har helt ret i.”

Jonas: ”Som virksomhed kunne man jo så gøre sådan nogle tiltag som, at der er et program, som stiller skarpt på det her og måske kunne man selv være med til at skabe en debat omkring de her emner, som bliver fremstillet, for de bliver jo fremstillet på et helt andet niveau selvfølgelig når det skal være underholdning, men der kan man jo godt som virksomhed gå ud og være en del af debatten og lægge noget frem på bordet og sige ”jamen, vi har det her og producerer også i Asien og vi ved hvordan det tit ser ud på nogle af de her fabrikker, men vi har altså vores Code of Conduct, som siger at vi er også med til at det er en mindsteløn, der bliver betalt og vi har også nogle idéer om, at der skal ikke være så mange kemikalier i den tøjproduktion, så man ligesom går med ind og bliver en del af denne her historie, når der

bliver fokuseret sådan rent underholdningsmæssigt på det og det kan man jo så også selv være med til at skabe...spinne en yderligere historie på i forhold til éns historiefortælling. Jeg har bare ikke set at er er nogen, der har grebet den og der er heller ikke nogen medier, det synes jeg også er lidt mærkeligt, rent faktisk...i hvert fald ikke noget, som jeg har set, der har fokuseret på det her overhovedet. Jeg synes faktisk det er spændende det her, dels at nu er det underholdning på det niveau som det jo så er, men altså selve programmet er jo også med til at få nogle tanker i gang hos en lang række kerneforbrugere. Men jeg ved ikke om det her er en one-off, det er sjov nok også støttet af Danida, så de har jo også kunnet se, at der har været en del oplysningskampagne i det her i forhold til, hvad det er for nogle produktionsforhold der findes."

Tina: "Vi havde også en diskussion omkring det med at få fortalt den gode historie, fordi fairtrade er jo meget farvestrålende...deres hjemmeside og sådan noget, det er jo glade arbejdere man ser ude i marken, så det er jo meget positivt, hvor forbrugerne basically bare gerne vil have det godt med de produkter de køber og den gode historie, hvor at "Blod, Sved & T-Shirts", det er ikke en særlig god historie...det er det fra nyhedsperspektivet, men for forbrugerne, hvis man skal ned at købe et par jeans, så kan det blive ubehageligt, for hvad betyder det for forbrugerne."

Jonas: "Lige præcis, men det kan jo så være med til at skærpe den kritiske bevidsthed omkring hvad det er man går ned og køber."

Tina: "Tror du forbrugerne er klar til det?"

Jonas: "Nej, det tror jeg ikke, men måske kan det være mere med til, at de stiller spørgsmålstege ved det, de går ind og køber. Jeg tror helt klart, at vi slet ikke er der endnu, hvor forbrugerne er klar til det."

Line: "Men det jeg sagde før med, at det kommer til at tage tid...hvis nu at....ligesom du har det med dine børn, går rigtig meget op i deres børns påklædning og mad, så kan det være at den næste generation bliver meget mere bevidst omkring det. Man har da også hørt om børn i skolerne, der går meget mere op i sundhed end vi gjorde i 6. Klasse, fordi de har fået et andet mindset og det kan måske...når de "tager over" engang, så fører de det måske ud i livet."

Jonas: "Også legetøj, hvis vi går tilbage til sundhedsdelen...legetøj, tøj, skønhedsprodukter, det er jo nogle områder som allerede er...hvor flere og flere begynder at fokusere på, at det skal altså være ordentligt."

Line: "Ja, fordi man har ikke lyst til at putte foundation på med parfume og olie og alt muligt underligt i..."

Jonas: ”Nej, og også fordi vi ved at der er flere og flere, der får brystkræft og kræft i det hele taget og der er ikke nogen cure endnu. Så det er jo en kæmpe bekymringsfaktor...også hele det her med fertilitetsniveau osv.”

Line: ”Men tror du så, at det bedste ville være at brande det på det negative, som ”Blod, Sved & T-Shirts” jo er, eller tror du det er bedre at gå fairtrade-vejen og få forbrugerne til at forstå, at det de gør, det gør en forskel, i stedet for at give folk dårlig samvittighed?”

Jonas: ”Jeg tror helt klart på, at fairtrade har fat i noget af det rigtige i forhold til at fortælle historien, fordi t man som forbruger...man ved det jo godt inderst inde...at der er rigtig meget dårligdom ude i verden og jeg tror også på, at den historie skal fortælles, men det er ikke gennem virksomhedernes vej, at den skal fortælles. Det tror jeg mere er de kritiske NGOer og medierne, som har fokus på det og så sammen med virksomhederne, det kan være i partnerskaber, få fortalt historien ”jamen, hvad gør vi så ved det.”.”

Tina: ”Eller gennem sådan en medlemsorganisation som jeres, måske, der går ud og fortæller omkring forholdene, sådan så det ikke bliver linket direkte til produktet, men stadig ligger indenfor samme industri.”

Jonas: ”Jeg tror helt klart at virksomhederne bliver nødt til at fortælle det her med en positiv vinkel og også vise at der er nogle positive historier, hvor der bliver gjort en forskel og hvis man fortæller det, så kan man heller ikke undgå at fortælle hvordan det har været tidligere og hvad er det man har gjort en forskel i forhold til.”

Tina: ”Men hvis nu vi snakker...også i forhold til....forbrugernes identitet, man ser jo også på deres liv, altså jo ældre man bliver jo mere moralsk ansvarlig bliver man. At man måske kan snakke om, hvis vi nu kun tager de danske forbrugere, at man som land udvikler os mere moralsk ansvarligt, at man som yngre begynder at tage mere ansvar, og man ikke behøver være 30+.”

Jonas: ”Det tror jeg også...det synes jeg også vi ser, i forhold til at det her er nogle emner, som ikke bare bliver behandlet på universitetsniveau, men som også bliver behandlet nede på gymnasieniveau, men så sandelig også helt nede på 5. Klasseniveau...der begynder man at snakke om miljø og klimaforandringer osv og der kunne der jo være en mulighed for at snakke om sundhed og kemikalier og arbejdsforhold. Der er jo masser af fokus på udviklingslande allerede i folkeskolen, så hvorfor ikke tage noget omkring virksomheders ageren. Forbrugerne er jo allerede bevidste på sådan et tidligt stadie omkring diverse mærkevarer, så hvorfor ikke tage fokus...der er jo alt det her med tweens osv, hvorfor ikke udnytte det og så sætte fokus på NIKE, Adidas, Puma, eller hvad det nu måtte være, de brands

de omgiver sig med i dagligdagen og sætte fokus på hvordan bliver sådan et stykke tøj egentlig produceret. Der kunne man jo sagtens tage sådan et program som ”Blod, Sved & T-Shirts”, det kunne man sagtens vise i skolen. Så jeg tror bestemt der er muligheder for at tage denne her virksomhedsorienterede agenda, som det jo er, fordi det er hvordan vores tøj bliver produceret af de her store varehuse, og koble det på denne her samfundsdiskussion som foregår i diverse institutioner, hvor skolen er én og der er jo også den politiske arena, men det handler også om at der skal være en politisk vilje til det og den har jo i hvert fald fået et kæmpe skub i forhold til COP15...så er der blevet sat fokus på, at det her er noget der skal være fokus på...også i folkeskoleundervisningen.”

Tina: ”Så du kunne godt se en modeverden, hvor det var trendy at gå med tøj, der er brandet på en eller anden måde indenfor noget CSR?”

Jonas: ”Ja, det kunne jeg godt, især fordi vi har set det...danske Noir har jo haft okay succes, men også et mærke som Edun, som er Bonos kones mærke, hvor de har gået ind og fokuseret specifikt på produktionen i Afrika. Og så findes der jo nærmest ikke det tøjmærke, der ikke har haft en økologisk linje.”

Tina: ”Tror du det er mere pga hun er Bonos kone, at Edun har succes, eller?”

Jonas: ”Det er klart, det hjælper jo også lidt på det.”

Tina: ”Ja, hvis man er den rette person så kan man meget.”

Jonas: ”Ja ja, men én ting er at man er den rette person, men det handler jo igen om, hvad det er for en fortælling man bidrager med, fordi hvis det er Hennes & Mauritz, som går i dialog med andre celebrities omkring den og den bomuldsmark eller kollektion, jamen så vil det jo også have en kæmpe effekt. Men det skal selvfølgelig gøres på en spændende måde, det er jo alfa omega, for ellers tror jeg ikke der er nok appell. Det skal selvfølgelig stadigvæk sidde godt og det skal være til at betale, men jeg tror også at vi vil se et skift fra, at virksomhederne har haft deres økologiske og bæredygtige kollektioner til at det er alt hvad de spytter ud. Der tror jeg at sådan nogle store kæder som Zara og Marks & Spencer og Hennes & Mauritz og Gap osv, de er helt klart med til at trække det i den retning.”

Tina: ”Så det er de store, der skal gå Forrest?”

Jonas: ”På den ene side ja, men vi kan også se nicheprodukter, som for eksempel Noir, der går ud og laver et eksklusivt mærke baseret på en afrikansk bomuldsproduktion. Jeg tror også at det er de store, der kommer til at rykke på det her, eller de er jo allerede i gang...de har jo faktisk været i gang siden slut halvfemserne, så de har jo gjort rigtig rigtig meget, men for at det kommer helt ud, så er det ligesom der...og jeg tror heller ikke at vi kan forvente at

forbrugerne trækker særlig meget af læsset endnu. Jeg tror heller ikke, at på økologisiden, der er det også...der har været enormt meget politisk fokus på det, måske kunne man også forvente at det samme kommer på tøjproduktionen.”

Tina: ”Kunne man forestille sig at om 20 år, så sad vi i en industri, hvor man ikke længere brandede sig på det at være socialt ansvarlig eller miljørigtig, fordi det bare var forventet og så er det nogle andre brandingting de bliver nødt til...altså gå tilbage til nogle andre værdier?”

Jonas: ”Det tror jeg helt klart...det er jo også den måde vi har set, ikke bare indenfor...altså det er jo den måde vi ser indenfor alle industrier og så er der jo så nogle industrier, der er lidt foran modeindustrien, det er der ingen tvivl om...indenfor medicinalindustrien for eksempel, der er de nået enormt langt og er det ligesom underforstået, at det er den måde de driver forretning på langt hen ad vejen.”

Tina: ”Nogen sidste spørgsmål?...Så hvis du ikke har nogle guldskål lige på falderebet, så tror jeg vi er kommet rimelig godt rundt.”

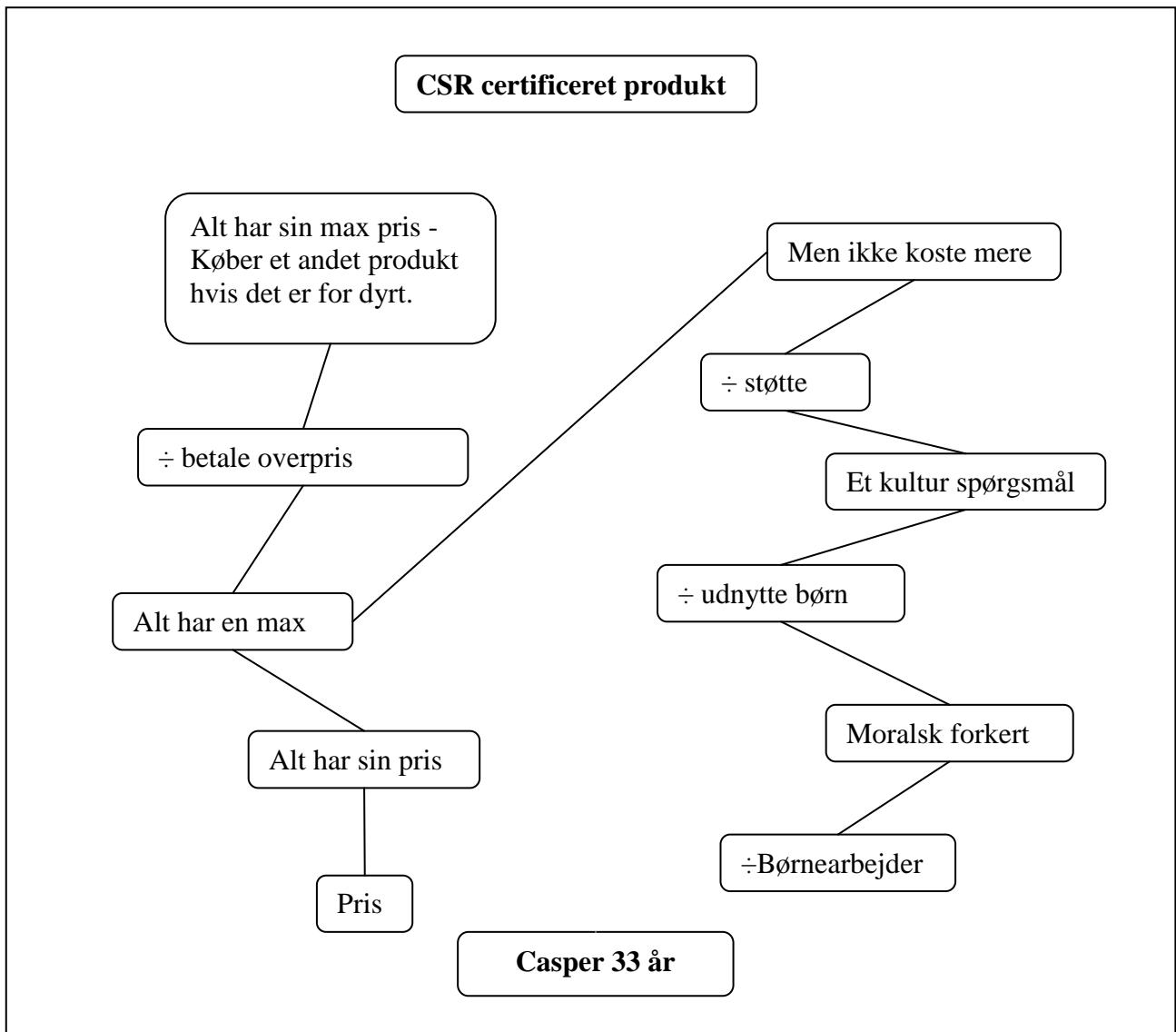
Jonas: ”Det er da godt.”

Tina: ”Ja, så vi siger tak.”

## Appendix 5 – Main Interviews

Consumer interview Casper 33 years old

CSR certificeret produkt:



Tina: ” Nu skal du forstille dig at du skal ud og købe et produkt der er CSR certificeret, dvs. et produkt der støtter sociale aspekter det kan være arbejdsløn til produktionsmedarbejderne, det kan være omkring arbejdsvilkår”.

Casper: ” kan det også være at det ikke bruger børnearbejder..?”

Tina: ”Ja det kunne også være at de ikke bruger børnearbejdere. Hvad ville så være de vigtigste ting for dig dette produkt ligesom skulle indeholde eller spille på?”

Casper: "Det er nok at, hvis det var det jeg skulle købe, så ville det nok være at de ikke brugte børnearbejdere".

Tina: "At de ikke brugte børnearbejdere, er der andre ting?"

Casper: "Det er jo så her jeg bliver nød til at sige, at for mig ville prisen jo også betyde at det kunne være jeg valgte et andet produkt fordi at det var billigere. Så jeg er villig til at betale en vis merpris for CSR, men ikke for meget".

Tina: "Er der andre ting, der ville være vigtige?, eller er det ligesom det?"

Casper: "Funktionalitet og kvalitet af produktet, det skal opfylde de behov jeg har til produktet"

Tina: "Ja, hvis vi nu tog de to vigtigste ting, hvilken ville det så være?"

Casper: "Jamen altså, hvis jeg har bestemt mig for at købe noget CSR certificeret, så ville det nok være at det var nok være børnearbejdere og pris".

Tina: "Hvorfor er pris så vigtig for dig?"

Casper: "Jeg har ikke lyst til at betale mere for noget, jeg har en pris oven i hovedet som ting må koste og jeg har ikke lyst til at betale mere for det end det."

Tina: "Så alt har sin pris?"

Casper: "Ja alt har sin max. Pris"

Tina: "Hvorfor det?"

Casper: "Fordi jeg ikke vil betale overpris"

Tina: "Hvorfor det?"

Casper: "Hvorfor jeg ikke vil betale overpris?"

Tina: "Ja"

Casper: "Ting må koste en vis pris og hvis det koster mere end det så går jeg et andet sted hen og køber det, så er det måske billigere at købe et andet produkt"

Tina: "og et CSR produkt er ikke et produkt der må koste mere?

Casper: "jo, jeg er udmærket klar over at hvis jeg skal købe noget der er lavet af børn i Kina så er det betydelig billigere end ting der er lavet på en amerikansk fabrik, så det derfor er jeg villig til at betale en vis merpris for at den bliver lavet uden brug af børnearbejdere, så der er en tilladelige merpris for CSR"

Tina: "Og hvis vi så tager børnearbejderne, hvorfor er det så vigtigt for dig?"

Casper: "Det er fordi at jeg synes at det er moralsk forkert?"

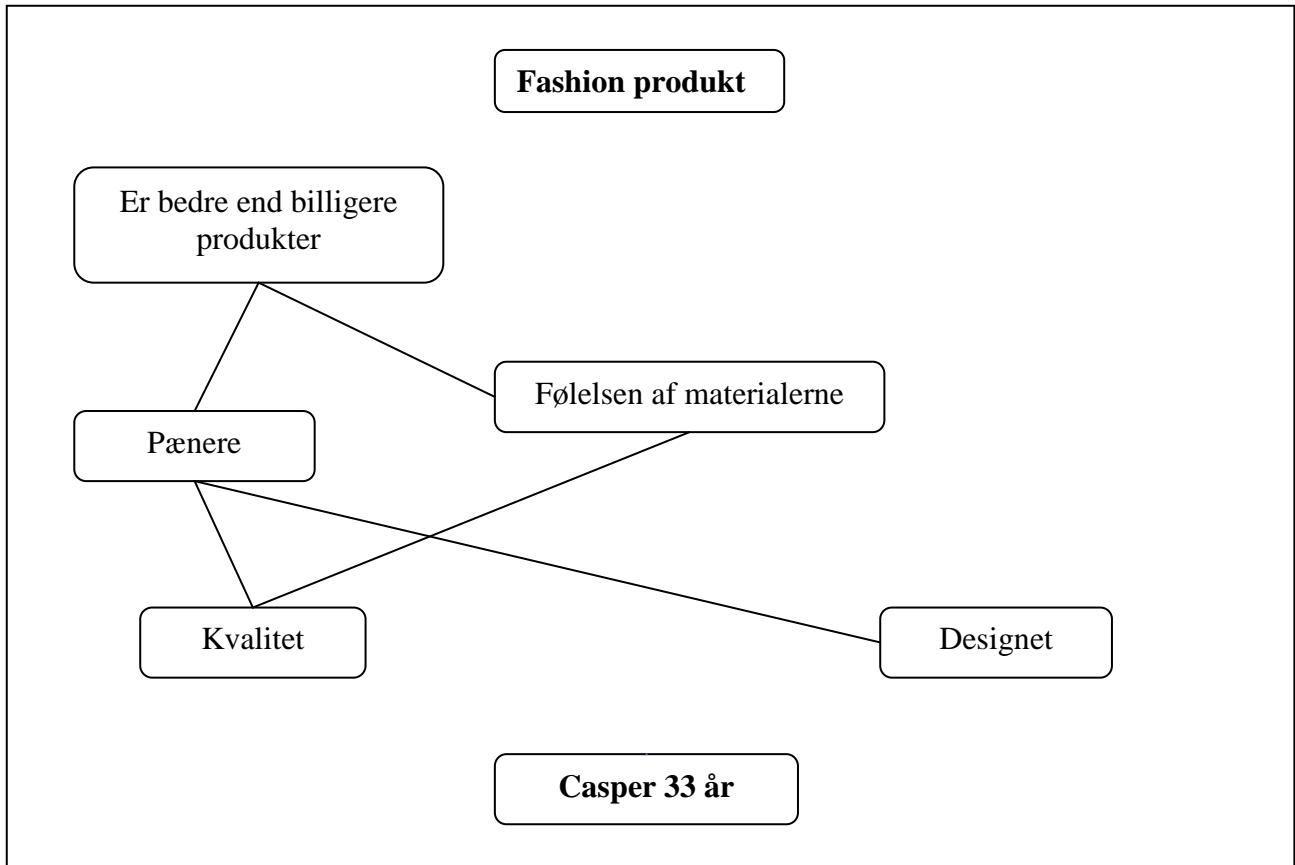
Tina: "Hvorfor?"

