PROCEEDINGS
of
ICAR 2012 BRISBANE

Anti-consumption and Society

27th – 28th June 2012

Organisers:
Michael SW Lee, Helene Cherrier, and Sharyn Rundle-Thiele

Time	Wednesday 27th June
8:30	Registration desk open
9:00 – 9:10 9:10 – 10:30	Session 1 *Welcome speech Sharyn Rundle-Thiele* *1: (ICAR Day 1 Keynote) T Witkowski - Macromarketing and Anti-Consumption Research:Making Disciplinary Connections* *2: A Chatzidakis and M Lee - Anti-Consumption as the Study of Reasons Against.*
10:30 – 11:00	Break
11:00 – 12:30	Session 2 *3: I Mikkonen, N Dholakia, J Moisander, and A Valtonen - Power and resistance in the marketplace: Struggle over Subjectivity.* *4: V Funches - The Paradigm Shift: Consumer Power*
12:30 – 1:30	Lunch
1:30 – 3:00	Session 3 *5: K Hutter and S Hoffman - Carrotmob and Anti-Consumption. Same motives, but Different Willingness to make Sacrifices?* *6: U Yuksel and A Mermod - Oppositions to Anti-consumption: Boycotts Failure*
3:00 – 5:00	*Casual time*
5:30 – onwards	5:30 meet at Wheel of Brisbane, 6:00 City Cat ferry ride, 6:30 Watt Restaurant, 119 Lamington Street, New Farm.

Time	*Thursday 28th June*
8:30	Registration desk open
9:00 – 10:30	Session 4 *7: (ISM Keynote): D Mohr – Fostering Sustainable Behaviour: Beyond Brochures.*
10:30 – 11:00	Break
11:00 – 12:30	Session 5 *8: (ICAR Day 2 Keynote) R Belk - Sharing Strategies for a Better World, a Smaller Footprint, and 50% off Everything* *9: H Cherrier and L Gurrieri - Anti-consumption in a culture of intoxication: The normative barriers of sharing, reciprocity, and conformity.*
12:30 – 1:40	Lunch
1:45 – 2:30	Session 6 *10: J Brace-Govan - More Diversity than Celebrity: A Typology of Role Model Interactions*
2:30 – 5:00	ICAR Concludes, but delegates welcome to attend ongoing ISM sessions

Welcome

Griffith Business School is committed to research that develops and promotes social, financial and environmental approaches that lead to sustainable businesses and communities. In Volume 2, Issue 3 of the *Journal of Social Marketing*, Gerard Hastings asks "*When a supermarket chain attains such dominance that it covers every corner of a country the size of the UK, threatens farmers' livelihoods with its procurement practices, undercuts local shops and bullies planners into submission, it becomes reasonable to ask: does every little bit really help? Once the 100 billionth burger has been flipped and yet another trouser button popped it is sensible to wonder: are we still lovin' it? As the planet heats up in response to our ever increasing and utterly unsustainable levels of consumption, it is fair to question: are we really worth it?*" (Hastings, 2012).

Ongoing attention needs to be directed by the research community to understand the impact that our consumption behaviour has on ourselves, our loved ones, our society, and our planet. Research attention that challenges society to question its own practices is central in assisting us to understand how we can build sustainable communities. The International Centre for Anti-consumption Research (ICAR) 2012 symposium encourages us to question whether our aim to live independently is ideal. A child's desire to leave home may promote economic growth, but does little to keep loved ones and communities closely connected. Sustainable business practice models are needed if we are to step away from the economic growth model that underpins business today. Sharing rather than consuming may be one mechanism that business can use to re-engineer business practice.

Research presented at ICAR 2012 suggests that to achieve sustainable business and communities we need to understand the opposition and resistance, including boycotts that have emerged against business. This understanding is rapidly evolving in an Internet- dominated era where social media landscapes are mushrooming. To develop a more social approach that leads to sustainable business and consumption, researchers must understand that anti-consumption is not an exact opposite of consumption. A range of behaviours and their underlying motives remain under-researched, and avenues to broaden our focus are showcased at ICAR 2012.

Sustainability requires that individuals and communities engage in a diverse range of behaviours including decreasing resource use (water, energy, and materials). A practical stance is introduced at ICAR 2012 with empirical evidence highlighting how community-based social marketing is being used throughout the world to foster sustainable behaviour change.

Associate Professor Sharyn Rundle-Thiele

Wednesday 27th June

Presentation 1 (ICAR Day 1 Keynote)

Macromarketing and Anti-Consumption Research: Making Disciplinary Connections

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Macromarketing examines interactions among markets, marketing, and society at high levels of aggregation. Since its founding in the late 1970s, the macromarketing field has welcomed research from several non-managerial areas into its disciplinary domain: marketing ethics and distributive justice, marketing and development, global policy and the environment, quality of life, and marketing history. This presentation continues the tradition of disciplinary outreach by connecting macromarketing and anti-consumption research. It will assess shared subject matter, data sources, ideological leanings, and other commonalities, and will review some recently published articles in the *Journal of Macromarketing* that illustrate macro-level anti-consumption research: a signal article on sustainability by Varey (2010), who questions the growth imperative and treating citizens as consumers, and a new aesthetic theory study by Biehl-Missal and Saren (2012), who critique atmospheric marketing practices and forms of consumer manipulation duly noted by the Reverend Billy, an anti-consumption performance artist. Opportunities for further research on anti-consumption and society will also be discussed.

Bio: Terrence H. Witkowski is Professor of Marketing and Director of the International Business Program at California State University, Long Beach. He has published more than 100 journal articles, papers and abstracts in conference proceedings, book reviews, and other works including articles written with co-authors in German and Polish. More than half of his research has been in the areas of marketing and consumer history, while the remainder has been on international topics, especially marketing in developing countries and cross-cultural consumer behavior. He is Editor-in-Chief and History Section Editor of the *Journal of Macromarketing* and serves on the editorial review boards of the *Journal of Historical Research in Marketing*, *Marketing Theory,* and *Management and Organizational History*. He is a former President of the Conference on Historical Analysis and Research in Marketing (CHARM) Association.

Presentation 2

Anti-Consumption as the Study of Reasons Against

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Extended Abstract

Anti-consumption is gaining in popularity, however, there is still doubt as to whether it can add anything unique to consumer research and marketing that other similar topics cannot. In this article, we attempt to clarify the domain of anti-consumption by drawing upon, and applying the analytical distinction between 'reasons for' and 'reasons against' (e.g., Westaby 2002; 2005a; 2005b; Westaby and Fishbein 1996). Concurrently, we elucidate issues of conflict and convergence between anti-consumption and other similar streams of empirical research, such as ethical consumption, environmental consumption, consumer resistance and symbolic consumption. Following emerging developments in these fields (cf., Barnett et al. 2011; Prothero, McDonagh, and Dobscha 2010), we attempt to move away from a micro-psychological focus on the 'consumer', to consider the usefulness of a reasons (for and against) perspective at differing levels of aggregation.

