

Ethnocentrism, Religiosity, Environmental and Health Consciousness: Motivators for Anti-Consumers

Ramazan KAYNAK ^{*}, Sevgi EKSI ^{**}

Abstract

This paper covers highlighting the importance of anti-consumer groups in today's markets and several outstanding factors shaping their reaction against consumption, which are ethnocentrism, religiosity, environmental and health consciousness. A conceptual model is presented which examines the explaining power of ethnocentrism, religiosity, environmental and health consciousness upon voluntary simplifiers and global impact consumers. Data were collected through an e-questionnaire by sending posts to the anti-consumer websites. A total of 503 useable responses were retained for analysis. The analysis reveals that ethnocentrism, environmental and health consciousness have significant impacts upon anti-consumers. In addition, religiosity has a negative impact upon global impact consumers' anti-consumption behavior. Raising sensitiveness to environmental and health consciousness and ethnocentrism with regards to dealing with anti-consumers enables companies to have sustainable competitive power. These consumers' growing satisfaction contributes to consumer loyalty in addition to an increase in market share. Researches related to anti-consumers have traditionally emphasized their impacts upon companies' profits and reputation. On the contrary, this study reveals the main motivations behind voluntary simplifiers and global impact consumers and puts forth a new perspective by presenting the findings related to anti-consumers in Turkey.

Keywords: *Anti-consumers; ethnocentrism; religiosity; environmental and health consciousness.*

JEL Code Classification: *M31, E21, Z12*

^{*} Associate Professor, Gebze Institute of Technology, Kocaeli, Turkey E-mail: kaynak@gyte.edu.tr

^{**} Gebze Institute of Technology, Kocaeli, Turkey.

1. Introduction

This research investigates the significant fostering impacts of four outstanding antecedents which are ethnocentrism, religiosity, environmental consciousness and health consciousness on anti-consumers. Anti-consumers have been classified into four groups: voluntary simplifiers, global impact consumers, anti-loyal consumers and market activists (Iyer and Muncy 2008). In this study, voluntary simplifiers and global impact consumers are taken into consideration since both groups have their roots in general anti-consumptional stance. The effects of the proposed motives on these two groups are revealed through the analysis of the research model. The results support that the proposed determiners could have significant effects on the explanations of these two groups, resulting in anti-consuming behavior.

Today market conditions have changed drastically, and the most pivotal role belongs to demand instead of offer in this context. The means like globalization and media could enable both producers and customers to compare among the products and services, in addition to supporting both parties in the process of becoming more conscious. Thus, holding and increasing the number of loyal customers have become more crucial. Although the companies have tried to focus on customers' buying behaviors, such as decision-making processes and various market strategies to acquire a larger market share, they have neglected anti-consumers whose proportion has increased in due course. As the consumers' sensitivity and consciousness towards their surroundings have risen, their intention to react against consumption has increased relatively. Some researchers have dealt with the classification of anti-consumers, especially firm or product-based anti-consumption practices, and their results on sales, and share price figures of targeted companies; however, they have mostly focused on anti-loyal consumers and market activists as their objects of resistance are specific instead of considering personal concerns as the motives of anti-consumption (Kozinets and Handelman, 2004; Krishnamurty and Kucuk, 2009).

This research has aimed to reveal the determiners of two less-visited categories of anti-consumers, which are classifiable as voluntary simplifiers and global impact consumers (Iyer and Muncy 2008). Thereby, we could not only capture the companies' attention to the sensitivities of anti-consumers, but also offer them efficient strategies to satisfy this growing group in their target market.

2. Literature Review

This research proposes a measurement model wherein four different variables – ethnocentrism, religiosity, environmental consciousness and health consciousness – influence the anti-consumer groups of voluntary simplifiers and global impact concerns. The previous studies about anti-consumption emphasize mainly environment and health concerns (Garret, 1987; Hollenbeck and Zinkhan, 2006; Rogers et al., 2004). However, many other dynamics influencing social identity

aren't studied adequately while exploring the drivers of anti-consumption. Understanding anti-consumers' attitudes and behaviors against consumption culture necessitates to find out other outstanding factors affecting anti-consumption. Related literature brings out the importance of religion and ethnicity on social identity and individuals' preferences. Ethnicity and religion play a vital role in shaping one's conceptions of the self and defining his/her attitudes towards their surrounding (Brewer, 1979b; Francis and Kaldor, 2002). Religiosity may determine attitudes of caring or responsibility towards others (Starr, 2009). Moreover, ethnocentrism also backs up the resistance against consumption culture by developing strong prejudices against global brands imposing overconsumption (Klein et al., 1998). In accordance with the related literature, this study explores the impacts of religiosity and ethnocentrism on anti-consumption as well as the effects of environmental and health consciousness.

2.1. Anti-Consumption Groups

2.1.1. Voluntary Simplifiers

Scrutinizing the related literature, we could propose that the concept of voluntary simplicity is not a new concept which was first defined as unique pureness of purpose, honesty and sincerity besides avoidance of frugal material possessions (Gregg, 1936). Leonard-Barton and Rogers (1980) try to describe this concept as "the degree to which an individual chooses a way of simplified life to maximize the individual's control over his own life through minimized consumption and material dependency". According to Etzioni (1998), voluntary simplifiers are people who choose the limitation of expenditures on consumer goods and services and who cultivate non-materialistic sources of satisfaction and meaning thanks to their self-determination.

While consumers form their purchasing decisions and their lifestyles based on voluntary simplicity values, they are affected by various drivers such as environment (McDonald et al., 2006), health, religion (Coşgel and Minkler, 2004), and ethical implications of personal consumption choices (Shaw and Newholm, 2002).

The voluntary simplifiers are classifiable into three groups according to the intensity of the voluntary simplification that they adopt. These three groups are:

- 1) Downshifters- the most moderate simplifiers-;
- 2) Strong Simplifiers- shifting from high-paying, high-stress jobs to live on reduced incomes and search for personally more meaningful jobs;
- 3) The Simple Living Movement- the most dedicated group that internalize the concept of minimization into both their purchasing decisions and life styles (Shaw and Moraes, 2009).