Casper: "Fordi jeg synes ikke at man skal udnytte børn"

Tina: ” Hvad hvis man har forskellige kultur?

Casper: ” Det har man helt sikkert, der er nogen der spiser hunde, og det synes jeg måske ikke lige er toppen, og der er nogen der synes at det er ok at man bliver giftet væk i en alder af 12 det synes jeg også er forkert, men det er jo deres kultur, men moral er defineret af kultur, og jeg synes det er moralsk forkert at bruge børnearbejdere.

### Fashion produkt:



Tina: ” okay så går vi videre, hvis nu du skulle ud og købe et fashion produkt, og når vi snakker fashion produkt så snakker vi produkter du ville finde på high street, er du så med på hvilken produkt der er tale om? ”

Casper: ” ja”

Tina: ” Hvad ville så være vigtigt for dig?”

Casper: ” Jeg er meget lidt betinget af at det har det rigtige mærke, så hvis jeg skulle købet noget på high street, så skulle det være fordi at det var bedre kvalitet.

Tina: ” okay, så kvalitet, andet?”

Casper: ” Hvis jeg skulle købe noget high end, jeg er sgu ikke meget for at give ekstra for et mærke generelt vil jeg sige, men nogen mærker står også for bedre kvalitet og hvis du køber et hugo boss jakkesæt så er det bedre kvalitet end hvis du køber et i kvickly, og derfor er jeg villig til at give flere penge for det”

Tina: ” Så kvalitet er altafgørende?”

Casper: ” Nej, altså et jakkesæt der er ikke har det rigtige snit er heller ikke så godt.”

Tina: ” Så kvalitet og design er de vigtige parametre for dig hvis du skulle ud og købe et fashion produkt?”

Casper: ”Ja”

Tina: ” Hvis vi nu tager kvalitet, hvorfor er kvalitet så vigtig for dig?”

Casper: ” Jamen på et kvalitets jakkesæt, der falder det bedre og ser derfor pænere ud, det holder bedre, du kan se på det at det passer bedre, følelsen af stoffet.

Tina: ” Så hvorfor er pasformen, designet vigtig for dig?”

Casper: ” Det er noget man tager på, det skal sidder godt.”

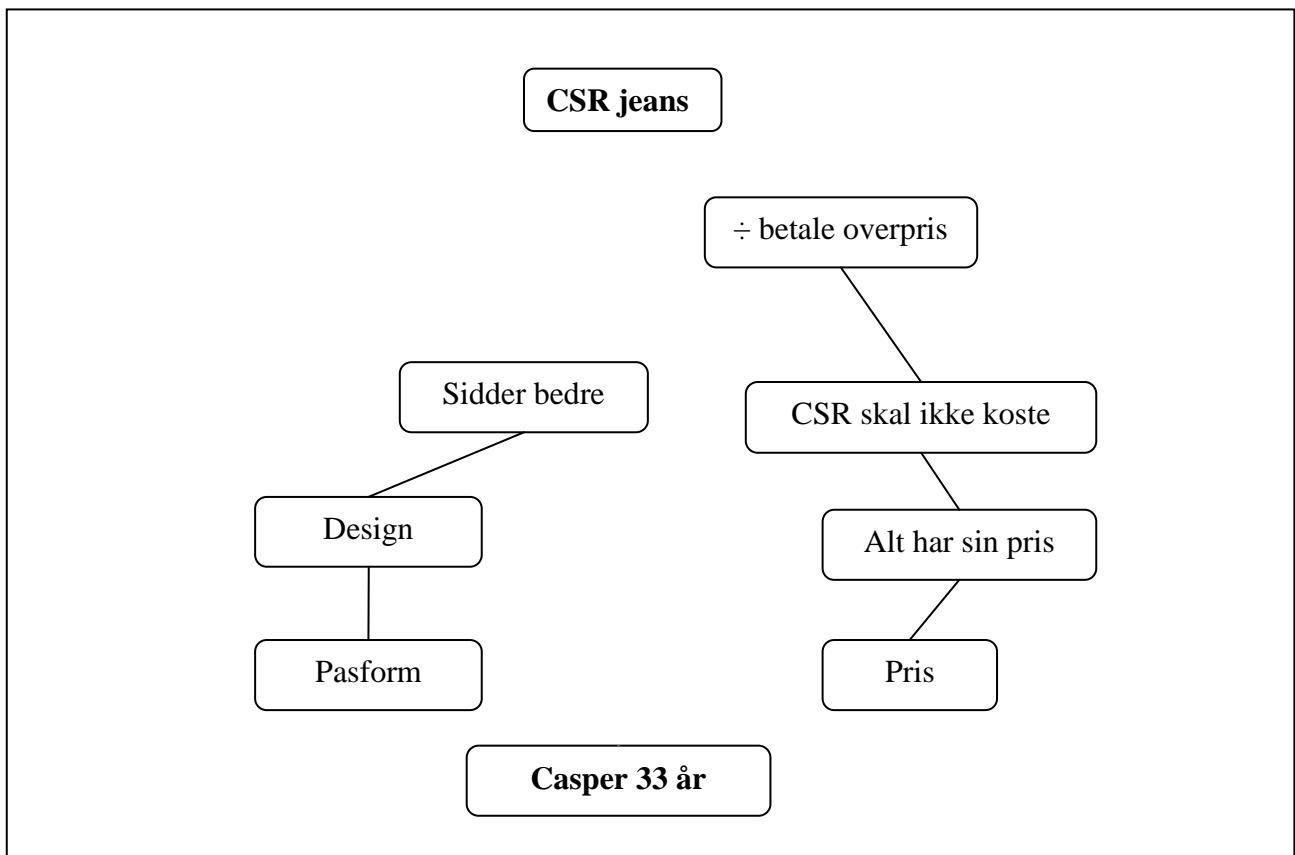
Tina: ” Hvorfor?”

Casper: ”Fordi det er pænere at tage et pænt jakkesæt på der sidder pænt end et der ikke sidder pænt”

Tina: ” Så det gør dig bedre tilpas eller giver dig noget status i andres øjne eller?”

Casper: ” Fordi at det ser pænere ud”

## CSR jeans:



Tina: ” Hvis du så forstiller dig at ud og købe et produkt som er jeans men de er CSR certificeret, hvad ville så være vigtigt for dig?

Casper: ” Jamen hvis jeg skulle købe et par jeans ud fra det faktum at de var CSR rigtige, det går jeg sådan set ud fra de jeans jeg køber er, men det kan jeg selvfølgelig ikke være sikker på, det ved jeg faktisk ikke, jeg går jo ikke ud og køber ting fordi at de er CSR rigtige”

Tina: ” Men lad os bare forstille os at du skal – et tankeeksperiment, at du skulle ud og købe et par jeans der var CSR certificeret.”

Casper: ” At CSR kriterierne blev overholdt, altså ikke børnearbejdere.”

Tina: ” Så hvis du skulle købe et par CSR certificeret jeans så ville CSR delen være vigtigere end jeansene?”

Casper: ” Nej, jeg ville kun købe dem hvis de opfyldte jeans kravene”

Tina: ” Som er?”

Casper: ” Jeans som passer mig, der er den rigtige farve og igen pris, min CSR samvittighed har en pris”

Tina: ” Hvis vi igen skulle opererer med de 2 væsentligste ting, hvad ville det så være?”

Casper: ” Jamen det er svært at sige når vi er inde i CSR kategorien, for så er det pris og funktionalitet at jeansene opfylder de krav jeg har til dem, de skal have et godt snit, være i god kvalitet og samtidig ikke koste for meget.”

Tina: ” Så pris og pasform?”

Casper: ” Pris og design er de vigtige under forudsætning af CSR bliver overholdt”

Tina: ” Hvorfor er pris vigtig?”

Casper: ” Af den sammen grund som tidligere, jeg vil ikke betale for meget for et produkt”

Tina: ” Hvorfor?”

Casper: ” alt har sin max. Pris”

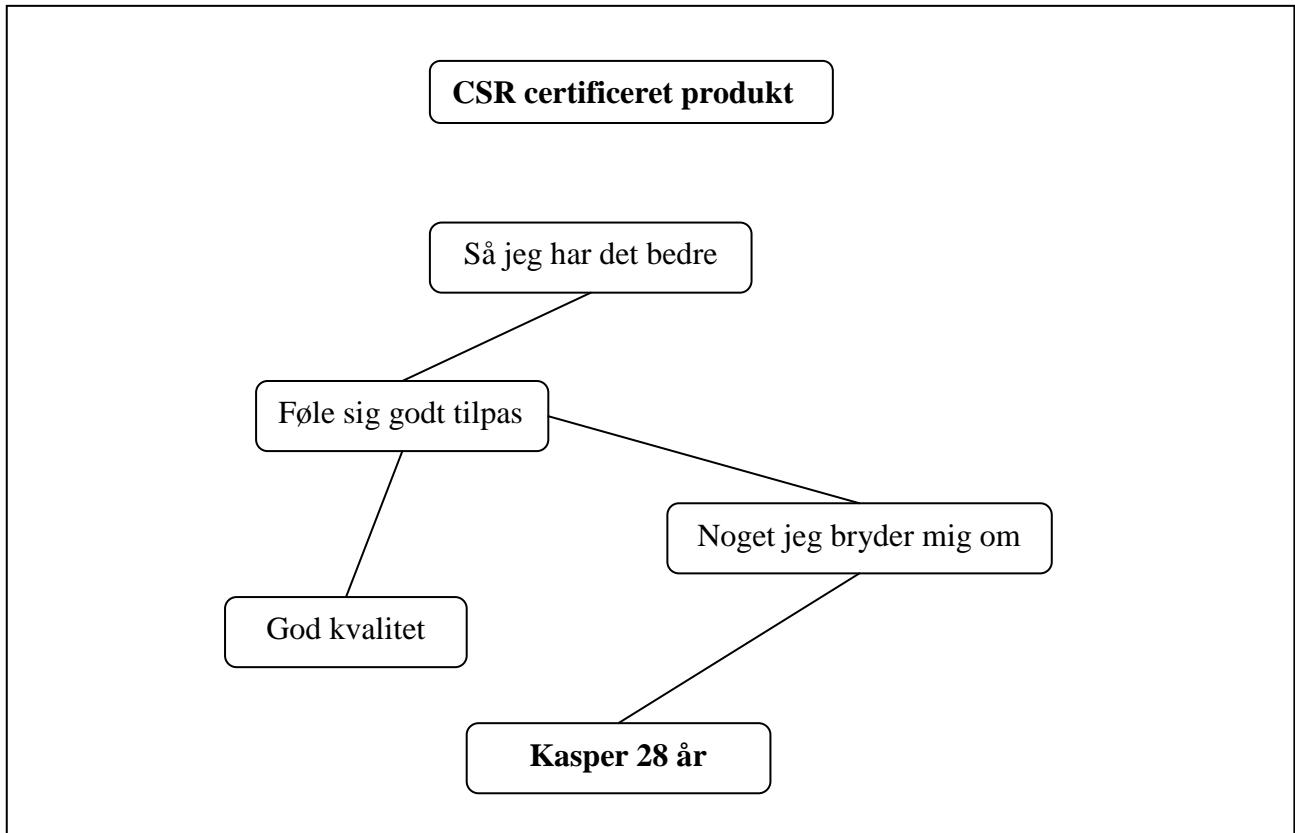
Tina: ” Hvorfor er design vigtig?”

Casper: ” Fordi at de skal sidde godt, jeg gider ikke gå rundt med et par jeans der sidder dårligt, af de samme grunde som under CSR certificeret produkt”

Tina: Okay, tak. Vi er færdige med interviewet.

## Consumer interview Kasper 28 years old

CSR certificeret produkt:



Line: "Du skal forestille dig at du skal ud at købe et produkt som er CSR certificeret og det vil sige et produkt som støtter det sociale aspekt, dvs. arbejdslønnen og arbejdstagerrettigheder eller børnearbejde...altså ikke støtter børnearbejde, men er imod det. Hvilke faktorer er så vigtigst for dig, hvis du skal købe sådan et produkt?"

Kasper: "Det er det samme som hvis jeg skulle købe alle mulige andre produkter. Det skal være noget jeg bryder mig om og god kvalitet."

Line: "God kvalitet og noget du bryder dig om?"

Kasper: "Ja, ligesom med alt andet."

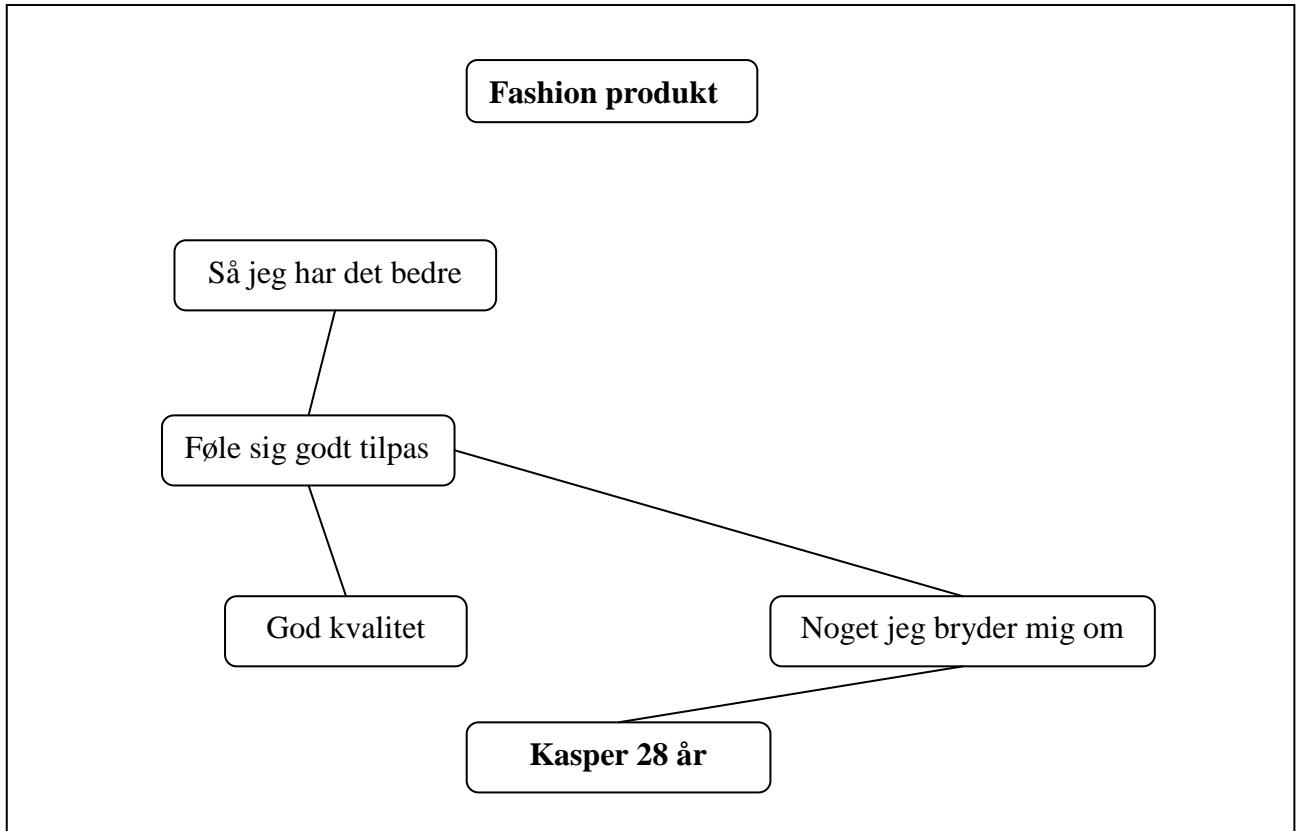
Line: "Hvad for et CSR projekt ville du så støtte?"

Kasper: "Det er et godt spørgsmål, for det er ikke noget jeg har gjort mig så meget i, men...øhm...hvis jeg skal komme med et eksempel, så kan jeg jo godt finde på at købe Hus Forbi. Det synes jeg er et godt eksempel...det hænder da også at jeg køber aviserne uden jeg egentlig har interesse for, hvad der står i artiklerne."

Line: "Hvorfor?"

Kasper: "Fordi jeg synes at det er et rigtig godt projekt der gør noget rigtig godt for de hjemløse. Der er nogle større perspektiver i, at købe Hus Forbi avisen i stedet for en almindelig avis."

### Fashion produkt:



Line: "Okay, så gør vi videre. Hvis du skulle ud at købe et fashion produkt, altså modetøj af en eller anden art, hvad er så vigtigt for dig?"

Kasper: "Jamen det er igen at jeg selvfølgelig bryder mig om det tøj jeg skal købe og, som jeg sagde før, god kvalitet."

Line: "Hvorfor?"

Kasper: "Fordi, hvis vi nu tager udgangspunkt i et par busker, så holder de i mange år."