Reasons for and against capture "the specific subjective factors people use to explain their anticipated behavior" (Westaby 2005b, 100), and in this sense comprise the underlying cognitions that explain global attitudes or motives in favour of or against performing behavior. Importantly, these cognitions are not assumed to be 'complementary' (Sutton 2004), that is attitudes or motives with respect to performing a behavior may or may not be the logical opposites of not performing a behavior. For instance, the reasons for buying Nike (e.g. good quality, cool image) could certainly be the logical opposites of reasons against buying Nike (e.g. poor quality, uncool image; these reasons fulfil the complementarity assumption) but may also include additional considerations, such as issues around sweatshop labour and multinational companies. From this perspective, anti-consumption research focuses on processes of negation rather than affirmation and the ways in which they may be qualitatively different (Richetin, Conner, and Perugini 2011). It is the study of those 'reasons against' that are *expressive, consciously articulated* and may reflect "resistance to, distaste of, or even resentment or rejection" (Zavestoski 2002, 121) of specific brands, products, services and/or consumer culture altogether. Furthermore,

reasons against may be examined not only at the micro-psychological level of individual choice but also in the variety of meso, macro and supra-national levels through which various actors (e.g. businesses, governments, NGOs) mobilize anti- (and pro-) consumption discourses. For instance, Prothero, McDonagh, and Dobscha (2010) discuss how the apparent mainstreaming of the 'green commodity discourse' in contemporary societies has been possible not only through the adoption of various everyday practices by green consumers but also because of media activities such as Al Gore's *Inconvenient Truth*, business interest in the 'triple bottom line' (social, environmental, financial), mobilization by institutions such as World Watch Institute and various national and transnational policy initiatives such as the United Nations Millennium Goals. In a similar vein, a recent study on Chinese grassroots nationalism illustrates how 'reasons against' foreign brands manifest on various fronts – from consumer boycotts of individual companies, to anti-monopoly laws that coincide with nationalistic interests – and they are rooted in a confluence of nationalistic motives and agendas by agents such as the consumer, the government, the media, and local companies (Gao 2012).

Figure 1. The focus of anti-consumption research from a reasons theory perspective
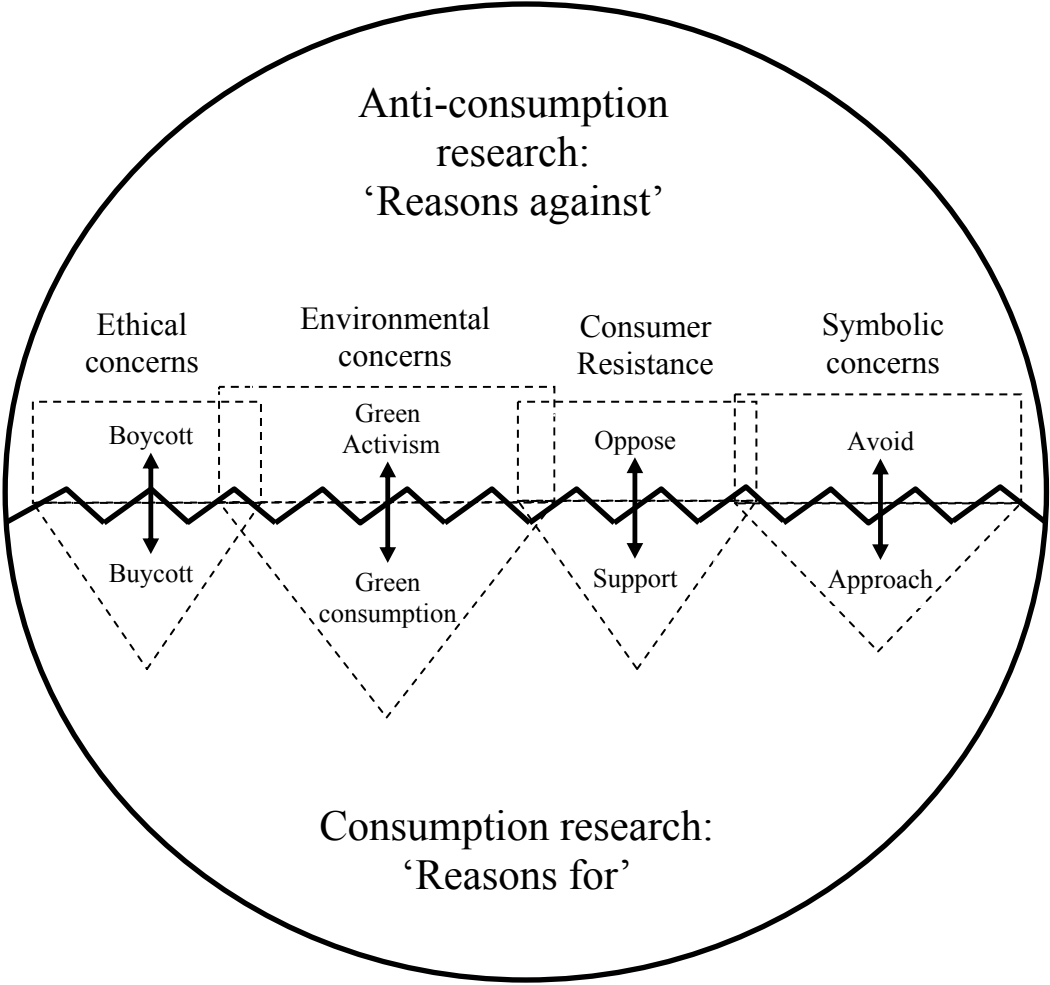
The substantive distinction between 'reasons for' and 'reasons against' can help elucidate issues of conflict, confusion, and convergence between anti-consumption and other similar streams of empirical research, such as ethical consumption, environmental consumption, consumer resistance and symbolic consumption. In line with Figure 1, we argue, for instance, that the reason for consuming a particular brand (e.g. Shell) may in fact be mostly about the presence of a strong ethical 'reason against' another brand (e.g. BP), rather than loyalty to a particular brand (Lee, Motion, and Conroy 2009). Likewise, most green consumer research has not explicitly considered issues of complementarity between 'reasons for' and 'reasons against' pro-environmental activism. For instance, although it is highly likely that a reason for buying eco-friendly products is pro-environmental concern, it is highly unlikely that a reason against buying eco-friendly products is a willingness to harm the environment. Furthermore, when consumers decide to 'go against' specific consumption practices due to pro-environmental concerns they do so because of a concurrent commitment and ability to translate their concerns into action, but it does not follow that those who do not buy eco-friendly products are not environmentally concerned. This is evident in more extreme pro-environmental fields, such as hard core voluntary simplicity and 'ecofeminist' movements, where reasons against green products are provided on the basis of being in line with consumer culture and hence inefficient for far-reaching ecological change (e.g., Dobscha and Ozanne 2001). Figure 1 also corroborates the differences between anti-consumption, consumer resistance (for a detailed discussion, see Lee et al. 2011) and symbolic consumption. Concerning the latter, for example, anti-consumption reiterates how avoidance (versus approach) behaviors, are now equally potent symbolic acts with which consumers may use to express themselves (Kozinets, Handelman, Lee 2010; Englis and Soloman 1997), and that in various marketplace behaviors, the undesired self may be a stronger motivating force than the desired one.

In sum, this article argues that anti-consumption is a worthy stream of research not only because of important conceptual differences between reasons against and reasons for, but also because it redresses the tendency of both lay people and academics to focus on the phenomena that are tangibilized in the conventional marketplace, rather than acts that are not. Yet, dislikes, distastes and undesired selves, usually reflected in 'non-purchases', may be more telling of individual identities, and societies, than likes, tastes and desires that translate into 'reasons for' purchases (Hogg and Banister 2001; Wilk 1997). In other words, what is conspicuous by absence may be of equal importance to understanding individual consumer lifestyles and consumer culture overall. Furthermore, the independent study of 'reasons against' across more specific streams of research – such as ethical/green consumption and resistance – allows

for further examination of the commonalities that may characterize anti-consumption phenomena.