While dealing with voluntary simplifiers, this last group is taken into consideration in this study. The consumers supporting the simple living movement desire to

achieve their higher needs like self-actualization, as stated in Maslow's Hierarchy of Needs (Huneke, 2005). These people are deprived of the alienation experienced through material possessions, and therefore, support the minimization of consumption. As Iyer and Muncy (2008) have stated in their study, their object of anti-consumption is general and their reaction against overconsumption is individual. Cherrier (2009) proposes that the main themes motivating voluntary simplifiers are the ecological uncertainty and the feeling of emotional solitude triggered by consumer culture.

2.1.2. Global Impact Consumers

Global impact consumers are defined as the consumers who favor a general reduction in the level of consumption for the benefit of society or the planet because of material inequity and environmental concerns (Iyer and Muncy, 2008). Schultz and Zelezny (2000) state that people consider environmental concerns while shaping their purchasing decision, since they may perceive themselves as an integral part of the natural environment. These people think that preserving nature is a moral obligation; therefore, for the protection of nature, people should reduce their consumption levels. Fraj and Martinez (2006) stress that there has been a growing concern for the environment, which has significantly changed people's values and lifestyles. Consumers, caring about environmental sustainability, have specific concerns like global warming, depletion of natural resources declined air quality, deteriorated access to safe water, accumulation of solid waste and decreased agricultural productivity; they believe that these problems will harm the well-being of future generations of people and animals. Thus, they show their consideration by buying less; buying used goods, replacing products less frequently, recycling diligently, avoiding excess packaging, conserving energy, seeking renewable/alternative energy and avoiding frugal consumption (Cohen et al. 2005).

Consumer culture, where every human wish tends to be transformed into a commercial object or service, has largely ignored its harmful effects to nature. However, today's markets merit a renewed examination because this way of consumption is not ecologically sustainable therefore; they give more importance to green marketing. Hamilton (2010) states that the self-actualization process suggests the need for a radical rethinking of the strategies to bring about a sustainable relationship between humanity and the natural world and the effort of environmentalism puts forth green consumerism as the best attitudes for sustainability. The anti-consumers in this group threaten the entrenchment of the attitudes and behaviors that are anti ethical in terms of sustainability.

2.2. Individual Motives Triggering Anti-Consumption

2.2.1. Ethnocentrism

Consumer ethnocentrism stems from the concept of ethnocentrism in social psychology, where it was described as the perception of things in which one's own

group was the center of everything, and all others were scaled and rated with reference to it (Sumner, 1906). Ethnocentric people view their group as superior and precious, and evaluate the other things around them according to their own value system. While ethnocentrism leads people to collaborate among the group members, it may cause the display of hostile attitudes towards others who are classified as out-group (Sumner, 1906; Sherif and Sherif, 1953). In addition to the implication of this concept in ethnic conflicts (Chirof and Seligman, 2001; Brewer, 1979b), ethnocentrism has become one of the most outstanding subjects studied to reveal its effects on consumer choice (Klein and Ettenson, 1999). In marketing literature, especially while buying foreign-made products, consumers' beliefs which shape the evaluation process of their appropriateness and accordance with the current moral system are scrutinized as demonstrations of ethnocentrism. Ethnocentric consumers tend to revalue the products that belong to their own groups and devalue the ones which aren't produced by their own group. Lee and Fernandez (2006) define anti-consumption as a rejection of particular brands, and refusing to purchase from specific organizations. In this regard, being opposed to particular brands and organizations, especially the foreign ones, ethnocentric consumers could be included in anti-consumer groups.

Ethnocentrism causes a prejudice against the consumption of foreign-made products holistically. No matter how qualified the products are, ethnocentric consumers have the intention of anti-consumption towards these products (Shimp and Sharma, 1987). Ethnocentric people think that foreign products not only harm the local companies but also the employees, thus economic conditions suffer because of imported products. Klein et al. (1998) propounded that ethnocentric consumers tended to purchase domestic products as they thought their own countries' production quality was superior.

When we look into its relevance to anti-consumption categories, the first category named voluntary simplicity (Grigsby, 2004; McDonald et al., 2006; Shaw and Newholm 2002) is associated with a lifestyle of ecological, minimized and ethical consumption as ethnocentric values could be a part of the ethics of a community; ethnocentrism could lead to a minimized way of living. While having bias against certain globalized products and brands due to the perceived harm to their humans, environment and economy, these people could avoid most global products and choose a simplistic point of view. They have such a simplistic point of view that the over complexity and ideological incompatibility of today's global brands could awake their avoidance against these brands and organizations (Lee et al., 2009).

The second anti-consumption group is global impact consumers focusing on environmental concerns and material inequity as the reason of their anti-consumptional attitude. They believe that modern wealthier nations' overconsumption tendencies crucially damage to the earth's ecosystem (Iyer and Muncy, 2008). The global brands of these nations also support overconsumption and inequality and harm poorer ethnic groups' economy. Thus, it could be

proposed that ethnocentrism in other words, in-group favoritism and out-group hostility, may have a direct effect on shaping global impact anti-consumption intention. As Zavetoski (2002) has stated resisting against consumption culture is not only a preference, but it also includes a deep sentiment and involvement like ethnocentrism. These people avoid global brands that destroy ecology and the environment and that increase the gap between the rich and poor countries. Ethnocentric people have a similar awareness of protecting their own economies and products in these highly competitive global markets.

2.2.2. Religiosity

Religion has impacted many aspects of socio-cultural life influencing values, behaviors, personalities, and belief systems through its core assumptions (Cohen and Hill, 2007; Aydemir and Eğılmez, 2010). Religion could influence people's well being, behaviors and life holistically (Francis and Kaldor, 2002). Since one's behavior is affected by complex determiners like assumptions, beliefs and intention, it could be overtly assumed that customer buying behavior and market-related decisions are affected by religious beliefs (Cohen and Hill, 2007). Essoo and Dibb (2004) also define religion as a determiner of personal values and morals and clarify its impact on consumers' attitudes towards particular products and services according to their belief system. In this context, when the definitions of this concept have been revealed, it could be argued that religion is highly personal in nature, and thus, its impact on consumer behavior is dependent upon an individual's religious commitment; in other words, how important their religion is in their lives (Mokhlis, 2009; Wilkes et al., 1986). Thus, although there have been various religiosity scales put forth, this study emphasizes religious commitment while measuring religiosity. The relationship between religiosity and anti-consumption highlights the significance of Huneke's work, where Huneke (2005) stresses the core roles of religion and spirituality in the process of directing un-consumers. According to this study, consumers' willingness to simplify their lifestyles through anti-consumption could be promoted by means of an organized religion, and this anti-loyalty stance is the second reason for focusing on commitment while examining the concept of religiosity.