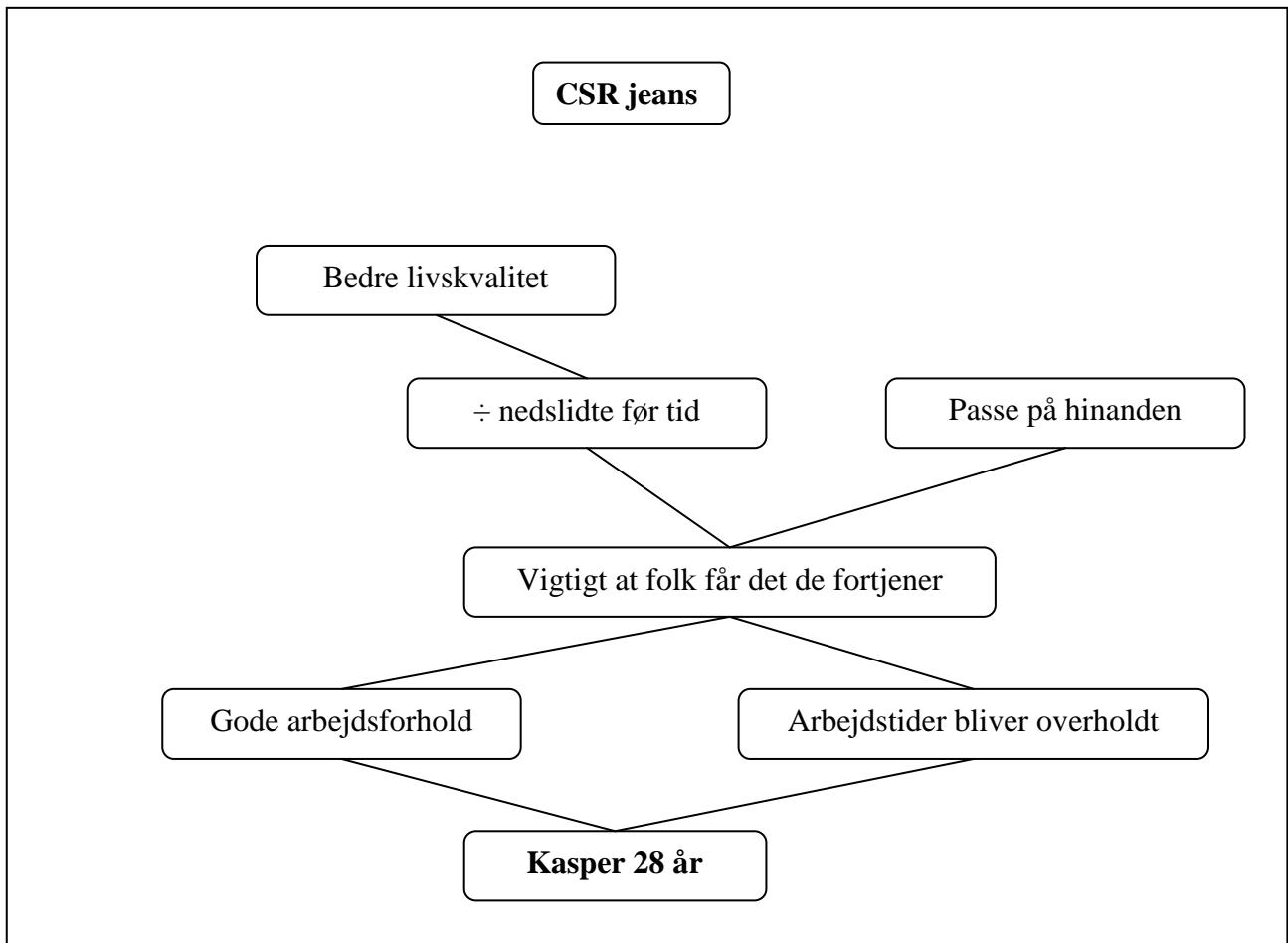
Line: "Så kvalitet er det altafgørende."

Kasper: "Ja, samtidig med at jeg selvfølgelig synes at de skal være pæne og rare, man skal føle sig tilpas."

Line: "Hvorfor? Sådan at de gør dig bedre tilpas, eller gør dig bedre i andres øjne?"

Kasper: "Jeg tænker først og fremmest på om jeg selv kan lide det...om jeg har det godt i det. Det er sådan set det."

## CSR Jeans:



Line: "Hvis vi nu skal forestille os, at der er et par jeans, som er CSR mærket på det sociale, hvilke overvejelser ville du så gøre, hvad ville være vigtigst for dig i den kontekst?"

Kasper: "Gode arbejdsforhold, både hvad angår løn, men også noget med at arbejdstidsreglerne bliver overholdt."

Line: "Hvorfor?"

Kasper: "Fordi det er nogle områder jeg synes er vigtige. At man får løn efter fortjeneste og så synes jeg også det er vigtigt at folk ikke bliver nedslidte af det arbejde de har, så de får en god livskvalitet. Det synes jeg er vigtigt indenfor alle arbejdsområder."

Line: "Hvorfor?"

Kasper: "Fordi vi skal passe på os selv og hinanden og et godt arbejdsmiljø med et anstændigt antal arbejdstimer, det er en vigtig del af det gode liv. At man ikke bliver nedslidt."

Line: "Hvordan så, hvis du skulle købe de her CSR jeans, hvad ville det så betyde for dig at gå rundt med sådan et par jeans?"

Kasper: "Jeg tror da at jeg ville, hvis jeg skal være helt ærlig, så ville jeg nok tænke over projektet idet jeg køber produktet og måske også imens jeg bringer produktet hjem. Men når det så er overstået og jeg så bruger de bukser til daglig, så tror jeg ikke jeg ville tænke så meget mere over det. Så er det bare et par bukser jeg er glad for."

Line: "Hvorfor er du glad for dem?"

Kasper: "Det er så igen fordi jeg har valgt dem, fordi jeg godt kan lide dem og fordi de også er i god kvalitet."

Line: "Så det har ikke noget med identitet og status at gøre?"

Kasper: "Nej, det synes jeg ikke."

Line: "Hvorfor ikke?"

Kasper: "Sådan er jeg vel bare ikke som person."

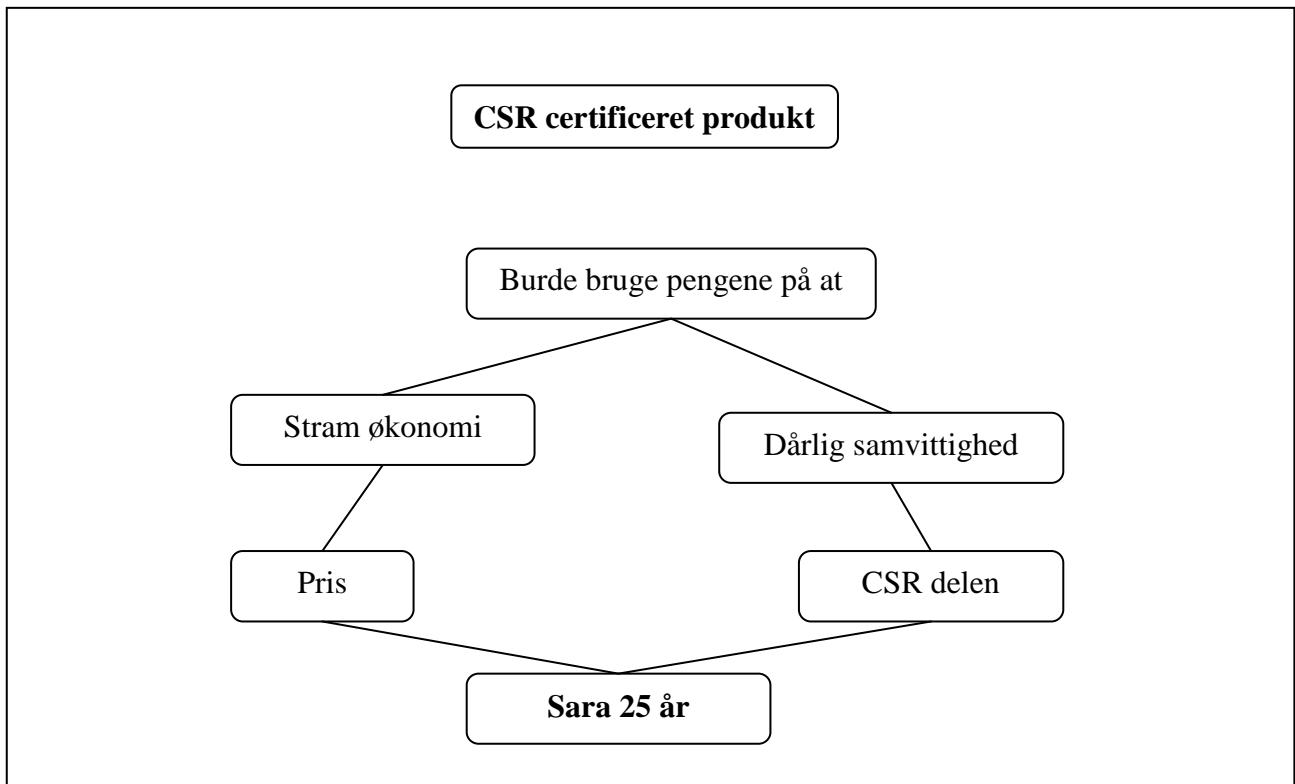
Line: "Hvorfor?"

Kasper: "Det ved jeg ikke, det er vel lidt uforklarligt, sådan synes jeg bare at jeg er."

Line: "Jamen det var det, tak for det."

## Consumer interview Sara 25 years old

CSR certificeret produkt:



Line: "Du skal forestille dig, at du skal ud at købe et CSR certificeret produkt, dvs. Et produkt som støtter sociale ting, for eksempel ordentlig arbejdsløn, ingen brug af børnearbejdere Hvad er de vigtigste ting for dig, hvis du skal ud at købe sådan et produkt?"

Sara: "Jeg tror at der er to ting...den ene er arbejdsforhold, fordi...altså en eller anden form for sikkerhed for, at dem der har produceret det har haft nogle ordentlige forhold, en ordentlig løn og et ordentligt arbejdsmiljø og i forlængelse af det, at miljøet heller ikke har lidt overlast."

Line: "Ja, men det her er ikke det...det handler kun om det sociale, ikke om miljøet, du skal bare prøve at tænke lidt i kasser: du skal købe det her produkt og hvad er vigtigt for dig inden du køber dette her produkt."

Sara: "Okay, jamen det er helt klart det der med...jeg kigger tit i nakken...står der made in Bangladesh, så kan jeg ikke lade være med at tænke på hvordan forholdene har været."

Line: "Men det her er et produkt, der er stemplet til at være et ordentligt socialt produkt."

Sara: "Okay, så mere om det er noget jeg har råd til?"

Line: "For eksempel."

Sara: "Jamen så er det helt sikkert om det er noget jeg har råd til...det er jeg nødt til at tænke på med min økonomi."

Line: "Hvorfor?"

Sara: "Fordi min økonomi er rimelig snæver, men jeg ville da ønske at jeg havde penge til at give det ekstra, det koster. Men jeg bliver nødt til at tænke mig om en ekstra gang inden jeg lægger for eksempel 500 kr for et produkt, som jeg kan få til det halve, også selvom jeg godt ved, hvad jeg køber for de ekstra kroner."

Line: "Hvorfor?"

Sara: "Jamen altså, det er jo meget komplekst og for mig er der jo også noget dårlig samvittighed blandet ind i det, fordi der er sikkert også mange der ville sige at uanset hvor stram økonomien er....hvis man opgav nogle café latte her og en biftur der og virkelig kørte fuldstændig stringent med et forbrug, hvor man havde denne her sociale ansvarlighed i fokus, så ville man sikkert godt kunne få det til at løbe rundt. Men der må jeg jo indrømme at jeg er ligeså magelig som alle andre. Så det handler jo om at prioritere og en gang imellem prioriterer jeg så at give lidt mindre for et eller andet produkt."

Line: "Okay, men CSR er også vigtigt for dig?"

Sara: "Ja og hvis jeg kunne, hvis jeg nu havde rigtig mange penge...nu H&M, det er måske den klassiske, at man kigger der i nakken for at se hvor det er lavet henne og man tænker at H&M er ikke forbundet med de mest ansvarlige forhold, men det er måske fordomme fra for mange år siden. De er lavet i Bulgarien og sådan noget."

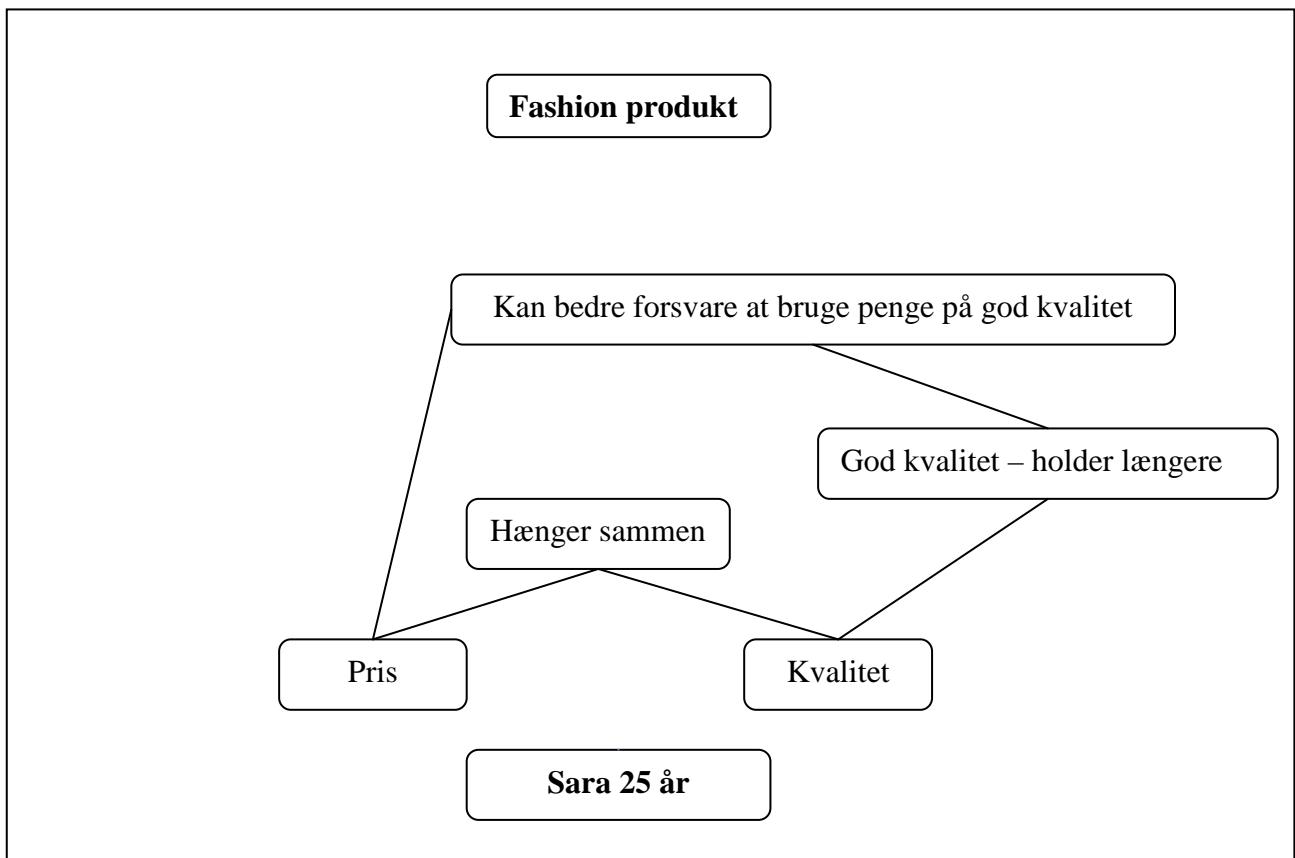
Line: "Hvorfor er det vigtigt for dig at kigge i nakken?"

Sara: "Jamen det er jo nok noget med den dårlige samvittighed, den der hvide europæer skyldfølelse."

Line: "Hvorfor?"

Sara: "Fordi man jo godt ved, at man har det rigtig godt i forhold til så mange andre og at de penge man bruger på alle mulige ting, dem kunne man også bruge på UNICEF og at redde hvalerne....det er jo lidt det samme som når man møder de der facere i København, som gerne vil have én til at melde sig ind Amnesty og Greenpeace osv. Det har man ikke råd til, siger man så og det har man jo på et eller andet plan...og det er jo så også det argument de går ind og bruger. Så det er sådan en dårlig samvittighed i forhold til – nå, nu købte jeg igen 5 T-shirts til 30 kr i H&M, hvor jeg måske kunne have købt dem brugt eller sparet lidt penge op og købt kvalitet."

## Fashion produkt:



Line: "Okay. Nu går vi videre til noget andet og det er...i stedet for CSR, det skal du ikke tænke på mere, nu skal du tænke på fashion. Hvad er det vigtigste for dig, når du skal ud at købe fashion, altså tøj, modetøj som du kan finde i highstreetbutikker, det kan både være dyrt og billigt, ved du hvad jeg mener?"

Sara: "Ja, H&M og Topshop og sådan noget."

Line: "Ja for eksempel. Men hvad er så vigtigt for dig, når du skal købe det?"

Sara: "Helt lavpraktisk, at jeg kan passe det, at de har det i min størrelse og at det klæder mig. Så er der også prisen, jeg skal kunne forsøre det overfor mig selv at købe det. Altså, er det et par bukser jeg reelt mangler, fordi jeg har slidt de andre op, eller er det en fancy top, som jeg bare synes jeg fortjener fordi det er onsdag. Så jo højere prisen er, desto mere skal man kunne forsøre det overfor én selv. Og så kigger jeg også på kvalitet...kan jeg fornemme om det er lækkert, eller 100% bomuld, silke etc, eller er det sådan en blandingsting viscoseagtigt, som man måske godt ved af erfaring bliver slidt efter tre gange i vaskek maskinen."

Line: "Altså, hvis du nu skulle tage to ting, hvad er så vigtigst?"

Sara: "Det er nok pris og kvalitet."

Line: "Hvorfor?"