Future research suggestions include the application of the 'for and against' dichotomy to other topics (e.g., love versus hate brand relationships; Fournier 1998) and to differing levels, such as meso and macro, where 'reasons against' (as well as 'reasons for') are mobilized by a variety of actors other than the 'consumer'. For instance, anti-GM forms part of an agenda that is negotiated not only at the level of individual choice but also in policy-making settings where various stakeholders engage with the rhetoric for and against GM. Finally, the types of reasons for and against consumption that consumers employ in their everyday purchasing (and non-purchasing) contexts are fundamentally intertwined with taken-for-granted notions of desirable lifestyles and the ideological nexus of market capitalism. 'Reasons against' could be treated as counter-consumerist critiques or 'countervailing logics' (e.g. Seo and Creed 2002) that reflect paradigmatic shifts in the dominant socio-economic order. In sum, as the study of reasons against, anti-consumption offers an overarching perspective with which to increase understanding of consumption overall, as well as contribute to an emerging cross-disciplinary tradition that acknowledges the ways in which phenomena of negation differ from those of affirmation.

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Break 10:30-11:00

Presentation 3

Power and resistance in the marketplace - Struggle over Subjectivity

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Extended Abstract

As a field of study, macromarketing is usually understood as the study of "the impact and consequences of micromarketing on society" (Redmond 2005, 12; see also Fisk 1982). As such, it often involves some sort of a problematization of the power effects of marketing. Much of the existing literature thus explored the questionable power effects that the marketing systems have on individual consumers, consumer culture and society at large (deCoverly et al. 2008; Dröge et al. 1993; Hunt 1981; Layton 2007; Mittelstaedt, Kilbourne, and Mittelstaedt 2006; Nason 1989; Varman and Vikas 2007).

In this paper, we take a Foucauldian approach to discussing the power effects of marketing in society, taking consumer resistance as a starting point of our analysis; we suggest that to better understand the effects of marketing in society it is useful to start with the opposition and resistance that have emerged in the market against the 'marketing system' (Foucault 1983).

We apply Foucauldian ideas to suggest that one of the most important realms of power in the contemporary marketplace culture is human subjectivity. More than that, we argue that 1) construction of the subject position of 'the consumer', and consequent normalization of consumption as *the* way of life is one of the most important, pervasive, and potentially most detrimental, power effects of marketing; 2) that in order to counteract many of the ills of marketing and consumption it is imperative that this this subjectivity is problematized, rethought, and possibly rejected (Prothero et al. 2011; Burroughs 2010).

We continue the discussion on consumer resistance and marketplace power by addressing the ways in which consumers resist and problematize the subjectivities offered to them in marketplace discourses. We work towards a

theoretical conceptualization of consumer resistance as struggle over subjectivity, which builds on Foucault's notion of 'struggles against subjection' and government (Foucault 1983) and on the existing consumer culture theory (CCT) literature on consumer resistance and identity work.

In *Subject and Power* Foucault (1983) argues that there are three types of struggles: against domination (for example religious); against exploitation "which separate individuals from what they produce"; and struggle against subjection, "that which ties the individual to himself and submits him to others this way" (Ibid., 212). He further argues that most of the contemporary "oppositions" are examples of struggles against subjection and government, and "revolve around the question: Who are we?" (Ibid. 212).

In recent CCT literature we can find numerous examples of research that explores resistive strategies through which consumers negotiate their identities by problematizing the subjectivities constructed in the capitalist discourse and marketplace ideologies, and re-defining themselves in subversive ways (e.g. Cherrier 2006 and 2009; Goulding and Saren 2009; Mikkonen, Moisander, and Firat 2011; Moisander and Pesonen 2002; Sandicki and Ger 2010; Thompson 2003 and 2004; Thompson and Arsel 2004; Thompson and Troester 2002). Essentially, this line of research does not assume a stable *a priori* identity, but acknowledges that identity is contingent to the subject positions made available in cultural and marketplace discourses. Resistance takes place in the liminal space of identities and subjectivities in "the form of counter-discourses and reverse discourses…" (Meriläinen et al. 2004, 545).

This research stream is more or less rooted in a discursive perspective to power (e.g. Denegri-Knott et al. 2006; Shankar et al. 2006) which differs somewhat radically from the traditional, zero sum-perspectives; the discursive perspective considers power as something that is *practiced* rather than held, and it works in an underhanded but profound manner through discourses. Furthermore, power is constitutive; it constitutes reality, social relations, and, most importantly, subjectivities, or specific types of 'personhoods'. One's individual identity is not a private internal matter, but rather a power effect (Foucault 2003), and our identity work is increasingly geared towards the idealized and normalized subject position of commercial culture: 'the consumer'.

We can see 'the consumer' as a product of specific normative discourse or ideology that has been called 'the ideology of consumption' (e.g. Kilbourne 2004; Sassatelli 2007) or 'the ideology of consumerism' (e.g. Hetrick 1989; Lodziak 2000; Sklair 2010), a set of beliefs and values integral to capitalist system that intends to "make people believe that human worth is best ensured and happiness is best achieved in terms of our consumption and possessions" (Sklair 2010, 136).

The construction of consumer subjectivities in capitalist discourses and marketplace practices is an issue that runs through much of the consumer and marketing research literature. Business practices, technologies, and management philosophies have been explored in terms of their ideological underpinnings and the kind of subjectivities they discursively construct (see e.g. Bonsu and Polsa 2011; Zwick et al. 2008; Zwick and Dholakia 2004a and 2004b). Brands, industries, and policies have also been explored in a similar vein (see for example Moisander and Eriksson 2006; Thompson and Haytko 1997; Thompson and Tambyah 1999).

Most profoundly, people as member of society are increasingly "honored by the title 'consumer'" (Varey 2010, 118) instead of that of 'citizen' (e.g. Trentmann 2007). This transformation of citizens into consumers inevitably has an impact on the public discourse, and consequently our understanding of the role and responsibilities of individuals in society (see for example Prothero et al. 2011); by definition 'the citizen' is an actor in the political realm, while 'the consumer' is an actor in the commercial realm. This clearly has implications for the domains of society in which individuals are invited to participate in - the widening ambit of 'consumer' labeling diminishes the political sphere or subsumes the political within the commercial.

Moreover, consumption has become thought about not only as a right or a choice, but as a *responsibility* of an active, mindful member of society: in the discourses circulating in marketplace cultures, consumption is constructed as a democratizing activity creating well-being for all members of society (Jubas 2007). Relatedly, Firat (2001, 4) argues that "consumerization" of individuals has been imperative since the Century Keynesian revolution – after all, "if consumers did not consume… production did not materialize and translate into economic value and, thus, wealth" (Firat 2001, 4).

Marketing communications and other cultural texts have done an excellent job in selling us the story and position of *homo economicus* (Foucault 2008), and making it palatable, even desirable for us. Indeed, in the mass-mediated marketplace ideologies, consumption is portrayed not as a manifestation of wasteful excess or selfishness, but instead a necessity, even a virtue. Thus, 'the consumer' becomes a desirable subjectivity, and consumption and pursuit of wealth almost a philanthropic feat.