While today's capitalist markets have transformed most people into unsatisfiable continuous consumers, there has been an increasing number of consumers realizing the negative global impacts of this unconscious consumption behavior. Religion has a crucial role in increasing the awareness of people towards nature and restoring the ecological balance when the related literature has been revealed. For instance, Christians have had a meaningful attempt at responding to the environmental malaise caused by humans and the overconsumption of resources, which was a call to develop a sense of spirituality that emphasized the role of the environment. This environmental approach of re-thinking Christianity has been named "Ecotheology" (Hallman, 1994). With the help of this encouragement, they aimed to save the ecological balance thanks to religious commitment. Buddhism

can also be relevant to consumption society and ecology, precisely because of its minimalism. Allen Badiner (2005) has stated that we want, therefore we consume; we want, therefore we suffer. Since this desire is without end, the pursuit of desire can lead to individual unhappiness in addition to a devastated world.

2.2.3. Environmental Consciousness

The Environmentally Conscious Consumer can be defined as a consumer having some awareness of the ecological impacts associated with a product or service, and a desire to reduce those impacts through their purchasing decisions (Schwepker and Cornwell, 1991). Consumers who are interested in environmental issues, and shape their purchasing and consuming behavior for the benefit of ecology, may also be called green consumers (Soonthonsmai, 2007). Chen and Chai (2010) stated in their study that these environmentally conscious consumers usually organized actions, boycotts for manufacturers and retailers, and actively support the protection of the planet through their individual anti-consumptional stance.

Voluntary simplifiers are the consumers who actualize themselves by means of avoiding overconsumption, in other words, favoring anti-consumption for a better world and a better self. This voluntary simplicity group is often considered to be a sustainable lifestyle phenomenon focusing on an environment-friendly consumption tendency (Shaw and Moraes, 2009). Thanks to a view of a simple life, and high awareness towards environmental problems, these individuals change their consumption behavior (Hobson, 2002).

Global impact consumers internalize environmental concerns in the concept of self, and therefore, these consumers perceive themselves as an integral part of the natural environment and preserve the environment through their anti-consumer aspect (Schultz and Zelezny, 2000). They reshape all their consumption behavior by considering the ecological results of their consumption, since they give importance to nature and ecological balance compared to the other consumers. Iyer and Muncy (2008) defined these anti-consumers as the ones who support reducing the general level of consumption for the benefit of the planet, since overconsumption harms the ecological balance and focuses on utilizing the resources instead of considering their inequity and using them carefully.

2.2.4. Health Consciousness

Jayanti and Burns (1998) describe the concept of health consciousness as the degree to which health concerns are integrated into a person's daily activities, whereas Dutta (2007) also focuses on the psychological characteristic of health consciousness, and tries to differentiate it from three other indicators of health orientation, which are health information orientation, health beliefs, and healthy activities. For the purpose of a healthier lifestyle, people have had a growing tendency to consume more cautiously and this increase in their consciousness results in the avoidance of overconsumption (Michaelidou and Hassan, 2008).

Therefore, it could be proposed that the more conscious consumers become, the less they consume.

Anti-consumers protest against consumer culture by developing alternative approaches to consumption that encapsulate their particular version of opposition, and these rebellions are driven by their value system (Crockett and Wallendorf, 2004). Zavetoski (2002) states that people are starting to realize that material assets cannot compensate for a life of stress, unhappiness and unhealthiness; conversely, it fosters a lack of meaning and alienation. Shaw and Newholm (2002) exemplify the concept of voluntary simplicity as the degree to which an individual consciously chooses a way of life, motivated by anti-consuming, which is intended to maximize the individual's control over his/her own life by buying less and purchasing only organic health-friendly foods or pursuing vegetarian diets. These people enjoy life by avoiding the harmful effects of material dependence and overconsumption. Most voluntary simplifiers have a qualified educational background, high social status and high consciousness about their life; however, they are deprived of meaninglessness caused by overconsumption (Craig-Less and Hill, 2002). Voluntary simplifiers are the ones who try to enjoy a life without material possessions, and foster their psychological and physical well-being through spirituality and an anti-consumption tendency.

Contrary to voluntary simplifiers, global impact consumers' anti-consumption motives are driven by collective matters rather than individual ones. Global impact consumers oppose the products and brands that are damaging to the health of communities. Since they are aware of the poverty and lack of health safety that are experienced by the poor nations and led by the overconsumption of wealthy nations, they support an anti-consumption attitude.

3. Research Model and Hypothesis

This study examines the effects of ethnocentrism, religiosity, environmental and health consciousness on anti-consumptional attitudes of voluntary simplifiers and global impact consumers; two separate multiple regression tests where these anti-consumer groups are used as dependent variables. With the aim of preserving their group's well being, their local environment, economy and labor power, ethnocentric people display negative attitudes towards foreign products (Javalgi et al., 2005). Considering religiosity in Turkey context, Varul (2008) emphasizes that Islam is a portrait of anti-consumerism, since it contradicts over-individualized, over-sexualized, over-consuming secular Western culture. Muslims have an opposition to the liberal-capitalist 'promise of absolute wealth'. The writer has also focused on the anti-consumptional attitude of Protestants by stating their very aversion to the consumption of capitalist products, since they could be defined namely as ascetic and pleasure-averse people. To sum up, religiosity is assumed to have a positive effect on both anti-consumer groups. Consumer culture imposes people to consume by ignoring its negative impact on environment and ecology (Cherrier,

2006). This thoughtless approach harms the environment; these anti-consumers resist the overconsumption of all products holistically and choose a minimized way of living. Anti-consumers are cynical that the companies promoting overconsumption are motivated through their desire to increase profits rather than a real concern for the consumer's well-being (Lee et al., 2009). As Iyer and Muncy (2008) propose, both voluntary simplifiers and societal global impact consumers believe that modern consumption is causing irreparable damage to humankind; there are lots of health problems led by today's overconsumption and this approach might result in poverty problems in less developed nations, and such a pitiless ignorance of their health might harm their survival. Depending on the related literature, we could propose the hypotheses below:

H1a: Ethnocentrism has a positive effect on anti consumptional attitudes of voluntary simplifiers.