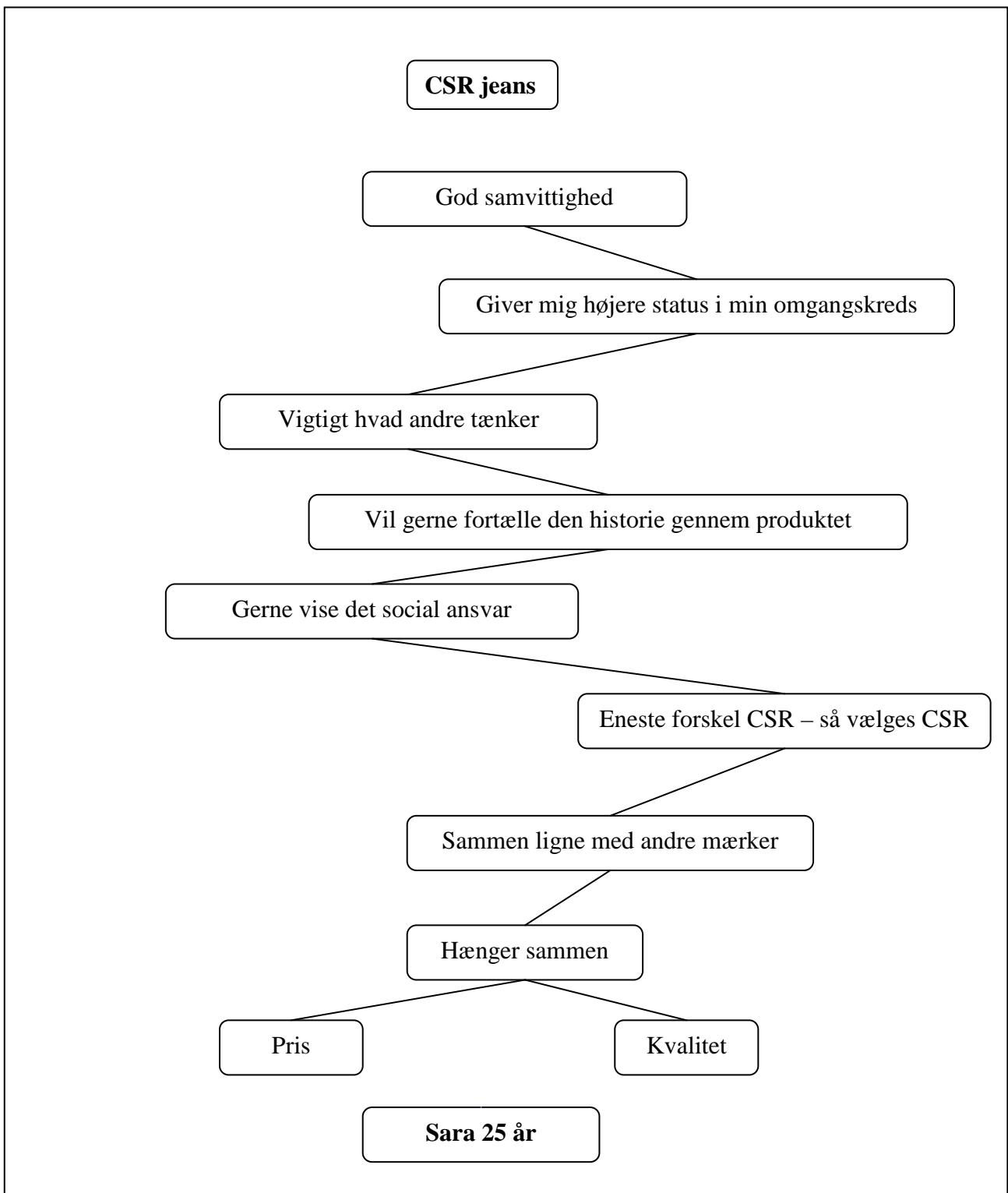
Sara: "Jamen de to ting hænger jo sammen, for hvis det er ordentlig kvalitet, så kan jeg forhåbentlig beholde det lidt længere tid, før jeg skal have noget nyt. Og så igen med prisen, som ungt menneske, så er det jo i virkeligheden nok det, der er første prioriteten. Men igen, hvis det er god kvalitet og prisen er lidt højere, jamen så har jeg lidt den der indre monolog, hvor jeg kan forsvere overfor mig selv at jeg køber det, end hvis det er et stykke totalt discount, at man fornemmer at det nærmest allerede er ved at falde fra hinanden."

Line: "Ja, men pris langt hen af vejen?"

Sara: "Ja, det er det nødt til at være for mig."

Line: "Okay."

## CSR Jeans:



Line: "Så skal vi til noget helt andet. Hvis du forestiller dig, at du skal købe et par jeans, men de her jeans er CSR stemplet, med det sociale aspekt. Hvad ville være vigtigt for dig, hvis du skulle ud at købe sådan et par jeans?"

Sara: ”Prisen igen, tror jeg, hvis de lå i den dyre ende, så ville jeg nok sammenligne dem med mærker som jeg kender og ved ligger i den dyre ende; Acne, eller Tiger of Sweden eller Won Hundred...sådan nogle mærker som jeg kender og som jeg har en fornemmelse af hvad koster og som jeg, så vidt jeg ved, ikke er CSR stemplet. Hvis jeg kunne se at prisen var nogenlunde den samme, så ville jeg helt klart vælge CSR.”

Line: ”Hvorfor ville du vælge CSR jeansene frem for de brandede kendte jeans?”

Sara: ”Ja, altså hvis vi går ud fra at kvalitet og pris og altting var det samme og den eneste forskel var det her CSR mærke, så ville jeg vælge det, fordi at det ligger meget godt i forlængelse af den fortælling alle mennesker har om sig selv, altså den ligger godt i forlængelse af den fortælling jeg ligesom har om mig selv.”

Line: ”Hvorfor?”

Sara: ”Jamen fordi det handler om identitet og jeg tror alle mennesker har en historie, som de gerne vil fortælle til omverden og også til sig selv og de to historier skal jo gerne matche og det er jo så forskelligt fra person til person, men min historie om hvem jeg er, den handler da i høj grad om, at være en der tager ansvar for mig selv og for mit liv og for den verden som jeg er i og der passer det der med at købe socialt ansvarligt meget godt ind. Ligesom at jeg også arbejder frivilligt og en gang imellem, når jeg synes jeg har råd til det, køber økologiske madvarer, fairtrade osv. Det er jo alt sammen små bitte brudstykker af den samlede historie om hvem jeg er.”

Line: ”Hvorfor er det vigtigt for dig?”

Sara: ”Altså hvorfor det er vigtigt at fortælle en historie?”

Line: ”Hvorfor er det vigtigt at fortælle denne historie?”

Sara: ”Jamen det....handler jo om mange ting tror jeg, det handler vel om min baggrund, man bliver jo præget af den måde man vokser op på og jeg er vokset op i et hjem med en enlig mor, som selv er meget ansvarlig, og som...altså jeg er jo nok blevet opdraget til ikke at være ligeglads og på en eller anden måde anerkende at jeg også har et ansvar.”

Line: ”Så det er derfor du ville købe CSR jeans?”

Sara: ”Altså det bliver jo meget frelst lige pludselig ikke, men det handler jo også om hvad man gerne vil udsende af signaler og udstråle.”

Line: ”Hvorfor er det vigtigt?”

Sara: ”Jamen det er vigtigt hvad andre tænker om én uanset hvordan man vender eller drejer det, fordi vi jo er sociale væsener.”

Line: "Men hvorfor er det så vigtigt for dig at folk ser at du køber CSR jeans frem for Acne eller hvad de nu kalder sig?"

Sara: "Det er nok fordi at i den omgangs kreds jeg bevæger mig rundt i, der er det høj status."

Line: "Så det er reference grupper der er vigtige?"

Sara: "Ja, det er det jo nok, altså ligesom det også er vigtigt hvem man stemmer på og hvilken avis man læser, ikke fordi amn ikke kan være venner med én, der læser Berlingeren hvis man selv læser Information, men man kan jo kigge rundt i sin omgangskreds og se at der jo er sammenfald, der er jo nogen ting som vi alle sammen gør, det er jo bla også det der gør at man er venner, at man har nogle ting til fælles og det er jo også derfor at man kan opleve at Politik virkelig kan skabe en dårlig stemning, fordi det siger rigtig meget om et menneske."

Line: "Men for at vende tilbage til de jeans...politisk eller ej, hvad er det så som du gerne vil udstråle ved at have de jeans på eller fortælle at du har sådan nogle?"

Sara: "Ja, altså det jeg gerne vil udstråle er social ansvarlighed og overskud, fordi det er jo overskudsagtigt at købe sådan nogle jeans."

Line: "Hvorfor?"

Sara: "Fordi at for det første, så ved de fleste godt, at den slags skal man betale for, ligesom med fairtrade og økologi."

Line: "Så det handler også om økonomisk status?"

Sara: "Nej, det vil jeg ikke sige...jo, altså det kommer jo til at lyde som om at jeg har flere penge end min ven hvis jeg køber de her jeans og det betyder det jo ikke nødvendigvis, det betyder at jeg prioriterer mine penge anderledes."

Line: "Så det er noget værdibaseret?"

Sara: "Ja, fordi de fleste af mine venner og jævnaldrende har den samme økonomi, så det er aldrig et spørgsmål om, hvem der har flest penge, men mere hvad man prioriterer at bruge sine penge på og der kan jeg jo så vise at jeg har valgt at bruge penge på et par jeans, der er produceret med social ansvarlighed."

Line: "Men hvorfor vil du så prioritere det?"

Sara: "Jamen det vil jeg jo blandt andet fordi jeg så får god samvittighed."

Line: "Så det er en blanding af selvfølelse og identitet i forhold til referencegrupper, der ville gøre at du ville købe CSR jeans frem for eksempelvis Acne?"

Sara: "Ja helt klart, lige så meget...det er helt klart forholdet mellem at kigge mine venner i øjnene og kigge mig selv i øjnene og den historie jeg gerne vil fortælle mine venner om hvem jeg er og den historie jeg gerne vil fortælle mig selv om hvem jeg er de skal passe sammen.

Hvis jeg sidder og snakker med mine venner og virkelig slår på tromme for social ansvarlighed og fremmelse af arbejdsforhold i den 3. Verden, og så i smug går ned i H&M og køber jeans og klipper mærket ud, så ingen kan se at der står made in Bangladesh.”

Line: ”Så det handler ikke kun om, hvordan du bliver set, for så kunne man skjule det?”

Sara: ”Helt sikkert. Jeg kunne jo sagtens køre et maskeradespil, så det virker som om.”

Line: ”Så der er en masse emotionelle ting indover?”

Sara: ”Ja.”

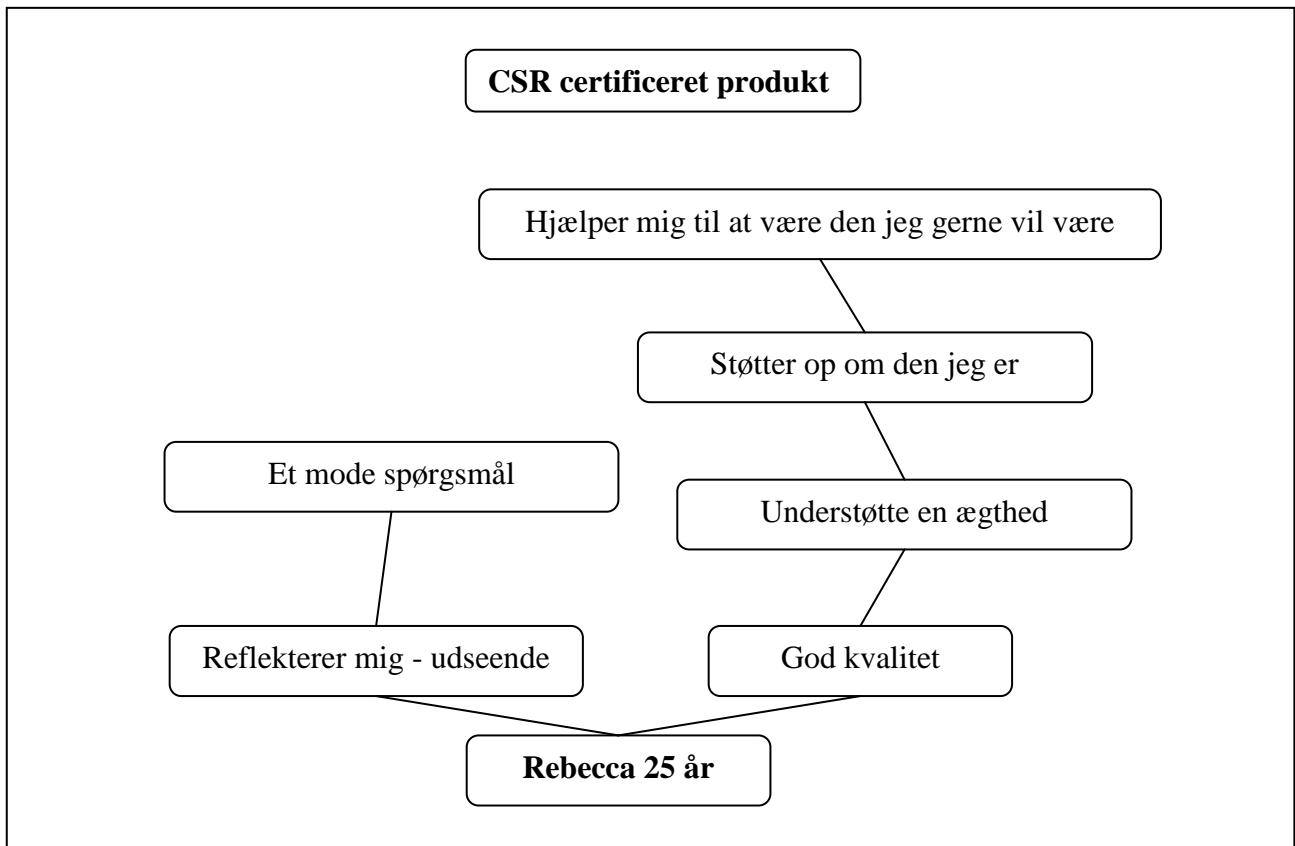
Line: ”Hvorfor?”

Sara: ”Det handler om to ting; kan man holde ud til at tænke på at éns forbrug og til tider overforbrug sker på bekostning af nogle mennesker rundt omkring i verden, som ikke har det specielt godt og ikke selv har valgt at have det som de har det. Selvfølgelig iver det også et kick, når éns venner kigger på én med beundring.”

Line: ”Ja, men vi har det vi skal have, tak skal du have.”

## Consumer interview Rebecca 25 years old

CSR certificeret produkt:



Line: "Du skal forestille dig at du skal ud at købe en produkt som er CSR certificeret og dvs et produkt, der støtter det sociale aspekt. Hvilke faktorer er vigtigst for dig, når du skal ud og købe sådan et produkt her?"

Rebecca: "Troværdighed. At jeg tror på at det faktisk er...fordi hvis jeg køber noget fordi det skal have en eller anden CSR profil, så bliver jeg også nødt til at være 100% sikker på at jeg kan tro på at de lever op til denne her profil de prøver at skabe. Jeg bliver nødt til at være sikker på, at det er fair trade...at børnene faktisk har gået i skole eller at arbejderne har de rigtige levevilkår og de rigtige arbejdsvilkår, for hvis jeg ikke er helt sikker på dét, så er der jo ingen grund til at købe produktet. Så noget sikekrhed, det har jeg brug for."

Line: "Hvorfor?"

Rebecca: "Fordi at ellers kan jeg jo ikke tro på at jeg gør noget godt ved at købe det her produkt, at jeg sørger for at der er nogle mennesker der får det bedre, så har CSR...eller det produkt jo ikke rigtig nogen funktion, for jeg køber det jo netop for at nogen kan få det bedre."

Line: "Hvorfor?"

Rebecca: "For at få det bedre med mig selv og for at føle at jeg gør en forskel. Og så kan man sige – hvorfor er det så ikke bare nok at have den følelse, for det kunne det jo godt være, men det er ligesom at det duer ikke med den fantasi, hvis der ligesom ikke er et sikkerhedsstempel, der underbygger forestillingen om at jeg ændrer verden, jeg gør noget bedre."

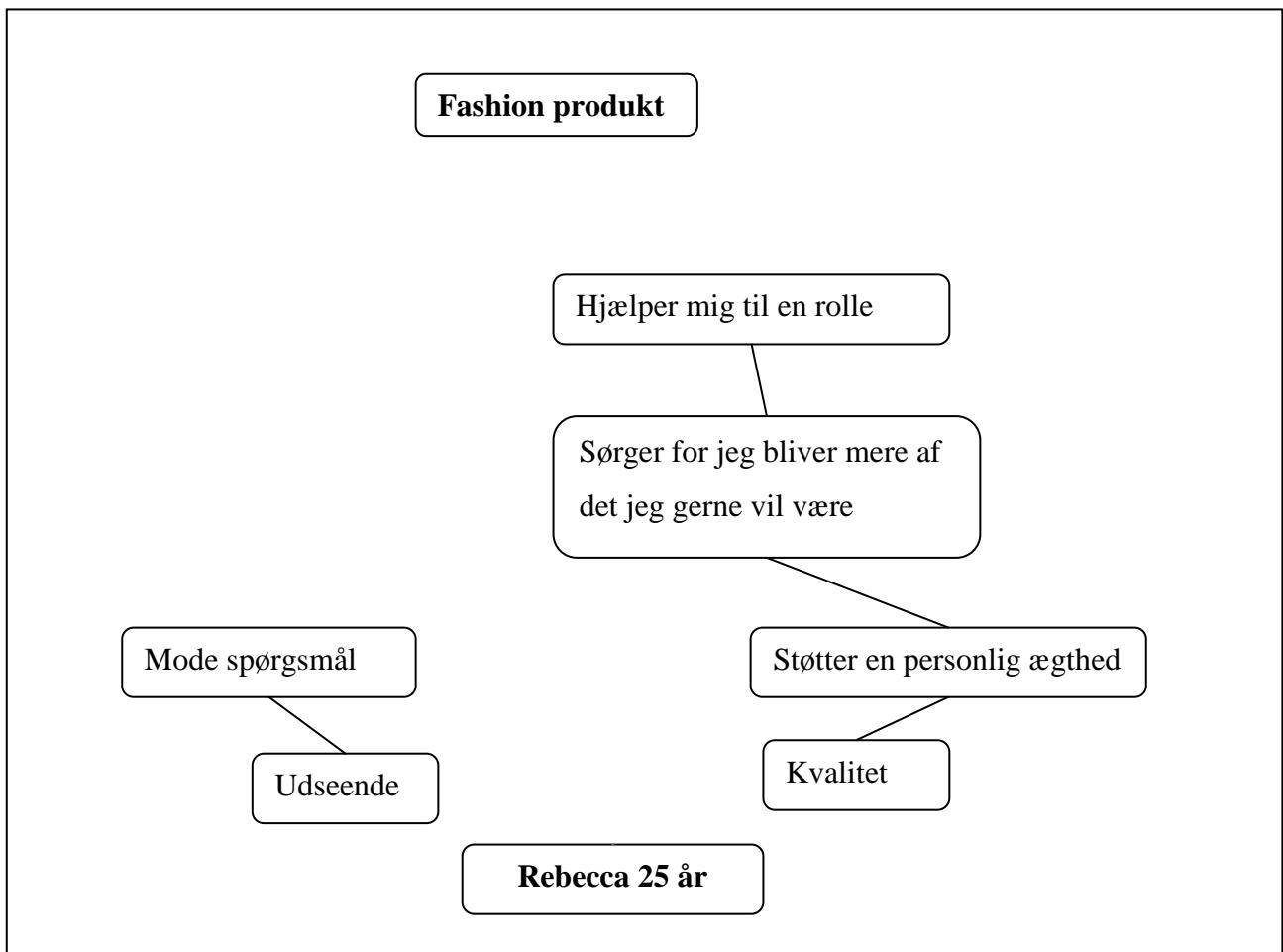
Line: "Hvilket projekt ville du så støtte? Altså ikke helt specifikt, men..."