Perhaps it would be overstretching to blame consumerization alone for the societal and ecological issues the world is currently facing. However, to put it simply, normalizing 'the consumer' as the core subject position available to human beings does designate and reinforce consumption as the way of life - indeed as life itself. As Kozinets, Handelman, and Lee (2010, 226) so aptly

convey it, there is a "sheer ubiquity of consumption in our culture – the taken for granted, unquestioned nature of consumption".

The large-scale promotion of 'the consumer' as the ideal subject position in contemporary societies undoubtedly has an impact well beyond any particular person (e.g. Prothero et al. 2011; Schaefer and Crane 2005; Shamir 2008; Trentmann 2007). The consumer subjectivity is closely entwined with the idea of continuing economic growth, or the "growth imperative" (Varey 2010), which is clearly at odds with sustainability and therefore with the broader societal welfare. Consequently, we argue, in the vein of Prothero et al. (2011), that in order to deal with many of the macro challenges we are facing today, we have to be able envision and mobilize subjectivities other than 'the consumer'. Or, to put it more poetically, "we are going to need to either revise what it means to be a consumer in this world or face severe consequences" (Burroughs 2010, 128).

A central issue for the contemporary times is whether the massive, overwhelming and still-centralizing subjectivity of 'the consumer' can be challenged in any meaningful or significant way. When we add globalization into this mix, it is clear that the vast mass of humanity that has not even had access to basic consumer amenities and comforts would look dubiously at appeals to "conserve, reduce, or resist". What this means is that acts of consumer resistance in the advanced world have to also include some level of ecologically sensible consumer empowerment in the developing world.

The variety of forms of consumer resistance explored within CCT literature indicate possible fissures - but even collectively these do not add up to a break from the powerful grow-brand-entice-spend-consume nexus. The encouraging signs of our times lie in the increasing variety, efflorescing creativity, and accretive nature of ever-newer forms of consumer resistance - overt or subjective. Of course, a few of the most visible forms are often successfully coopted by the market, but the innovative pace of acts of resistance appear to be much faster than the pace of corporate cooptation. This, to us, is a hopeful sign.

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The Paradigm Shift: Consumer Power

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Extended Abstract

In the typical consumer-firm dyad, the firm has traditionally been viewed as the more powerful entity. However, the tide is changing. Author Jungki Lee (2010) discusses the power asymmetry between firms and consumers in his article and acknowledges the increase in consumer power. He quotes, "Many customers in purchasing situations indeed enact the proactive, leading roles in their interactions with businesses because of the resources that they possess and the alternative choices readily available to them for their purchase needs" (Kahn and Lehmann 1991; Lancaster 1990). These occurrences of power asymmetry in favor of the consumer are increasing in both number and intensity. This paper presents the idea that over time the idea and strength of power on the part of the consumer has grown and developed, and as a result, the marketing landscape has changed.

Power is a product of the social relationship in which certain resources become important and valuable to others (Dahl 1957; King 1987; Rogers 1974). Power is defined as the capacity to influence other individuals through asymmetric rewards and punishments (Emerson 1962; French and Raven 1959; Keltner, Gruenfeld, and Anderson 2003). In the consumer-firm interaction, each is aware of their position and adjusts their behavior accordingly (Lee 2010). Overtime, consumers have increased in terms of their number, knowledge, access to information, and discretionary spending, and marketers are forced to respond. "The (new) power of the consumer affects how you market, how you develop products, how you change your launch times frames, and how you price things" (Vollmer and Precourt 2008, 29).

Marketing began with no focus on the consumer. This point is exhibited in the following definition:
"*Marketing…has to do with the actual distribution of goods, the buying and selling process….It includes all of the processes of transportation, storing, weighing, grading, buying, selling, etc*." (Duncan 1920, 1-2)

This definition is typical of Production era thought. Its focus was on the most efficient ways to produce and distribute goods. In this setting, consumers had to take whatever was available and as such the consumer possessed limited power. Over time the role of the consumer becomes more central to the marketing process. The following definition illustrates this point.

"Marketing is the analyzing, organizing, planning, and controlling of the firm's customer-impinging resources, policies, and activities with a view to satisfying the needs and wants of chosen customer groups at a profit." (Kotler 1967, 12)

This focus of satisfying and subsequently building long-term relationships with customers has led to a great empowerment of the individual consumer. "Since 1950, marketing has been based on a push/pull model in which the manufacturer designs a product to fill a need and then convinces the consumer to buy with aggressive advertising, promotion, and distribution tactics" (Urban 2005, 155). Unfortunately, due to market fragmentation this method is not as effective as it has been in the past. "Furthermore, consumers dramatically shifted their media habits between 2001-2006. They reduced the amount of time they spent with music, broadcast TV, and newspapers by more than 10 percent, and they increased the amount of time they spent on the internet fourfold and the amount of time they spent on mobile devices more than tenfold" (Vollmer and Precourt 2008, 31). These types of media allow consumers to control their media experience. "Consumers are now irrevocably and permanently in control" (Vollmer and Precourt 2008, 31).

As a result of this new ability to control the media experience, consumers are no longer content just to be spoken to, now they want true interaction. The internet has been a pivotal factor in increasing consumer power. "Yet, research emphasizing power relationships between retailers and consumers…is relatively uncommon. And even when these power relationships are considered, the focus is typically on the retailer with little, if any, regard paid to power associated with consumers" (Brill 1992, 835).

Power shifts and changes as a relationship evolves. This is also true in consumer to firm relationships. "Power is the perceived ability or potential of a social actor to influence or control the behavior of another within a given relationship or context (Brill 1992, 835)." Brill (1992) states that in any given context, power should be conceptualized as having two dimensions, influence and resistance. This is especially true in the consumer context. Influence power is defined as the potential or ability that a social actor perceives he or she has in general and within a given social context, to control the behavior of another (Brill 1992, 837). Resistance power is the potential of ability that a social actor perceives he or she has, in general and within a given social context, to deflect influence attempts perceived to be made by another.

This idea of influence and resistance is evident in the wide body of knowledge regarding consumer use of word of mouth as a means of both influence and resistance. Consumers utilize the internet to post their positive and negative experiences in an effort to influence the purchases of others. In addition, consumers use the internet to express their discontent with general business practices and recruit others to support their cause. Both uses of consumer power have been very effective causing firms to reconsider their traditional strategies in these areas.

Just as the shift in marketing thought from distribution to customer focus caused a radical paradigm shift in the practice of marketing, so too will reconsideration of power and who possesses it in today's society. This shift in consumer power will cause the study of consumer resistance to move from the fringe to the forefront as marketers are forced to respond on a deeper and more authentic level to consumer needs in order to compete. Marketers will no longer be able to relegate consumer resistance and those who participate in it to the arena of consumer deviance. "We cannot consider consumer resistance as an interesting phenomenon marginal to our real concern of understanding those who want to consume (Fischer 2001, 123)." "We must understand consumption and resistance as co-constituting discourses that are inextricably linked: to understand one, we must understand the discursive practices associated with the other (Fisher 2001, 123)."

Consumer resistance is at its core about consumers exerting their power. Consumers take a stand and refuse to cooperate with normal marketing functions. However, consumer resistance is not just resistance for resistance sake. It is about forcing marketers to consider consumer needs and to create value for consumers in a new and different way. This new-found power of consumers highlights firms' dependency on them and their implicit cooperation within the market system.