H1b: Ethnocentrism has a positive effect on anti consumptional attitudes of global impact consumers.

H2a: Religiosity has a positive effect on anti consumptional attitudes of voluntary simplifiers.

H2b: Religiosity has a positive effect on anti consumptional attitudes of global impact consumers.

H3a: Environmental consciousness has a positive effect on anti consumptional attitudes of voluntary simplifiers.

H3b: Environmental consciousness has a positive effect on anti consumptional attitudes of global impact consumers.

H4a: Health consciousness has a positive effect on anti consumptional attitudes of voluntary simplifiers.

H4b: Health consciousness has a positive effect on anti consumptional attitudes of global impact consumers.

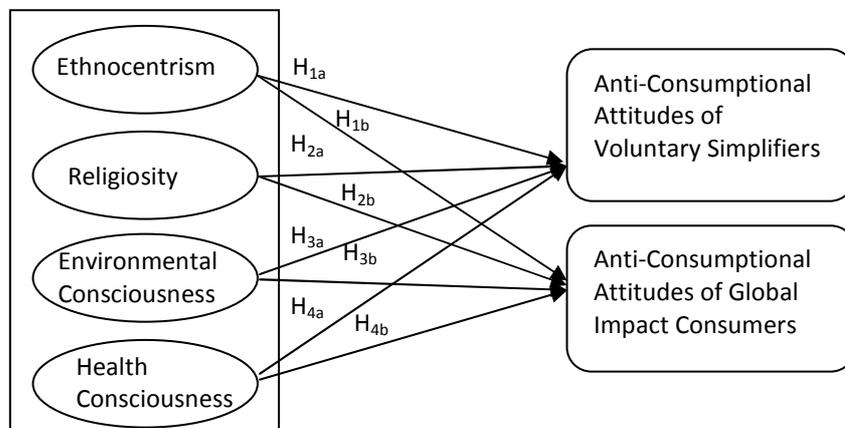


Figure 1: Research Model

4. Scope and Methodology

In this section, the overall design of the study and methodological procedures covering sample selection, information about the properties of the measures, data collection and data analysis are presented.

4.1. Data Collection and Sample

Data were collected through an electronic survey for addressing plenty of people. In order to obtain the relevant responses, several posts were included on voluntary simplifiers, anti-consumers, environment and health-oriented websites, well-known related forums, groups and e-mail distribution lists. Potential interviewees were exposed to a specific link where they could reach the whole questionnaire. Totally, 518 questionnaires were returned; however, fifteen questionnaires were dropped because of missing data. Fifty two percent of the respondents ($n = 260$) were male while forty eight percent of the respondents were female ($n = 243$). Additionally, 69% ($n = 348$) of the respondents indicated that they are at least bachelor's degree holders.

4.2. Measures

Measures for the construct were drawn from the related literature; therefore, all the measures used for the variables are reliable and validated. The ethnocentrism scale used in this study consisted of four items from the reduced CETSCALE developed by Steenkamp et al. (2003), which was validated in the study of Cleveland et al. (2009). The religious commitment scale included in the questionnaire was validated in the study of Wortington et al. (2003). Religion is highly personal in nature and its effects on consumer behavior depend on individuals' level of religious commitment; therefore, while assessing religiosity, this study tried to emphasize religious commitment (Mokhlis, 2009). In order to evaluate the environmental consciousness of the consumers, we used a scale including five items adapted from New Environmental Paradigm (Roberts and Bacon, 1997). For the measurement of health consciousness, the scale proposed by Dutta-Bergman (2004, 2006, and 2007) and reexamined in Hong's study (2009) was utilized.

The scales of the focused anti-consumer groups, voluntary simplifiers and global impact consumers, used in this work were validated in the study of Iyer and Muncy (2008). Since these two groups are against general consumption when compared to market activists and anti-loyal consumers, who are against certain products or brands, decoding these two groups will provide more generalized information, which could contribute to each company having concern for customer satisfaction and loyalty. The original scale items were translated into Turkish and back-translated and then transcribed by a bilingual person fluent in Turkish and English. All constructs were measured with already existing reliable scales. All items were

measured on a five point Likert-type scale where 1 = strongly disagree and 5= strongly agree.

4.3. Data Analyses

The fundamental statistical assumptions for factor analysis were checked (Hair et al., 1998). Kaiser-Meyer-Olkin's measure of sampling adequacy was 0.884, and Bartlett's Test of Sphericity index was significant ($p < 0.01$). Convergent validity was assessed by examining the factor loading for statistical significance (Sujan, Weitz, and Kumar, 1994). As indicated in Table 1, all factor loadings were statistically significant ($p < 0.05$) within an acceptable range (from 0.72 to 0.96); thus providing strong evidence of convergent validity.

In order to provide evidence of the construct validity to use in the further measurement model, the scales covered in the questionnaire, were subjected to principal component analysis (PCA) with varimax rotation using Kaiser Normalization through SPSS 13.0. Cronbach Alpha was also calculated for each variable.

In the exploratory factor analysis, the questions that had very low factor loadings (below 0.40) or loaded on the different factors are extracted. Factor loadings and the Cronbach Alpha reliabilities of the observed variables are indicated below. The religious commitment scale consisted of ten questions, in the factor analysis; the last two questions were dropped. The Health Consciousness scale included in the questionnaire was comprised of five items and the last item of this scale had to be dropped, as well.