Rebecca: "Det er sgu svært at sige, men jeg tror at det ville være et projekt som skulle give noget i mig, fordi jeg kan udelukke rigtig mange ufede ting der foregår i verden, hvor man kan sige – fuck, det er også synd for indiske syersker eller kaffebønder i Sydamerika eller et eller andet, men det bliver nødt til at være et projekt hvor jeg tænker, at det fandme bare ikke kan være rigtigt det her, og et eller andet jeg ikke kan gøre mig blind for, for der foregår rigtig meget ude i verden man kan gøre sig blind for...så det må være et projekt hvor jeg ikke bare kan skubbe det ud og lade som om det ikke findes, at det er noget jeg må gøre noget ved."

Line: "Hvorfor det?"

Rebecca: "Fordi...øhm...jeg tror det handler om den der trang til at hjælpe eller gøre noget. Det handler også om sig selv, at man er en person der handler, der gør noget. At hvis man ser noget der ikke er fair, der ikke er retfærdigt, så må jeg være én der gør noget."

## Fashion produkt:



Line: "Okay, så går vi videre. Du skal nu forestille dig at du skal ud at købe et fashion produkt, altså modetøj af en art, det kan være fra highstreet butikker eller noget...er du med på hvad jeg mener?"

Rebecca: "Ja."

Line: "Hvilke ting er så vigtige for dig, når du skal ud og købe sådan et produkt?"

Rebecca: "Det er vigtigt for mig at det jeg køber på en eller anden måde støtter op om den person jeg er, eller at det giver mig mulighed for at tro at den person jeg er, er noget mere af noget andet. Fordi jeg....hvis jeg køber fashion, så har jeg en eller anden forestilling om, at se mig selv i en eller anden situation i det her tøj eller tilbehør. Så derfor så underbygger det min person, eller min rolle. Og udover det, så er det selvfølgelig vigtigt at jeg synes at det er flot og ordentlig kvalitet."

Line: "Hvorfor?"

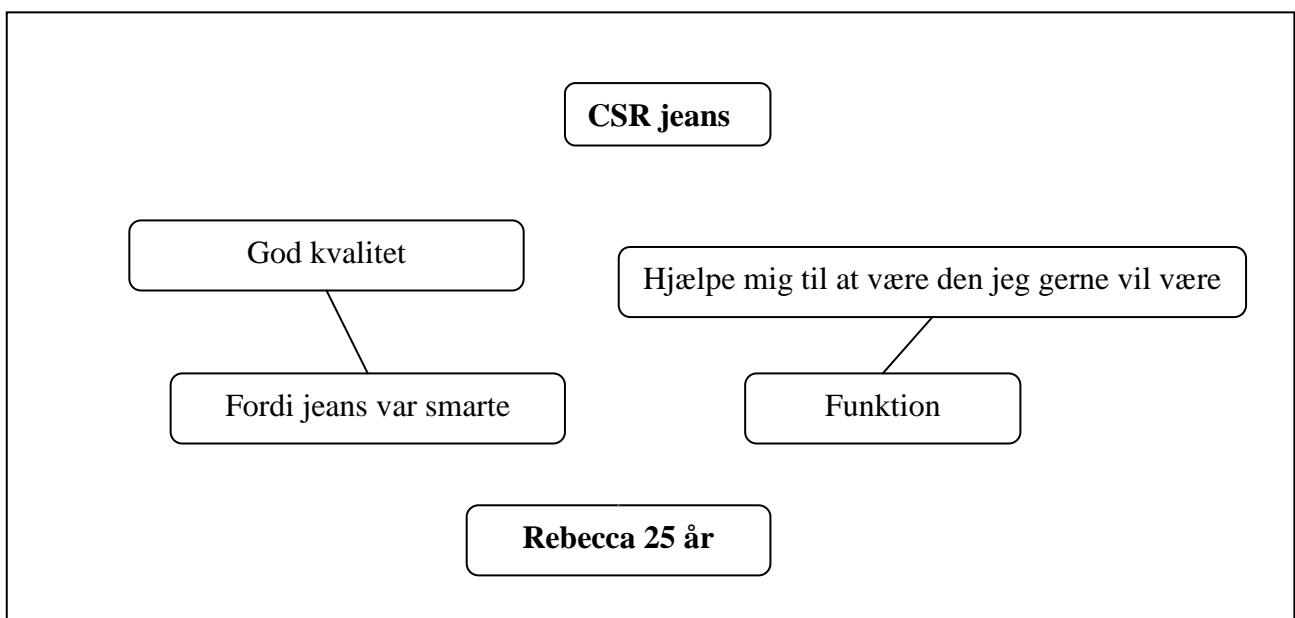
Rebecca: "Det med at det er flot, det er jo bare et modespørgsmål og det med kvalitet, det handler om at understøtte den ægthed, at den her rolle eller del af mig selv som jeg får ved at købe det her fashion og som på en måde muliggør at jeg kan træde ind og underbygge denne

her rolle eller del jeg ser mig selv i. Det har oftest noget at gøre med at jeg vil det her sted hen og at jeg næsten er der, men så skal det lige understøtte eller være med til at opbygge sådan som jeg gerne vil fremtræde.”

Line: ”Hvorfor skal det det?”

Rebecca: ”Det skal det fordi...fordi det er en måde jeg synes jeg ser ud på er vel også den måde man bliver mødt af andre, så lidt ”if you play the part you are the part”-agtigt, overfor andre, men det handler jo også om for mig, hvilke roller og konstellationer jeg træder ind i, så bliver jeg også...ja det lyder overfladisk, men det er ikke sådan ment, men man er jo også forskellig afhængig af hvilke mennesker man er sammen med og det er som om at accessories og tøj støtter op om den rolle som jeg er dør og muliggør at jeg bliver sådan som jeg gerne vil være, det er jo ikke fordi der er nogen der pålægger mig at være på en bestemt måde, det er jo noget jeg har lyst til.”

#### CSR Jeans:



Line: ”Ja, så er vi kommet til det sidste og det er, at du skal forestille dig at du skal købe et par jeans og de her jeans er CSR certificeret med det sociale aspekt igen. Hvilke overvejelser ville du så gøre dig i den kontekst, hvis du skulle købe sådan et par...og ville du overhovedet købe dem?”

Rebecca: ”Altså for det første går jeg ikke særlig meget i jeans, men det ville jeg godt, jeg ville godt købe et par jeans, men jeg tror umiddelbart ikke at det ville være min egen opfindelse at købe de jeans, for hvis jeg ville...den der aflastfølelse man kan få ved at købe CSR produkter eller støtte noget godtgørende, der tror jeg mere for mig, at jeg ville købe noget fairtrade mad og putte det ned i min indkøbskurv, eller også støtte nogle organisationer

direkte. Så det der med at købe nogle jeans, så skulle det være fordi det var lidt smart, fordi det så tilbød mig en eller anden rolle, ligesom vi snakkede om før med tøjet, at det på en eller anden måde have sådan en funktion. Så skulle jeg også synes at de var sindssygt fede og det er jo ikke noget, altså, det er jo ikke mig selv der ville finde på at de var fede, det ville være modebilledet...ikke fordi jeg er totalt fikseret om mode, overhovedet ikke, men det er man sgu alligevel...der er noget der er smart og noget der er usmart. Samtidig ville jeg ikke købe CSR jeans hvis det var sådan noget man skulle gøre, altså hvis alle gjorde det, så bliver jeg helt Rasmus Modsat, hvis det bliver sådan noget pop provinspigeagtigt."

Line: "Men hvorfor?

Rebecca: "Det med pop provinspige?"

Line: "Jamen det hele...hvorfor sådan...det med hvis det blev en trend, så ville du go with it?"

Rebecca: "Øhm...fordi at hvis det blev en trend, så ville det understøtte det jeg ville have ud af at købe de par bukser, så ville det være smart...så kunne man købe de bukser og så være smart. Men det skulle være en trend indenfor den del af samfundet som jeg synes jeg hører til. Altså netop ikke poppigerne eller Eurowoman-smarte duller, for sådan er jeg ikke, men...god kvalitet, lidt refleksive typer."

Line: "Men lad os forestille os at du køber jeans, ville du så vælge dem, frem for nogle andre jeans, hvis alt andet lige...kvalitet osv var ens, ville du så vælge dem frem for eksempel Acne jeans?"

Rebecca: "Hvis de sad lige godt."

Line: "hvis det hele var ens undtaget mærket."

Rebecca: "Øhm...ja og nej, lad os sige at det var Acne jeans der var det andet par jeans, så ville det for mig handle om, hvad det var for nogle jeans jeg skulle bruge, altså hvordan andre så på de jeans, fordi Acne er ligenu sådan lidt småsmarte, så hvis det nu var den lidt småsmarte københavnertige ting jeg havde brug for at putte på mig selv, men hvis de andre CSR jeans var smarte på en anden måde og det var dét jeg havde brug for, jamen så ville jeg købe dem."

Line: "Hvorfor?"

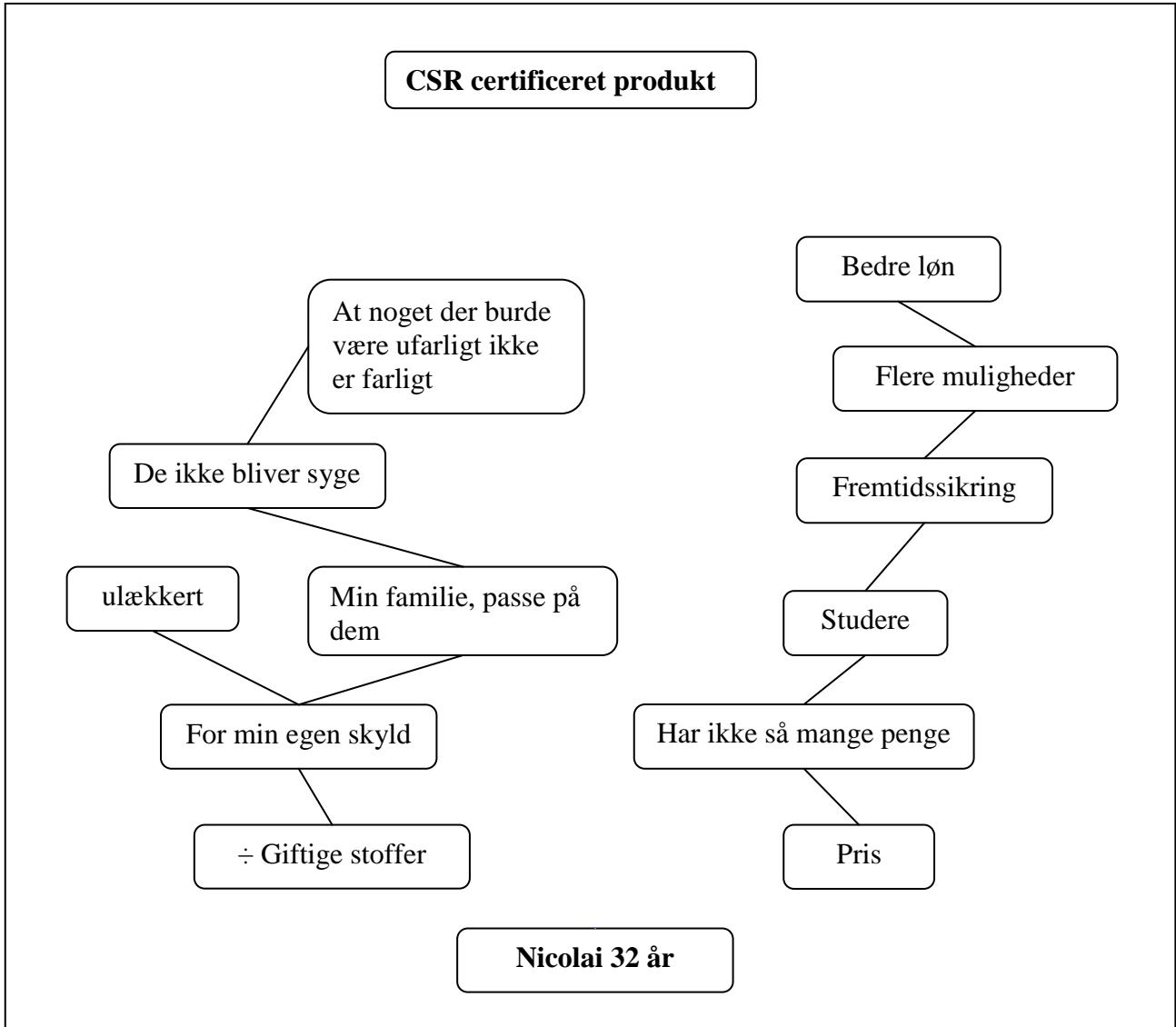
Rebecca: "Det er igen noget med den funktion det skal tjene. Det skal på én eller anden måde hjælpe mig i den rolle jeg prøver at skabe for mig selv og som andre kan se. Derfor bliver det nødt til at være nogle jeans som tilbyder en rolle som jeg finder attraktive og som jeg føler er en del af mig selv, men måske også underbygges ved de her jeans."

Line: "Okay. Jamen det var det, tak for det."

## Appendix 6 – Control Interviews

Consumer interview Nicolai 30 years old

CSR Certificeret produkt



Tina: Okay, du skal forestille dig at du skal ud og købe et produkt der er CSR orienteret og med CSR der mener vi et produkt der har fokus på det sociale enten at de ikke bruger børnearbejdere eller at arbejderne får en ordentlig løn og det har ordentlige forhold vi de f.eks. arbejder med forskellige kemikalier. Så hvis nu du skulle ud og købe sådan et produkt, hvad ville så være vigtigt for dig?

Nicolai: ..... uhm.... Det er svært at svare på det kommer jo lidt an på hvad det er for et produkt?

Tina: Jamen egentlig bare et produkt du skulle bruge i hverdagen f.eks. som forskellen fra et lignende produkt at forskellen var at dette produkt brandet sig på at det var socialt orienteret – et fysisk produkt du går ud og betaler penge for og tager med hjem.

Nicolai: Ja... uhm... at der ikke var giftige stoffer i selve produktet, det jeg også har det dårligt med er mineraler til elektronik, der har været mange dokumentarer fra Congo og andre steder lige som blod diamanter som er en overset ting jeg godt kan få en lidt dårlig smag i munden af – men for mig at se er svært at gøre noget ved. Jeg kan da godt regne ud at hvis det skulle gøres på en måde der var bedre for de lande og de mennesker så ville tingene være meget dyre, og hvor meget mere ville jeg betale for en mobiltelefon? Så der må jeg nok indrømme at pris er afgørende at det er begrænset hvor meget mere jeg er villig til at betale når det kommer til stykket.

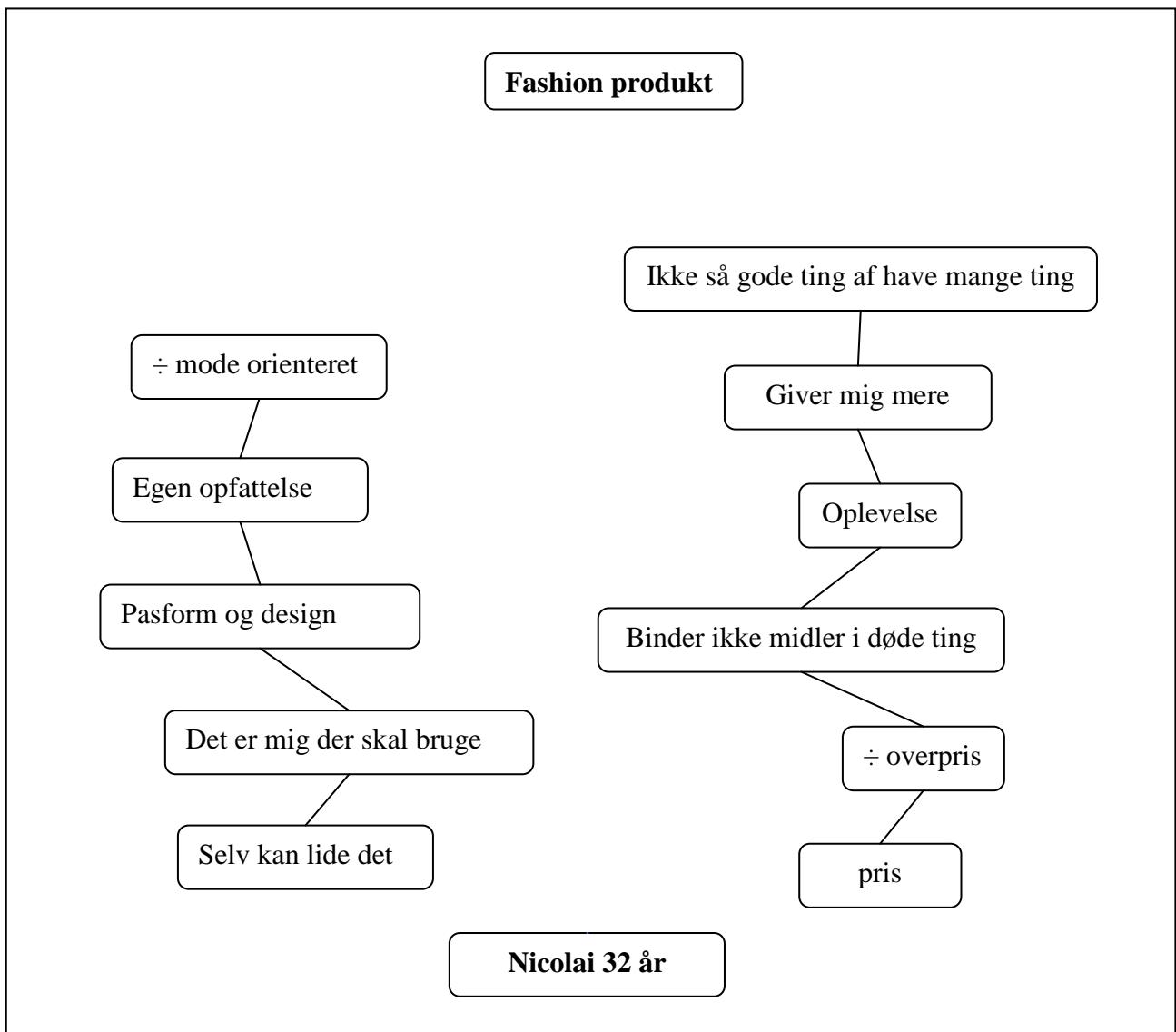
Tina: Kan du nævne andre ting?

Nicolai: .... Hmm... nej ikke rigtig.

Tina: Så pris og ikke giftige stoffer er de vigtigste for dig?

Nicolai: Ja

## Fashion produkt:



Tina: Jamen så går vi videre med de 2. Så hvis vi nu kigger på de giftige stoffer, hvorfor er det så vigtigt at der ikke er giftige stoffer i produktet?

Nicolai: jamen det er jo for min egen skyld når jeg bruger produktet, jeg synes at det er ulækkert når man bruger produktet.

Tina: Hvorfor?

Nicolai: Man skal selvfølgelig ikke tænke for meget over det, får så ville man nok ikke kunne bruge så mange ting, men altså det er lidt klamt de kemikalier der bliver brugt. Men det er for min egen skyld i forhold til at jeg og min familie.

Tina: Hvorfor?

Nicolai: Jamen de kan blive syge af noget som umiddelbart ser ufarlig ud kan være farligt.