Changes in consumer power will inevitably lead to changes in consumer expectations and require marketers to engage in deeper relationships in order to create value. Originally, the creation of the marketing concept led marketers to respond to what consumers wanted. This is just one level of a consumer –firm relationship. The next level is to anticipate what consumers want. The idea that firms can proactively anticipate consumer needs says that they understand and value consumers (Blocker et al. 2011).

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Lunch 12:30-1:30

Presentation 5

Carrotmob and Anti-Consumption. Same Motives, but Different Willingness to Make Sacrifices?

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Extended Abstract

Mankind is confronted with growing environmental problems like increasing CO_2 emissions and global warming. People all around the globe call for a societal change towards more environmental-friendly consumption (Goodlass, Halberg, and Verschuur 2003). The more individuals are environmentally concerned, the more they agree that they should change their way of consumption (Bamberg 2003). Hence, consumption on the micro-level should infuence change on the macro-level. Therefore, green consumerism falls into the field of macro-marketing. So far, primarily different types of anti-consumption evolved to help reduce one's ecological footprint and/or to influence the supply side to produce more environmentally-friendly offerings. However, many forms of anti-consumption (e.g., boycott) require that the participating consumers reduce consumption generally and/or abstain from consuming specific products (Lee, Motion, and Conroy 2009). Pro-environmentally motivated anti-consumption obviously requires sacrifices. Many consumers are not willing and/or able to bear the subjective costs of reduced consumption (Connolly and Prothero 2003).

The present paper explores a new form of pro-environmental consumption that might solve this dilemma: The carrotmob. Recently, the carrotmob evolved as a new subtype of buycotts. Organized by activists, a group of consumers swarms a predefined store at a predefined time and collectively buys its products. In return, the company engages in actions the activists ask for (e.g., investing a share of the additional revenue in energy-saving devices). Carrotmobs strive at reducing the target company's energy consumption and CO_2 emissions. Instead of punishing companies for inadaptable behavior (like the boycott) a carrotmob rewards companies for desirable behavior. Therefore, the carrotmob may become an alternative approach on the consumption side to help solving environment problems (Hoffmann and Hutter 2012).

Several people engage in some form of anti-consumption to urge change in specific practices of an institution, or to protest against socially and ecologically irresponsible mass consumption (Black and Cherrier 2010). Carrotmobs are also usually initiated because of environmental concerns (Heiskanen et al. 2010; Hoffmann and Hutter 2012; Pezzullo 2011). Hence, we assume that there is a common motivational foundation for participating in carrotmobs and for practicing anti-consumption. Carrotmobbers also aim at changing corporate behavior (i.e., towards more pro-environmental production). Like some anti-consumption approaches, the carrotmob criticizes socially and/or environmentally irresponsible consumption.

Typical forms of anti-consumption such as boycotts imply that consumers have to *abandon* a product or brand – consumers have to make sacrifices. However, refusing to purchase certain items can often cause emotional and/or monetary costs (Klein, Smith, and John 2004; Hoffmann 2011; Sen, Gürhan-Canli and Morwitz 2001). For those consumers who were not willing to make sacrifices, there was no adequate way to express their concern via their consumption patterns. The carrotmob is a new form of ecological consumption that suits the motives of ecologically concerned consumers with little/no willingness to make sacrifices. As there are now various ways to participate in ethical consumption, persons with different levels of willingness to sacrifice should be distinguished. Those who are willing to make sacrifices might consider anti-consumption as the "true" way to reduce environmental pollution. For those people who are environmentally concerned, but unwilling to make sacrifices, the carrotmob might be an appropriate alternative to express their concerns.

We suggest a model to explain consumers' motivation to participate in carrotmobs. As one of the main objectives of the carrotmob is urging companies to act more pro-environmentally, we propose consumers believing that the environment is worth protection may have more positive attitudes towards the carrotmob. Further, we expect that individuals transfer their attitudes towards the carrotmob to their participation intention. Most importantly, we propose that the willingness to make sacrifices moderates the impact of ecological concern on attitudes towards the carrotmob.

We run two empirical studies to investigate the moderating effect of sacrifice in the context of carrotmob behavior. Study 1 (n=437) tests the proposed model using previous boycott behavior as the moderating variable between ecological concern and attitudes towards the carrotmob. Study 2 (n=153) replicates the results of the first study in a different branch of industry with a different operationalization of willingness to make sacrifices. Additionally, we directly compare how consumers evaluate carrotmobs and boycotts.

Using structural equation modeling (SEM) confirms the suggested model with an excellent global model fit. As postulated, ecological concern significantly influences the attitudes towards the carrotmob. In turn, attitudes towards the carrotmob foster carrotmob participation. To analyze the moderating effect we applied multi-group structural equation modeling (MGSEM). As expected, we found a significant model improvement for the moderation of the influence of ecological concern on attitudes towards the carrotmob. The influence of ecological concern on attitudes towards the carrotmob is much stronger among people unwilling to make sacrifices than among people willing to make sacrifices.

We replicated the results in a second study revealing that the model remains stable over different branches of industry. Furthermore, repeated measures factor RM-ANOVA confirmed that the image of a carrotmob differs significantly from the image of a boycott. A carrotmob is considered as more active, future-oriented, and local, while the boycott is more passive, past-oriented, and global. Moreover, a carrotmob is more consumption-oriented, associated with the abstinence of sacrifices, and 'warm' instead of 'cold'.

This study provides evidence that the carrotmob is an attractive way for consumers to express their ecological concerns. Only consumers who are ecologically concerned *and* willing to make sacrifices presumably will consider anti-consumption (e.g., boycotts) as an appropriate way to express their ecological concern. For instance, they downshift to reduce their ecological footprint or they join boycotts to urge the supply-side to produce more environmentally friendly outputs. For those unwilling or unable to make sacrifices the carrotmob might be an appropriate form to express their ecological concern by rewarding those companies behaving in a desirable way. Activists should bear that in mind when they plan actions to support societal change.

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Presentation 6

Oppositions to Anti-consumption: Boycotts Failure

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Extended Abstract

Boycotts have existed for many years as a means for consumers to express their disapproval of a company's product or corporate behaviour (Zack 1991) and to punish businesses for unfavourable behaviour (Neilson 2010). Anti-consumption research on consumer reluctance to participate in boycotts, a form of stopping consumption, offers a great start to understand some aspects of the anti-consumption and its public policy related implications. How society affects the conduct of marketing with consumer protests through collective action is no doubt becoming an increasingly important phenomenon in an ever more connected world.

Boycotts are actions that refer to stopping or foregoing consumption, in which people refuse to purchase and/or use a brand. Boycotts are typically triggered by an ethical, social, environmental (Dolan 2002) or political rationale (Yuksel and Myrteza 2009, Zack 1991). Boycotts, being a mode of collective actions, serve as a method for consumers to communicate their displeasure of a company's product or corporate behaviour (Yuksel and Myrteza 2009; Zack 1991), and relate to choices, enacted through boycotting, often reflective of a concern for a "general good" (Shaw 2007).