While examining Table 1, it is overtly seen that the Cronbach Alpha reliabilities of the measures range from 0.736 to 0.932 and composite reliabilities of the scales included in the questionnaires are between 0.823 and 0.942, which are acceptable since these results support the internal consistency of the indicators' scales (Anderson et al., 1987). Moreover, Spector (1992) proposed that a minimum value of around 0.30 to 0.35 proves that an item loads onto a factor and this condition has been satisfied by each factor loading and in accordance with this proposition every the item included in this study has a value above 0.40.

Before revealing the significance of the defined variables in explaining anti-consumptional attitudes of voluntary simplifiers and global impact consumers, correlations among variables were also tested. Except for the proposed relation between religiosity and global impact consumers, all other correlations are found to be significant at the 0.01 level in Table 2.

4.4. Regression Analysis and Check for Assumptions

This study covers a relatively large sample involving 503 respondents and therefore, the Kolmogorov-Smirnov Test could be applied and hence there is no question on normality of the data. Multicollinearity among independent variables is

analyzed through a Tolerance test and Variance Inflation Factor –VIF- (Kleinbaum et al, 1988). The results of these analyses are presented in Table 2. All tolerance levels is below .01; and VIF values are below 10. Thus, the measures selected for assessing independent variables in this study do not reach levels that indicate multicollinearity. The acceptable Durbin – Watson (DW) range should be between 1.5 and 2.5. While DW value of the first model is 2,022 and DW value of the second model is 2,036 which are also between the acceptable ranges. These acceptable values ensure there are no auto correlation problems in the research data.

Table 1: Standardized factor loadings, and Cronbach Alpha Reliabilities of the variables

Variables	Cronbach Alpha Reliabilities	Composite Reliabilities	EFA (Standardized Factor Loadings)
Ethnocentrism	.796	.867	
E1			.757
E2			.799
E3			.783
E4			.691
Religiosity	.932	.942	
R1			.794
R2			.818
R3			.851
R4			.806
R5			.800
R6			.813
R7			.803
R8			.807
Environmental Consciousness	.736	.823	
EN1			.620
EN2			.773
EN3			.757
EN4			.688
EN5			.546
Health Consciousness	.759	.847	
H1			.675
H2			.816
H3			.806
H4			.606
Voluntary Simplifiers	.775	.852	
V1			.628
V2			.833
V3			.663
V4			.803
Global Impact Consumers	.757	.845	
G1			.713
G2			.730
G3			.678
G4			.786

Table 2: Correlations and Descriptive Statistics

Pearson Correlations	Mean	S.D.	1	2	3	4	5	6
1.Ethnocentrism	3,62	0,931	1,000					
2.Religiosity	3,32	1,045	,338(**)	1,000				
3.Health Consciousness	4,21	0,709	,265(**)	,166(**)	1,000			
4.Environmental Cons.	4,05	0,672	,216(**)	,136(**)	,383(**)	1,000		
5.Voluntary Simplifiers	4,08	0,745	,232(**)	,139(**)	,557(**)	,359(**)	1,000	
6.Global Impact Consumers	4,23	0,734	,286(**)	0,063	,529(**)	,513(**)	,507(**)	1,000

N=503, ** Correlation is significant at the 0.01 level (2-tailed).

Table 3: Regression Results

<i>Dependent Variables</i>	<i>Independent Variables</i>	<i>Standardized Beta Coefficients</i>	<i>t</i>	<i>Sig.</i>	<i>VIF</i>
Model 1: Voluntary Simplifiers	Ethno	.169	3.930	.000**	1.176
	Relig	.034	.814	.416	1.136
	Envir	.259	6.174	.000**	1.119
	Healt	.249	6.080	.000**	1.066
	F	33.952**			
	Adj.R ²	.208			
	Dw	2.022			
Model 2: Global Impact Consumers	Ethno	.228	5.819	.000**	1.176
	Relig	-.082	-2.124	.034*	1.136
	Envir	.420	11.005	.000**	1.119
	Healt	.234	6.294	.000**	1.066
	F	67.559**			
	Adj.R ²	0.347			
	Dw	2.036			

* p<0.05 ** p<0.01

Table 3 presents results of multiple regression analysis used to evaluate the strength of the proposed relationships in the first and second model. Eight hypotheses were formulated. The individual hypotheses were tested using multiple regression prediction models following the guidelines stated in the study of Hair et al., (1998) with voluntary simplifiers and global impact consumers as the dependent variables. The results obtained, as shown in Table 3, revealed that H1a ($\beta=.169$), H3a ($\beta=.259$), H4a ($\beta=.249$) were found to be significant in the first measurement model. The results also provide support for hypotheses H1b ($\beta=.228$), H2b ($\beta=-.082$), H3b ($\beta=.420$) and H4b ($\beta=.234$). Except for the hypothesis H3b which is significant at the level of $p<0.05$, the other entire significant hypothesis are significant at the level of $p<0,001$.

5. Discussion and Limitations

This study develops a model to explore the issue of the antecedents of anti-consumer groups. Different from most previous anti-consumer researches focusing on disloyal consumers and market activists, this study tries to reveal the

determiners of anti-consumption behaviors of voluntary simplifiers and global impact consumers.

The first proposition is put forth due to the related literature stating the concept that ethnocentrism (Shimp and Sharma 1987) might shape consumer behavior. As Hogg et al. (2009) state ethnocentrism may trigger anti-consumption behavior; this study tries to reveal whether ethnocentric consumers have a higher likelihood of being an anti-consumer. This proposition is supported by the results, ethnocentrism has a significant impact upon voluntary simplifiers ($\beta=.169^{**}$). Although it is stated that voluntary simplifiers give importance to themselves and their well-being by escaping from material consumption, they might at the same time care for the group they belong to and direct their buying behavior for the sake of their own group's sake. The second anti-consumer group, global impact consumers, has also been thought to be more ethnocentric, as they react against the wealthier nations and global companies that harm their surroundings. The proposition related to the linkage between ethnocentrism and global impact consumers, is empirically significant, as well ($\beta=.228^{**}$).