Tina: Okay, hvis vi så tager pris, hvorfor er det så vigtigt for dig?

Nicolai: Jamen fordi jeg ikke har så mange penge.

Tina: Hvorfor?

Nicolai: Hvorfor jeg ikke har så mange penge?

Tina: Ja.

Nicolai: Fordi jeg ikke arbejder så meget fordi at jeg er studerende. Det gør selvfølgelig at man jo bedre tillade sig at, synes jeg, at umh... handle bevidst eller bæredygtigt hvis man har de økonomiske midler til at gøre det...

Tina: Hvorfor?

Nicolai: jamen det er jo ikke fordi at jeg er uenig i CSR, men jeg køber da altid buræg i Netto og min ven går helt amok, han vil altid købe de frilandske økonogiske æg, og det er jo ikke fordi at jeg er uenig, men jeg har bare ikke pengene, og jeg ville være mere tilbøjelig til at skifte adfærd når jeg ikke er økonomisk presset.

Tina: Hvorfor?

Nicolai: Mit parameter ligger bare meget på pris i kraft at min økonomiske situation.

Tina: Hvorfor?

Nicolai: Jamen, fordi at jeg studerer.

Tina: Hvorfor?

Nicolai: Jamen for at få en fremtidssikring, så kan jeg tjene flere penge.

Tina: Hvorfor?

Nicolai: Jamen så jeg får mere frihed til at gøre de ting jeg gerne vil.

Tina: Hvorfor?

Nicolai: Fordi jeg godt kan lidt at gøre som jeg vil.

Tina: Hvorfor?

Nicolai: Fordi jeg ikke gider være afhængig af andre

Tina: Hvorfor?

Nicolai: ... uhm... Fordi at jeg gerne vil være mig selv....

Tina: Okay, det var så den første, så går vi tilbage til udgangspunktet, og du skal nu forstille dig at du skal ud og købe et fashion produkt, og med det mener vi et produkt du ville kunne købe på high street. Er du så med på hvilket produkt der er tale om?

Nicolai: Ja.

Tina: Okay, hvad ville så være vigtig for dig?

Nicolai: Jeg køber ikke ting for at andre skal kunne lide dem, jeg køber dem for mig selv. Så jeg er nok den helt forkerte at spørge, for jeg bryder mig ikke om at have ting der er overpriced, så pris er helt sikkert en vigtig ting....

Tina: Hvad er ellers vigtig for dig?

Nicolai: hmmm, jamen at jeg selv kan lige det.

Tina: andet?

Nicolai: hmmm.... Nej, synes prisen, den er bare altafgørende,jeg vil heller brugene pengene på oplevelser.

Tina: Hvorfor ?

Nicolai: Fordi jeg hellere vil bruge pengene på oplevelser?

Tina: ja

Nicolai: Jeg synes det giver mig mere, jeg er ikke så god til ting. Jeg er meget lidt materialistisk.

Tina: Hvorfor?

Nicolai: Jamen jeg har ikke lyst til at binde mig til ting, vil heller ud at opleve noget det giver mig mere...

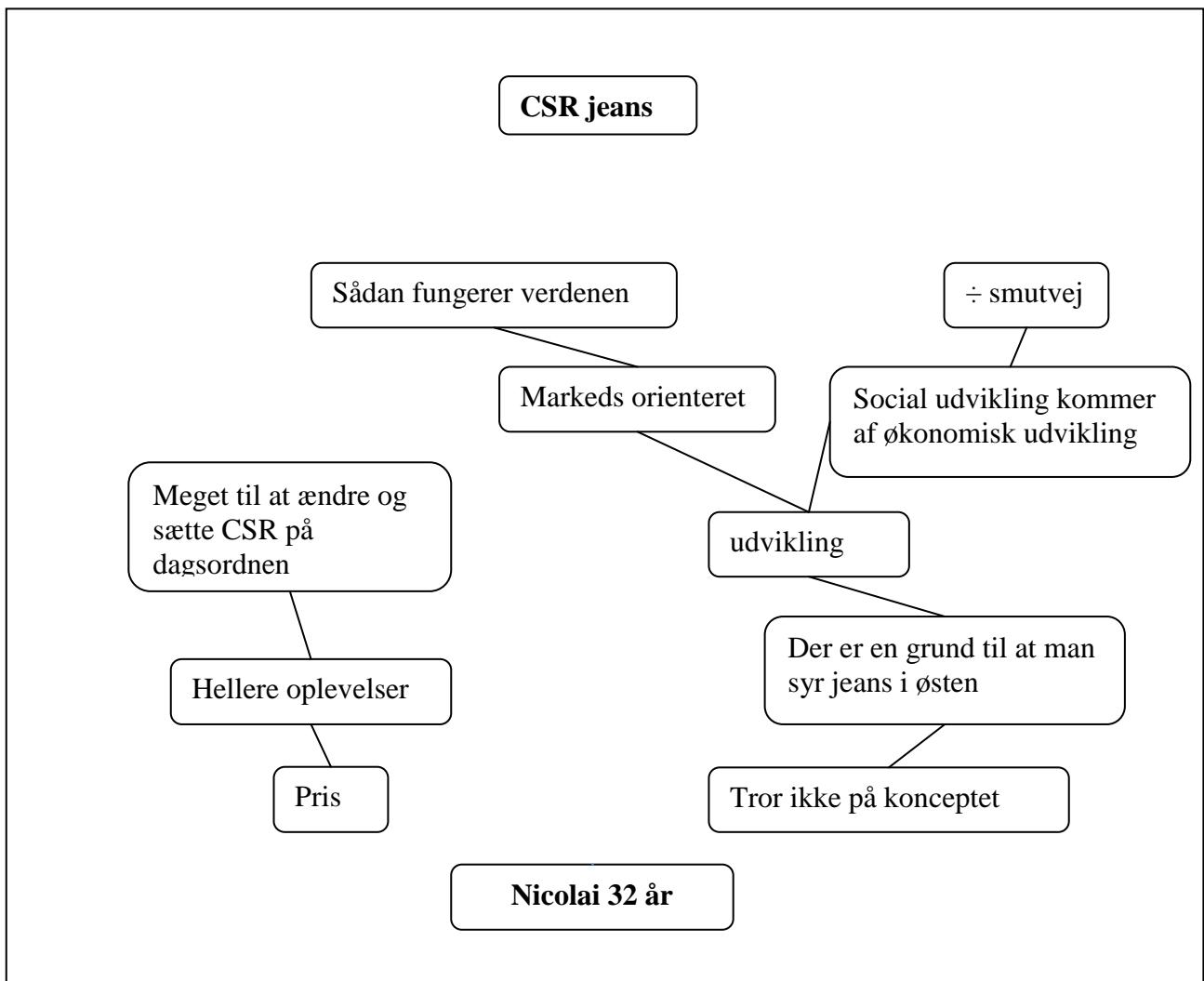
Tina: Okay, hvis vi så skal tage den anden ting der var vigtig for dig, at du selv skal kunne lige det. Hvorfor er det så vigtigt?

Nicolai: jamen jeg går mere op i ... uhm... fordi at uhm... fordi at det er mig der skal bruge det. Det er ikke andre der skal bruge det. Så er det jo vigtig at jeg har det godt med det jeg køber, ud fra min egen opfattelse.

Tina: Hvorfor?

Nicolai: Jamen jeg vil jo ikke købe noget jeg ikke bryder mig om...

## CSR jeans:



Tina: Okay, så tager vi den sidste. Her skal du forstille dig at du skal ud og købe et par jeans der er CSR orienteret, de brander sig selv på at det tager et socialt ansvar, hvad ville så være vigtigt for dig?

Nicolai: wow... alle mine jeans er lavet i kinesiske ssweatshops.... Det er ikke så godt...

Tina: Så hvad ville så være vigtigt hvis du skulle ud og købe sådan et par jeans?

Nicolai: Jamen hvad hedder det.. uhm... jeg køber det jeans som jeg køber, jeg kommer til at lyde som sådan en nærrigrøv, jeg køber dem i bangkok til 40 kr. stykket fordi at jeg ikke gider bruge 600 kr. stykket. Så igen har det noget med de økonomiske midler at gøre, at jeg vil ikke betale det dobbelte som jeg tror at det vil koste for at et par jeans blev produceret under bedre arbejdsforhold.

Tina: okay så pris er igen vigtig.

Nicolai: ja, og for at være helt ærlig, så bliver det også lavet samme sted som det andre og der er meget tilbage at ønske om hvordan de bliver fremstillet. Som man da ikke har lyst til at tænke på.

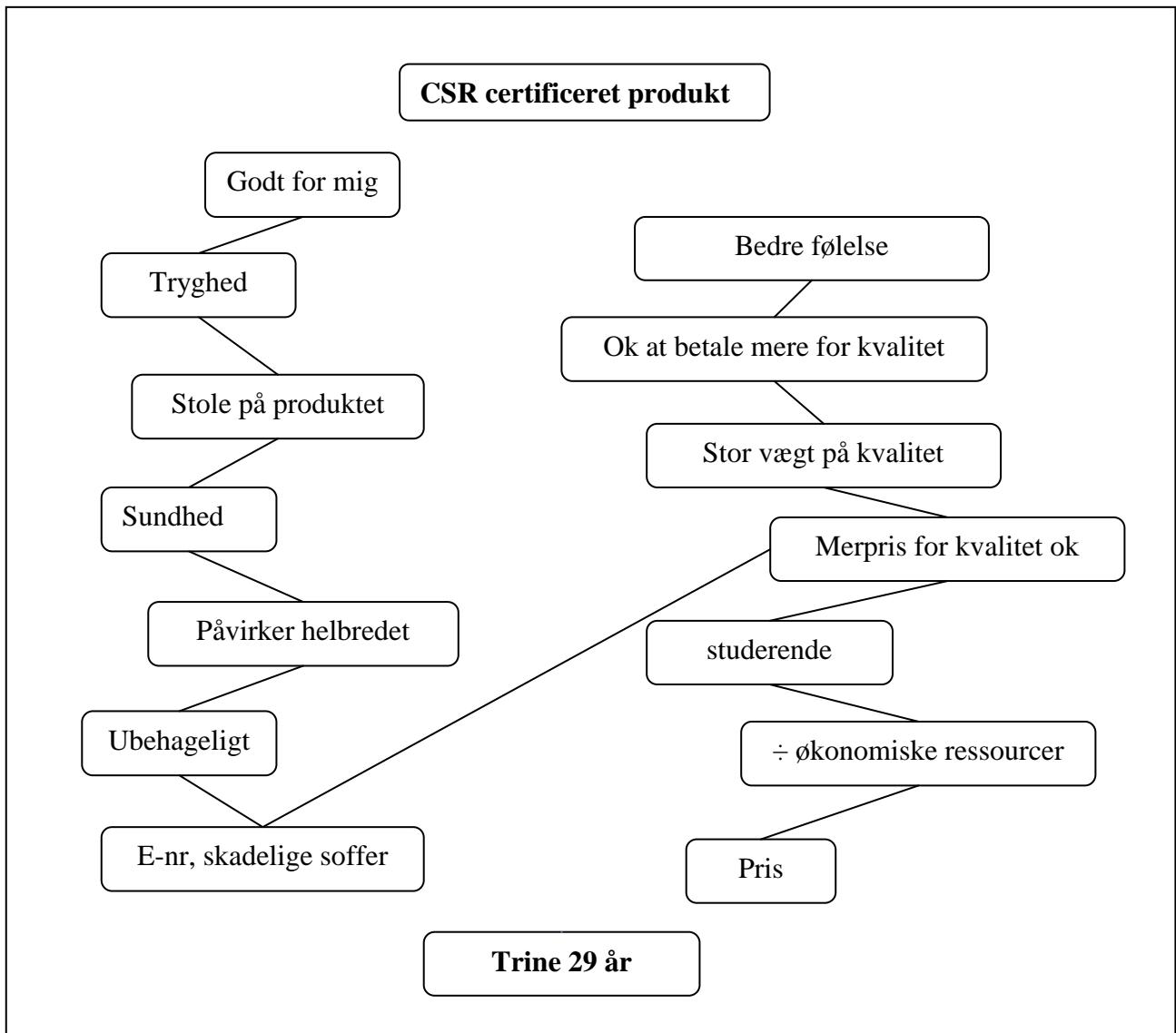
Tina: Hvorfor?

Nicolai: Jamen der er jo en grund til at man syr jeans i Vietnam og ikke i Danmark. Det har også noget med udvikling at gøre fordi uanset hvordan man vender og drejer det så kommer social udvikling af økonomisk udvikling, og det tror jeg ikke der er nogen smutveje igennem. Men jeg ser det kun ske på den måde og det er selvfølgelig meget markedsorienteret og måske kynisk og koldt men sådan fungerer verden jo... Og jeg tror der skal rigtig meget til før at CSR bliver et parameter for mig.. det gør mig måske til et dårligt menneske...

Tina: Tak det var så det...

## Consumer interview Trine 29 years old

CSR certificeret produkt:



Tina: Så til at starte med skal du forstille dig at du skal ud og købe et produkt der er socialt orienteret, og med det mener vi at produktet brander sig på at tage et socialt ansvar som bedre arbejdsforhold og lønninger til deres produktionsmedarbejdere. Hvad ville så være vigtig for dig hvis du skulle købe sådan et produkt?

Trine: Det ved jeg ikke... uhm.... Det er ikke fordi at jeg tænker så meget over det når jeg erude at handle, selvfolgtelig kan jeg godt finde på at købe fair trade, men det er nok mere funktionen af selve produktet der er vigtigst. Så jeg kigger mere på om det er økologisk, E-nr., og andre ting omkring indholdet og funktionen, så også kvaliteten, og prisen og nok også emballagen at jeg går efter noget der ser mere indbydende ud eller rent ud.

Tina: Hvad er så de 2 vigtigste ting?

Trine: I øjeblikket er jeg er meget fokuseret på E-nr. i mad og prisen selvfølgelig.

Tina: Hvis vi så starter med E-nr. Hvorfor er det så vigtig for dig?

Trine: Fordi at jeg synes at det er ubehageligt at vores madvare er fyldt med en masse ting der kan påvirke vores helbred rigtig meget.

Tina: Hvorfor det?

Trine: Fordi at jeg går op i sundhed, jeg vil hellere købe produkter der ikke indeholder alt muligt at jeg kan stole produktet og hvad der er i.

Tina: Hvorfor det?

Trine: Hvorfor at jeg skal kunne stole på produktet? Jamen det giver mig en form for tryghed at jeg kan stole på det jeg køber at det er godt for mig.

Tina: Hvis vi så tager prisen, hvorfor er den så vigtig?

Trine: Jamen altså jeg er studerende, så mit rådighedsbeløb er ikke det store så selvfølgelig er prisen vigtig for mig. Der er nogen ting jeg lægger mere vægt på, og der er prisen måske lidt højre.

Tina: Hvorfor det?

Trine: Jamen vil gerne betale mere for kvalitet?

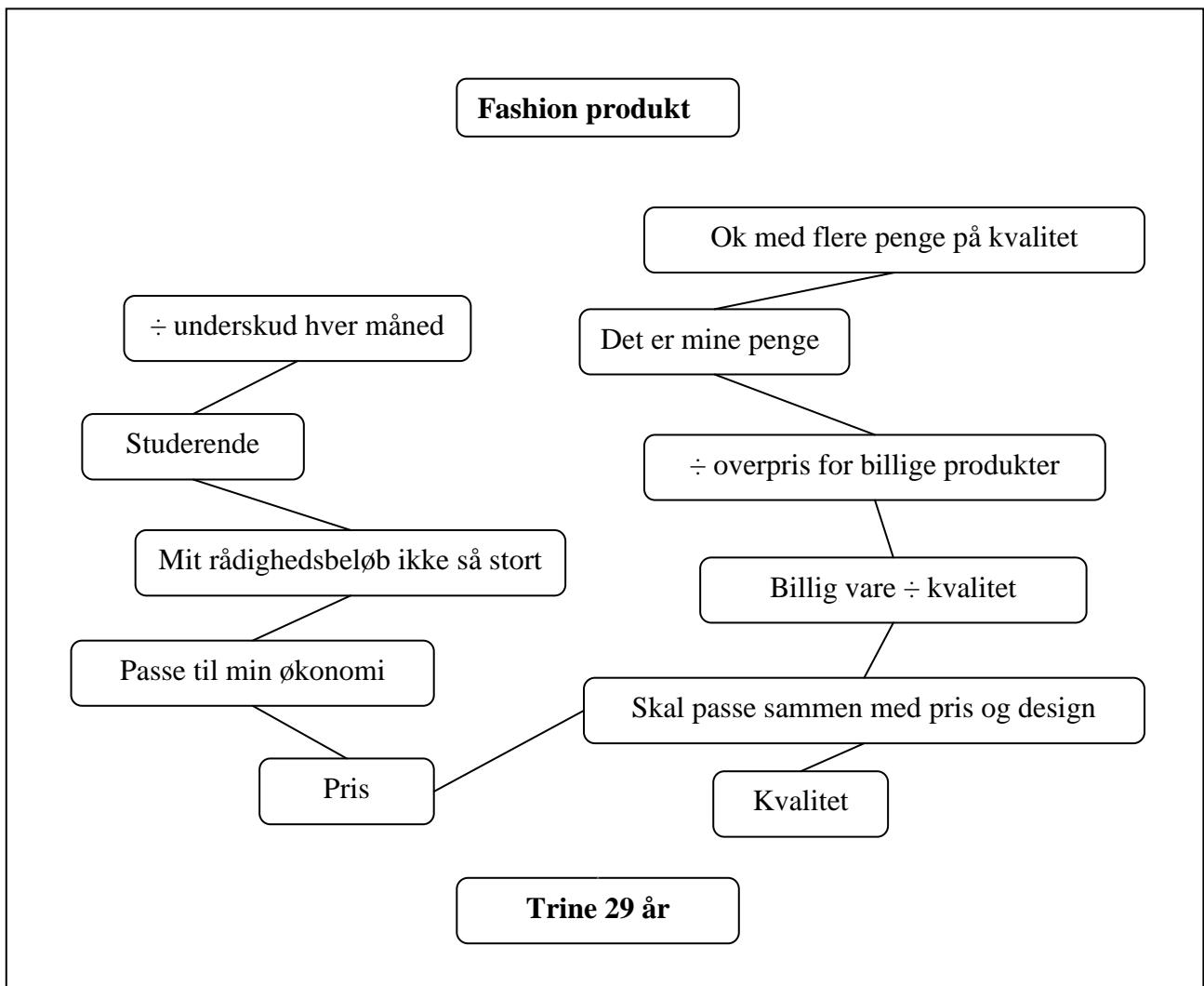
Tina: Hvorfor det?

Trine: Vil gerne betale en merpris for kvalitet, og det koster nok bare mere at producerer og det lægger jeg stor vægt på. Jeg synes der er stor forskel på det billige vare og dyre vare så det er okay det koster mere.

Tina: Hvorfor det?