Say, you read the following blurb on your local newspaper:

"In Colombia, union workers who bottle Coca Cola products have been kidnapped, tortured and murdered. The largest Coca Cola union in Colombia has asked for an international campaign against Coke to stop the violence against workers, which has included half-dozen murders at one plant.
Coca-Cola has been accused of looking the other way when plant managers in Colombia have supported paramilitaries in order to destroy unions with extreme violence, including torture and murder, against trade union leaders.
Your Local Committee against Coke passed a resolution confirming Coca-Cola's violations of human rights. They come up with a boycott decision

and organization of a huge boycott campaign in order to improve Coca-Cola's mismanagement conduct in Columbia and ask you to Boycott Coke"

Say, after reading the passage you have been asked to boycott Coke. Would you boycott Coke? If not, why? How would you react to and feel about this boycott call? This study explores why some individuals will not participate in boycotts. In a typical real-world situation, enabled by a real boycott Coke call available in the Internet, boycott organizers request consumers to participate in a boycott by giving them a reason related to unethical corporate actions of the firm and urge consumers not to buy the target brand (Coco-Cola).

Specifically, this article attempts to explore consumer oppositions to boycott requests of boycott organizers, and how non-participants of boycott calls, justify their attitudes and rationalize their decisions. The exploratory research is based on open-ended semi-structured in-depth interviews and specifies the non-participation phenomenon within the boycotting frame.

The study details the non-participation phenomenon within the boycotting frame. The hermeneutic analysis indicates "boycott failure and its antecedents" organized around three main themes:
"Out of sight, out of mind", "Urge for freedom and self-defence", and finally "Counterarguments – scepticism and desire for evidence". The first theme draws mainly on the physical and psychological distance constructs of the construal level theory while the second one draws on reactance theory and self-defense. Finally, the last theme represents an accumulation of previous studies which explain participation phenomenon holding on various literature areas and theories. Each theme offers insights on a non-pro-social behaviour decision which involves an attempt of the non-participant to reduce anxiety caused by cognitive dissonance.

The informants of this study used several rationales in justifying their non-participation ranging from (i) irrelevance, perceived physical and social distance, to (ii) reactance and perceived threat to one's self leading to a self-defence (including angst for rejection of historical self (Belk 1988), to (iii) counterarguments and scepticism resulting in negative attribution or blame to substitutes and similar other firms. These counterarguments include perceived (un)likelihood of success, low expectation of overall participation (Sen, Gurhan-Canli and Morwitz 2001), small agent issue (John and Klein 2003), or free-riding (John and Klein 2003), social loafing, perceived personal incapability, called perceived efficacy by Sen, Gurhan-Canli and Morwitz (2001). Perceived (in)efficacy leads to emotions of powerlessness and desperateness caused by many factors, such as a strong brand image of the firm. Perceived strength of the

brand image and subjection are given as a justification to overcome the cognitive dissonance.

Non-participants also raise predictions of the unlikelihood of boycotting success as mentioned in previous boycott literature (Sen, Gurhan-Canli and Morwitz 2001). Accordingly, non-participants make some foretelling without having sound or statistical information about the boycott success; basing their decision on mere guesses, such as their own (low) expectancy of overall participation (Sen, Gurhan-Canli and Morwitz 2001) and the small agent problem (i.e., they are too small and insignificant to make a change). This feeling of incapability leads them to engage in free-riding or social loafing as noted earlier in the literature review resulting in perceived efficacy (Sen, Gurhan-Canli and Morwitz 2001).

This study adds to the research knowledge within the boycott literature by contributing to our understanding of why consumers don't boycott and reports results of research exploring the reasons as to why consumers fail to participate in boycotts. Specifically, this study draws on new theories in conceptualizing the boycotting framework, including reactance theory, as well as psychological distance theory, in explaining the likelihood of boycott failure.

Contributions of this study in a managerial context are the provision of non-participants rationales for firms facing serious boycott threats and for boycott organizers who are not successful in their calls. It is expected that the results of this research would have valuable implications for scholars, global boycott organizers, marketers, and consumers.

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Day 1 concludes, dinner event at 6:00pm

Thursday 28th June

Presentation 7 (ISM opening Keynote)

Fostering Sustainable Behaviour: Beyond Brochures.

Doug McKenzie Mohr

The cornerstone of sustainability is behaviour change. Sustainability requires that we engage in diverse actions, such as reducing waste, increasing water and energy efficiency, altering transportation habits, and preventing pollution. To date, most programmes to achieve these changes have relied upon disseminating information. Research demonstrates, however, that simply providing information has little or no effect on what individuals or businesses do. But if not ads, brochures or booklets, then what? Over the last two decades, a new approach, community-based social marketing, has emerged as an effective alternative for promoting sustainable behaviour.

This presentation provides an introduction to community-based social marketing and how it is being used throughout the world to foster sustainable behaviour. Participants will learn the five steps of community-based social marketing (selecting behaviours, identifying barriers and benefits, developing strategies, conducting a pilot, and broad scale implementation) and will be exposed to a case study illustrating its use.

Bio: For more than two decades Dr McKenzie-Mohr has been working to incorporate scientific knowledge on behaviour change into the design and delivery of community programmes. He is the founder of community-based social marketing, and his best-selling book, *Fostering Sustainable Behaviour: An Introduction to Community-Based Social Marketing*, has become requisite reading for those who deliver programmes to promote sustainable behaviour.

Dr McKenzie-Mohr has worked internationally with a diverse array of governmental and non-governmental agencies, assisting them in identifying the barriers to behaviour change and in developing and evaluating community-based social marketing initiatives to overcome these barriers. Dr McKenzie-Mohr has served as an advisor for Canada's public education efforts on climate change, as the coordinator of the international organisation, "Holis: The Society for a Sustainable Future," and as a member of Canada's National Round Table on the Environment and the Economy.

His work has been featured in *The New York Times,* and his book recommended by *Time* magazine. He has been awarded the Canadian Psychological Association's "Psychologists for Social Responsibility Research and Social Action Award," and the "Society for the Psychological Study of Social Issues Public Advocacy Fellowship." He is a former Professor of Psychology at St. Thomas University in New Brunswick, Canada, where he co-coordinated the Environment and Society program.

Break 10:30-11:00

Presentation 8 (ICAR Day 2 Keynote)

Sharing Strategies for a Better World, a Smaller Footprint, and 50% Off Everything

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Extended Abstract

If anti-consumption research is about consumers avoiding certain products or brands, imagine the possibility of avoiding half of your current consumer expenditures and helping the environment and saving money at the same time. The easiest way to do this is to share as much as possible of what we consume. The expression that two can live as cheaply as one may be an exaggeration, but it contains a basic truth. When we move in with someone our rent or mortgage payments are cut in half as are costs of utilities, furnishings, property taxes, Internet and cable fees, subscription costs, and possibly transportation, laundry, insurance, and food costs. The Western pattern of moving out of parents' home in late adolescence may be good for the national economy as new households are formed, but it is inevitably bad for the personal economy. Even if parents help with rent payments, the total expenditure of the former household members increases as a new household is set up, furnished, serviced with utilities, Internet, and entertainment, as new cookware is acquired, new laundry services or facilities established, and new home repair, transportation, insurance, and other costs are taken on. We have known this for some time, but even in developing economies and so-called collectivist cultures, there is a decline in extended families living together as older adults are increasingly expected to fend for themselves (e.g. Bethel 1992). This is not as true for children leaving home, and in many cultures children may live with parents until their late 20s, whether they are married or not. Also when the economy is poor, boomerang children may return to live with parents on a short term or long term basis. But for children who do move out as well as for separated, divorced, and widowed adults, moving in with someone else and sharing basic resources is one way to realize major savings, smaller consumption footprints, and a more sustainable world.