According to the results, religiosity has a negative impact on the anti-consuming behavior of global impact consumers ($\beta=-.082^*$) while it has not a significant effect upon anti-consumptional attitudes of voluntary simplifiers. In the correlation analysis there is not a significant relationship between these two variables. When we run the simple regression analysis between religiosity and global impact consumers, religiosity as an antecedent has not a significant effect on global impact consumers. However, in the multiple regression analysis, religiosity has significant relationship with the all other antecedents. That might be the main reason religiosity has a significant effect on global impact consumers in the multiple regression analysis. Most studies have hitherto ignored the role of religiosity as a predictor of consumption pattern due to the prejudices against religion, the slow development of the related literature and researchers' overlooking attitudes towards religion (Hirschman 1983). Many studies have found that religiosity is a crucial antecedent of customer behaviors (Vitell et al., 2007; Lau, 2010). As Lau (2010) stated, the people who have high commitment to their religion are both attitudinally and behaviorally capable of making decisions consistent with moral conscience. Since most of the related literature consists of works researching the religious commitment of Christians and other religions, this result could put forth a new point of view about Muslim consumers and it might be a triggering idea for a new research focusing on the causes of this negative relationship. Although some writers like Etzioni (1998) state that tenets of voluntary simplifiers originated from various religious traditions, which is also proposed in this study, this assertion could not be supported by the empirical findings of this study. Thus, according to the results, we could infer that voluntary simplifiers have a high conscience towards their surroundings in order to enable their well beings, their conscience stems from ethical principles (Shaw and Newholm 2002) decided and supported by the individuals, instead of a motivating stance of religiosity.

As indicated in the proposed relationships, environmental consciousness has a significant effect on the anti-consumptional attitudes of voluntary simplifiers ($\beta=.259^{**}$) and global impact consumers ($\beta=.420^{**}$). Voluntary simplifiers emphasize the importance of sustainable consumption, environment and their well-being (Ballantine and Creery, 2010). Examining the t-values related to its impact on voluntary simplifiers and global impact consumers, it is overtly seen that it has a stronger effect on global impact consumers, since this anti-consumer type emphasizes the importance of nature and ecology, whereas voluntary simplifiers mainly deal with their psychological health, well-being, in addition to considerations of environment. As it is also stated in the related literature, one of the increasing concerns highlighting the importance of anti-consumption attitudes in the last few years is environmental consciousness (Chen and Chai, 2010), which has been supported through the results of analysis, as well.

Finally, the last antecedent proposed in this study, health consciousness, has a crucial impact on both voluntary simplifiers ($\beta=.249^{**}$) and global impact consumers ($\beta=.234^{**}$). As Lee et al. (2009) put forth in their study, health consciousness could determine a great deal of health attitudes and behavior. Craig Lees and Hill (2002) state that voluntary simplifiers try to have an alternative way of life which enables a high level of personal health and satisfaction by reducing material consumption. Global impact consumers' anti-consumptional attitudes are driven by environmental and ecological concerns, while emphasizing the harmful effects of humans on the environment and natural balance, they also care about humans as a part of nature. Therefore, they consider the negative effects of overconsumption and unconscious consumptions on the health of humans. For instance, the overconsumption behavior displayed by wealthier nations led to ignorance towards the health conditions of poorer nations, while overconsumption also harms their own health. To summarize, the acceptances of the proposed hypotheses and the significance of each hypothesis are stated in Table 4 below:

Table 4: Results for hypothesis

Hypothesis	Linkages in the model	Result
H1a	ethnocentrism→voluntary simplifiers	Support
H1b	ethnocentrism→global impact consumers	Support
H2a	religiosity→voluntary simplifiers	n.s.
H2b	religiosity→global impact consumers	Support
H3a	environmental consciousness→voluntary simplifiers	Support
H3b	environmental consciousness→global impact consumers	Support
H4a	health consciousness →voluntary simplifiers	Support
H4b	health consciousness→global impact consumers	Support

n.s.: Not significant; * $p<0.05$, ** $p<0.01$

This study has several limitations that may affect the generalization of these results. First of all, data have been collected through an e-questionnaire rather than utilizing other qualitative data collection methods.

Secondly, it has to be pointed out that the respondents are using internet and the members of anti-consumer websites thus; online data collection has restricted the generalization of the results. This study does not provide exact prescriptions for decoding anti-consumers. It only proposes possible paths to anti-consumer groups of voluntary simplifiers and global impact consumers within its limitations.

6. Directions for Future Research

This research has made a further step in terms of revealing the main motivators behind voluntary simplifiers and global impact consumers. However, more research is needed to decode these anti-consumer groups more comprehensively. The theoretical and methodological limitations of this study highlight outstanding directions for future research.

First of all, the new studies will aim at carrying out research on anti-consumers might focus on the other potential motivators of anti-consumers, since analysis of the residuals propose that there are some other determiners of the attitudes and behaviors of anti-consumption groups. More studies could illuminate the main motivators for each anti-consumption group, having both general and special concerns. Future studies could also research the effects of each anti-consumer group on various industries. New studies might also deal with the negative relationship between religiosity and global impact consumers and try to enlighten this reverse relationship.

To sum up, anti-consumers are a growing element of current markets, which makes it imperative for companies to address these groups' expectations to have a sustainable competitive power. Since it is becoming harder to ensure satisfied and loyal consumers for the future of the companies, they should take the responsibility of fulfilling these consumers' unmet expectations through their products. According to the results of this study, companies should adopt environmental and health consciousness in all their operations and decisions. This adoption provides plenty of benefits for all humankind and the environment while supporting the sustainability of these companies. Furthermore, in order to alleviate ethnocentric tendencies of consumers, companies should take their ethnical values into consideration while shaping their operations.

References

Anderson, J.C, David, W. G. & John, E. H. (1987). On the assessment of unidimensional measurement: internal and external consistency and overall consistency criteria. *Journal of Marketing Research*, Vol. 24, pp. 432–437.