Trine: Hvorfor det er okay? Jamen der er bare nogen vare jeg vægter mere end andre og dem er jeg villig til at betale mere for. Jeg ved ikke engang hvad jeg lige skal nævne, men det er noget jeg føler giver mig en bedre følelse der har en højre kvalitet og vælger derfor andre vare fra der ikke er så god kvalitet. Det handler måske også om branding og de har været gode til at brande deres kvalitet.

## Fashion produkt:



Tina: Ja, så går vi videre. Nu skal du forstille dig at du skal ud og købe en fashion produkt, og med det mener vi et produkt du kan købe på high street. Er du så med på hvilken produkt vi taler om?

Trine: Ja.

Tina: Hvad ville så være vigtig for dig?

Trine: uhm... jamen igen pris, kvalitet og design. Og... ja det er vil det... det er vil det vigtigste.

Tina: Hvad ville være de 2 vigtigste.

Trine: jamen jeg synes det er svært at skille dem ad, designet går jeg efter hvis det er noget der tiltaler mig, men kvaliteten skal jo være efter prisen... men ja pris er også ret vigtig hvis det skal munde ud i et køb, så i den sidste ende er pris nok det vigtigste og kvalitet.

Tina: Hvis vi så tager pris, hvorfor er det så vigtig?

Trine: jamen den skal passe til mig.

Tina: Hvorfor?

Trine: Jamen igen, mit rådighedsbeløb, hvad har jeg råd til at bruge, hvis det er dyrt skal det virkelig være et produkt der tiltaler mig, eller ved jeg at jeg ikke har råd til det.

Tina: Hvorfor det?

Trine: Hvorfor jeg ikke har råd til det? Jamen fordi at jeg ikke gider have underskyd hver måned fordi at jeg vil købe produkter jeg ikke har råd til.

Tina: Det er fair nok. Og kvaliteten, hvorfor er den vigtig?

Trine: Jamen den skal passe til prisen.

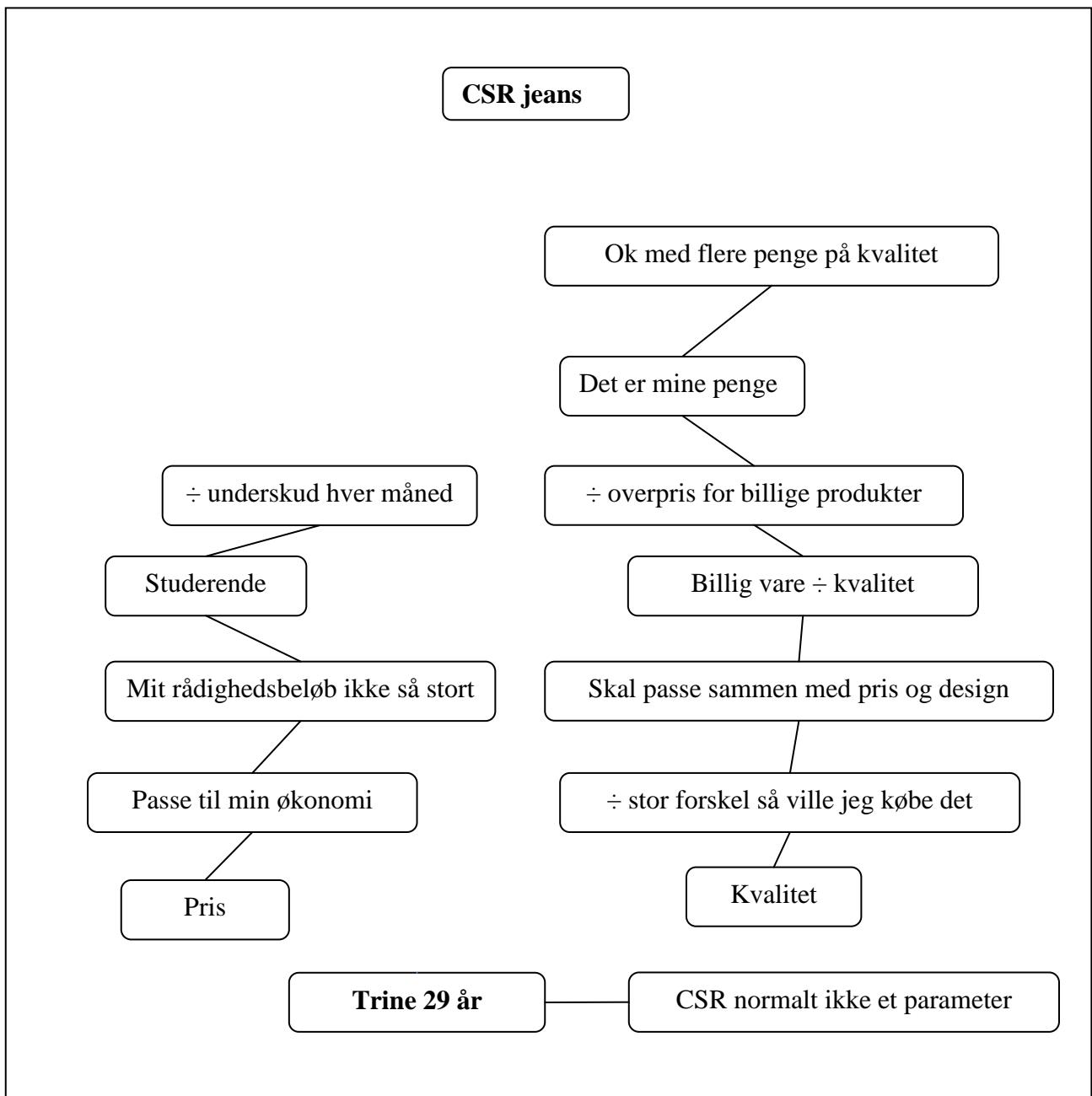
Tina: Hvorfor det?

Trine: Jamen altså, selvfølgelig hvis det er en billig var kan jeg nok ikke forvente at kvaliteten er høj, men jeg gider ikke betale en overpris på en vare jeg føler er billig produceret, så pris og kvalitet skal følges ad hvis det skal være noget jeg gider købe.

Tina: Hvorfor?

Trine: Jamen ellers føler jeg ikke at jeg får det for mine penge som jeg føler jeg burde. Så vil jeg hellere købe ordentlig kvalitet der kan holde.

## CSR jeans:



Tina: Ja, så tager vi den sidste, og der skal du forstille dig at du skal ud og købe et par jeans, og forskellen fra andre jeans er at de brander sig på at de er CSR orienteret, hvad ville så være vigtig for dig?

Trine: Når jeg skal ud og købe et par jeans, jamen selvfølgelig hvis jeg står med 2 par jeans og de ene brandet sig på at de var CSR orienteret og at prisen var den samme eller der var en meget lige forskel og kvaliteten var den samme, så kunne jeg godt vælge det der var CSR orienteret, men det er ikke noget jeg ellers tænker meget over, det er ikke et parameter jeg går ud og vælger produkter. Men det er måske fordi at jeg ikke falder over det når jeg handler, så

hvis jeg så det mere ville det måske vægte mere hos mig. Men ellers så igen de samme ting som med fashion produktet pris og kvalitet.

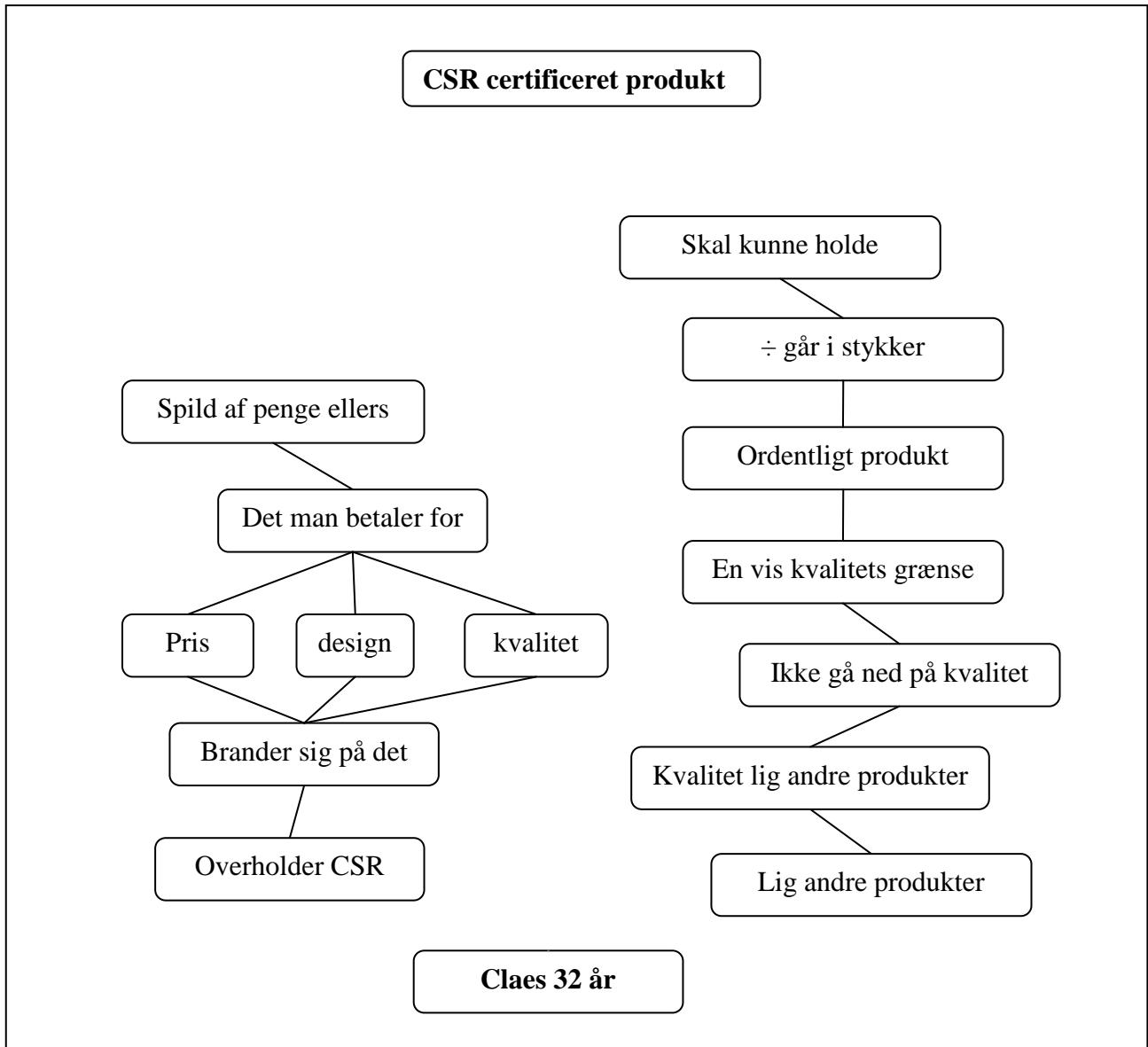
Tina: Så der er ikke andre ting der ville være forskellig fra fashion produktet?

Trine: Nej, ikke på nuværende tidspunkt, måske hvis der kom mere fokus på CSR og når jeg fik et større rådighedsbeløb, men ikke nu.

Tina: Okay, tak for det.

## Consumer interview Claes 32 years old

CSR certificeret produkt:



Tina: Først skal du forstille dig at du skal ud og købe et produkt der brander sig på at være CSR orienteret og med det mener vi et produkt der tager et socialt ansvar så som bedre arbejdsforhold, løn, ikke anvende børnearbejdere m.v. Hvad ville så være vigtig for dig? Det kan være alt muligt der relatere sig til produktet.

Claes: at jeg er sikker på at de overholder det de lover, og at produktet lever op til andre produkter, så kvaliteten er den samme. Prisen gør ikke så meget, jeg ville gerne betale mere for det hvis det var.

Tina: Ja, andre ting?

Claes: Nej

Tina: Hvad ville så være vigtigst?

Claes: At det overholder det de lover og at produktet lever op til lignende produkter.

Tina: Hvis vi så starter med at de overholder CSR delen, hvorfor er det så vigtigt?

Claes: Jamen, det er det de brander sig på, og hvis jeg ikke skal gå ned på kvalitet, design og andre ting, så skal jeg være sikker på at de overholder det de lover.

Tina: Hvorfor?

Claes: Jamen, det er det jeg evt. kommer til at betale mere for, eller går ned i kvalitet på, ikke nødvendigvis.. men....

Tina: Hvis vi så tager den anden, at de skal være lige som andre produkter, hvorfor er det så vigtigt?

Claes: Det er vigtigt fordi at, hvis jeg skal have en sammenligneligt produkt, så skal kvaliteten gerne stemme overens med andre produkter i samme kategori.

Tina: Hvorfor det?

Claes: Det er vigtigt fordi at jeg vil ikke gå alt for meget ned på kvaliteten i forhold til en tilsvarende produkt.

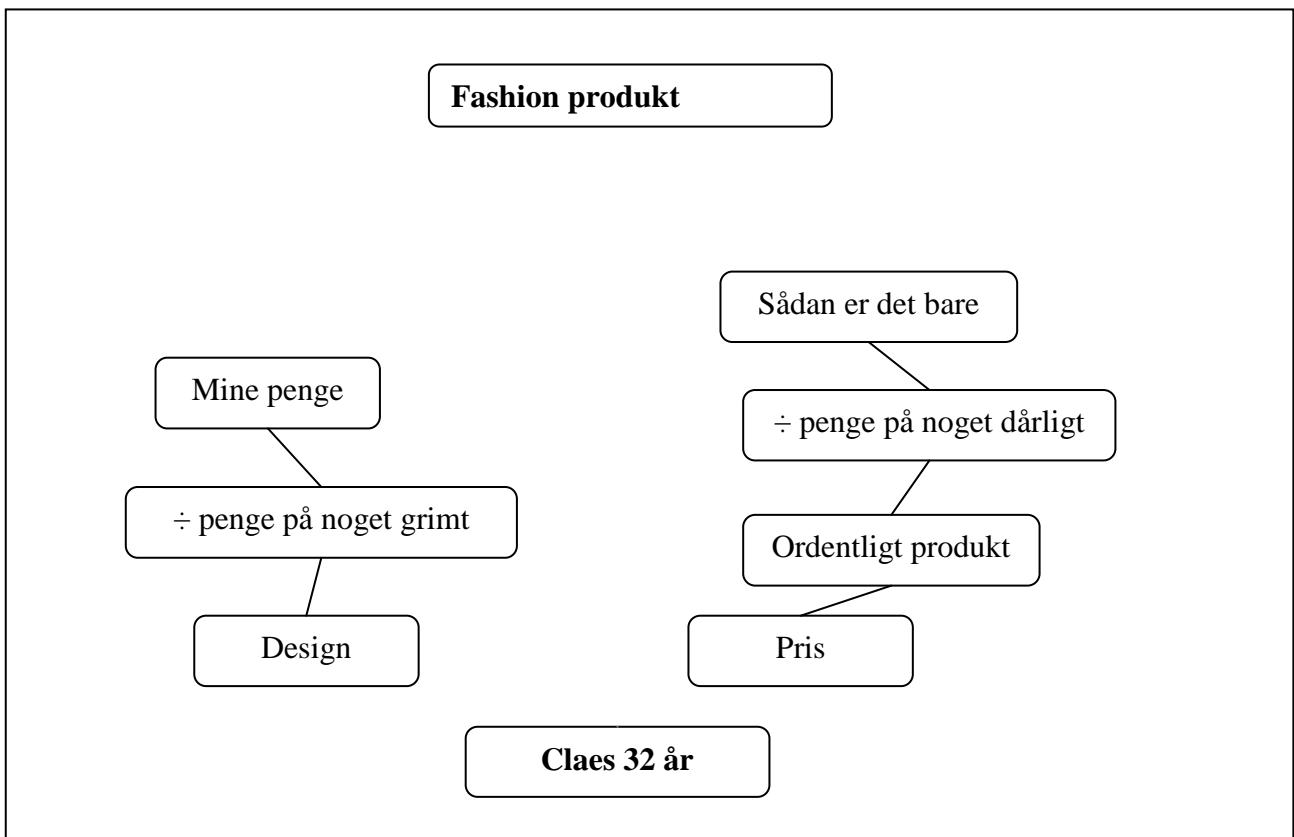
Tina: Hvorfor?

Claes: Jeg har en vis kvalitetsgrænse, det skal ikke være et lorte produkt, det skal være noget ordenligt.

Tina: Hvorfor det?

Claes: Jeg gider ikke købe noget der går i stykker, jeg gider ikke skulle ud og købe noget igen om 1 måned.

**Fashion product:**



Tina: Ja, så går vi videre til næste. Her skal du forstille dig at du skal ud og købe en fashion produkt, og med det mener vi et produkt du kan købe på high street. Hvad ville så være vigtigt for dig?

Claes: Åh...Design... design og pris. Det er sådan det...

Tina: Hvorfor er design vigtig?

Claes: Fordi at jeg ikke gider bruge penge på noget jeg synes er grimt.

Tina: Hvorfor det?

Claes: Hvorfor jeg ikke gider bruge penge på noget grimt?

Tina: Ja.

Claes: Fordi at det er mine penge, det er dem jeg har tjent.

Tina: Prisen, hvorfor er den vigtig.

Claes: Jeg vil have en ordentligt produkt når jeg skal ud og købe et, pris og kvalitet skal hænge sammen.