The economies gained by sharing the roof over our heads may also lead to social benefits as our social isolation and feelings of anomie decline and feelings of community grow (Putnam 2001). These benefits have long been recognized and various projects for communal living have been launched. Some of these

projects have been short-lived experiments, and others have had long-term endurance, but it is clear that communal living is the exception rather than the rule in today's world. Not only does individual living appear to be positively correlated with affluence, but even within the family we have privatized and individualized possessions that were once shared, such as bedrooms, telephones, cars, televisions, computers, meals, and music (Belk 2010).

We are in a period of ascendant sharing of everything from tools, toys, and gardens to books, music, and knowledge (Botsman and Rogers 2010; Gansky 2010; Leadbetter 2008; Orsi and Doskow 2009; Thompson 2010). The premise is simple. Rather than, say, buy a laser level to hang a picture, why not borrow one from a neighbor? If our children have outgrown their toys, why not let someone else's children have them, and look to parents of slightly older children to see if they also have forgotten toys to share with our children. Much of such sharing is facilitated by the Internet, which also allows us to share PowerPoint lecture slides, podcasts, music, movies, articles, books, recipes, advice, and many other things that were previously more difficult to share. Furthermore, for many of these latter things, we can share them without losing them; we still have the original, if in fact the idea of an original continues to have meaning in a digital age (Boon 2010; Giesler 2006).

But there are multiple models for such sharing. For simplicity, I will consider for-profit sharing businesses versus non-profit sharing cooperatives. For short-term (e.g. hourly) sharing of automobiles, one for-profit sharing venture that is just starting to spread outside of North America is ZipCar. In Europe, Daimler (Mercedes), BMW, and Volkswagen have all started similar programs or, like General Motors in North America, begun to partner with existing car sharing organizations (Wüst 2011). And a host of car sharing organizations, both voluntary and for-profit have sprung up in urban areas of Europe, Australia (e.g. Goget http://www.goget.com.au/about-us.html), New Zealand, and North America. The commercial ventures can be contrasted with cooperative car sharing organizations like Majorna in Sweden (Jonsson 2007). The organization has 29 cars and 300 members which, although it is the largest car sharing organization in Sweden, pales in comparison to the 60,000-member for-profit Mobility organization in Switzerland. Still, Jonsson (2007) finds that some members are starting to complain that Majorna has become too big and they no longer know all the other members. This feeling of community is quite different from the large for-profit car sharing organizations. For example, Eckhardt and Bardhi (2009) find that, try as they might, Zipcar is unable to rally any sense of brand community or willingness to meet other members. Instead members prefer to pick up a car that has no trace of the former driver and return it without interacting with anyone. Although this may or may not be strictly due to the more business-like nature of Zipcar, it is clear that the economic benefits

of sharing are decoupled from the social benefits in this case. I suspect that a similar pattern might be found in comparing home-sharing arrangements like the commercial airbnb.com to cooperative home-sharing arrangements like Couchsurfing.org. Thus, a key avenue of inquiry in future research is to consider both community-building and social capital-building benefits of sharing as well as its economic benefits. All of these benefits are important to the overall goals of helping to save the planet, but the collateral benefits of some arrangements appear to be greater with certain sharing strategies than with others. This can be a win-win-win situation for consumers. We can resist or reject the market, save money, and help the planet. Unlike other anti-consumption activities that involve sacrifice, sharing offers a relatively painless model with such collateral benefits as building community, and shifting from financial and ownership sources of security, to more truly social security.

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Presentation 9

Anti-consumption choices in a culture of intoxication: Norms of sharing, reciprocity and conformity

Helene Cherrier, Griffith University
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Extended Abstract

The bourgeoning literature on anti-consumption classifies its practices as collective/personal and specific/general (Kozinets et al. 2010). Anti-consumers navigating these spaces are faced with various challenges and undergo numerous struggles (e.g. Cherrier 2009, Holt 2002, Kozinets 2002, Thompson and Arsel 2004) because their agendas run counter to the dominant consumption paradigm (Kilbourne et al. 1997). Compounding this is a dearth of practical solutions that guide anti-consumers in the management and negotiation of their consumption choices within the marketplace. Peattie and Peattie (2009) contend that an integral step in making anti-consumption choices more widely appealing within society lies in their normalisation, citing the success of anti-smoking campaigns that have repositioned smoking from a social norm to a socially unacceptable and unfashionable act. To enact this 'change from the inside', an understanding of the construction and operation of norms becomes imperative.

Well established in the literature, norms play an important role in understanding the 'rules of the game' within society by governing behaviour and structuring interactions (Gibbs 2001, 1965). Based on a review of sociology literature, Gibbs (2001, 1965) identifies three generic aspects of norms: (1) a collective evaluation; (2) a collective expectation; and (3) particular reactions. Informed by these, we analyse whether alcohol consumption practices respond to normative guidelines, which derive from the legitimacy of shared knowledge, a pattern of mutual expectation and acceptance, and the implementation of conformity. Importantly, depending on the degrees of legitimacy, mutual expectation, and enforcement, norms can render particular types of consumption behaviour obligatory, prohibited, tolerated, or permitted (Ullmann-Margalit 1977).

The Australian not-for-profit organisation FebFast was selected as the research site for the empirical study. The analysis of 13 phenomenological

interviews with individuals who subscribed to Febfast and voluntarily opted to disengage from alcohol consumption for one month, informed understandings of how a "drinking culture" and "cultural norms of drinking" constrain alcohol abstinence in Australia. Our analysis of the cultural norms of alcohol consumption illustrates how deeply embedded it has become in a normative system of collective evaluations, expectations and reactions that connect with the everyday concerns and interests of individuals. These cultural norms of drinking quite literally play out as constraining forces to alcohol anti-consumption. Specifically, the hermeneutic analysis highlights three cultural barriers to alcohol abstinence, namely: the collective obligation to participate in entrenched sharing practices, the collective expectation to reciprocate in gift-giving practices of alcohol commodities, and the identification of abstinence as deviant nonconformity. These normative barriers against alcohol anti-consumption reflect prior patterns of socialisation and provide cultural guidelines that normalise alcohol consumption practices and constrain abstinence as culturally inappropriate.

First, we note the importance of the collective evaluation of drinking embedded in the dominant ideas and rhetoric of sharing. Such a finding points to the extent to which alcohol consumption is grounded within a context of cultural obligations to share, as enacted in everyday moments, events, emotions and interactions with others. Understanding alcohol consumption embedded in the cultural norms of sharing moves the conceptualisation of drinking culture beyond simple sociality to include the cultural obligation to share. Second, our analysis highlights the collective expectations to drink embedded within the norm of reciprocity. Our informants' stories indicate the predominance of gift-giving rituals and the social obligations to reciprocate the gift as constraining forces to alcohol abstinence. As Mauss (1950) indicates, gift-giving is not a disinterested and spontaneous act but is instead obligatory and interested. Similarly, offering alcohol is an obligatory act with the interested anticipation of reciprocity. Third, drinking is inscribed in the norm of conformity. Our informants' stories show that participating in an alcohol-free month in an Australian context is difficult at two levels of conformity: group conformity, and cultural conformity. On the one hand, the existence of peer pressure fosters alcohol consumption and condemns its abstinence, and on the other hand, the cultural norm of drinking inscribes that it is socially unacceptable to restrain from the consumption of alcohol.