- Aydemir, M., & Eğılmez, O. (2010). An Important Antecedent of Ethical /Unethical Behavior: Religiosity. *Eurasian Journal of Business and Economics*, Vol 3 No 6, pp. 71-84.
- Ballantine, P.W. & Creery, S. (2010). The consumption and disposition behaviour of voluntary simplifiers. *Journal of Consumer Behaviour*, Vol 9 No 1, pp. 45–56.
- Brewer, M.B. (1979b). *The Role of Ethnocentrism in Intergroup Conflict, The Psychology of Intergroup Relations*, ed. W. G. Austin and S. Worchel. Monterey, CA: Brooks/Cole.
- Chen, T.B. & Chai, L.T. (2010). Attitude towards the Environment and Green Products: Consumers' Perspective. *Management Science and Engineering*, Vol 4 No 2, pp. 27-39.
- Cherrier, H. (2009). Anti-Consumption Discourses and Consumer Resistant-Identities. *Journal of Business Research*, Vol 62 No 2, pp. 181 - 190.
- Chirot, D. & Seligman M.E.P. (2001). *Ethno political Warfare: Causes, Consequences, and Possible Solutions*. Washington, DC: American Psychological Association.
- Cleveland, M., Laroche, M. & Papadopoulos, N. (2009), Cosmopolitanism,consumer ethnocentrism, and materialism. *Journal of International Marketing*, Vol 17 No 1, pp.116–146.
- Cohen, A.B & Hill, P.C. (2007). Religion as culture: religious individualism and collectivism among American Catholics, Jews, and Protestants. *Journal of Personality*, Vol 75 No 4, pp. 709–742.
- Cohen, M.J., Comrov, A. & Hoffner, B. (2005). The New Politics of Consumption: Promoting Sustainability in the American Market Place. *Sustainability: Science, Practice&Policy*.
- Coşgel, M. & Minkler,L. (2004). Religious identity and consumption. *Review of Social Economy*, Vol 62, pp. 339–350.
- Craig-Lees, M. & Hill, C. (2002). Understanding voluntary simplifiers. *Psychology & Marketing*, Vol 19 No 2, pp. 187-210.
- Crockett, D. & Wallendorf, M.(2004). The Role of Normative Political Ideology in Consumer Behavior. *Journal of Consumer Research*, Vol 31, pp. 511-528.
- Dharp, A., Høj, S. & Wheeler, M. (2010). Proscription and its impact on anti-consumption behaviour andattitudes: the case of plastic bags. *Journal of Consumer Behaviour*, Vol 9, pp. 470–484.
- Dutta-Bergman, M.J. (2004b). Primary sources of health information: Comparisons in the domain of health attitudes, health cognitions, and health behaviors. *Health Communication*, Vol 16 No 3, pp. 273-288.
- Dutta-Bergman, M.J. (2006). A formative approach to strategic message targeting through soap operas: Using selective processing theories. *Health Communication*, Vol 19 No 1, pp. 11-18.
- Dutta-Bergman, M.J. (2007). Health information processing from television: The role of health orientation. *Health Communication*, Vol 21 No 1, pp 1-9.
- Essoo, N. & Dibb,S. (2004). Religious influences on shopping behavior: An exploratory study. *Journal of Marketing Management*, Vol 20, pp 683-712.
- Etzioni, A. (1998). Critical Essay/Commentary Voluntary simplicity: Characterization, select psychological implications, and societal consequences. *Journal of Economic Psychology*, Vol 19, pp. 619-643.

- Fraj, E. & Martinez, E. (2007). Ecological consumer behaviour: an empirical analysis. International Journal of Consumer Studies, Vol 31 No 1, pp. 26–33.*
- Francis, L. J. & Kaldor, P (2002). The relationship between psychological well-being and Christian faith and practice in an Australian population sample. *Journal for the Scientific Study of Religion, Vol 41 No 1, pp. 179-184.*
- Gregg, R.B. (1936). *The Value of Voluntary Simplicity.* Wallingford, PA: Pendle Hill.
- Grigsby, M. (2004). *Buying Time and Getting by: The Voluntary Simplicity Movement.* NY: State University of New York Press.
- Hair, J.F., Anderson, R.E. , Tatham, R.L. & Black, W. (2006). *Multivariate data analysis with readings.* London: Prentice-Hall.
- Hallman, D.G. ed. (1994). *Ecotheology. Voices from South and North.* Geneva:WCC publications. Maryknoll: Orbis.
- Hamilton, C. (2010). Consumerism, self-creation and prospects for a new ecological consciousness. *Journal of Cleaner Production, Vol 18, pp. 571–575.*
- Hirschman, E.C. (1983). Aesthetics, Ideologies, and the Limits of the Marketing Concept. *Journal of Marketing, Summer, pp. 45-55.*
- Hobson, K. (2002). Competing discourses of sustainable consumption: does the 'rationalization of lifestyles' make sense? *Environmental Politics, Vol 11, pp. 95–120.*
- Hong, H. (2009). Scale Development for Measuring Health Consciousness: Re-conceptualization. 12th Annual International Public Relations Research Conference, Holiday Inn University of Miami Coral Gables, Florida.
- Huneke, M.E. (2005). The Face of the Un-Consumer: An Empirical Examination of the Practice of Voluntary Simplicity in the United States. *Psychology and Marketing, Vol 22 No 7.*
- Iyer, R. & Muncy, J.A. (2008). A Purpose and object of anti-consumption. *Journal of Business Research, Vol 62 No 2, 160–168.*
- Javalgi, R.G. , Khare,V.P., Cross, A.C. & Scherer,R.F. (2005). An Application of the Consumer Ethnocentrism Model to French Consumers. *International Business Review, Vol 14, pp. 325-344.*
- Jayanti, R.K. & Burns,A.C. (1998). The Antecedents of Preventive Health Care Behavior: An Empirical Study. *Journal of the Academy of Marketing Science, Vol 26 No 1, pp. 6-15.*
- Jöreskog, K. & Sörbom, D. (1999). *PRELIS 2: User's Reference Guide.* Lincolnwood, IL: Scientific Software International, Inc.
- Klein, J.G., Ettenson, R. & Morris,M.D. (1998). The animosity model of foreign product purchase: An empirical test in the People's Republic of China. *Journal of Marketing, Vol 62 No 1, pp. 89-100.*
- Klein, J.G. & Ettenson, R. (1999). Consumer Animosity and Consumer Ethnocentrism: An analysis of unique antecedents. *Journal of International Consumer Marketing, Vol 11, pp. 5-24.*
- Kozinets, R., & Handelman, J. M. (2004). Adversaries of Consumption: Consumer Movements, Activism, and Ideology. *Journal of Consumer Research, 31(3), 691-703.*
- Krishnamurty, S. & Kucuk, S.U.(2009). Anti-branding on the internet. *Journal of Business Research, Vol 62, pp. 1119–1126i*