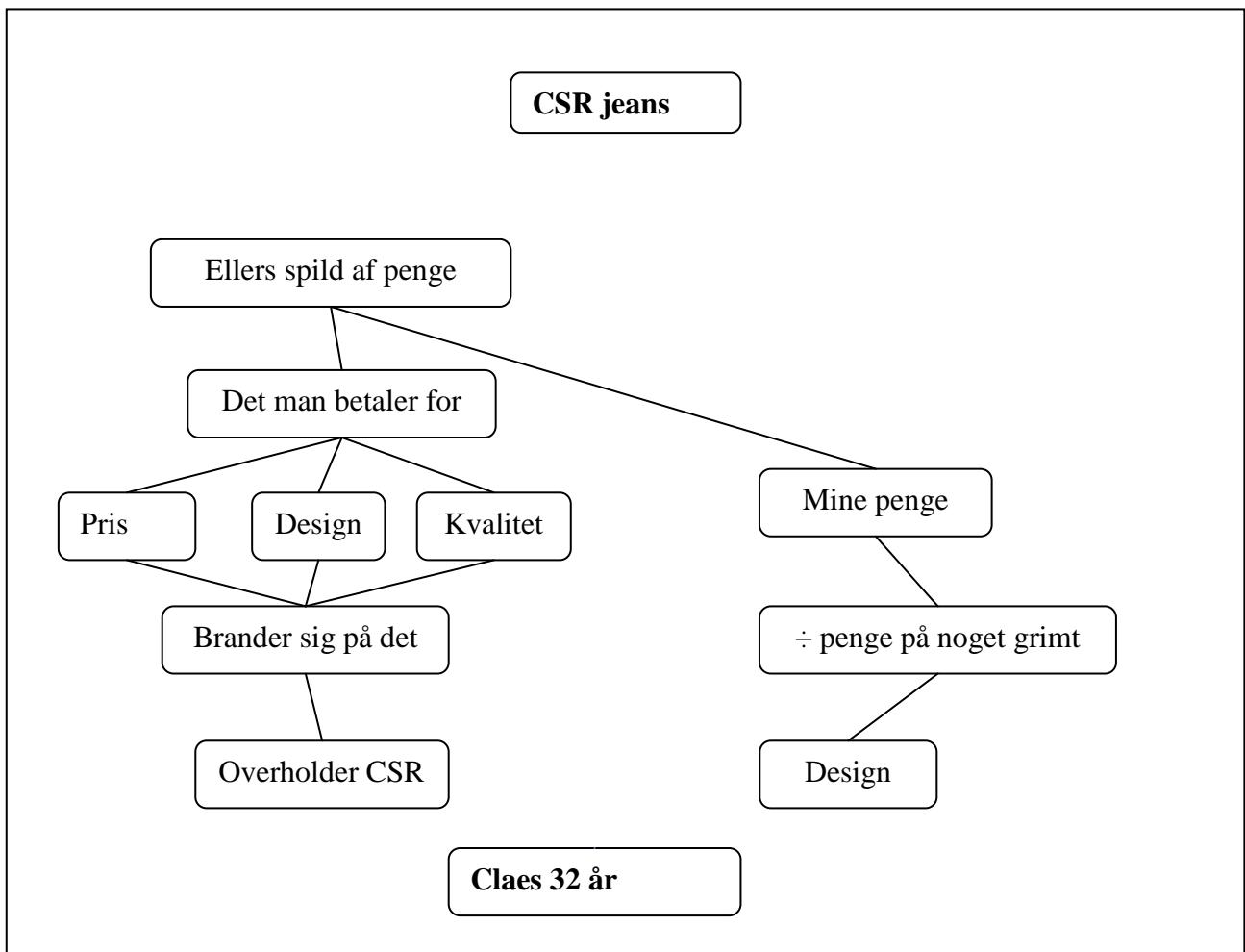
Tina: Hvorfor det?

Claes: Fordi at jeg ikke gider give alt for mange penge for noget dårligt.

Tina: Hvorfor det?

Claes: Sådan er det bare. Jeg ved ikke lige hvordan jeg skal forklare den...

## CSR jeans:



Tina: Jamen, så går vi videre til den næste, her skal du forstille dig at du skal ud og købe et par CSR jeans, dvs. det der er til forskel fra andre er at de brander sig på at være CSR orienteret. Hvad ville så være vigtigt for dig? Det kan sagtens være nogle af de ting du allerede har sagt i forhold til de andre.

Claes: At man er sikker på at de overholder CSR og så design igen.

Tina: Er det de 2 ting. Og er det de samme ting som før.

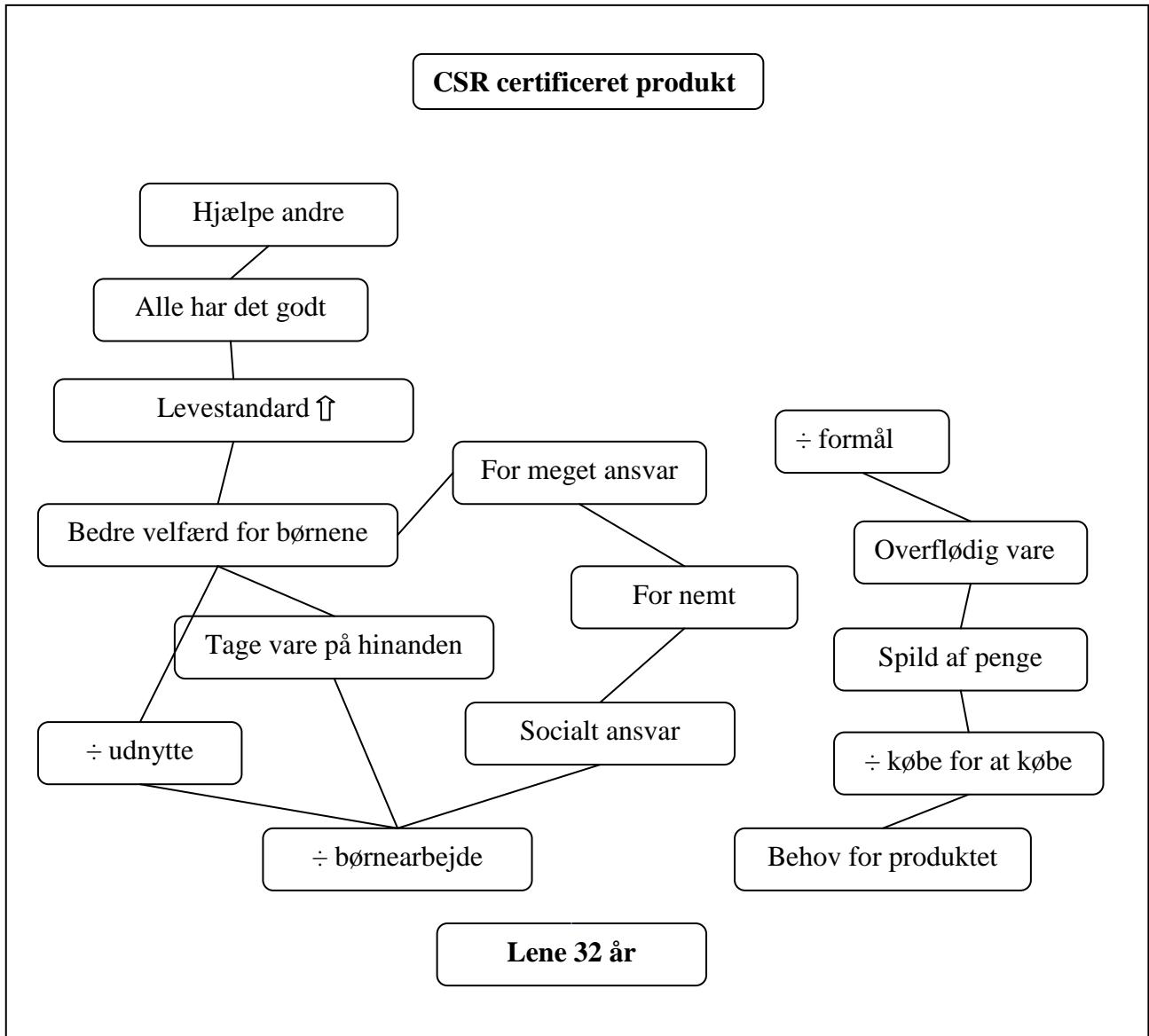
Claes: Ja.

Tina: Okay, er der noget der ville være anderledes i forhold til de ting du har svaret omkring de 2 ting, når vi nu snakker jeans?

Claes: Nej, det ville være de samme ting.

## Consumer interview Lene 32 years old

CSR certificeret produkt:



Tina: Du skal forstille dig at du skal ud og købe et CSR certificeret produkt, og med det mener vi et produkt der brander sig på at tage et socialt ansvar, så det kan være alt fra gode arbejdsforhold, til ikke at anvende børnearbejdere. Hvad ville så være vigtig for dig?

Lene: At det ikke brugt børnearbejde, men før jeg ville gå ud og købe et produkt, skulle det være noget jeg havde behov for og det havde de funktioner det nu skulle have.

Tina: er der andre ting?

Lene: Nej ikke sådan lige umiddelbart.

Tina: Hvis vi nu tager børnearbejdere, hvorfor er det så vigtigt at de ikke bruger børnearbejdere?

Lene: Det har noget af gøre med det sociale ansvar og at man tager være på de her personer at man ikke udnytter dem.

Tina: Hvorfor at de ikke bliver udnyttet?

Lene: Det sociale ansvar er vigtigt fordi vi skal sørge for at de for et bedre velfærd, for alle, ikke kun børnene. Jeg tror at velfærden er bedre i et land der ikke behøver at udnytte børn til at arbejde.

Tina: Hvorfor er det vigtigt?

Lene: At levestandarden er god i de sociale lande.

Tina: Hvorfor er det vigtigt?

Lene: Fordi at der er masser af rigdom i denne her verden, men vi skal alle sammen have det godt og hjælpe hinanden.

Tina: At de ikke må udnyttes, hvorfor er det vigtigt.

Lene: Jamen, børn har svære ved at sige fra og stå imod ting, og det synes jeg er forkert at udnytte, det er for meget at give børn det ansvar at skulle hjælpe deres familie, det handler igen om bedre velfærd.

Tina: Så var der behøvet for produktet, hvorfor er det vigtigt?

Lene: jamen jeg køber ikke noget bare for at købe, behøvet skal være der.

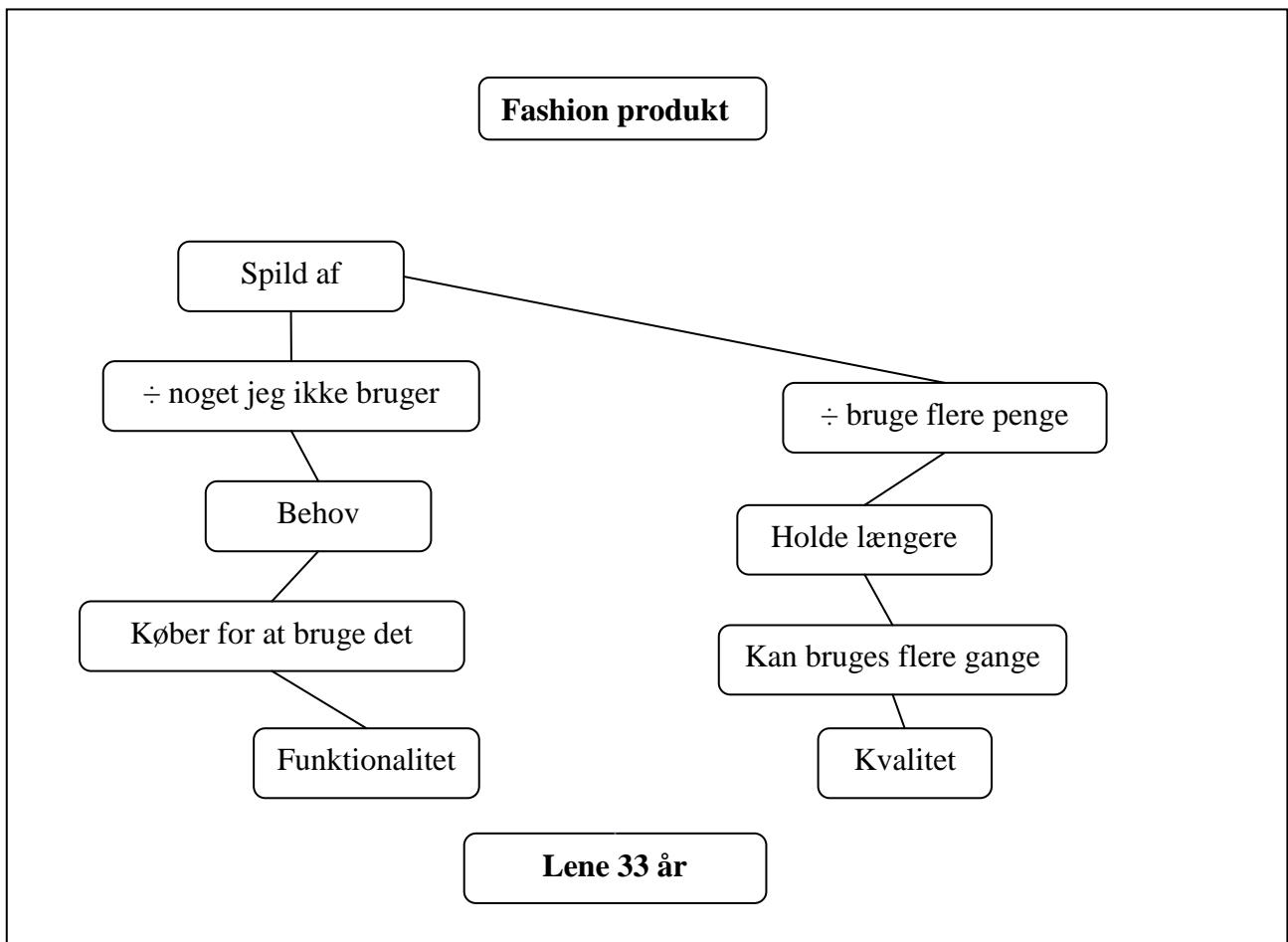
Tina: Hvorfor det?

Lene: Jamen det er spild af penge.

Tina: Hvorfor det?

Lene: jamen, så kommer produktet til at blive en overflødig vare og det er der jo ingen grund til bare at forbruge for forbrugets skyld.

## Fashion produkt:



Tina: Ja, men så tager vi den næste situation. Her skal du forstille dig at du skal ud og købe et fashion produkt, og med det mener vi et produkt du kan købe på high street. Hvad ville så være vigtig for dig?

Lene: Det vil være funktionaliteten og prisen, og behovet.

Tina: Hvilken af de 2 er vigtigst for dig?

Lene: Prisen og funktionaliteten.

Tina: Hvorfor er funktionen vigtig for dig?

Lene: Jamen hvis jeg skal købe et produkt skal det være for at bruge det. Der skal være et behov for produktet, det skal kunne bruges til noget, det skal ikke bare købes for at købes.

Tina: Hvorfor det?

Lene: Jamen jeg vil ikke købet et produkt hvis ikke jeg skal bruge det.

Tina: Hvorfor det?

Lene: Det er spild af penge.

Tina: Hvorfor er prisen så vigtig for dig?

Lene: Det hænger lidt sammen med behovet, for hvis behovet er der og det er god kvalitet, så må det godt koste lidt mere.

Tina: Hvorfor er det vigtigt?

Lene: Det er nok mere kvaliteten der er vigtigere end prisen, må jeg ændre det.

Tina: ja det må du gerne, hvorfor er kvaliteten vigtig?

Lene: Jamen så kan jeg bruge det flere gange hvis kvaliteten er god.

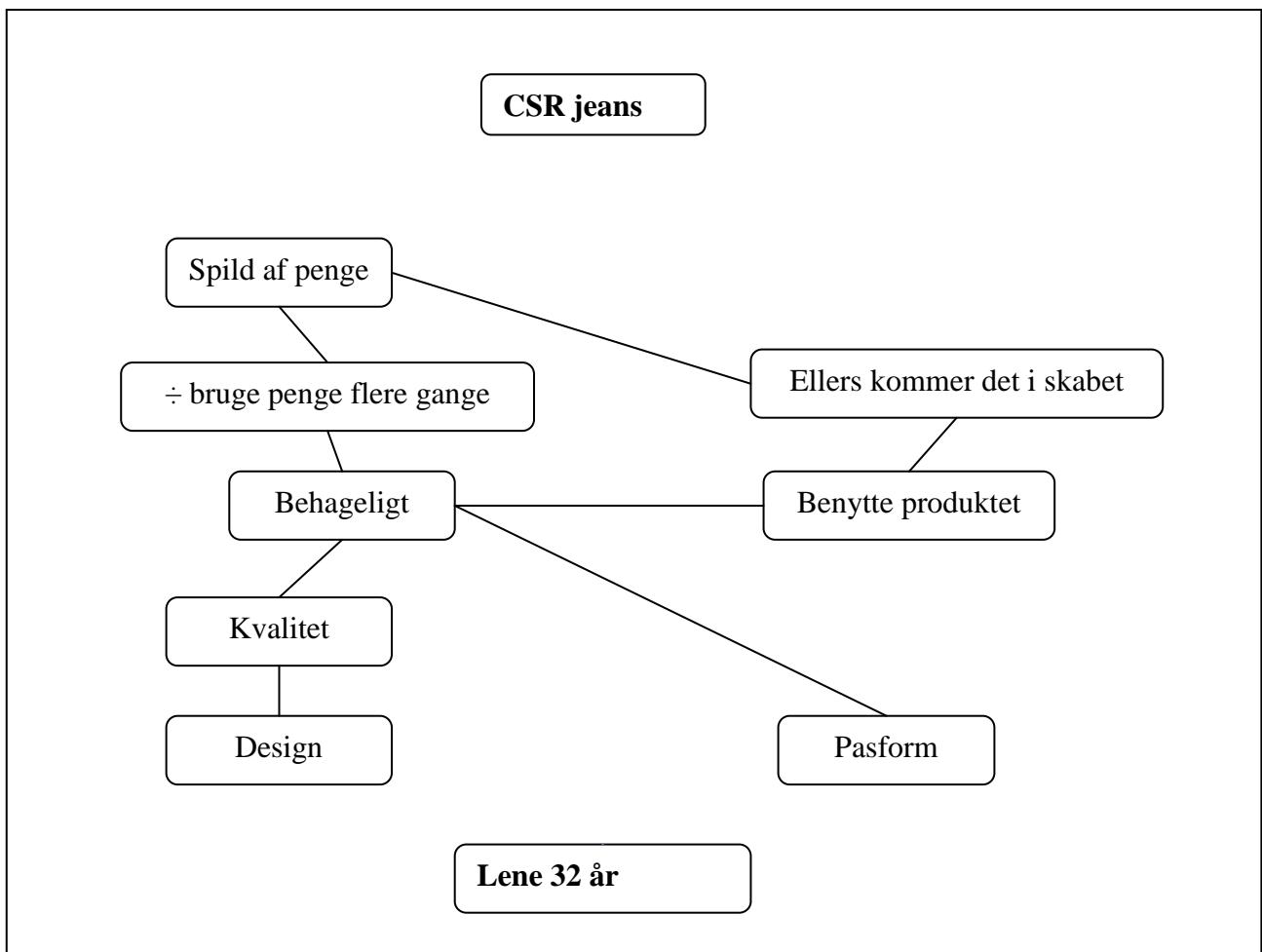
Tina: Hvorfor det?

Lene: Så behøver jeg ikke købe så mange produkter hele tiden.

Tina: Hvorfor det?

Lene: Jamen eller er det spild af penge.

### CSR jeans:



Tina: Så skal du forstille dig at du skal ud og købe et par jeans, og det som er forskellen på dem fra andre er at de brander sig på at være CSR orienteret, dvs. de tager et socialt ansvar. Hvad ville så være vigtig for dig?

Lene: Designet af produktet som har med kvalitet at gøre, og pasform.

Tina: Er det de vigtigste?

Lene: Ja

Tina: Design var kvalitet, hvorfor er det vigtig?

Lene: At det er behagligt at have på og at det ikke går i stykker

Tina: Hvorfor er det vigtig?

Lene: Så skal jeg ikke ud og bruge penge igen om et par måneder

Tina: Hvorfor er det vigtig?

Lene: Det er spild af penge.

Tina: Så var der pasformen, hvorfor er den vigtig?

Lene: Det skal være behageligt at have på.

Tina: Hvorfor er det vigtigt?

Lene: For så vil jeg benytte mig af produktet.

Tina: Hvorfor er det vigtigt:

Lene: Det er spild af penge.

Tina: Tak for det Lene.