Our findings suggest that a promising vehicle for enabling anti-consumption behaviours exists in the form of non-profit organisations. The role of non-profits as societal change agents is attracting growing attention (Clemens 2006), due to their ability to mobilise disenfranchised groups, give voice to important yet unpopular causes and social issues, and facilitate community

building that breeds trust and cooperation (Putnam 1993). An important factor in enabling these actions is the institutional legitimacy of non-profit organisations, gained for not being self-serving as opposed to the motivations of private sector organisations. We contend that non-profit organisations offer an unexplored, yet important and effective, path for generating institutional grounding to legitimise anti-consumption choices perceived as outside of cultural norms or practices. Thus, we call for further research in the domain of not-for-profit organisations and their impact on societal change in terms of anti-consumption practices.

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Lunch 12:30-1:40

Presentation 10

More Diversity than Celebrity:
A Typology of Role Model Interaction

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Extended Abstract

Role models have wide-ranging appeal and are generally understood to have an influence on people's behaviour. In marketing, most academic interest has focussed on the lucrative celebrity endorsement phenomenon, particularly sports stars and entertainers (Bennet, Sagas, and Dees 2006; Peetz, Parks, and Spencer 2004), and most recently in conjunction with brand alliance (Halonen-Knight and Hurmerinta 2010; Sena and Lukas 2007). Less attention has been paid to defining role models in marketing (Martin and Bush 2000; Clark, Martin, and Bush 2001). This paper contends that the interaction between a person and a 'role model' is fundamentally different from the interaction with a 'celebrity endorser' and therefore is worthy of closer attention. Moreover, role-modelling has special value in the area of behaviour change and social marketing, so it would be helpful to have a more nuanced view of the area in order to make better use of role models in encouraging sustainability behaviours.

When role models are re-considered it would be useful to take into account the rapidly changing communication environment, and the seemingly different interaction patterns of young people. As a key cohort for social marketing, a timely question might be 'who are role models for Gen Y in the social marketing context?' Young adults are an important target population for social marketing, particularly in terms of their higher proportion of risky behaviours. However, they are a notoriously hard-to-reach and enigmatic segment (Peattie 2007). Shifting social structures around family life and information technology have played a significant function in their differentiation (Giroux 2000; Sutherland and Thompson 2003), as has their sceptical attitude towards the media (Bradish Lathrop and Sedgwick 2001; Gallanis 2000). Although it is suggested that Gen Y is drawn to celebrity endorsements for their consumption choices (Stevens, Lathrop and Bradish 2003), it is also assumed that they use role models to guide behavioural change. However, as Gen Y is so intensely connected to their own cohort, has this had an impact on the type of interaction, or the type of role models that can effectively influence them? The focus here is not about product

or brand endorsement, but rather triggers for behavioural change and/or emulation.

The intuitive appeal of role models has been asserted in sport where, for example, the Women's Sports Foundation (2009) claims an array of risky behaviours can be avoided by engaging with sport. However, as prominent sports stars become tarnished through bad behaviour, some suggest that athletes are no longer good role models (Lines 2001), while others suggest that the influence of sports stars are gender specific (Vescio, Crosswhite and Wilde 2005). These complexities suggest that a closer consideration of the theory around role models, and their interaction with the target market, would be useful to social marketers.

Role modelling has been considered through four theoretical lenses: the social learning perspective, the sociocultural perspective, the humanist perspective, and the sociological perspective. Apart from the underlying understanding that young people will follow the behaviours and attitudes of those they admire as role models, each perspective has a slightly different view of how that interaction might occur. Social learning (Bandura 1977) suggests that people learn by observing the behaviour of others and that this can be either for mastery, or for coping. The sociocultural perspective (Kerka 1998) expands this to incorporate the situatedness of the learning context. The humanist perspective brings attention to the importance of belonging to a community, especially as young people mature. This view suggests that socialisation occurs for the role model as well. The sociological perspective takes a more activist stance and assumes that role models will lead social change and inspire positive, non-traditional behavioural choices, such as young women following scientific careers.

Following on from these theoretical perspectives, there are facets of interaction that can be distilled from the literature. Firstly, however, it must be acknowledged that mentorship can overlap with role modelling. In other words, while mentors are often role models, the discussion here will focus solely on role models. What distinguishes role models from mentors is that role models are sometimes unaware that they have been adopted as a role model. In addition, role models can work with groups, whereas mentoring is a focussed one-to-one activity. Role modelling can be an ongoing or sporadic event, where mentoring is a more managed relationship.

Several variations of role model interaction were identified. Firstly role models can be direct or indirect (vicarious). Adolescents most often name their parents as their direct role model (Perry and Nixon 2005; Stevens et al. 2003), along with teachers and peers. Indirect role models are usually sports stars or

entertainers and are the most discussed in the marketing literature due to their close proximity to celebrity endorsers (Bennett et al. 2006; Boyd and Shank 2004; Lines 2001; Peetz et al. 2004; Stevens et al. 2003). In addition, role models can be either positive or negative, in terms of the behaviour they are modelling, or in terms of the influence they have over the young person. As negative role models, they can show adolescents which behaviours to avoid, or stop. Positive role models can be inspirational where the possibility of emulating behaviours is to the fore, or they can be aspirational where the achievement of a skill, or state, is in the distant, potentially unlikely, future. The danger with aspirations is that they may be unattainable. Research in education suggests that being relevant and attainable along with displays of positive behaviours that demonstrate coping or recovery from mistakes is amongst the most effective role modelling behaviours for young people. Whether these characteristics are also appropriate for encouraging the uptake of sustainable behaviours is argued to be worthy of further research in order to be more useful to social marketers.

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ICAR concludes 2:30, but feel free to attend ISM afternoon sessions

ICAR

The International Centre for Anti-consumption Research (ICAR) is hosted by The University of Auckland Business School (UABS). It comprises a network of marketing academics and social scientists from various universities in New Zealand, Australia, Brazil, Canada, Finland, France, Germany, Italy, Lebanon, Sweden, Turkey, the United Kingdom, and the United States. Affiliates come from diverse yet complementary backgrounds and all share a common interest in anti-consumption. ICAR was conceived in 2005 as a strategic response to the growing desire from international academics to collaborate on anti-consumption related research.

With the participation of its valued affiliates and burgeoning interest in anti-consumption, ICAR continues to produce quality outputs and has proven its appeal to international research funders such as the Association for Consumer Research. Since its inception ICAR has hosted four symposiums and produced special issues/sections on anti-consumption in the *Journal of Business Research, Consumption, Markets and Culture, European Journal of Marketing,* and *Journal of Consumer Behaviour*, in addition to the forthcoming *Journal of Macromarketing.* These special issues combined provide publication opportunities for more than 120 international academics.

ICAR has three main objectives:

1. Investigate all aspects of anti-consumption to understand the reasons underlying its existence. This involves the study of anti-consumption incidents, antecedents, consequences, and related phenomena.

2. Using the wisdom gained to assist practitioners, in certain circumstances, to prevent, alleviate, or, in some cases, even encourage anti-consumption.

3. To determine if our consumption-driven society can benefit from understanding the legitimate philosophies underlying anti-consumption.

It is our belief that knowledge of anti-consumption, derived from these three objectives, is now particularly pertinent as the world becomes more aware of issues regarding the economic recession, corporate social responsibility, climate change, environmental degradation, and business sustainability.

For more information about ICAR please visit www.icar.auckland.ac.nz