- Lee, M.S.W., Motion, J. & Conroy, D. (2009). Anti-consumption and brand avoidance. *Journal of Business Research*, Vol 62, pp. 169–180.
- Lee, M. & Fernandez, K.V. (2006). Anti-consumption: Rejecting, Refusing, and Resisting the Market. pp. 73-76.
- Leonard-Barton, D. & Rogers, E.M. (1980). Voluntary Simplicity. *Advances in Consumer Research*, Vol 7.
- McDonald, S., Oates, C.J., Young, C.W. & Hwang, K. (2006). Toward sustainable consumption: Researching voluntary simplifiers. *Psychology and Marketing*, Vol 23 No 6, pp. 515-534.
- Michaelidou, N. & Hassan, L. (2008). The Push and Pull towards Organic: Clarifying the Roles of Health Consciousness Food Safety Concern and Ethical Identity. *International Journal of Consumer Studies*, Vol 32, pp. 163-170.
- Mokhlis, S. (2009). Relevancy and Measurement of Religiosity in Consumer Behavior Research. *International Business Research*, Vol 2 No 3, pp. 75-84.
- Shaw, D. & Newholm, T. (2002). Voluntary Simplicity and the Ethics of Consumption. *Psychology and Marketing*, Vol 19 No 2, pp. 167-185.
- Shimp, T. & Sharma, S. (1987). Consumer Ethnocentrism: Construction and Validation of the CETSCALE. *Journal of Marketing Research*, Vol 24, pp. 280-289.
- Schultz, P. W. & Zelezny, L. (2000). Promoting environmentalism. *Journal of Social Issues*, Vol 56 No 3, pp. 365-578.
- Schwepker, C.H. & Cornwell, T.B. (1991). An Examination of Ecologically Concerned Consumers and Their Intention to Purchase Ecologically Packaged Products. *Journal of Public Policy and Marketing*, Vol 10 No 2, pp. 77-101.
- Shaw, D., & Moraes, C. (2009). Voluntary simplicity: an exploration of market interactions. *International Journal of Consumer Studies*, Vol 33 No 2, pp. 215–223.
- Sherif, M. & Sherif, C.W. (1956). *Groups in harmony and tension*. 2nd rev. ed. NY: Harper.
- Soonthonsmai, V. (2007). Environmental or green marketing as global competitive edge: Concept, synthesis, and implication. EABR (Business) and ETLC (Teaching) Conference Proceeding, Venice, Italy.
- Steenkamp, J. E.M. , Batra, R. & Alden, D. (2003). How Perceived Brand Globalness creates brand value. *Journal of International Business Studies*, Vol 34 No 1: pp.53-65.
- Sumner, W.G. (1906). *Folkways*. Boston: Ginn.
- Tabachnick, B.G. & Fidell, L.S. (2001). *Using multivariate statistics* (4th ed.). Needham Heights, MA: Allyn & Bacon.
- Teck-Chai, L. (2010). Towards Socially Responsible Consumption: An Evaluation of Religiosity and Money Ethics. *International Journal of Trade, Economics and Finance*, Vol 1 No 1, pp. 32-35.
- Vitell, S.J., Singh, J.J. & Paolillo, J.G.P. (2007). Consumers' Ethical Beliefs: The Roles of Money, Religiosity and Attitude toward Business. *Journal of Business Ethics*, Vol 73 No 4: pp. 369-379.
- Wilkes, R. E., Burnett, J. J. & Howell, R. D. (1986). On the meaning and measurement of religiosity in consumer research. *Journal of the Academy of Marketing Science*, Vol 14, pp. 47-56.

Worthington, E.L., Worthington, Jr. , Wade,N.G., Hight, T.L., Ripley, J.S., McCullough, M.E., Berry, J.W., Schmitt,M.M., Berry, J.T., Bursley, K.H. & O'Connor, L. (2003). The Religious Commitment Inventory-10: Development, refinement, and validation of a brief scale for research and counseling. *Journal of Counseling Psychology*, Vol 50, pp. 84-96.

Zavetoski, S. (2002). The social-psychological bases of anti-consumption attitude. *Psychology and Marketing*, Vol 19 No 2: pp. 149-165.

Appendix

Table A1: Questionnaire Items

<p>Religiosity My religious beliefs lie behind my whole approach to life I spend time trying to grow in understanding of my faith It is important for me to spend periods of time in private religious thought and reflection Religious beliefs influence all my dealings in life Religion is especially important to me because it answers many questions about the meaning of life I often read books and magazines about my faith I enjoy working in the activities of my religious organization I enjoy spending time with others of my religious affiliation</p> <p>Environmental Consciousness The balance of nature is very delicate and easily upset When humans interfere with nature, it often produces disastrous consequences Humans must live in harmony with nature in order to survive Mankind is severely abusing the environment To maintain a healthy economy, we will have to develop a steady state economy where industrial growth is controlled</p> <p>Health Consciousness Living life in the best possible health is very important to me Eating right, exercising, and taking preventive measures will keep me healthy for life My health depends on how well I take care of my self I actively try to prevent disease and illness</p> <p>Ethnocentrism Turkish people should not buy foreign products because this hurts Turkish business and causes unemployment It is not right to purchase foreign-made products A real Turkish people should always buy Turkish made products Turkish people support Turkish products even if they might be more expensive</p> <p>Voluntary Simplifiers Given the choice, I would rather buy organic food. I make specific efforts to buy products made out of recycled material. "Waste not, Want not" is a philosophy I follow. I try to recycle as much as I can.</p> <p>Global impact consumers If the world continues to use up its resources, it will not survive. We must all do our part to conserve. If we all consume less, the world would be a better place. Most people buy way too many things that they really don't need.</p>
